



# EXODUS

A STORY OF  
**REDEMPTION  
AND COVENANT**





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# God Wants Us to Fight for Justice

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- God wants us to fight for justice, but not execute vengeance
- Exodus 2:11–12, Acts 7:17–25, Hebrews 11:23–26
- The biblical account goes straight from his adoption as a baby by Pharaoh's daughter to his being an adult.
- He was still in Egypt as an adult, which meant his mother had not been married off to a prince from another country as an alliance.
- They lived in the palace with the royal family.



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- Pharaoh's daughter would have had rights, power, and independence.
- In ancient Egypt, men fought in wars, ran the government, and were the head of the household.
- But women had considerable power and independence.
- Women ran the household, owned property, had equal legal rights in court, and could work at most jobs, even jobs that had authority over men.
- An Egyptian woman could buy and sell, partner in legal contracts, and adopt children in her own name.



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- Moses would have grown up with wealth and privilege, including having slaves who may have been Hebrews.
- He would have been well educated in Egyptian history, culture, warfare and more.
- Moses would have grown up as a royal but not one of the most important ones.
- Moses grew up in safety and privilege but, being relatively insignificant, would not have attracted much attention.



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- Until one day when he witnessed an Egyptian beating a Hebrew slave and took matters into his own hands.
- The text doesn't tell us much about the backstory.
- All we know is that when he went out to see the Hebrews working, he knew they were his people.
- The text mentions that twice for emphasis – his concern extended to his people.



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- Moses' killing of the Egyptian couldn't be described as a crime of passion or temporary insanity because he looked around to make sure no one would see him before he did it.
- The word for "watched" their hard labor has a sense of his considering it as if he didn't realize how bad their oppression was before this.
- Acts also gives us some insight; he thought he was defending and avenging his brothers by killing the Egyptian, "giving them salvation by his hand" (Acts 7:25).



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- Moses' first attempt at delivering the people of God was a failure – he relied on his own wisdom, timing and power.
- Though Moses' heart may have been in the right place, seeking his own kind of justice isn't the way of the God.
- Salvation would be given by God's hand, not Moses' (Exodus 3:20; 7:4–5).
- God commands us to “do justice” in the way we live and treat people and in all our dealings but not to execute vigilante justice (Micah 6:8).



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# Seeking the Lord

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- Godly fear is seeking the Lord and waiting on His leading
- Exodus 2:13–15, Acts 7:24–29
- According to Stephen's sermon in Acts 7, which was preached in the power and wisdom of the Holy Spirit (Acts 6:8–10) and included in God's inspired Scripture as His word of truth, Moses thought his Hebrew brothers would appreciate his act of vengeance on their behalf.
- He believed they would understand that God was “giving them salvation by his hand,” but they didn't see it that way.



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- When Moses saw two Hebrews fighting the next day, he tried to intervene and help them talk it out.
- But the two Hebrew men balked, asking him who had made him ruler and judge over them.
- This is interesting for two reasons: 1) as an Egyptian prince, he would have been considered by law to be a ruler and judge over them, who were slaves to the Egyptian pharaoh. But also, 2) in the future, after Moses came back and rescued the people, he would become ruler and judge over them.



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- There is a whole chapter about how everyone was bringing their disputes before Moses as the sole judge over Israel and he was getting overwhelmed and burned out by it (Exodus 18).
- This man's question was both a challenge to Moses' authority as an Egyptian prince who in vigilante justice had killed an Egyptian the day before and a foreshadowing of his future authority over the people of Israel.
- But in this moment, the Hebrew man didn't know Moses would later be their judge and ruler.



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- The man was asking, “Is this how you ‘rule’ over us, outside of the law of Pharaoh, just deciding on your own who lives and who dies?”
- But he was also subtly threatening him. He knew what Moses had done and would use it against him if he had to.
- This is not the behavior of someone who is thankful to the savior of his people sent from God.
- That may have been how Moses saw himself, but it was not how the Hebrews saw him.



