

October 2nd, 2022

His Own Received Him Not

Exodus 2:11-15

Summa Theologica

Last week we saw how God designed all of human history to tell one main story: namely, the war between the Seed of the Serpent—the Dragon, and the Seed of the Woman—Christ. In every epoch the Dragon’s goal has been to kill the Seed of the Woman, but God always raises up a Savior to slay him.

Hated by all sides

But there is a vital lesson that the people of God must learn. The saviors that God raises up, are not only hated by the Dragon, they are hated by God’s own people. The Dragon tried to kill Moses as a baby, as an adult, it was God’s own people that attacked him, threatened him, and rejected him. Moses had to flee Egypt *not so much because of what he did*, but because his own people had refused him and turned state’s evidence to Pharaoh. When Stephen recounts this very episode in **Acts 7:35** he says “This Moses...*they rejected*, saying, ‘Who made you a ruler and a judge?’” You see Exodus is teaching us the Gospel. The Gospel announces that nobody is born on God’s side. “None is righteous, no, not one; no one understands; no one seeks for God. All have turned aside; together they have become worthless; no one does good, not even one...all have sinned and fall short of the glory of God” (**Romans 3:10-12, 23**). There are no good guys. It’s true that the seed of the serpent has hated God and rejected the Savior. But so have God’s people. God has sent saviors into the world to crush the Dragon, and even God’s own people have taken up arms against them. A failure to see this—to see the poison within our own veins—is to get the Gospel wrong. God didn’t send Christ into the world to people who warmly welcomed Him with open arms. Christ came into the world being attacked both by the Dragon and by His own people. **John 1:11** “He came unto his own, and his

own received him not.”¹ **Isaiah 53:3** “He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not.” Last week we saw the Dragon as the bad guy, this week we see ourselves as the bad guys.

The Big Idea...

All saviors are rejected by the very people they are trying to save, thus is the madness of sin

☆ Our Doctrine

☆ Our Duty

☆ Our Delight

I. Our Doctrine

Stephen’s sermon

You need to know that there are two NT passages that help us understand what is happening here. **First** please turn with me to **Acts 7:23:29**. This is Stephen’s sermon to the Jewish leaders in Jerusalem.

“When he was forty years old, it came into his heart to visit his brothers, the children of Israel. ²⁴ And seeing one of them being wronged, *he defended the oppressed man and avenged him* by striking down the Egyptian. ²⁵ He supposed that his brothers would understand *that God was giving them salvation by his hand*, but they did not understand. ²⁶ And on the following day he appeared to them as they were quarreling and tried to reconcile them, saying, ‘Men, you

¹ KJV

are brothers. Why do you wrong each other?’²⁷ But the man who was wronging his neighbor thrust him aside, saying, ‘*Who made you a ruler and a judge over us?*’²⁸ Do you want to kill me as you killed the Egyptian yesterday?’²⁹ At this retort Moses fled and became an exile in the land of Midian, where he became the father of two sons.

There are three truths we need to remember from here as we interpret Exodus.

- **Truth #1 (v.24):** Moses acted as a *defender and avenger* for the oppressed in Israel.
- **Truth #2 (v.25):** Moses was *self-aware* that God sent him to bring salvation to Israel.²
- **Truth #3 (v.27):** Israel (personified in this man who attacked his neighbor) *rejected Moses as God’s man*.³

The Hall of Faith

Second let’s turn to Hebrews 11:24-27. Like Stephen’s sermon, here we can see into the interworking and motivations of Moses’ heart.

“*By faith* Moses, when he was grown up, refused to be called the son of Pharaoh’s daughter, ²⁵*choosing rather to be mistreated with the people of God* than to enjoy the fleeting pleasures of sin. ²⁶*He considered the reproach of Christ greater wealth* than the treasures of Egypt, for he was looking to the reward. ²⁷*By faith* he left Egypt, not being afraid of the anger of the king, for he endured as seeing him who is invisible.”

Again three truths we need to remember from here as we interpret Exodus.

