



# **EXODUS - CHAPTER 18 (PART 1)**

## **Biblical Evangelism**

**Opening prayer**

## **Prayer for the persecuted church:**

## **Prayer for a local church:**

This morning we pray for our brother Ricardo Mercado who started a church in El Valle De Guadalupe.

## **Closing prayer**

## **Introduction:**

- Freedom of Speech - this blogger was outraged that parents had the final say in what their children are taught in a public

school. This person felt that the Government should have that control, not the parents. This person's idea of Government was more akin to what George Orwell called "Big Brother" in his novel *1984*. The day the government controls what I can teach my children is the day they take away my freedom of speech.

- Karl Marx explicitly taught that to end capitalism society has to abolish the family unit as we know it. Why? Because in the context of family we're nurtured about how

to live life. Marx felt that parents passing on these religious values to their children had to be abolished if the state were to have the influence he felt it should. He understood that we spend most of our lives in the context of our families. Christianity is about entering into a family and the way people enter into the spiritual family relationship of the church is through hearing and believing the gospel. In other words, through evangelism, through the freedom of our speech.

Now, I say all that because today we're answering this question:

## **Big Question: What does biblical evangelism look like?**

What does the speech of evangelism look like? We begin this morning with the biblical metaphor of family and we'll end today's message with the idea of family, also.

If you're a Christian, you have been adopted by God and you're now His child. So, let's look at being in the spiritual family of the church as an illustration. You're part of a family. Now, imagine every day that you leave your house, you walk out into a world filled with orphans. Not a few stray kids here and there, but the majority of people you pass on the street have no family. After walking past these people every day, many of them children, at some point don't you think you'd go home and say to your family, "Hey, have you guys noticed all these orphans? I think we should do

something about them. Let's tell them about our home. Let's see if any of them want to become part of our family." And if that's not our thinking, what on earth are we thinking?

So, with that illustration in mind, let's turn to Exodus chapter 18.

## **Exodus 18:1**

**18 Jethro, the priest of Midian, Moses' father-in-law, heard of all that God had done for**

**Moses and for Israel his people, how the Lord had brought Israel out of Egypt.**

Jethro was a pagan priest. He's not a believer. The Midianites were one of ancient Israel's enemies. They're the ones who found Joseph in the well and sold him into slavery in Genesis 37. They raided the Israelites in the days of Gideon. But when Moses was a sojourner he met Jethro and ended up marrying his daughter.



Now they're reunited and Moses shared all that the Lord had done. All that the Lord had done.

## **1. Biblical evangelism shares the whole gospel.**

“If you're not preaching the whole council of God, it's heresy.” (MLJ)

Why? Because when you only have half of the truth, that's a distortion of the truth. And a

**distortion of the truth is heresy. What false gospels are you believing?**

- **The Therapeutic Gospel - God wants me to be happy is the ultimate good.**
- **The Love Only Gospel - My God doesn't judge people.**
- **The Moralistic Gospel - God accepts all good people.**
- **The Personal Gospel - It's just between you and God.**

Now what I'm about to show you is going to be controversial, but as Christians we are called to be people of the truth, which sometimes means exposing what is false. Exposing falsehood is even controversial today in the church, which might be an indicator that we've moved away from Truth.

Last week, I was reading an article on consumerism in the church and how that mindset damages our call to take the gospel to the world. That article mentioned this Instagram account. I show it to you as an

example of a mindset within the church that strays from the biblical gospel.

- @pastorsnsneakers as example

“I see all of you judging these pastors, but none of you have walked a mile in their shoes,” one person commented. (I think the point is you can walk a mile in cheaper shoes.)

Another made a reference to this being a modern-day Reformation: “This account is

like the 21st-century version of Martin Luther nailing his theses to the church door.”

- Consumerism breeds materialism and worldliness in the church
- Why this oddly encouraged me - fellowship is based upon being people of the truth and that truth begins with who Jesus Christ is and what He has done.

**Exodus 18:2-7**

**<sup>2</sup> Now Jethro, Moses' father-in-law, had taken Zipporah, Moses' wife, after he had sent her home, <sup>3</sup> along with her two sons. The name of the one was Gershom (for he said, “I have been a sojourner in a foreign land”),**

**The names Moses gave his sons tell the story of his life. Moses was a sojourner in a foreign land.**

**<sup>4</sup> and the name of the other, Eliezer (for he said, “The God of my father was my help, and delivered me from the sword of Pharaoh”).**

Then Moses gave his child a name that reminded Him of God’s deliverance. We always need reminders of the greatness of the gospel. Why? Because receiving grace does not come naturally to us. Earning favor is our natural mindset. Working hard to get what we deserve is our MO. That’s why Moses was sharing the truth of the gospel.

**<sup>5</sup> Jethro, Moses' father-in-law, came with his sons and his wife to Moses in the wilderness where he was encamped at the mountain of God. <sup>6</sup> And when he sent word to Moses, "I, your father-in-law Jethro, am coming to you with your wife and her two sons with her," <sup>7</sup> Moses went out to meet his father-in-law and bowed down and kissed him.**

**2. Biblical evangelism is humble.**



Moses was a great man at this point. He was leading this entire people of Israel. Today we call them nations. Essentially, he was the leader of a nation. Great men didn't go out to greet. Great men waited to be greeted. But Moses showed great humility in his actions.

This is why out of all the people you share the gospel with your family members will be the most difficult. It's difficult to humble ourselves to these people who know our flaws already so well and often misunderstand us.

## **Exodus 18:7-9**

**And they asked each other of their welfare and went into the tent. <sup>8</sup> Then Moses told his father-in-law all that the Lord had done**

The word “told” here is the Hebrew word for proclaiming. So, Moses really proclaimed all that the Lord had done.

