

EXODUS 2:11-15 (SHUNNED BY HIS OWN)

Introduction: Not everyone who is famous or wealthy was successful on their first attempt. History is replete with people who were rejected once or even many times before making their mark. One famous American of the 19th century went to war as a captain and returned home as a private - a rather sizable demotion.

After that, he failed as a businessman. He tried being a lawyer, but it's said that he was too impractical and temperamental to be successful at that. And so he did what many crummy lawyers do and he turned to politics where he was defeated in his first try for the legislature.

He was then defeated in his first attempt to be nominated for congress, defeated in his application to be commissioner of the General Land Office, defeated in the senatorial election of 1854, defeated in his efforts for the vice-presidency in 1856, and then defeated in the senatorial election of 1858.

At about that time, he wrote in a letter to a friend, "I am now the most miserable man living. If what I feel were equally distributed to the whole human family, there would not be one cheerful face on the earth." Such was the life of an obscure loser named Abraham Lincoln, until things turned the corner for him.

Each one of his steps ultimately led him, whether he knew it or not, one step closer to his eventual success. Being rejected then isn't the end of the story, nor does it indicate the fault is with the individual. Sometimes extenuating circumstances are involved.

This was the case with a man named Moses. He had a calling but he was rejected by those he was called to. And the rejection of Moses only pictures a greater

rejection in human history. We're in church and there's a cross on the wall to remind us of that.

Text Verse: "He came to His own, and His own did not receive Him. 12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." 1 John 1:11-13

If you have faced, or if you are facing, rejection don't let it bring you down. Instead, look at it as an opportunity to do other things until you're recognized for the potential you possess. This is what Moses did, this is what Christ is doing, and this is what we should do as well.

In the end, it will all work out as it should. God has a plan and if you're in Christ, then you are a part of that plan. Be confident of this and stand firm on the promises which are given to You in His superior word. And let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. One of His Brethren (verses 11 & 12)

11 Now it came to pass in those days, when Moses was grown,

The preceding verse said, "And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, 'Because I drew him out of the water.'"

That was while Moses was still a young child, certainly no more than three and quite possibly even younger than that. In just one verse, the Bible has skipped

over all of his adolescence and teenage years, stating that he is grown. And in fact, in the New Testament, Stephen, during his speech to the ruling council says that he was now 40 years old.

This means that a total of 37 years or more of the life of Moses are completely overlooked by the Bible. This is one of the many important clues found throughout Scripture that reminds us of the fact that God is not giving us a detailed record of history, but rather He is giving specific details recorded from history.

Time and time again, the focus is on specific occurrences which have been selected to reveal significant points in His redemptive plans. Because of the importance of people like Abraham, Isaac, Jacob, Moses, and so many others, one might think that detailed biographies about their lives would be appropriate.

But the Bible doesn't give them. Even in the life of Jesus, there is scant information about his childhood. Other than the time of His birth and very early childhood, there is only one recorded detail about His life at 12 years of age. After that, the next specific part of His life which is detailed came when He was about 30 years old.

By contemplating this, it makes the things that are recorded all the more special. The selected details show attentive care and call out to us to look over them carefully. Why God has so meticulously focused on the events then is what we should consider. What is it that He wants us to see, remember, and learn?

In the case of Moses, he is about to enter into a new part of life. He will go from the high position of being in Pharaoh's household to a life of considerable difficulty and uncertainty. Why he chose this path or why he didn't make his

decision to take this avenue sooner isn't known, but it could be that the years of high life left a void in him which needed to be filled.