- **Truth #1 (v.24 & v.27):** Moses was acting *by faith* in Exodus 2. This doesn’t mean he was sinless, it means that *he believed the promises of God*

² Clearly v.35 shows us that this wasn’t a mistaken conclusion on Moses’ part. “This Moses, *whom they rejected*, saying, ‘Who made you a ruler and a judge?’—this man God sent as both ruler and redeemer by the hand of the angel who appeared to him in the bush.

³ Again see v.35 (above) as definitive proof that this was a rejection of Moses.

regarding his people and that *it* was the principle motivating factor in his heart.

- **Truth #2 (v.25):** Moses made a *deliberate choice* to be identified with the covenant people of God.
- **Truth #3 (v.26):** As mysterious as it is, Moses had in mind *the reproach of Christ* in these events. In other words, this event is not telling only one story about Moses, it is also telling us a story about Christ.

He looked on their burdens

Ok so now, let's turn back to **Exodus 2**, keeping those things in mind. v.11 "One day, when Moses had grown up, he went out to *his people* and looked on their burdens, and he saw an Egyptian beating a Hebrew, one of his people."⁴ Notice twice we read "*his people*." Here Moses is 40 years old (**Acts 7:23**), and though he enjoyed palace life for so long a time, he knew who *his true people* were. He went out to them and "*looked on their burdens*." This wasn't a random walk stroll from the palace, but a deliberate choice to bring comfort and help to his people. In **Exodus 3:7** when God looks on the burdens of His people, it follows by God's deliberate decision to do something about it.⁵ Moses left the palace that morning with the resolve to help deliver his people. What did he find? And Egyptian slave master *beating* one of his brothers. So what did Moses do?

Did Moses commit murder?

v.12 "He looked this way and that, and seeing no one, he *struck* down the Egyptian and hid him in the sand." So here's the million dollar question: did Moses murder this Egyptian? Murder is different from killing. Murder is the unjustified taking of someone's life. There is justified killing. **Larger Catechism**

⁴ This is Genesis 3:15—the enmity between the seed of the serpent and the seed of the woman

⁵ "Then the Lord said, "I have surely seen the affliction of my people who are in Egypt and have heard their cry because of their taskmasters. I know their sufferings,⁸ and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey..." (Exodus 3:7-8)

Q.136 identifies three categories of justified killing.⁶ 1) *Public justice* or *capital punishment* is the justified killing of murderers by the magistrate (**Genesis 9:6**). 2) The killing that takes place in the context of *just war* is justified (**Ecclesiastes 3:8**). 3) *Necessary-defense* which results in the death of the attacker is justified killing (**Exodus 22:2-3**). So was Moses justified in killing this man?

‘Moses’ actions show he was guilty’

Some would say *no* because of what Moses did before and after. *Before* Moses killed him, v.12 says “He looked this way and that”—he made sure no one saw. *After* Moses killed him he hid the body in the sand, and then v.15 says he fled to Midian. In other words, the argument goes, ‘since Moses concealed his actions and later fled the scene, *it proves he was guilty of murder.*’ But this doesn’t prove guilt. In **Judges 3:12-30** we read of Ehud, one of the judges of Israel. He told Eglon king of Moab he had a “secret message...from God for [him].” Eglon told his servants to leave the room, and then Ehud shoved his sword into his belly. Eglon was a very fat man and his fat closed the entire blade. Ehud then locked the door and fled the scene by escaping through the windows on the room. Ehud concealed his killing and fled the scene. But neither of these mean he was guilty. In fact, God sent him to do this very thing. **Judges 3:15** says that it was the LORD who “...raised up for them a deliverer.”

Just the facts ma’am

Let’s consider the facts. What do we know of the Egyptians? They were covenant breakers: Egypt had kidnapped them, forced them into slavery, and were systematically murdering them. These are capital crimes.⁷ Egypt had

⁶ Q. 136. What are the sins forbidden in the sixth commandment?