**to Pharaoh and to the Egyptians for Israel's sake, all the hardship that had come upon**

**them in the way, and how the Lord had delivered them.**

Now imagine that you had witnessed the things Moses had witnessed. Moses proclaimed the entire Exodus story to Jethro, possibly from his time growing up in Pharaoh's household to witnessing the bondage of the Israelites, to murdering an oppressor and finding that strategy doesn't work, to fleeing, to the call from God in the burning bush to the ten plagues to the

Passover Lamb to the escape through the Red Sea. Now, Jethro had witnessed none of this himself. He's only hearing the account, but he trusts his source.

**<sup>9</sup> And Jethro rejoiced for all the good that the Lord had done to Israel, in that he had delivered them out of the hand of the Egyptians.**

Notice Moses told him all that the Lord had done. The story was centered in God's actions.

### **3. Biblical evangelism is God-centered.**

We use the phrase Christ-centered or gospel-centered, because it's about what Christ has done, not what we can do.

# Exodus 18:10-11

**<sup>10</sup> Jethro said, “Blessed be the Lord, who has delivered you out of the hand of the Egyptians and out of the hand of Pharaoh and has delivered the people from under the hand of the Egyptians. <sup>11</sup> Now I know that the Lord is greater than all gods, because in this affair they dealt arrogantly with the people.”**

The gospel is the power of God. In other words, the power in our witness is in God's story.

Here we see in Jethro's repentance, a change of mind. Now he knows that the Lord is greater than all gods. Before this, he wasn't sure. He probably saw the Israelites God as simply another tribal god, like his Midianite god. But he came away with a different view of God. He saw that this God was greater.

Are you convinced that the Lord is greater than all gods? How can we tell if we're convinced of this? Well, one way is simply this

— do we share the message of the gospel with others?

- My new friend lives in an Islamic country where sharing the gospel, if you're caught, will get you thrown into prison and likely tortured to extract information about other Christians. Yet he and his wife are daily, diligently seeking to share the gospel with others because they want to “share with them in its blessings” (1 Corinthians 9:23) — even more than they want their own survival.



- Each morning, when this husband and wife part ways, they acknowledge to one another that it might be the last time they see each other. She knows, if caught, part of her torture will almost assuredly include rape, probably repeatedly. He knows, if caught, brutal things await him before a likely execution. For to them, “to live is Christ, and to die is gain” (**Philippians 1:21**).

A number of years ago, a man and his wife from an Islamic country were given the

opportunity to move to the States, and they did. After living here for a period of time, however, the wife began to plead with her husband that they move back to their Islamic country of origin. Why? She told him, “It’s like there’s a satanic lullaby playing here, and the Christians are asleep. And I feel like I’m falling asleep! Please, let’s go back!” Which they did. But before he left, he said to the pastor who wrote a blog about this: “You don’t tell people about Jesus, because you don’t care about their eternal state.”

This story contains an urgent message we must hear: she wanted to go back to a dangerous environment to escape what she recognized as a *greater danger* to her faith: spiritual lethargy and indifference. This should stop us in our tracks. Do we recognize this as a serious danger? How spiritually sleepy are we?

Only in America can you have a privatized faith that you don't have to tell anyone about. That is not biblical Christianity and it's certainly not biblical evangelism.

# Romans 1:14-15

**<sup>14</sup> I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. <sup>15</sup> So I am eager to preach the gospel to you also who are in Rome.**

**4. Biblical evangelism is engaged in by biblical Christians.**

# Exodus 18:12

**<sup>12</sup> And Jethro, Moses' father-in-law, brought a burnt offering and sacrifices to God; and Aaron came with all the elders of Israel to eat bread with Moses' father-in-law before God.**

**5. Biblical evangelism leads to biblical fellowship.**

One of the biblical ways of looking at the church is as a family. It's one of the

metaphors the Bible uses. Mark Dever asks, “Can you define what a Christian is without mentioning the church? If you can, your definition just might not line up with the Bible’s.”

When you’re adopted into a family, you become part of that family and you take the name of that family. When you’re adopted into God’s family your name becomes Christian, named after the one through whom you were adopted, Christ (Eph. 1:5). Now you’re part of the whole family of God. “The one who makes

men holy and those who are made holy are of the same family” (Heb. 2:11).

Dever goes on to say: “When a person becomes a Christian, he doesn't just join a local church because it's a good habit for growing in spiritual maturity. He joins a local church because it's the expression of what Christ has made him—a member of the body of Christ. Being united to Christ means being united to every Christian. But that universal union must be given a living, breathing existence in a local church.”

# **Matthew 25:1-13**

**25** “Then the kingdom of heaven will be like ten virgins who took their lamps and went to meet the bridegroom. <sup>2</sup> Five of them were foolish, and five were wise. <sup>3</sup> For when the foolish took their lamps, they took no oil with them, <sup>4</sup> but the wise took flasks of oil with their lamps. <sup>5</sup> As the bridegroom was delayed, they all became drowsy and slept. <sup>6</sup> But at midnight there was a cry, ‘Here is the



**bridegroom! Come out to meet him.’<sup>7</sup> Then all those virgins rose and trimmed their lamps.<sup>8</sup> And the foolish said to the wise, ‘Give us some of your oil, for our lamps are going out.’<sup>9</sup> But the wise answered, saying, ‘Since there will not be enough for us and for you, go rather to the dealers and buy for yourselves.’<sup>10</sup> And while they were going to buy, the bridegroom came, and those who were ready went in with him to the marriage feast, and the door was shut.<sup>11</sup> Afterward the other virgins came also, saying, ‘Lord, lord, open to us.’<sup>12</sup> But he answered, ‘Truly, I say to**

**you, I do not know you.’<sup>13</sup> Watch therefore,  
for you know neither the day nor the hour.**