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- Instead of waiting for God to reveal what he should do to rescue His people, Moses took it upon himself to do what he felt in the moment.
- Moses acted rashly instead of in the Lord's leading. So now he was in a position of fear and guilt instead of favor and opportunity. The Hebrews rebelled against his authority and threatened him.
- When Pharaoh heard about his acts of murder, he tried to kill Moses. Instead of being able to approach Pharaoh as a liaison between the Hebrews and the Egyptians, he was now hated and feared by both sides.



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- God knew Moses would do this and already planned to bring Moses back later to save His people.
- God would even use the later Pharaoh's hatred to bring Himself more glory in the process. But imagine what could have happened if Moses had come to this Pharaoh, who knew him as a grandson, and approached him in peace, reason and love?
- Pharaoh may have responded with grace, and they may have reached a peaceful agreement without bloodshed. Or maybe Pharaoh would have responded badly.



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# Seeking the Lord

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- God is always working, and His plan and His timing are perfect
- Exodus 2:16–25
- Moses went to Midian, which is east of Egypt, past the Sinai Peninsula and south of the Promised Land.
- Moses fled a very long way from Egypt. But he didn't go back to the land promised to Abraham; he went to a completely different place.
- He no longer saw himself as the savior of God's people. He just wanted to escape.



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# Seeking the Lord

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- This story reveals Moses' character. Though he had murdered a man and fled Egypt in fear, his heart was moved by compassion and justice
- The daughters of Reuel were being mistreated by the male shepherds when they tried to water their flock, and Moses came to their rescue as he had thought he was coming to the rescue of the Hebrews by killing the Egyptian.
- He even showed the heart of a servant and watered their flock.
- This kind of humility was new, and would serve him well in the future when he would be called to lead God's people.



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# Seeking the Lord

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- Because of his dress, demeanor and speech, the girls thought he was an Egyptian. As was traditional for showing appreciation and showing hospitality to a traveling stranger, Reuel invited Moses to eat with them.
- Moses decided to stay, and Reuel gave Moses his daughter in marriage. Moses was 40 years old, and there is no mention of a previous wife in Egypt.
- Moses' naming his son Gershom, from "ger" ("sojourner"), is not only accurate for his new life as a sojourner in Midian, but also a nod to Abraham who lived his whole life as a sojourner in the Promised Land, looking ahead in faith to God's promises to come (Hebrews 11:8–12).



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- The story could stop there and sound like a happy ending for Moses. He fled Egypt and found safety and joy in a new life.
- But his journey was only just beginning, which we see in the last paragraph of the chapter. God's people were still in oppression, still crying out for help.
- God heard their groaning and remembered His covenant.
- God does not forget His people. He will always be faithful to His covenant.
- The paragraph ends with “and God knew.”