Solomon, writing in Ecclesiastes 2, spent many verses writing about all of the great things he accomplished through his skill and wisdom, but after this effort, he wrote these words -

"Then I looked on all the works that my hands had done
And on the labor in which I had toiled;
And indeed all was vanity and grasping for the wind.
There was no profit under the sun." Ecclesiastes 2:11

His conclusion concerning the vain existence we live under the sun is that life apart from God is useless and ultimately has no lasting point to it. It seems that Moses figured this out and desired to be a person of God and united with God's people. And this is what the author of Hebrews tell us -

"By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward." Hebrews 11:24-26

In this time of learning and growth, Moses is not unlike Jesus. In Luke 2:52, before He revealed Himself to the people of Israel, it says this about Him -

"And Jesus increased in wisdom and stature, and in favor with God and men." Luke 2:52

Both had long periods of unrecorded life-events which molded them and shaped them for the work they would perform. And both of them were initially rejected by their own people. Eventually, Moses led his people out when they accepted his leadership. And someday Jesus will deliver Israel when they accept His.

And so to understand that precept, and what is about to occur in the coming passage, we should hear Stephen's word in Acts 7 that detail these same events. By seeing what he had to say about this portion of the life of Moses, we can then more properly comprehend what will transpire -

"And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.

23 "Now when he was forty years old, it came into his heart to visit his brethren, the children of Israel. 24 And seeing one of them suffer wrong, he defended and avenged him who was oppressed, and struck down the Egyptian. 25 For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand. 26 And the next day he appeared to two of them as they were fighting, and tried to reconcile them, saying, 'Men, you are brethren; why do you wrong one another?' 27 But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? 28 Do you want to kill me as you did the Egyptian yesterday?' 29 Then, at this saying, Moses fled and became a dweller in the land of Midian, where he had two sons." Acts 7:22-29

As Stephen said, Moses was "mighty in words and deeds." It is an exacting comparison to Jesus. In Luke 24:19, while talking along the road to Emmaus, the men said that Jesus "was a Prophet mighty in deed and word before God and all the people." Despite this, both men were rejected by their nation.

Moses fled to Midian in order to continue being prepared for freeing his people, and Jesus ascended into heaven until the times of refreshing would come to pass. Knowing these things in advance, we can then more clearly sort out what lies ahead.

11 (con't) that he went out to his brethren and looked at their burdens.

Moses is a man of forty years who has dwelt the majority of his life in the grand halls of Pharaoh's courts, and yet he still has a heart for the people of his ethnic origin. Whether his adoptive mother openly shared his birth status with him or not, he had the short time with his true mother to instill in him who he was and who his people were.

He was with her until he was weaned and that would have been enough to ensure the bond needed to soften his heart towards his own people. As a wise person once said, "No throne in the universe is so potent as the mother's knee for good or evil." The knees on which he was dandled, and the milk that nurtured him as he developed, were permanently ingrained on his young mind.

And so ingrained with this indelible mark, it says "that he went out to his brethren and looked at their burdens." It is the first recorded sign of his affection for his people, but it was only an outward reflection of a reality that had been with him all along. Throughout the rest of his life, the bond would only grow stronger.

Even when they came to the point of the most absurd rebellion against their God, he would continue to speak for them and put himself in harm's way for their sake. At the time when they made a golden calf to worship, Moses stepped forward on their behalf and said this in Exodus 32:30-32 -

“You have committed a great sin. So now I will go up to the Lord; perhaps I can make atonement for your sin.” 31 Then Moses returned to the Lord and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold! 32 Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.”

Moses always held fast to his people, never forsaking them even when he was offered his own dynasty in their place. In this, he reflects Christ Jesus who loves His people Israel with an undying love, even despite their rebellion and rejection of Him.

Here in verse 11, the word *siblah* is used to describe their burdens. It is the second of only six times it will be used in Scripture. All are in the first six chapters of Exodus and it is the same word first used to describe their burdens in verse 1:11.

In other words, this unusual bondage and load placed upon the Hebrews has been on-going since more than forty years earlier. During all of that time, Moses has been free of the afflictions. Instead, he lived in Pharaoh's house, looking at his people from a distance. Now he has come to attend to their burdens.

In this, he again represents Christ who from eternity past dwelt in the Great House, heaven, and who left the riches and glories of that most noble abode to come and dwell among us. Because the duration is known from the New Testament, that of forty years, it is right to determine what the significance of the number forty is.

