

“Lessons for surviving the collapse of our World”

Exodus 1-3
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Friday, May 13, 2022

1. God starts small. Exodus 1:1, 5. *“These are the names of the sons of Israel who went to Egypt with Jacob, each with his family ... The descendants of Jacob numbered seventy in all”*

a. The story continues. Exodus 1:1 ties into Genesis 48:8. *“These are the names of the sons of Israel (Jacob and his descendants) who went to Egypt ...”*

i. Exodus 1:1 points to the Promise made in Genesis 12:1-3. *“The Lord had said to Abram, ‘Go from your country ... to the land I will show you. ² I will make you into a great nation, and I will bless you; I will make your name great ... ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.’”*

ii. ... and the Promise continued in Egypt. Genesis 46:2-3. *“God spoke to Israel ... ³ I am God, the God of your father ... Do not be afraid to go down to Egypt, for I will make you into a great nation there.”*

1) ... and confirmed in Egypt. *“... you shall be to me a kingdom of priests and a holy nation.”* Exodus 19:6.

iii. ... and continued into the NT! *“You are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.”* 1 Peter 2:9.

iv. ... and continues into eternity. *“Do you not know that the saints will judge the world?”* 1 Cor 6:2.

b. God always starts small ... weak ... insignificant ... and goes and grows from there!

i. 1 Corinthians 1:26. *“Brothers and sisters, think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. ²⁷ But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. ... ²⁹ so that no one may boast before him.”*

ii. Mark 4:30-32. *“(Jesus) said, ‘What shall we say the kingdom of God is like ... ³¹ It is like a mustard seed, which is the smallest of all seeds on earth. ³² Yet when planted, it grows and becomes the largest of all garden plants, with such big branches that the birds can perch in its shade.’”*

iii. Luke 9:48. *“It is the one who is least among you all who is the greatest.”*

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- iv. 2 Corinthians 2:10. *“For Christ’s sake, I delight in weakness, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.”*
2. **I can’t count on this world.** Exodus 1:8, 11-13. *“Then a new king, to whom Joseph meant nothing, came to power in Egypt ... ¹¹ So they put slave masters over them to oppress them with forced labor”*
 - a. **“... but you can count on God.”** *“God will surely come to your aid and take you up out of this land (Egypt) to the land he promised on oath to Abraham, Isaac and Jacob.”* Genesis 50:24.
3. **Exodus 1:22.** *“Every Hebrew boy that is born you must throw into the Nile but let every girl live.”*
 - a. **The tables turned on the Egyptians.** What the enemies of God’s people bring upon God people will turn on them. *“Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill ... Then you will know that the Lord makes a distinction between Egypt and Israel.”* Ex 11:5, 7.
 - i. **David’s principle:** *“Who can lay a hand on the Lord’s anointed and be guiltless?”* 2 Samuel 26:9.
Remember Genesis 12:3. *“I will bless those who bless you, and whoever curses you I will curse.”*
4. **Exodus 2:15b-25.** **Moses is like us: a man without a country.**
 - a. v. 15. *“... Moses fled from Pharaoh and went to live in Midian, where he sat down by a well.”* **Midianites: the descendants of Abraham and Keturah.**
 - b. vv. 16-17. *“... Some shepherds came along and drove away (Jethro’s daughters) but Moses got up and came to their rescue and watered their flock.”*
 - i. Moses becomes the shepherd of the flock of Israel. *“Moses was tending the flock of Jethro ...”* Exodus 3:1
 - ii. ... then David: *“You will shepherd my people Israel, and you will become their ruler.”* 2 Sam 5:3.
 - iii. ... then Jesus: *“I am the good shepherd; I know my sheep and my sheep know me ... and I lay down my life for the sheep.”* John 10:14.
 - iv. ... always the Lord: *“The Lord is my shepherd; I shall not want. He makes me lie down in green pastures, he leads me beside quiet waters, he refreshes my soul...”* Psalm 23
 - v. **Exodus 2:15b-25.** Moses is like us: a man without a country.

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- c. v. 19. *“An Egyptian rescued us ... and watered our flock.”*

i. What is it about Egypt that Egypt plays such a role in the history of God’s people?

1) Matthew 2:15. *“Out of Israel have I called my son.”*

- *“When Israel was a child, then I loved him, and called my son out of Egypt.”*
Hosea 11:1.
- Who is the “called-out” son of Matthew 2?
- Who is the “called-out” son of Exodus 2?

2) What did “Egypt” represent more than any other ancient empire?

- Why was Israel called-out of Egypt?
- Why is the true and new Israel called-out of Egypt?
 - *“Come out from them and be separate, says the Lord.”* 2 Corinthians 6:17.

Up to the very moment of his last illness he preached the Word of God in the church incessantly, vigorously and powerfully, with a clear mind and sound judgment. With all the members of his body intact, 143 with sight and hearing unimpaired, while we stood by and watched and prayed, "he slept with his fathers," as it is written, "well-nourished in a good old age." And in our presence, after a service was offered to God for the peaceful repose of his body, he was buried. He made no will, because as a poor man of God he had nothing from which to make it. He repeatedly ordered that the library of the church and all the books should be carefully preserved for future generations. Whatever the church had in the way of possessions or ornaments he left in charge of his presbyter, who had the care of the church building under his direction. Neither in life nor death did he treat his relatives according to the general custom, whether they observed his manner of life or not. But while he was still living, whenever there

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was need he gave to them the same as he gave others, not that they should have riches, but that they might not be in want, or at least might be less in want. Pie left to the Church a fully sufficient body of clergy and monasteries of men and women with their continent overseers, together with the library and books containing treatises of his own and of other holy men. By the help of God, one may find therein how great he was in the Church and therein the faithful may always find him living. Wherefore also a secular poet, who directed that a monument be erected to himself in a public place after his death, composed this as an inscription, saying:

Wouldst know that poets live again, O traveller, after death?

These words thou readest, lo, I speak! Thy voice is but my breath.

From his writing assuredly it is manifest that this priest, beloved and acceptable to God, lived uprightly and soberly in the faith, hope and love of the Catholic Church in 145 so far as he was permitted to see it by the light of truth, and those who read his works on divine subjects profit thereby. But I believe that they were able to derive greater good from him who heard and saw him as he spoke in person in the church, and especially those who knew well his manner of life among men. For not only was he a "scribe instructed unto the kingdom of heaven, which bringeth forth out of his treasure things new and old," and one of those merchants who "when he had found the pearl of great price, sold all that he had and bought it," but he was also one of those of whom it is written: "So speak ye and so do," and of whom the Saviour said: "Whosoever shall so do and teach men, the same shall be called great in the kingdom of heaven."