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# Seeking the Lord

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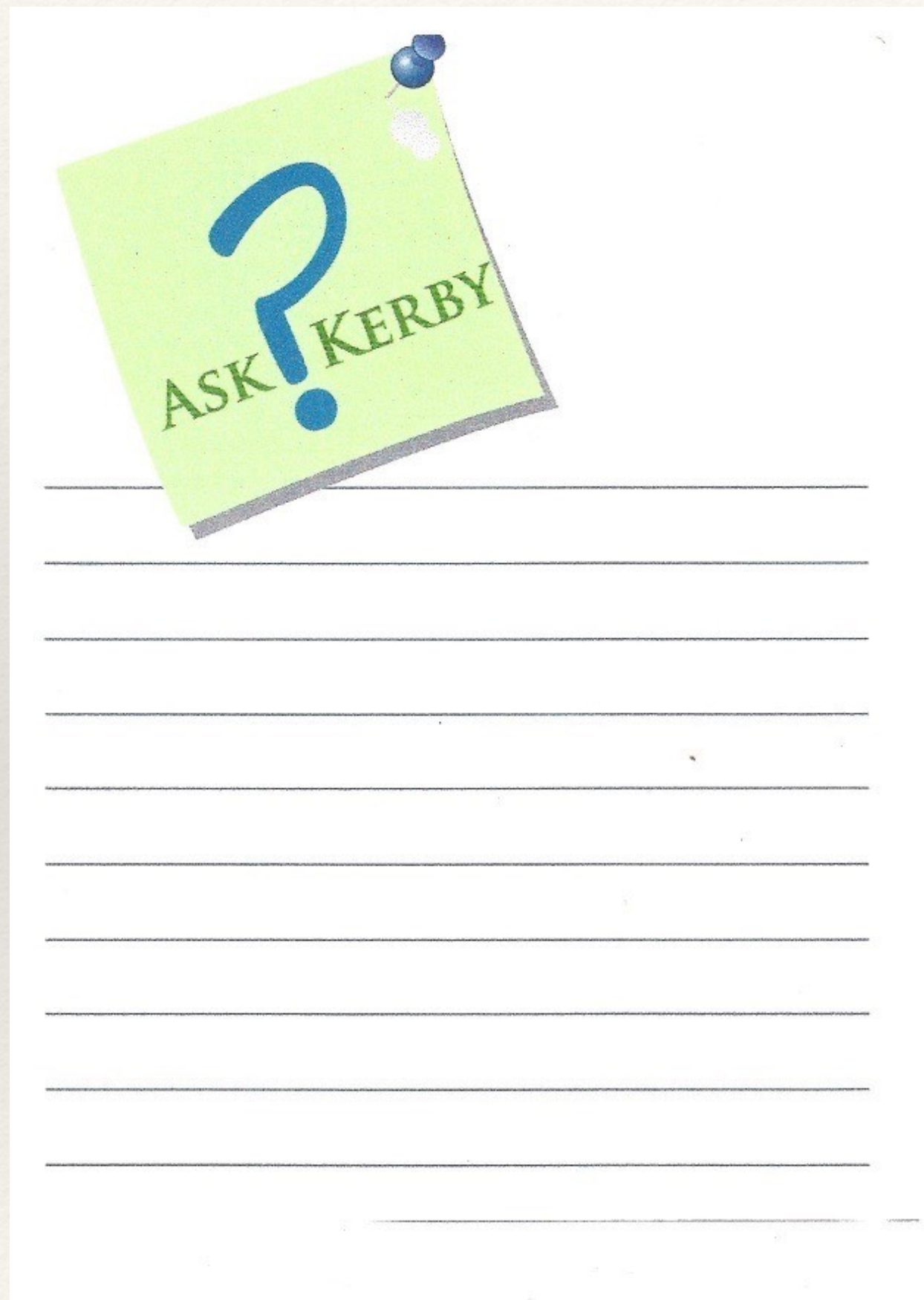
- These first two chapters set up the background of the exodus.
- We have a people in pain and bondage who are crying out to God for help.
- We see a man who showed so much promise to deliver them, but took matters into his own hands and had to flee in fear.
- But God was still there, still listening, still working. He was poised and ready to use this broken, humbled man for His glory and His purposes to bring salvation to His people this time, not by Moses' own hand but by God's hand.



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# Ask Kerby

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What should we think about  
the World Economic Forum?



# World Economic Forum

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- Klaus Schwab established the World Economic Forum in 1971 in Geneva to discuss and plan the future of civilization.
- “The Forum engages the foremost political, business, cultural and other leaders of society to shape global, regional and industry agendas.”
- Participants met January 15-19 in Davos, Switzerland.





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# How Influential?