From his book, *Number in Scripture*, EW Bullinger says that forty is associated, "with a period of probation, trial, and chastisement." He further refines it to be a "chastisement of sons, and of a covenant people."

Understanding this, we can see that Moses' heart has been turned toward his people at this time in hopes of ending their time of chastisement. However, we will see as we continue that they will reject his advances and thus their probation will continue for another forty years. And so it was with Christ and Israel. And so they continue on to this day awaiting their final deliverance.

11 (con't) And he saw an Egyptian beating a Hebrew, one of his brethren.

Referring back to the speech of Stephen, we read his words about this account, "And seeing one of them suffer wrong," Acts 7:24

In other words, this beating wasn't justified, but rather it is was a malicious and spiteful beating. It is believed that the taskmasters' rods were made of a tough and yet pliant type of wood that was actually imported from Syria. It would have been a painful experience to be beaten with one.

And to further highlight Moses' reason for a response, we are again told that this was "one of his brethren." But even more, he is called "a Hebrew, one of his brethren." The bond is one which is deeply ingrained in him as a man. He is one of the people of God. The last time the term Hebrew was used was in the story of his nativity. There it was used twice. Here is what it said -

"Then the daughter of Pharaoh came down to bathe at the river. And her maidens walked along the riverside; and when she saw the ark among the reeds, she sent her maid to get it. 6 And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, 'This is one of the Hebrews' children.'

7 Then his sister said to Pharaoh's daughter, 'Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?'"
Exodus 2:5-7

He was identified with his people then, and he is identified with his people now. Why is it important to know this? The answer is that this term, Hebrew or ivri, is used only 34 times in the Old Testament and 14 of them are in the book of Exodus, more than any other book in the Bible. Only 1 Samuel comes close and that is with 8 occurrences.

Moses and the book of Exodus are being used to highlight the uniqueness of this group of people and the bond that should exist between them. The Hebrew people look to Abraham as their great father, they look to Jacob, who is Israel, as their family patriarch because all of the tribes descend from him. But they look to the exodus account and to Moses as their great redeemer and prophet.

It is for this reason that the uniting bond among them is that they are Hebrews, not just Israelites. They are people of God who have crossed over, as the term "Hebrew" implies.

12 So he looked this way and that way,

These words are given to show us that what will occur is not a heated rage or an impetuous act. Rather, Moses took thoughtful consideration to stop and review his surroundings in order to ensure that what he would do would be unnoticed.

12 (con't) and when he saw no one, he killed the Egyptian

After looking around, he took an action which is either glossed over by Jewish commentators, or is hailed by them as a heroic or even patriotic act. At the same time, most Christian commentators term it "impetuous," "wrongful," "undisciplined," and so on. With only a few exceptions, they find it to be unjustifiable.

And yet, from the context of Stephen's words to the ruling council in Acts 7, it appears to be an act of faith. There Stephen says -

"For he supposed that his brethren would have understood that God would deliver them by his hand, but they did not understand." Acts 7:25

Stephen seems to suggest that Moses knew he would be used of God to deliver the Hebrews from their bondage. He was a Hebrew raised in Pharaoh's palace and so if for no other reason, he could logically believe that he had been spared from the river and raised in the wisdom of Egypt for this very purpose.

In fact, just prior to the exodus, the Lord will say this to Pharaoh concerning his own position and status -

"But indeed for this purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth."

Exodus 9:16

Moses understood that time, place, and position were gifts of God to be used for God's purposes, and which God uses in us for His own purposes. Because the Bible records that he took the time to look around first, it indicates his belief that he was doing the right thing in his attempt to rescue his Hebrew brother.

Regardless of this, it became an act which would involve the complete severance of his ties with Egypt and also a lengthy severance from His Hebrew people as well. And yet, the time would be used by God to further mold him in preparation for his coming role and it would also allow for the continuance of God's mercy upon the people of Canaan.