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves, or of others, *except in case of public justice, lawful war, or necessary defense*; the neglecting or withdrawing the lawful and necessary means of preservation of life; sinful anger, hatred, envy, desire of revenge; all excessive passions, distracting cares; immoderate use of meat, drink, labor, and recreations; provoking words, oppression, quarreling, striking, wounding, and whatsoever else tends to the destruction of the life of any.

⁷ Exodus 21:16 “Whoever steals a man and sells him, and anyone found in possession of him, shall be put to death.”

ceased to be a *Biblically legitimate authority* (**Romans 13:1-4**), just as Nazi Germany had ceased to be a *Biblically legitimate authority* in WWII. Dietrich Bonhoeffer was *in the right* to seek the assassination of Hitler because under his leadership the Jews were being kidnapped, enslaved and systematically murdered. That's what was happening in Egypt. Moses, acting as a lower magistrate *of sorts*—being both a prince of Egypt (**Exodus 2:10**) and a deliverer raised up by God (**Acts 7:25**)—was justified in killing this Egyptian slave master on all three grounds the the Catechism lays forth. This act was *public justice, just war* and *necessary defense* all rolled up into one. Thus Calvin says here: “...let us conclude that Moses did not rashly have recourse to the sword, *but that he was armed by God's command, and, conscious of his legitimate vocation, rightly and judiciously assumed that character which God assigned to him.*”⁸ In other words, Moses—like Ehud, Gideon and Samson—acted as a lawful God-appointed judge to deliver Israel.⁹

Refused by his own nation

Now, regardless if you agree with me or no, I hope you see that Moses's killing the Egyptian is not *the main issue*. Rather the main issue is *how* Israel responded. Look at v.13 “When he went out the next day, behold, two Hebrews were struggling together. And he said to the man in the wrong, “Why do you strike your companion?” We see how beautifully Moses reveals the Lord Jesus Christ. The previous day Moses took up the office of Deliverer, now He

⁸ John Calvin, *Calvin's Commentaries Vol. II*, (Grand Rapids, MI.: BakerBooks, 2009), pg. 48. Matthew Henry likewise gives his consent: “[Moses] gives a specimen of the great things he was afterwards to do for God and his Israel in two instances [v.12-13], related particularly by Stephen (Acts 7:23, &c.)” Matthew Henry, *Matthew Henry's Commentary In One Volume: Genesis to Revelation*, (Grand Rapids, MI.: Zondervan Publishing House, 1961), pg. 73. So do Tertullian and Aquinas according to Phil Ryken, cf. Ryken, pg. 52.

⁹ Furthermore, the text hints at the idea of Lex talionis (the law of retaliation). Exodus 21:23-25 says “But if there is harm,^d then you shall pay life for life, ²⁴ eye for eye, tooth for tooth, hand for hand, foot for foot, ²⁵ burn for burn, wound for wound, stripe for stripe.” v.11 says that Moses “...saw an Egyptian beating (הַנְּכָא *nāḳā*) a Hebrew.” Therefore, v.12, Moses “...struck down (הַנְּכָא *nāḳā*) the Egyptian.” As one commentator points out “...the word used to describe what the Egyptian did to the Hebrew and what Moses did to the Egyptian are one and the same. This suggests that the slave driver intended to beat his slave to death” [Ryken, pg. 52] Moses self-aware that God raised him up as a deliverer (Acts 7:25), and operating by faith (Hebrews 11:24) killed the slaved driver.

takes up the office of Peacemaker. He asks the man in the wrong: “Why do you strike¹⁰ your companion?” The man immediately *sneered* at Moses, v.14 “Who made you a prince and a judge over us? Do you mean to kill me as you killed the Egyptian?” Several things happening here.

