



*"...The heart of the sons of men  
is full of evil,  
and madness is in their heart  
while they live..."  
(Ecclesiastes 9:3)*

*Wherewith shall I come before the LORD,  
and bow myself before the high God?  
He hath shewed thee, O man, what is good;  
and what doth the LORD require of thee,  
but to do justly, and to love mercy,  
and to walk humbly with thy God?  
(Micah 6:6,8)*

the righteousness of being woke:  
resisting the un-biblical anti-woke heresy

part 2

Exodus 13.<sup>3-10</sup>

<sup>3</sup>“And Moses said unto the people, “Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place: there shall no leavened bread be eaten. <sup>4</sup>This day came ye out in the month Abib.

<sup>5</sup>“And it shall be when the Lord shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

<sup>6</sup>Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the Lord.

<sup>7</sup>Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

<sup>8</sup>“And thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. <sup>9</sup>And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Lord’s law may be in thy mouth: for with a strong hand hath the Lord brought thee out of Egypt. <sup>10</sup>Thou shalt therefore keep this ordinance in his season from year to year.”

## Introduction

In our introductory homily on this series entitled, “The Righteousness of Being Woke: Resisting the Un-biblical Anti-woke Heresy,” we strongly asserted that the American Right’s anti-woke heresy is un-biblical and contrary to biblical and Christian principles and virtues. This is so when it comes to the Right’s rejection of America’s past and present unjust actions and policies—especially its institutional racist past and present and its demand that this past and present racism be suppressed in our national shared memory and in the education of our nation’s citizenry, especially our children, the nation’s future citizenry.

In this second homily in the series, we have a look at a biblical example of extreme and

unrelenting wokeness.<sup>1</sup>

Woke remembrance: a godly, foundational, and eternal principle

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The first thing we note in today's passage is that the woke remembrance of Israel's oppression at the hands of the Egyptian superpower and of Yahweh's deliverance of Israel from that oppression was one that Yahweh commanded.

“Remember this day, in which ye came out from Egypt, out of the house of bondage...”

The Bible envisions the woke remembrance of oppression and emancipation as a righteous and essential element of worship and morality. It is of God. It is godly. As we will see, this necessity for woke remembrance is less about the historical past and more about a just and ethical future freed from the past's oppressive errors.

The second thing we note is that the command for woke remembrance of Israel's oppression at the hands of the Egyptian superpower and of Yahweh's deliverance of Israel from that oppression was issued even before Israel experienced emancipation from the oppression. Surely, this is indicative of the priority God placed on woke remembrance of Israel's oppression and Yahweh's deliverance.

Third, we note that woke remembrance of oppression and emancipation was incumbent upon Israel long after the events.

“Thou shalt therefore keep this ordinance in his season from year to year.”

Even when things were later going well and Israel was happily dwelling in and enjoying “a land flowing with milk and honey,” the nation was to engage in woke remembrance of past

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<sup>1</sup> The other homilies examine the subject in light of Deuteronomy 4.<sup>9</sup>; Deuteronomy 6.<sup>20-23</sup>, and Luke 22.<sup>19-20</sup>.

oppression and emancipation. The stipulation that Israel was to engage in woke remembrance of past oppression and emancipation as an ordinance conducted “from year to year” is repeated elsewhere.

“Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night... seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.”<sup>2</sup>

Indeed, the inspired record stipulates that this woke remembrance, observed “from year to year” and “all the days of thy life,” was to extend to perpetuity.

“And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; *ye shall keep it a feast by an ordinance for ever.*”<sup>3</sup>

So, woke remembrance of past oppression and emancipation was a commandment of God. It was foundational to the establishment of Israel as either religion or state. Woke remembrance was to extend to perpetuity. Woke remembrance *is* eternal.

#### The object of woke remembrance

We have spoken repeatedly of woke remembrance in relation to Israel’s oppression in Egypt and God’s emancipation of the nation from that oppression. But what, exactly, was to be remembered? Some might want to claim that the remembrance was of Yahweh’s emancipation, not the oppression from which Israel was emancipated. But this is *prima facie* nonsensical.

