

Who's good to be in the house of the Lord this morning?

Who's glad that there's heat on this morning?

That's what I meant to say.

Boo.

What is that?

Somebody from Canada?

That's ridiculous.

All right.

Well, kiddos, if you're signed up for our Heartland Kids classes, you can head that way.

Your teachers, your leaders by Vivian, will find you out there.

See you, Liam.

All right.

Well, you got your jacket and everything.

Don't go outside, okay?

Write to your teachers.

All right.

All right, it's good to be here this morning, good to celebrate the gospel together as God's people.

If you have a Bible, I want you to grab that and turn to the book of Exodus right there at the very, very beginning.

By the way, is it good to sing together or what?

Yeah, spent a couple weeks, done some different things liturgically and with worship, but it's good to

have our creative team back up on the stage leading us in worship through song as we gather together.

By the way, if you don't have a Bible and you'd like to put your hands on a copy of God's Word this morning, we have house Bibles available for you.

Our ushers have those.

We also have little ESV journaling books of Exodus, and you can follow along with those as well.

So if you want one of those, raise your hand, and that would be awesome.

And take that copy of God's Word home with you this morning if you don't own that, hey, it's good to see you guys seated in our side section over here.

Good job filling out the room.

Sorry that you have to have a side view of me.

I apologize.

Nobody should be subject to that, but that's okay.

All right, here's what we're going to do.

And I know you're going to be like, Jeff, you just prayed, so relax.

But we can't pray enough.

Before we jump into God's word this morning and begin digging on what I think he has for us,

I want to take some time to pray for our time in God's word.

We are, all of us, always, and I mean always, in desperate need of God's rescuing and sustaining grace in every way.

Whether we know it or not, you and I need God's grace moment by moment.

There is not one area of our lives that can be truly lived outside of the presence and working of God.

And there is not any area of our lives that doesn't need God's grace to move in and bring healing and restoration and then to sustain us every moment of every day.

That is an across-the-board, level playing field need that we all have because there's not one of us who's not a mess.

Listen, if you walked in this morning thinking that you're awesome, I just got to tell you, you're not.

You're a hot mess, just like I am.

We're all a mess, and we need God's sustaining grace, amen?

So before we approach God's word, I want for us to go to the Lord this morning and ask him to move mightily in causing us to see the beauty of the gospel, that we might depend upon his grace in ways that we never thought possible.

And as we pray, I want you to think about this text.

I was praying this morning.

about what we're going to be talking about, and my heart was just drawn to Hebrews chapter 4.

I want you to look at verses 14, 15, and 16 from Hebrews 4.

They're going to be up here on the screen.

And I want you to think about this immeasurable, unmatched, infinite grace of God that we experience through the substitutionary work of Jesus.

This is what it says.

Hebrews 4, 14 through 16.

Since then, we have a great high priest who has passed

through the heavens what's his name Jesus the son of God let us hold fast our confession for we do not have a high priest who is unable to sympathize with us in our weakness but one who in every respect has been tempted as we are and yet without sin

Now I want you to just let verse 16 soak into your heart and think about how staggering this is.

Let us then with confidence, not trepidation, not being shy or quiet about it, but with confidence let us draw near to the throne of grace that we may receive mercy and find grace to help in time of need.

Can I ask you, is there ever a moment in your life when you are not in need?

No.

We were made for dependence upon the presence of Jesus in our lives.

Let's go to him this morning and let's ask him to do a work that only he can do to drive us into his presence this morning in fresh ways.

Father, I'm asking in this time,

as we broach your word, God, that you would humble us, that you would kill the pride in us that so quickly crops up in our flesh, God, where that enemy within us wants to lead us from you and draw us away from you and create separation from you and from one another.

God, I pray that you would do the work

To bring reconciliation.

Where the enemy wants to divide and separate, God, that you would bring together under the banner of your healing, sustaining, rescuing grace.

So God, may we walk into the throne room right now as we approach your word with great confidence, not in us, not in us, but in our great high priest.

who has torn the veil in two, who has made the way, who has sprinkled us clean that we might have access to you, God.

Would you do this work for your glory this morning in our hearts?

We pray in Christ's name.

Amen.

So I'm going to go off script just a little bit this morning.

That's shocking, I know.

But I'm going to attempt to follow

how I believe the Spirit is leading my heart.

I budgeted two weeks to deal with Exodus chapter 1, which we have walked through over the last two weekends.

I think that's been great.