- **First**, it had been only 24 hours and the rumor had spread widely of his killing of the Egyptian. Halfway through v.14 we read: “Then Moses was afraid, and thought, “*Surely the thing is known.*”
- **Secondly**, it is apparent that the Jews had *resented* Moses for it. This man essentially told Moses to get lost: *nobody made you prince or a judge.* This was the opinion of all Israel. Stephen tells us in Acts 7:35 “This Moses...*they rejected.*” This man wasn’t *merely* reporting his own opinion. Israel as a whole had rejected this savior God sent.
- **Thirdly**, this man threatened Moses. He asked “Do you mean to kill me as you killed the Egyptian?” How is this a threat? Because the Egyptians would have killed any Jew who killed an Egyptian. Moses killed the Egyptian. The man who hated Moses knew it. Moses read between the lines, which is why in v.15 Moses fled to Midian.
- **Fourthly**, the Jews betrayed him to Pharaoh. v.15 “When Pharaoh heard of it, he sought to kill Moses.” How did Pharaoh find out? Do the math. The only person who witnessed the killing was the very man Moses saved. The Egyptians and Pharaoh found out not because they saw it, but because they were told by the very people Moses was seeking to deliver.

In summary, we see that Israel *as a whole* was more committed to their slavery than their salvation. They would rather have the devil Pharaoh, than the deliverer Moses.

¹⁰ (נָכַח *nāḵā*) - see previous footnote

Our Doctrine: God's saviors are rejected by those they are sent to save

That brings us to **our doctrine**: *All saviors are rejected by the very people they are trying to save, thus is the madness of sin.* The proofs of this are legion, so we'll just consider 5 proofs.¹¹

Proof #1: The rejection of Samson

Like Moses, Samson had a messianic birth. His birth was promised by an angel (**Judges 13:3**). His parent were told their “child shall be a Nazirite to God from the womb, and he shall begin to *save* Israel from the hand of the Philistines” (**Judges 13:5**). But what did the Jews do after Samson's first victory? They found him in the cleft of the rock at Etam and said to him in **Judges 15:12** “We have come down to bind you, that we may give you into the hands of the Philistines.” God raised up a savior for them, and they rejected him.

Proof #2: The rejection of David

In **1 Samuel 16** Samuel anointed David to be King—lord protector—over all Israel in the very hearing of all his brothers. **v.13** says “And the Spirit of the LORD rushed upon David from that day forward. What happens in the next chapter? Goliath comes forward to battle. David steps up in his first act to save Israel. And his own family rejects him. Eliab his oldest brother says to him in **v.28** “Why have you come down?...I know your presumption and the evil of your heart, for you have come down to see the battle.” Likewise King Saul says to him in **v.33** “You are not able to go against this Philistine to fight with him, for you are but a youth...” God raised up a savior for them, and they rejected him.

Proof #3: The rejection of Elisha

Children, boys and girls, even little kids reject the saviors that God raises up to save them. Elijah the prophet did mighty things in Israel—he stopped the rain for three years (**1 Kings 17:1**) and killed all the prophets of Baal at Mt.

¹¹ One could mention Noah, Joseph, all the prophets, and all the apostles. This is the point of Acts 7:51

Carmel (1 Kings 18:40). When God took him up to Heaven, God raised up Elisha to be the next great prophet—a savior (lower case 's'). But when some small boys met him on the road, they jeered him, rebuked him and scorned him saying “Go up, you baldheaded! Go up, you baldhead!” (2 Kings 2:23). They wanted him to leave earth, to go up to Heaven like Elijah, to get away from them. God raised up a savior for them, and they rejected him.

Proof #4: The rejection of Jeremiah

God raised up Jeremiah to be a light, a prophet to all the nations of the earth (Jeremiah 1:5). But when he opened his mouth to bring God’s message, they would not listen to him (Jeremiah 7:27). When he persisted they sought to kill him (Jeremiah 11:21), they scourged him and put him in stocks (Jeremiah 20:2), a death sentence was pronounced against him (Jeremiah 26:11), he was thrown in prison (Jeremiah 32:2), the king burned his scrolls that contained the Word of God (Jeremiah 36:23) and lastly he was dumped in a cistern so that he would sink in the mud and die (Jeremiah 38:5-6). God raised up a savior for them, and they rejected him.