In Genesis 15, the Lord spoke these words to Abraham -

Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete." Genesis 15:13-15

The Hebrews were not ready to be delivered, and God was not yet ready to judge the Amorites. Everything is timed according to God's plan and if we can remember this, then we can trust that all of the things we don't understand are still being handled exactly as they should be by Him.

12 (con't) and hid him in the sand.

The word for "sand" is khol. In the Bible, with a few exceptions, it is used as a simile which equates the sand with a great multitude of people, such as "like the sand of the seashore." The genuine nature of these words, "and hid him in the sand" show that Moses was certainly the author of this account.

If anyone else had written this, they would have said that he "buried him in the ground" or that he "dug a hole and placed him there." But the words "in the sand" show a personal knowledge of the area where it occurred, including the type of ground - that of sand. It's little details like this that show us the authenticity of what we are looking at.

I have come to rescue you from the bondage you face

Chosen by God, I will lead you out

No longer will you languish in this place
But you shall leave with a triumphant shout

I have stepped down from a great place to meet you here
And have joined Myself to you as your Hebrew Brother
Trust in Me and have no fear
We are of the same blood and are joined to one another

The time of your redemption is surely at hand
I will lead you out of this woe-filled land

II. Who Made You a Prince and a Judge Over Us (verses 13 & 14)

13 And when he went out the second day, behold, two Hebrew men were fighting,

The NKJV translated this just right when they said "the second day." Many translators simply say "the next day." But the term is b'yom ha'shnei "on day the second." What might seem rather unimportant actually isn't. The reason is that there is another term which can mean the same thing, mimakhorat - "on the morrow."

Moses uses both of them in his writings, even in Exodus, and so there must be a reason why he chooses them as he does. In this verse, right after saying "the second day" he next says that v'hinne shnei anashim ivrim nissim - "behold two men, Hebrews, disputed together."

There is in this the indication that we are to focus on the number two because it is listed twice in this specific manner. And so we go to Bullinger to see the meaning that we are asked to not miss -

Two affirms that there is a difference, there is another; while One affirms that there is not another! This difference may be for good or for evil. A thing may differ from evil, and be good; or it may differ from good, and be evil. Hence, the number Two takes a two-fold colouring, according to the context. It is the first number by which we can divide another, and therefore in all its uses we may trace this fundamental idea of division or difference. The two may be, though different in character, yet one as to testimony and friendship. The Second that comes in may be for help and deliverance. But, alas! where man is concerned, this number testifies of his fall, for it more often denotes that difference which implies opposition, enmity, and oppression.*

In what took a few words, Bullinger shows that concerning the number two, there is a contrast of things, and yet there is a confirmation between them. For example, there are two testaments in the Bible - the Old and the New. They contrast - law and grace, and yet they confirm the totality of the word of God.

There are two natures to Christ, they contrast - Man and God, and yet they confirm the incarnation. One day has daytime and nighttime. They contrast - darkness and light, and yet they confirm a day's duration. Moses is asking us to look at the two accounts and determine a contrast between them while still confirming the message. And so when the thought is finished, we will do that.

13 (con't) and he said to the one who did the wrong, "Why are you striking your companion?"

Instead of "the one who did the wrong" the Hebrew here actually says la'rasha - "the wicked one." Most translators use the Greek translation which says adikounti - "the one who did wrong." But the Hebrew is trying to show us the contrast through its choice of words. It is an evil act in Moses' eyes.

It is because of this evil act, one Hebrew fighting another, that he steps in and asks "Why are you striking your companion?" Moses is simply trying to get them to think the issue through properly and to contemplate the bonding principles of unity and justice.

In unity, he tells them that they are brethren. And in justice, he shows them that evil towards one another can only disrupt their unity. It is his first attempt to wake them up to the realization that these forces are needed in order to cast off the greater burden they suffer under Pharaoh.