That's been helpful for me.

I hope it's been helpful for you the last couple of weeks in Exodus 1.

And this morning, I had scheduled for us to look at Exodus chapter 2 verses 1 which is the account of the birth of Moses.

It's a story with which you are familiar if you've spent any amount of time in Sunday school as a kid or if you've seen any number of all the movies, The Prince of Egypt, The Ten Commandments, all the things.

And that's where I want to land this morning.

I want for us to end up in Exodus 2, 1 through 10.

But as I've prayed about this, I really think

That we have some work to do before we can get there.

Because the situation that the Hebrews find themselves in as they are living in Egypt gives us a pretty clear window into how the enemy has always worked from the beginning and how he continues on.

to still work today.

In other words, we need to see the evil and the horror of what is happening in Exodus chapter 1 that leads us up to God bringing a deliverer into the world for his people because what we find in this chapter is horrific.

Let's just be honest.

We see slavery, which is horrific.

We see a covert plan

from Pharaoh to kill infants.

Horrific.

And then we see unmasked infanticide that is authorized by the government of Egypt.

Beyond horrific.

And when we look at those kind of horrors,

It's important that we remember what is happening in the unseen places as the enemy works to steal and to kill and to destroy.

Which, just so we're clear, is the exclusive work that the enemy has always been about.

Jesus said exactly this in John 10.10.

He said the thief comes only.

Listen to the exclusivity of this.

The thief, by the way, let's define the thief quickly.

Let's define the enemy.

The enemy.

is Satan and his demons.

It's the patterns of this world which stand opposed to the patterns of God's kingdom.

But the enemy is also the flesh that you and I still carry around us, even as Christ followers.

And so we have this enemy within that wants to drag us away from God and towards hell.

That enemy, that thief, according to Jesus, comes only to steal and to kill and to destroy.

Jesus says, I came that they may have life and have it abundantly.

I want to be very clear on this point.

John 10.10 is what is happening in Exodus chapter 1.

Yes, it's Pharaoh and the Egyptians who are physically perpetrating slavery and the killing of babies, but they're just being used as tools of the enemy who is seeking to steal, kill, and destroy.

And then in Exodus chapter 2, yes, Moses is born as the deliverer of God's people to alleviate this physical suffering, but that is purposed to point us to Jesus Christ, the ultimate deliverer, and the infinitely greater reality that we can be delivered forever, praise God, from sin and death.

In other words, what is being played out on the stage of the book of Exodus is actually the great spiritual battle that has existed from the beginning and that is still being waged today as the enemy works to bring captivity and to bring death while God is working to bring freedom and life.

Are you with me?

Okay.

Okay.

It's important that you're with me on this because we're going to keep talking about that dynamic throughout our journey in Exodus.

So we're going to look at that today.

As we go back, and I'm going to reread a good portion of chapter 1.

I want to read that.

We're going to unpack some important things there.

And then we're going to land in chapter 2, verses 1 through 10 as we close.

So let's look at this together.

Exodus 1, let's pick it up in verse 8.

Now there arose a new king over Egypt who did not know Joseph, and he said to his people, Behold, the people of Israel are too many and too mighty for us.

Come, let us deal shrewdly with them.

See this cunning.

Lest they multiply, and if war breaks out, they join our enemies and fight against us and escape from the land.

Therefore, they said,

taskmasters over them to afflict them with heavy burdens.

They built for Pharaoh store cities, Pithom and Ramses.

But the more they were oppressed, the more they multiplied and the more they spread abroad.

And the Egyptians were in dread of the people of Israel.

So they ruthlessly made the people of Israel work as slaves.

And they made their lives bitter with hard service and mortar and brick and all kinds of work in the field.

And all their work they ruthlessly, second time that word is used, made them work as slaves.

Then the king of Egypt said to the Hebrew midwives, one of whom was named Shiphrah and the other Puah, When you serve as midwife to the Hebrew women and see them on the birthstool, if it is a son, you shall kill him.

But if it is a daughter, she shall live.

but the midwives feared God.

It did not do as the king of Egypt commanded them, but let the male children live.

So the king of Egypt called the midwives and said to them, why have you done this and let the male children live?

The midwives, they said to Pharaoh, because the Hebrew women are not like the Egyptian women for they're vigorous and they give birth before the midwife comes to them.

So God dealt well.

With the midwives.

And the people multiplied.

And grew very strong.

Because the midwives feared God.

He gave them families.