Proof #5: The rejection of Christ¹²

Every previous savior points to this final Savior, the Son of God, the Lord Jesus Christ. Matthew 21:37 “Finally he sent his son to them, saying, ‘They will respect my son.’” But to God’s own Son, they did their worst. “He came unto his own, and his own received him not.”¹³ He was the Stone the builders rejected. He is a stumbling block to the Jews and folly to the Gentiles (1 Cor. 1:23). It’s not just one family or people group or nation or epoch that has

¹² Proof #6: The rejection of Paul

God raised up Paul to proclaim Christ so that men would turn from darkness to light and from the power of Satan to God (Acts 26:17). He was an agent of the savior. What did he earn for this? “Five times I received at the hands of the Jews the forty lashes less one. ²⁵ Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; ²⁶ on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers. (2 Corinthians 11:24-26).

¹³ John 1:11 (KJV)

rejected this Savior. But He has been universally rejected. **Isaiah 53:3** “He was despised and rejected by me...and as one whom men hide their faces.” **Psalm 22:6-7** “But I am a worm and not a man, scorned by mankind and despised by the people. ⁷All who see me mock me; they make mouths at me; they wag their heads.” No other religious figure has their name blasphemed save Jesus Christ alone. No one curses with the name Joseph Smith or Allah, or Buddha. But Christ’s name is the butt of men’s jokes, and they way they express disgust. Nothing shows the madness of sin more than how the incarnate Son of God is treated in this world. He came into the world to save men, and men have hated him for it. **John 3:19** “And this is the judgment: the light has come into the world, and *people loved the darkness* rather than the light because their works were evil.”

Summa Theologica

Dear congregation. This is what the story of Moses is teaching us.¹⁴ That God raised up a Savior, and Israel chose their slavery instead.¹⁵ God gave them a deliverer, and they chose death. This teaches us one vital lesson that we must not miss: the Egyptians weren’t the only problem in Egypt. Israel was the problem. They didn’t want a Savior. This is the great truth of the gospel, it is the stumbling stone. It’s not only that we stand guilty before God. It’s that we don’t care. We don’t want God’s Savior. We just want Him to leave us alone. That’s **our doctrine**: *All saviors are rejected by the very people they are trying to save, thus is the madness of sin.*

¹⁴ You see, Moses did make one miscalculation. He miscalculated the madness of sin. See Gary North, *Moses & Pharaoh: Dominion Religion Versus Power Religion*, (Tyler, TX.: Institute for Christian Economics, 1985), pg. 70

¹⁵ This is another definitive proof that Moses wasn’t in the wrong for killing the Egyptian. Stephen trotted out Moses as an example (Acts 7:23-29) of God sending a Savior whom they rejected. In those verses the ‘saving’ Moses did was his killing the Egyptian. Calvin says here “For Stephen (Acts 7:25) bears witness that Moses was not impelled by a rash zeal to slay the Egyptian, but because he knew that he was divinely appointed to be the avenger and deliverer of his nation.” Calvin, pg. 47. Thus Stephen finished his sermon with these words from Acts 7:51-53 “You stiff-necked people, uncircumcised in heart and ears, you always resist the Holy Spirit. As your fathers did, so do you. ⁵²Which of the prophets did your fathers not persecute? And they killed those who announced beforehand the coming of the Righteous One, whom you have now betrayed and murdered, ⁵³you who received the law as delivered by angels and did not keep it.”

II. Our Duty¹⁶

Informatory Use

Our **first duty** is to *consider* the madness of sin. The man in the story who sneered at Moses was happy to continue in his sin against his neighbor *even if that meant the he remained in bondage to Pharaoh*. That's the madness of all sinners before Christ redeems them. We don't want a prince or judge ruling over us. The madness of sin is *not* that we have sinned and fallen short of the glory of God.

The madness of sin is that *we don't want to be saved*.