And yet they take offense at what he says. He thought that his words would lead to their liberation, but in his zeal for his people Moses has left out the key and principle factor in their deliverance. He has left out the God whose name they bear.

In this entire chapter, the word "God" or "Lord" is never used until the very last paragraph and then it is used five times. Eventually, when he is ready to lead his people, it is the name of the Lord that he will give them to show that he has been chosen to bring them out of Egypt.

14 Then he said, "Who made you a prince and a judge over us?"

Moses resided in the Great House, that of Pharaoh. At the same time, the Hebrews suffered in bondage. Moses stepped down from his exalted position to come and teach them a better way. Further, he intended to bring them out of the bondage they were in, and yet they rejected his claim by asking "Who made you a prince and a judge over us?"

If we simply substitute a couple names and words in that paragraph, we can see the connection to Christ: "Jesus resided in the Great House, that of heaven. At the same time, Israel suffered in bondage. Jesus stepped down from his exalted position to come and teach them a better way. Further, he intended to bring them out of the bondage they were in, and yet they rejected His claim by asking "Who made you a prince and a judge over us?"

In this story, we're being asked to see the work of Christ.

14 (con't) Do you intend to kill me as you killed the Egyptian?"

If Moses is the picture of Christ, and the Hebrews in Egypt picture the nation of Israel, then Egypt must picture the work of the devil - sin in a world of sin. In each person who comes to Christ, the devil is defeated. The individual Egyptian was killed by Moses for an individual Hebrew, but now the word has gotten out by the person who was saved that Moses is the one who saved him.

However, instead of seeing the deliverance from the Egyptian, they see a ruler whose authority they don't recognize. Again, it is a picture of the work of Christ. And thus, in the book of Revelation, Jesus uses these words concerning those Jews who rejected His authority during the church age -

"I know your works, tribulation, and poverty (but you are rich); and I know the blasphemy of those who say they are Jews and are not, but are a synagogue of Satan." Revelation 2:9

The Hebrews chose continued bondage in Egypt over freedom at Moses' hand. The Jews of Jesus' time chose continued bondage in sin over freedom at the work of Christ.

14 (con't) So Moses feared and said, "Surely this thing is known!"

In order to set up a continuing parallel between the work of Christ and the life of Moses, we are shown why Moses will flee from His people and from the land of Egypt. His good deed towards his fellow Hebrews has been taken in an ill light. And not only that, it has become generally known as well.

The Hebrews weren't ready to accept Moses as their leader and Israel at Christ's first advent was not yet ready to receive Jesus either. But the thing that Moses did was known and couldn't be hidden. Likewise, what Christ did was known. It was something that couldn't be hidden.

Now that we're finished with this second section, we need to take a moment and see the contrast between the accounts in the first two sections. In the first, an Egyptian is beating a Hebrew and Moses took action necessary to save him. He slew the enemy and rescued his fellow countryman. It was a positive action towards one of God's chosen people.

And it had to be received as such because the matter became known. The Bible says that Moses looked this way and that which means that nobody else knew what occurred, and yet the saved person told the good news of his deliverance. It is reflective, for example, of the deaf mute who was healed in Mark 7:36 -

"Then He commanded them that they should tell no one; but the more He commanded them, the more widely they proclaimed it." Mark 7:36

On the second day, two Hebrews were fighting and the offender is described as la'rasha - the wicked one. But instead of being received favorably, the wicked offender turns on him. It is reflective those Jews of Jesus' time who laid burdens on their own people and afflicted them and yet turned and questioned Jesus' authority, which was clearly evident by his actions.

The two contrast in what occurs and yet they confirm that Moses' actions were intended for good towards his countrymen. What has occurred is an excellent picture of the work of Christ towards His people, and yet also the hostility displayed towards Him by the wicked of the people, just as the gospels record.

