

Exodus, part one “Stepping Out In Faith”

Intro: On our adventure to take the gospel to the streets, it does us good to go back to the Old Testament and see what being “called out” means. Most of us know that the word “church” means “those called out” but have we given much thought to “called out of what? To what?”

I. Called Out From Old Gods to The True God

- A.** We’ve heard the story of Moses many times. He had been ready to move 40 years before, but now God had decided to act. He had heard the cry of his people. (Exodus 2:22-25)
- B.** Exodus 3:7,8. God was calling them OUT of something, TO something else.
- C.** To do that, God had to defeat the gods that held the Jews and Egyptians in thrall. The demons of Egypt who posed as gods must have felt secure in their kingdom since God had not moved against them so far... but He moves on them now.
- D.** God was going to change the calendar and move the throne room from earth to heaven. (12:2,12)
- E.** Water was turned to blood. (7:19-25) This river was sacred to the god Osiris, whose all seeing eye is found in many Egyptian paintings. When the water turned to blood, the river brought death instead of life.
- F.** The plague of frogs. (8:1-15) One of the most beautiful temples in Memphis was dedicated to Heka, the ugly, frog headed goddess of the midwives. It was an offense to kill the sacred frog.
- G.** The plague of lice. (8:16-20) They worshipped the earth god Geb, who was said to move in the dust of the earth. Now it crawled with lice.
- H.** The plague of flies. (8:20-32) These were probably not flies but beetles. Khepara was the beetle god and was a symbol of eternal life. Beetles were also sacred to Ra, the sun god.
- I.** The plague of Murrain. (9:1-7) This would have attacked the bull god, Apis. The second largest temple in Egypt was dedicated to him.
- J.** The plague of boils. (9:8-17) The priests of all religions had to be spotless, no marks or blemishes or they couldn’t serve. All priests were grounded during this plague. God shut the temples.

- K.** The plague of hail. (9:18-35) God took over the domain of the sky goddess.
- L.** The plague of locusts. (10:1-20) God destroyed their gods of harvest.
- M.** The plague of Darkness. (10:21-29) God moved against Ra, their most important god.
- N.** The death of the firstborn. (11-12:36) God moved against the house of Pharaoh. Egyptians thought the firstborn belonged to the gods. It was an attack on the whole demonic culture.
- O.** The people were told to move – move out into the desert, across the Red Sea, to Mount Sinai where they would meet their God – the One True God.
- P.** This makes the NT come alive for we see Jesus start his ministry by throwing out demons and then telling one after another to drop what they were doing and follow him.

II. Leave the Known for the Yet To Come

- A.** As hard as slavery was, it was predictable. Later on, some of those who followed Moses out into the wilderness would complain that life as a slave was better! They longed for the good old days.
- B.** God calls us out of the known, away from our zones – be they comfort zones or uncomfortable zones – and into a life of adventure. This is why it is dangerous to have a religion that has God figured out. If you can figure Him out, it isn't God.
- C.** God calls us from wherever we are to a land we have never seen (Abram's call). Jesus says, "follow me." All of Scripture can be read as a call from God to walk with Him.
- D.** Paul tells us that the journey is continuing and that we do not know what we will find along the way, but that the walk is part of the deal. We have to make the move towards God, yoked together with him.
 1. Matthew 11:29,30
 2. 2 Corinthians 3:17,18

III. Leave the Rule of the World for the Rule of Fire and Cloud

- A.** In Egypt they were under Pharaoh, under the slave drivers, and under the rule of their community's leaders.
- B.** God called them out to be under His rule, to be directed by fire and cloud.

- C. Jesus came into a land that was under the rule of Rome, a temple class, raging, competing political entities, and different tradition groups. He called us out from all of that and told us to walk in peace with each other.
- D. The peace that Jesus declared wasn't a political statement about nations. He called us to a ceasefire among ourselves and declared a ceasefire between God and man.
- E. We walk not as the world walks, but as directed by fire and cloud. In the New Testament, this is represented by the power of the Holy Spirit in our lives.

IV. From Chains to Water

- A. Note how many times they were brought to water: at the Red Sea, at rocks in the desert, and at the crossing of the Jordan to enter the Promised Land.
- B. We, too, are called to drop our chains and leave them behind. We are called to the water.
- C. It is the beginning of our walk with God, the sealing of the covenant that declares "we will walk with God and wherever He goes, we will go."
- D. It is the first of a lifetime of responses to Jesus when He says, "Let's go for a walk. Step out in faith. Follow me."

Make your own personal Exodus.

Admonition:

The seven "I wills" of redemption from Exodus 6:6-8

I will bring you out from under the burdens of the Egyptians
 I will rid you of their bondage
 I will redeem you with an outstretched arm
 I will take you to me for a people
 I will be to you a God
 I will bring you into the land
 I will give it to you for a heritage