Don't misunderstand me, the Israelites certainly cried out to be saved. Look halfway through **Exodus 2:23** "...the people of Israel groaned because of their slavery and cried out of help." They wanted salvation from their misery. But when it was offered in the person of Moses, they rejected it. The same is true with all sinners. We want to be saved from the grief of sin, but not from sinning *itself*. This is the madness of sin. Children, boys and girls you must understand

¹⁶ Informatory Use

We need to again *consider* how the OT Scriptures work. The OT is not *merely* a historical document. The OT is filled with *types* of the gospel works. Paul says in **1 Corinthians 10:6** "Now these things took place as examples (τύπος *typos* or types) for us." Lloyd Jones says "A type is that which foreshadows or forecasts or represents beforehand something that will happen latter." Moses is a type of Christ. Israel is a type of the Church. We must never read the OT in some disconnected way as if has nothing to do with the world today. We are going to see this over and over again in Exodus. And if you don't have this in mind—that there are two stories that Exodus is telling us—you are going to really struggle with this book. That's our **first duty**, to *consider* that Exodus is telling a deeper story of Christ's ultimate victory over sin, Satan and this world.

this point: sin is not just guilt *it's madness*.¹⁷ Think of the madness, the insanity of a man who was very, very sick. He begs and begs for medicine so he could be healed. Finally when some chap brings it to him and offers it to him freely so that he could be healed, the sick man throws it back in his face and curses him for bringing it.¹⁸ Don't you see? This is the picture of the man who sneered at Moses. Imagine him in your mind. He had whip marks on his back, he was terribly malnourished, he and his wife and children suffer under the terrible cruelty of Pharaoh day after day, year after year. And every night he goes home to his shack crying out to God to save him from this Egyptian hell. Then God sends Moses as answer to his prayer. And when he sees this Moses, he rejects him, threatens him, and curses him. And so it is with the sinner. His conscience is guilty. He feels shame in his bones. Day after day he is miserable, depressed, suicidal. Living in the darkness. But when Christ—the light of the world is offered to him—he scoffs, mocks, and think the very idea of this Savior is absurd. That is the madness of sin.

Experimental Use

Our **second duty** is to *examine* ourselves. This sneering man is a picture of the unsaved man, miserable in his sin, but unwilling to come to the Savior. Is that you? Are you in that terrible place where you long to be saved from you

¹⁷ Sin is what the one Ring did to Gollum in the Fellowship of the Ring. Gandalf the wizard was explaining to Frodo what the Ring did to Gollum.

Gandalf said that Gollum "...hated the dark, and he hated the light more: he hated everything, and the Ring most of all."

"What do you mean?" said Frodo. "Surely the Ring was his precious and the only thing he care for? But if he hated it, why didn't he get rid of it, or go away and leave it?"

"You ought to begin to understand, Frodo, after all you have heard," said Gandalf. "He hated it and loved it, as he hated and loved himself. He could not get rid of it. He had no will left in the matter."

J.R.R. Tolkien, *The Fellowship of the Ring 2nd Edition*, (Boston, MA.,: Houghton Mifflin Company, 1993), pg. 64

¹⁸ cf. Jonathan Edwards, *The Works of Jonathan Edwards, Vol. 2*, (Carlisle, PA.,: The Banner of Truth Trust, 2009), pg. 927

misery, but you you want to continue in your sin? Dear friend believe not the lie that this Jesus will make you more miserable—that if He were to be your prince and judge you would be in a worse state. That’s a lie. Unto you this day a Son is given. His name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Oh think of how this Savior comes to You!

He is Wonderful Counselor. He alone is wise enough to satisfy your deepest longing. **Psalm 37:4** says “Delight yourself in the Lord, and he will give you the desires of your heart.”

He is the Mighty God. You have never been able to defeat the evil in your heart and the guilt in your soul. But Christ Jesus the Mighty God can deliver you. He speaks the the very mountains tremble and the forests are stripped bare.

He is the Everlasting Father. Meaning He is the author of eternity, the author of eternal life—“...all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through Him and for Him...and in Him all things hold together.”¹⁹ The Lord Jesus Christ can put back together the pieces of your broken life.

