

I. A new knowledge of God

- A. From *El Shaddai* to *YHWH* (see Ezekiel 20:5)
- B. Keeps promises (v. 4)
- C. Hears their groaning (v. 5)
- D. Rescues and redeems with mighty acts (v. 6) vs. 5:23 “You have not delivered your people at all!”
- E. We will be his people, and he will be our God (v. 7)
- F. Will bring his people into the land he promised as a *possession* (v. 8)

II. Redemption

- A. Cultural and biblical meaning: buying back (Leviticus 25:26; 27:13-31; Numbers 35:12-27; Deuteronomy 19:6,12; Ruth 4:3-4)
- B. God is going to “take back” and “avenge” his people

III. Another crisis for Moses

- A. The people don't listen. Why?
- B. Why would Pharaoh listen?

IV. The genealogy of Moses and Aaron

- A. Introduces a cast of characters (Nadab, Abihu, Korah, Phinehas)
- B. Link between past, present, and future (son of Isaac to mediator to priestly tribe)
- C. Moses and Aaron *legitimately represent the people to God*
- D. Moses and Aaron *are legitimate recipients of God's promised grace*
- E. The mediator must be the right man.

V. It is God who redeems, not we ourselves.

- A. The focus of verses 1-8
- B. Bound up in God's identity (he says so!)
- C. Redemption means *much* more than we usually think (Psalms 25:22; 26:11; 31:5; 34:22; 44:26; 49:7,15; 55:18; 69:18; 71:23; 119:134; 130:8)
- D. The gist of what we call “Reformed theology” (Jonah 2:9; Ephesians 2:5; Romans 5:8)
- E. And yet so often we are filled with anxiety and pride!
- F. The reason we pray (James 4:2c-3; 5:16b-18)