

**CRUCIAL ASPECTS OF GOD'S ECONOMY
PORTRAYED IN EXODUS (2)—PROVISION**

Message One

God's Salvation from the Slavery in Egypt

Scripture Reading: Exo. 1:6-21; Gen. 12: 10; 42:1; Exo. 5:6-9; 12:12-14; 14:16-17;
John 12:31; 14:30; Eph. 2:2; Rev. 21:11, 19a

- I. Exodus begins with a poor situation, giving us a detailed record of the activities of God's people in their situation of slavery and death in Egypt under Pharaoh's usurpation; people are firstly enslaved by the world and then they are deadened and killed by it—Exo. 1:6-14:**
 - A. The Israelites were born in Canaan but because of a food shortage, they were forced to go down to Egypt, where they eventually were enslaved—Exo. 1:10-11.
 - B. Egypt signifies the world of enjoyment and pleasure; those who are involved with this aspect of the world are not ensnared primarily by rebellion or idolatry but by pleasure, by the rich material supply and physical enjoyment of the world—Gen. 12:10; 42:1; Num. 11:4-5.
- II. The children of Israel were under the enslavement of Pharaoh who typifies Satan, the ruler of the world—Exo. 1:8-11, 13-14; John 12:31; 14:30; Eph. 2:2:**
 - A. Pharaoh forced God's people to work for him; Pharaoh made the lives of the Israelites bitter with hard labor in mortar and in brick and in all kinds of labor in the field—Exo. 1:10-11, 13-14.
 - B. Pharaoh not only enslaved the children of Israel, but also sought to kill the sons born to the Hebrew women, but the daughters were to be kept alive; in such a situation there was an urgent need for a savior (Moses)—Exo. 1:15—2:10.
- III. In order to expose the real situation of life in the world under Pharaoh's usurpation, the book of Exodus describes twelve conflicts between Jehovah and Pharaoh; in the first conflict God demanded that Pharaoh let His people go into the wilderness a three days' journey to hold a feast unto Him—Exo. 5:1-3:**
 - A. This demand by God was to let His people go that they may hold a feast unto Jehovah in the wilderness; the feast is in contrast with the slavery, the harshness in Egypt—v. 1; 1:13.
 - B. God's intention in giving His chosen people a revelation of the true nature, meaning, and issue of life in Egypt (the world) is to cause His people to hate and become disgusted with Egypt, to leave Egypt behind, and to be separated to God for His dwelling place—Exo. 5:1; 40:34; Rom. 12:1-2:
 - C. It is only by receiving a revelation of the nature, significance, and result of life in the world and of God's attitude toward such a life that we can truly become detached from the world and hate the worldly life—1 John 2:15-17; James 4:4.
- IV. The detailed account of Christ's redemption typified in Exodus indicates that God intends for us to remember Christ's redemption in a specific and detailed way—Exo. 12:12-14; 13:9; 1 Pet. 1:18-20.**
 - A. The Passover is a type of Christ, who is not only the Passover lamb but also every aspect of the Passover—John 1:29; Exo, 12:13; 1 Cor. 5:7:

EUROPEAN YOUNG PEOPLE'S CONFERENCE—MALE CICHE

1. The lamb being for every house reveals that the unit of God's salvation is the house, the family—Exo. 12:3-4; Luke 19:9a; Acts 16:30-31.
2. Just as the flesh of the Passover lamb was to be eaten for life supply, so we need to eat Christ for our life supply—Exo. 12:8-10; John 6:53, 55-57.
3. The flesh of the lamb was to be roasted with fire and was not to be eaten raw or boiled—Exo. 12:8-9; Psa. 22:14-15; John 19:28.
4. The lamb was to be eaten with unleavened bread and bitter herbs, signifying to eliminate all sinful things and to have a bitter taste regarding them—v. 8.
5. The children of Israel had to eat the lamb with their loins girded, with their shoes on their feet, with their staff in their hand, and in haste—Exo. 12:11.
6. The blood of the lamb in a basin was applied to the lintel and two side posts of the house by a bunch of hyssop—Exo. 12:22.

V. Through baptism, signified by the children of Israel's passing through the Red Sea, we are saved from the tyranny of Satan and the world's usurpation—Exo. 14:1-31; Heb. 11:29:

- A. After enjoying Christ's redemption to be saved from God's condemnation and judgment, the believers need to be saved out of the world by being baptized in the Spirit and into the death of Christ—Mark 16:16; 1 Cor. 10:2; 12:13; Rom, 6:3-5.
- B. When we are baptized, Satan and the power of the world are buried.
- C. Baptism saves people out of the world into a separated realm which is for God's purpose, the goal of His salvation—the building of His dwelling place for the establishment of His kingdom—Exo. 5:1; 15:13, 17-18; 40:2.

Focus:

In this opening message we want to review what we learned from the last conference. We begin our journey by being enslaved in Egypt under Pharaoh's tyranny, building treasure cities for his glory. Then we receive a vision of the true nature of life in the world so we will want to leave it. Then through the processes of the plagues, the Passover, and crossing the Red Sea of baptism we are separated unto God for His purpose. Now we need to be impressed how God intends to reconstitute His people and build them into His habitation.