He is the Prince of Peace. You have been at war with your own soul, with others, and with God your whole life. But Jesus is the Prince of Peace. In Christ Jesus, God is reconciling the world to Himself. If you call on Him, if you receive Him, and if you believe in His name, He will not count your trespasses against you. You will find peace for the first time in your life. That’s the promise of Scripture, that those who come to Christ have peace with God.²⁰

¹⁹ Colossians 1:16-17

²⁰ Romans 5:1

Bondage and damnation

But dear friend if you continue to reject this Savior there is ruin coming. Because Israel rejected Moses, the savior God sent for them, they were given another 40 years of bondage. Moses fled to Midian, and he didn't return for another 40 years. You will be no different, how can you stand another day of bondage? What has this godless life that you have led ever done for you? Haven't your sorrows multiplied as you have plunged deeper into sin? But there's a greater danger. If you will not have Christ as your Prince and Judge you will be damned. **John 3:36** says "Whoever believes in the Son has eternal life; whoever does not obey the Son shall not see life, but the wrath of God remains on him." Oh turn to the Son. Turn away from the madness of sin. Turn to this Savior, this Son, whom God has sent to deliver you from the slavery of sin.

III. Our Delight

The importance of this doctrine

Dear congregation, *why* does God want us to know this doctrine? That since the beginning, every savior God has sent, man has rejected? *Why* does God want us to see that it's not just Egypt that is evil but Israel—not just the world that needs saving, but the church? Two reasons.

- 1) **So that God gets all the glory in our salvation.** This is the doctrine Paul taught the Corinthians. He tells them to carefully consider their life—to carefully consider what God chose when He saved them. "...God chose what is foolish...God chose what is weak... God chose what is low and despised...so that no human being might boast in the presence of God. ³⁰And because of him you are in Christ Jesus... so that, as it is written, "Let the one who boasts, boast in the Lord" (1 **Corinthians 1:27-31**). This incident with Moses is meant to show us that we were foolish and weak and despised

before God saved us. That it was not we who pursued God but He who pursued us. So that all glory, all honor, all praise, all boasting, belongs to Him alone. The Psalmist tells us **Psalm 106:7-8** “Our fathers, when they were in Egypt, did not consider your wondrous works; they did not remember the abundance of your steadfast love, but [they] rebelled...*Yet he saved them for his name's sake.*” That is precisely God saves us. **Ephesians 2:8-9** “For by grace you have been saved through faith. And this is not your own doing; *it is the gift of God,* ⁹ not a result of works, *so that no one may boast.*” “Let the one who boasts, boast in the Lord”

- 2) **So that we would be able to behold the love of God.** What kind of God would do this? A God who sends savior after savior, prophet after prophet, deliverer after deliverer only to have us reject and despise them? **Matthew 21:36-38** “Again he sent other servants, more than the first. And they did the same to them. ³⁷ Finally he sent his son to them, saying, ‘They will respect my son.’ ³⁸ But when the tenants saw the son, they said to themselves, ‘This is the heir. Come, let us kill him and have his inheritance.’” God knew that we would kill His Son. He wasn’t deceived. This was His very plan. In the Infinite Wisdom and Infinite love of God, He sent His Son *so that* we would wound Him, reject Him, crucify Him. It was only in the death of Christ that the guilt and madness of our sin could be taken away. **1 Peter 2:24** “He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.” Oh behold the love of God! That God would send us His only Son for our sake. A greater gift than worlds, a greater gift that could ever be conceived, that God the Son would become man and be hated by the man He came to save. **Romans 5:8** “...but God shows his love for us in that while we were still sinners, Christ died for us.” That’s why God wants us to see this doctrine. He did not save us because we were better than Egypt, or because we were on His team, or because we accepted Him when He came to us. No He saved us only because He chose to love us in spite of our madness, in spite of our guilt, in

spite of our hating Him. This Savior who was received not by those He came to save, came any way. He rescued us though we rejected Him.