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<sup>2</sup> Deuteronomy 16.<sup>1,3</sup>

<sup>3</sup> Exodus 12.<sup>14</sup>

“Remember this day, in which ye came out from Egypt, *out of the house of bondage*; for by strength of hand the Lord brought you out from this place.”

One cannot rip emancipation from its context of oppression. And so, along with the woke remembrance of Yahweh’s “strength of hand,” Israel remembered “the house of bondage” itself. Indeed, the sacred texts keeps Israel’s experiences in “the house of bondage” alive in its national memory.

“Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, ‘Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply,<sup>4</sup> and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land.’

Therefore *they did set over them taskmasters to afflict them with their burdens*. And they built for Pharaoh treasure cities, Pithom and Raamses<sup>5</sup>... And *the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with hard bondage*, in mortar, and in brick, and in all manner of service in the field: all their service, wherein *they made them serve, was with rigour.*”<sup>6</sup>

“From year to year” and “all the days of thy life” Israel has for some three thousand years kept the memory of its oppression alive, nowhere more so than during Passover. During this “ordinance” the people remember their oppression and God’s response to it.

“And the Lord said, *I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows...* Now therefore, behold, the cry of the children of Israel is come unto me: and *I have also seen the oppression wherewith the Egyptians oppress them.*”<sup>7</sup>

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<sup>4</sup> Here we hear the Egyptian version of “replacement theory,” and see the word of God reveal it as evil; justification for evil perpetrated against “foreign” influences.

<sup>5</sup> Here we see the use of free and forced labor and the increased profits they are meant to achieve.

<sup>6</sup> Exodus 1.<sup>8-11, 13-14</sup>

<sup>7</sup> Exodus 3.<sup>7,9</sup>

“And it came to pass in process of time, that the king of Egypt died: and *the children of Israel sighed by reason of the bondage*, and they cried, and *their cry came up unto God by reason of the bondage*. And *God heard their groaning*, and God remembered his covenant with Abraham, with Isaac, and with Jacob.”<sup>8</sup>

This is some major, radical, concentrated, and unrelenting wokeness. America’s woke remembrance of African American oppression, humble as that remembrance is, seems pathetic by comparison. We can have little doubt that Egyptians, like America’s anti-woke heretics, complained about this “unholy wokeness”: “Oh come on! It’s been three thousand years already. Give it up! Stop talking about it. Forget the past. Live in the present.”

But, we maintain, a God woke to injustice, violence, and oppression, who is the same yesterday, today, and forever, demands of His people woke remembrance of injustice, violence, and oppression. So it was. So it has been. So it always will be.

## Conclusion

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In calling Israel to carry the message of Himself, His character, and His values to the world, God called Israel to woke remembrance of its oppression at the hands of Egypt and His emancipation from that oppression. Israel was commanded to engage in woke remembrance of *both* oppression and the emancipation. There could be no disconnecting the latter from the former. God extended this call to woke remembrance even as the oppression continued and before the emancipation was accomplished. Work remembrance was foundational to the fledgling nation’s constitution. Israelites were to remain in woke remembrance in their private lives and in their public lives through ordinances such as Passover. This woke remembrance was to be “from year to year,” “all the days of thy life;” “an ordinance for ever.”

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<sup>8</sup> Exodus 2.<sup>23-24</sup>

But, as we have suggested, this woke remembrance of oppression and emancipation was and is not a matter of historical antiquarianism. Rather, it is about the present and the future, as we will see in the next homily. A present and future devoid of injustice, violence, and oppression requires the woke memories of past injustice, violence, and oppression. Without the woke memory, injustice, violence, and oppression continues, often, unrecognized, and unimpeded. Such ignorance and immorality can only lead to the same tragic consequences that the ancient superpower, Egypt, experienced.

Let American, then, take heed. Let the skeptics of woke remembrance repent of their hard-heartedness and unbiblical disbelief, lest a worse thing come unto [them].”<sup>9</sup>

Even so, come, Lord Jesus!

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<sup>9</sup> See John. 5.<sup>14</sup>