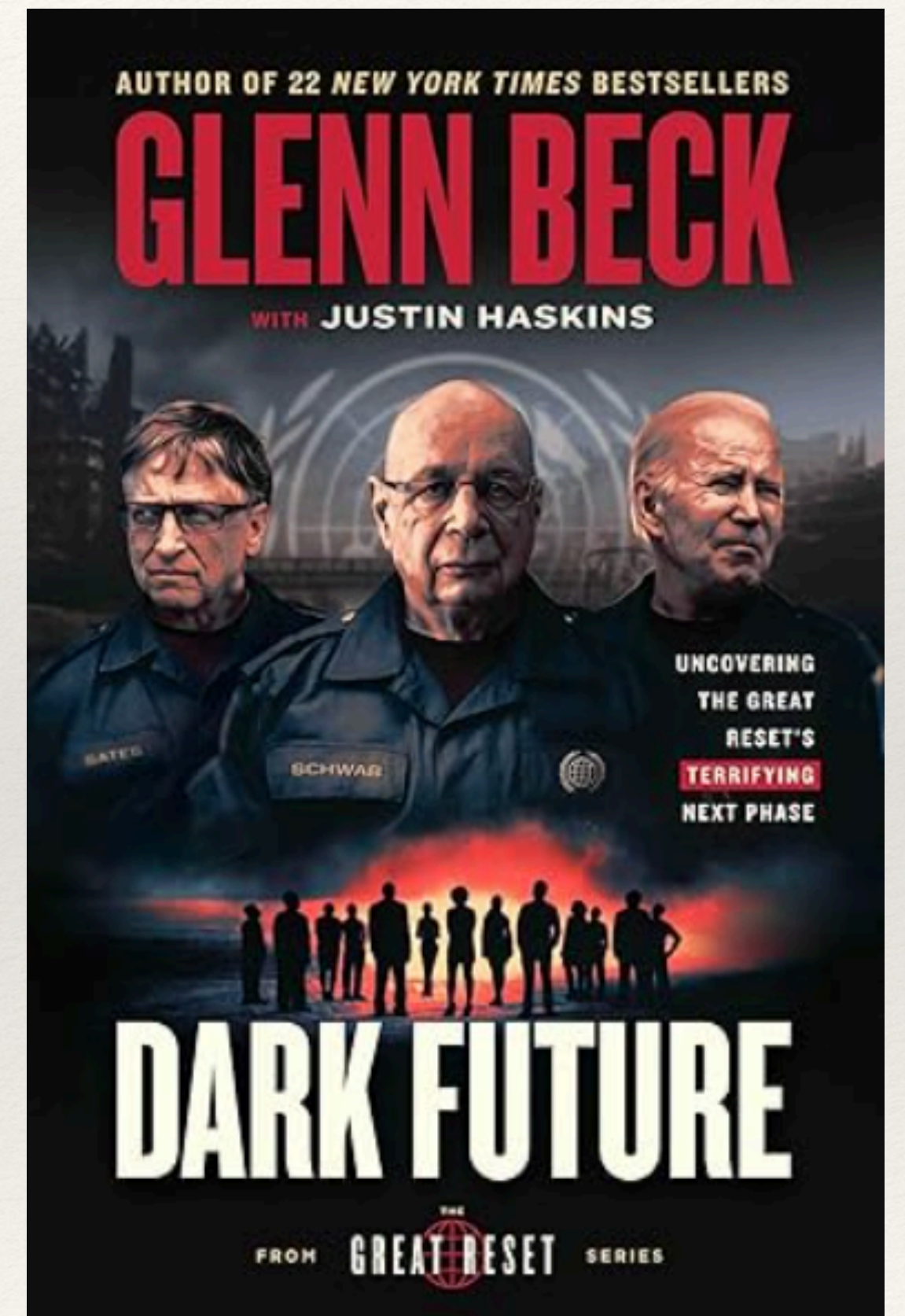
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- Noah Rothman has noticed that people who tend to be paranoid believe this “international gathering of elites are a threat.”
- But he is convinced that “these masters of the universe make profound embarrassments of themselves.”
- He illustrates his lack of concern about these meetings by reminding us that “green-energy advocates have been pressuring the developing world to eschew fossil fuels for decades, only to be scrupulously ignored.”