I have come to set the captive free
And yet you fight among each other?
Look to My example and come, follow Me
Do not be oppressive towards your brother

Who made You a prince and a judge over us?
We don't recognize Your authority at all
Who do You think You are Mr. Jesus?
We are God's people and only to Him will we call
Surely if God were your Father
You would listen to Me, for Me He sent
But there are others who will listen
If you don't want Me, then to them I will be sent

III. The Place of Judgment (verse 15)

15 When Pharaoh heard of this matter, he sought to kill Moses.

It has to be remembered that what Pharaoh pictures here isn't the same as what Pharaoh pictured during Joseph's reign. In chapter 1, it said this about the new dynasty of Pharaoh, "Now there arose a new king over Egypt, who did not know Joseph" (Exodus 1:8). This Pharaoh then is set in contrast to the Pharaoh of Joseph's time.

Jesus came from heaven and he was raised by His Hebrew family, but He was also raised in this fallen world. The king of this world at Jesus' coming was Satan. That is confirmed in Luke 4 where it says -

"All this authority I will give You, and their glory; for this has been delivered to me, and I give it to whomever I wish." Luke 4:6

Upon Jesus' rejection by His people they sought out to kill Him and they accomplished that. But death couldn't hold Him. And so the pattern still rings true. The ruler of this world did seek to kill Jesus, just as Pharaoh sought out to kill Moses.

There is the historical record of Moses' life, and there is the pattern that it is showing us in the work of Christ. It's exciting to see these things. It allows us to know that the plan is still being worked out.

15 (con't) But Moses fled from the face of Pharaoh and dwelt in the land of Midian;

As all Scripture is God-breathed and because complimentary passages may show things from a slightly different perspective, we should go back and see Stephen's words about this verse. There in Acts 7 he states it this way -

"But he who did his neighbor wrong pushed him away, saying, 'Who made you a ruler and a judge over us? 28 Do you want to kill me as you did the Egyptian yesterday?' 29 Then, at this saying, Moses fled and became a dweller in the land of Midian..." Acts 7:27-29

In Stephen's words, it shows that Moses fled "at this saying," meaning at what the Hebrews said to Him. In this then, the integrity of the picture of Christ is upheld. He was rejected by His own and thus the kingdom was not ushered in at that time, something that would have otherwise happened.

In other words, both accounts, though stated a bit differently, confirm the work of Christ beautifully. But Christ didn't actually flee from anything in the sense of fearing. The word used by Moses for "fled" is barakh, a verb which carries the "basic meaning of 'going through'" (HAW).

The same word in Greek used by Stephen means to flee, but its use can include fleeing by "shunning something," such as in "fleeing from idolatry." And the Greek of this verse in the Old Testament apo, is simply the word "from." In other words, there is nothing here that would speak against picturing the work of Christ and everything to speak for it.

In his move from Egypt, Moses is said to have dwelt in the land of Midian. The term for "dwelt" is v'yeshev or "and sat." It is an idiom which means the place

where one dwells. The name Midian means "Place of Judgment" and thus it is an exact picture of the work of Christ who departed from His kinsman of the flesh, meaning the Jews, and went to preside over the Gentiles where He sits in His place of judgment.

This is perfectly summed up in the words of Hebrews 10 -

"But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13 from that time waiting till His enemies are made His footstool." Hebrews 10:12

Moses' life was sought by those who hated him and he passed through to a Gentile location called the Place of Judgment until he would be called to subdue his enemies in the years ahead.

In like fashion, Christ's life was sought by those who hated Him, but He passed through from the Hebrews to the Gentiles and is now at the right hand of God, the place of judgment, until His enemies are made His footstool.

And to finish out our verses today, we see one more short thought which seems almost curious to be affixed to the verse as it is. And yet it completes the picture of Christ's work in this passage...

***15 (fin) and he sat down by a well.**

Unfortunately, out of the 20 versions of the Bible that I checked for this sermon, only two were correct. The Hebrew says that he sat down by "the well" ha'beer, not "a well." A third version at least said a "certain" well to show more than just

any well. The definite pronoun is not a mistake. It is given to show us something specific.