# How Influential?

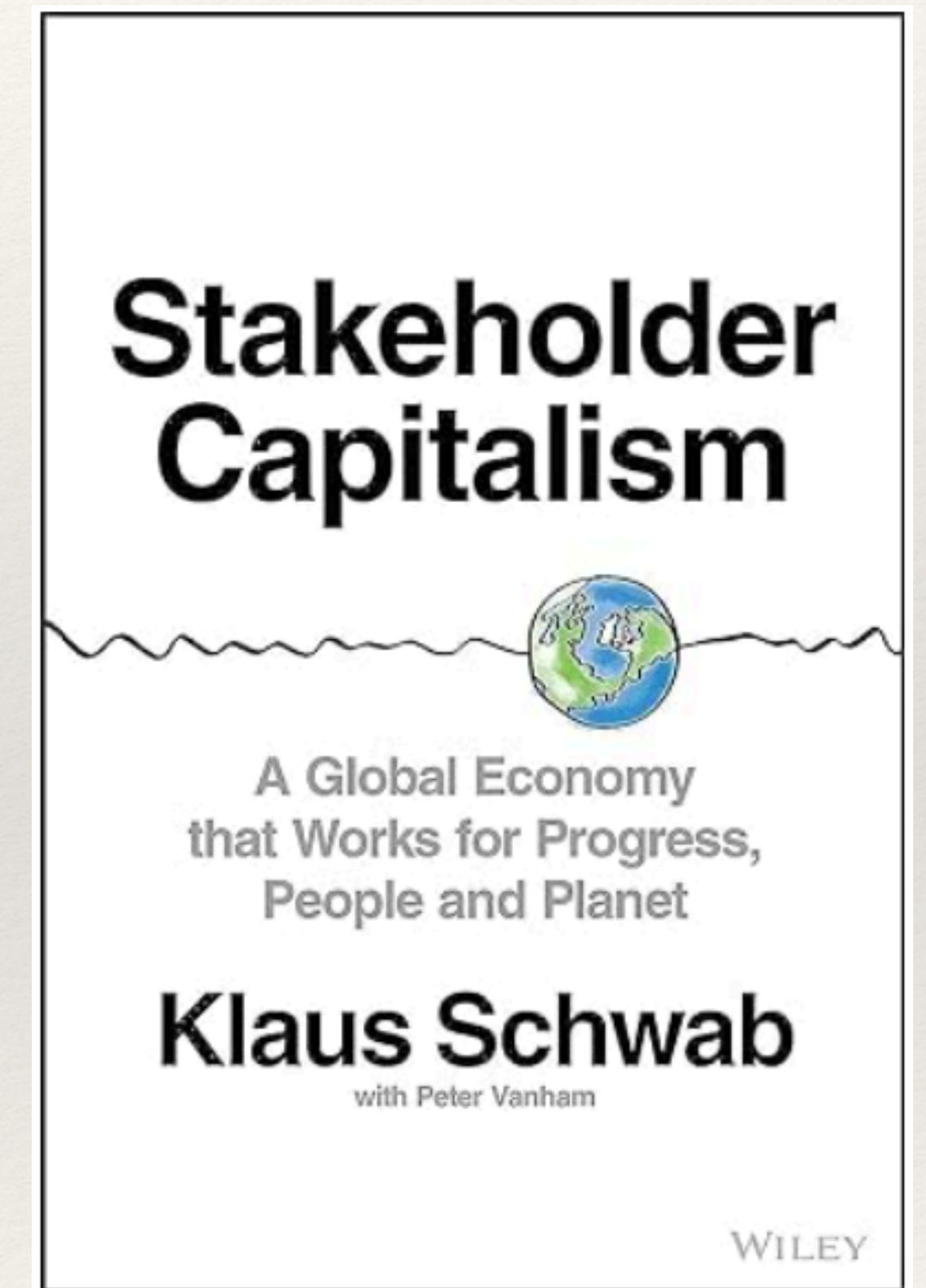
- Glenn Beck, in his book *Dark Future*, recognizes that “in the coming years, advancements in artificial intelligence, quantum computing, blockchain technologies, bioengineering, automation, the metaverse, and countless other areas will change the human race in unprecedented ways.”
- How these technologies are used will alter all our lives, whether we want them to or not. The question is not whether life is going to change; that unstoppable freight train has already left the station.





# Stakeholder Capitalism

- Klaus Schwab has proposed an index in his book, *Stakeholder Capitalism* for global companies.
- Businesses and corporations are rated with an ESG index (environmental, social, and governance).
- Another index is DEI (diversity, equity, inclusion).
- These have become social credit scores for businesses and corporations. All the *Fortune 500* companies are rated by their ESG scores.





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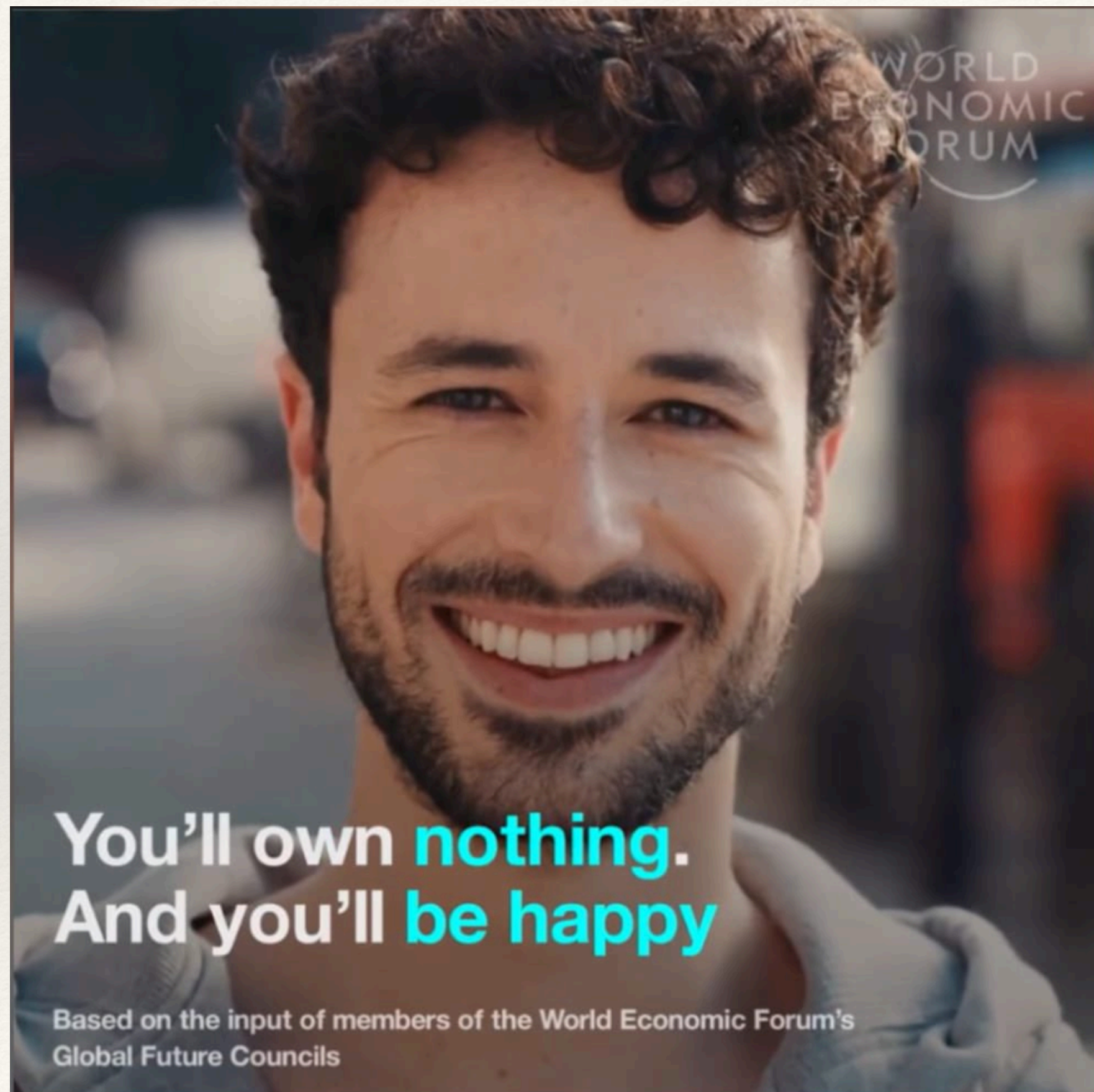
# Fourth Industrial Revolution