And again it says "and sat." Moses "sat" or "dwelt" by the well. Each time a well was introduced throughout the book of Genesis, it generally pictured an outpouring of the Spirit. The pattern follows here. It is the Gentile-led church of which Christ is the Head, which has received His Spirit during this dispensation.

Moses dwelt, or sat down, by "the well" making an exact picture of Christ. We are granted His Spirit because His work is complete for us. The fact that Stephen used this entire account in his speech shows that he was equating it directly with the work of Christ whom He was speaking of as he addressed Israel's leaders. But they couldn't see what your eyes are being opened to.

Moses was rewarded several times with accounts from his life being recorded in Hebrews 11, the Hall of Fame of Faith. This passage today is one of them. And the reason why is because he so perfectly mirrored the faithful work of Christ. Here is what Hebrews says -

"By faith Moses, when he became of age, refused to be called the son of Pharaoh's daughter, 25 choosing rather to suffer affliction with the people of God than to enjoy the passing pleasures of sin, 26 esteeming the reproach of Christ greater riches than the treasures in Egypt; for he looked to the reward." Hebrews 11:24-26

Satan tempted Christ and He refused to be called into that unholy house. Instead, He chose to suffer affliction with and for the people of God rather than to fall into the same trap that Adam fell into. Christ esteemed the greater riches of heaven and the honoring of His Father more than all of the world's riches. Just like Moses, Christ looked to the reward.

Now we have a chance and a choice. We can look to the reward and we can receive the crown of life because of the work of Christ. He prevailed over the devil and He alone can lead us out of the bondage of Egypt, the world of sin, and bring us to the holy Promised Land.

I would hope that you have called on Him and received Him as Lord. If you have, you are eternally saved by His work. You have been redeemed from the land of bondage and are God's child by adoption. However, if you haven't yet called on Christ, please let me tell you how you can...

Closing Verse: Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, 20 and that He may send Jesus Christ, who was preached to you before, 21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. Acts 3:19-21

Next Week: Exodus 2:16-25 (Seven Daughters Drawing Water From the Well) (5th Exodus Sermon)

Having travelled to all 50 state capitols, I can tell you that the man who was continually shown to be a failure in his earlier years, Abraham Lincoln, is honored in statues and paintings more than any other president in our history. Even if you've faced continual failure in your own life, there is still the possibility for you to become great. Trust the Lord and let Him use you for such greatness.

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him and He will do marvelous things for you and through you.

Shunned by His Own

Now it came to pass in those days
When Moses was grown
That he went out to his brethren
And looked at their burdens, to his eyes they were shown

And he saw an Egyptian beating a Hebrew
One of his brethren as he knew

So he looked this way and that way
And when he saw no one
The Egyptian he did slay
And hid him in the sand, covering what he had done

And when he went out the second day
Behold, two Hebrew men were fighting
And to the one who did the wrong he did say
“Why are you your companion striking?

Then he asked inquisitively
“Who made you over us a prince and a judge?
Do you intend to kill me
As you killed the Egyptian? Do you bear me a grudge?

So Moses feared and said
"Surely this thing is known!
This thing about the dead

When Pharaoh of this matter heard
He sought to kill Moses in that place
But as we are told in the word
Moses fled from Pharaoh's face

And dwelt in Midian's land
And he sat down by a well as we understand

Like many great men before Him recorded in the word
Moses is now used as the Bible's central figure
In order to give us portraits of Jesus the Lord
And the great works He wrought are seen in each picture

And as we see in this story once again
There are those who fight against what God has planned
They reject His authority and against Him complain
And yet He still reaches out His loving hand

Let us not reject His kind offer of grace
But instead let us accept what is recorded in His word

He offers us a new home in a heavenly place

If we will just call out to Jesus as Lord

And so let us receive Jesus Christ and be reconciled to God

So that for all eternity in His glorious presence we will trod

Hallelujah and Amen...