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- The First Industrial Revolution started in Britain around 1760 and was powered by the steam engine.
- The Second Industrial Revolution came roughly one century later and was characterized by mass production in new industries like steel, oil, and electricity.
- The Third Industrial Revolution starting in the 1960s and has given us personal computers and the Internet. It opened the way to the Fourth Industrial Revolution, which includes big data, robotics, and artificial intelligence.



# You Will Own Nothing



- Ida Auken published an essay in 2016 originally titled “Welcome to 2030. I own nothing, have no privacy, and life has never been better.”
- It was later retitled “Here’s how life could change in my city by the year 2030” when it appeared on the WEF official web site.
- The WEF clarified that it has no stated goal to have individuals “own nothing.”



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# Highlights From the WEF

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- A digital ID to track your whole life - one panelist (whose grandfather co-founded the Bilderberg Group) urged government to adopt a “ubiquitous” ID card that could be used for school enrollment and welfare payments and to check of vaccination.
- Another panelist argued that these digital IDs could be used to measure your carbon footprint.
- There was also an update on the progress in many countries to develop CBDC (Central Bank Digital Currency) as the uniform form of money.



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# Highlights From the WEF

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- Global tax - true global governance requires money and authority.
- One participant proposed not one but two global taxes, starting with taxing carbon.
- In the past, the UN General Assembly has adopted a resolution on the necessity of having a global tax regime. It has proposed taxes on currency transaction and on various corporate interests.
- The OECD (Organization for Economic Co-Operation and Development) agreed to a 15% tax, which would allow nations to tax US corporations.



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# Highlights From the WEF

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- Social media censorship - the head of the Center for Democracy and Technology complained that it has become harder for social media platforms to ban and censor disfavored views.
- She said, “We have to have the social media companies keep up the work.”
- The moderator (editor-in-chief of *Foreign Policy* magazine) then asked, “Is there any way to force them?”
- One social media owner was specifically mentioned in a panel as NOT being invited to the discussion (Elon Musk).



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# Highlights From the WEF

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- Electing the right leaders - One intense discussion centered on “assessing the election risk” since so many elections are taking place in 2024.
- They wanted to prevent the “wrong leaders” from being elected.
- In case, anyone had a doubt who that might be, Alex Soros talked about America’s system of checks and then said “one man, Donald Trump, literally came in and just took them all away.”
- But they don’t think it will matter. Climate Envoy John Kerry said that no president could stop the Green Agenda favored by the WEF elites.



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# Highlights From the WEF

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- More power to the World Health Organization - WHO Secretary-General Tedros Ghebreyesus suggested that there might be a need for future lockdowns if there is another pandemic.
- The current administration has been collecting comments before ratifying the WHO Pandemic Preparedness Agreement.
- The CEO of Seed Global argued that the climate crisis is a health crisis, which suggested to some that it might be weaponized with the WHO.



# Highlights From the WEF

- A pagan ritual - the forum on “Climate and Nature” invited a shaman (Chieftess putanny Yawanawa) who represented the “voice of the forest” and chanted an incantation over panelists: the wife of Klaus Schwab, President of the World Bank, Director of the International Monetary Fund, CEO of IKEA.





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# Kevin Robert - Heritage Foundation

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- Before the conference: “Trust must be earned. Global elites have not merely failed on that score. They have squandered the vast reserves of credibility they inherited from their institutional predecessors.”
- At the conference: “It is laughable that you would, or anyone, would describe Davos as protecting liberal democracy.”
- “The kind of person who will come into the next conservative administration is going to be governed by one principle: Destroying the grasp that political elites and unelected technocrats have over the average person.”



# Resources