And then Pharaoh commanded all his people.

This final escalation that we see.

Commanded all his people.

Every son that is born to the Hebrews.

You shall cast into the Nile.

But you shall let every daughter live.

This is the word of the Lord.

As hard as it is to look at.

So let's think about the work of the enemy to breed captivity and to breed death.

So that we can get to the work of Jesus to breed freedom and life.

We dealt pretty...

thoroughly with the captivity piece last weekend.

I want to review that quickly because it's important that we know how this works in our lives.

When we are lured by idolatry in the heart, an idol is very simply anything that we put over and above God in our worship and our trust and our affections.

It's taking a created thing and putting it above the creator of all things.

That's what an idol is.

So when we are lured to worship and to serve anything over and above God, it leads us into slavery every time.

Paul talks about that in Romans chapter 6.

And listen, it will always produce bitterness in the heart.

That's what happened to Israel over these several hundred years between Joseph's death and the birth of Moses as God's people began tying their hearts to things over and above God and eventually became enslaved to the Egyptians and grew in bitterness because of that.

That's the same thing that gets played out in our lives when we chase after created things instead of worshiping and serving God.

Our heart is lured by something.

We attach our worship to that thing instead of God and begin serving that thing, which breeds captivity and ultimately breeds bitterness.

Now, we see that happening in our lives in macro ways, right?

These big tectonic shifts in our lives.

But we also see it happening in smaller ways through incremental shifts, which, by the way, is actually what leads to the macro movements, just so you're aware.

People don't often wake up and find themselves having made a decision or done something that is so completely counter to what they once believed.

What happens is they've made small incremental shifts where they've been lured by idols and followed that step by step by step by step.

And then they find themselves in a place far away from the heart of God.

So listen.

That's how the enemy breeds captivity in us.

Now, let's think about the death that he wants to bring.

And this is where we're going to get into some pretty heavy stuff.

Because listen, you've got to understand this.

The enemy doesn't just want you.

and your spouse if you're married, and your kids if you have kids.

He doesn't just want you to be held captive.

He has a hatred for you that goes beyond your ability to even comprehend it, and he wants you dead.

He wants you dead, dead.

And he wants you to suffer as you die.

So we need to understand his tactics.

that revolve around that kind of hatred that we don't even comprehend.

And I'll just tell you that Satan's tactic from the beginning has been to wipe out God's image bearers through infanticide, the killing of babies.

We see that clearly in Exodus chapter 1.

It's unmistakable.

This isn't just Pharaoh trying to limit the population growth of the Hebrews so that they don't become even more mighty and more numerous for them to handle.

That's what's happening on the surface.

But what's happening in the unseen places is the enemy is seeking to wipe out human beings who are made in God's image.

By the way, you probably already know this.

Your mind's probably already gone there.

But understand that this is the same thing that we find in Matthew chapter 2.

You can't deny the parallels that exist between those two accounts.

Before God brings Moses, a deliverer into the world, the enemy is working to kill babies.

And after God brings Jesus, the deliverer into the world, the enemy is at work killing babies.

You've read it in Matthew 2.

King Herod, in an attempt to kill Jesus, did the exact same thing that Pharaoh did.

Herod started covert, didn't he?

You remember what happens?

He tries to trick the three wise men.

Do you remember that happening?

He tries to trick them into leading him to baby Jesus.

Why?

So he could murder Jesus.

Similar to how Pharaoh tried to use Shiphrah and Puah in very covert ways.

And when that didn't work for Herod, he ordered the outright slaughter of all the male children aged two and under throughout the entire region where Jesus was born.

It's horrific.

But listen, that wasn't just Herod, was it?

That was the enemy seeking to stop God's plan of redemption and in so doing to wipe out God's image bearers.

My friends, we need to understand that there is nothing new under the sun as it relates to how the enemy has always operated from this playbook and it is precisely what is happening today.

The issue of abortion...

in the modern day world is an elephant in this text that simply must be addressed and dealt with.

The fact that there have been an estimated, I can't even get my mind around these numbers.

The fact that there have been an estimated 1.5 to 2 billion with a B, babies killed worldwide over the last half century.

That is not primarily an issue of social justice or a humanitarian issue or some kind of governmental issue.

That is an issue of spiritual warfare as the enemy rages against the glory of God and his good design.

Because the destruction of human life is ultimately an attack on God and his most prized creation which he has made in his image.

So here's what I'm saying.

We have to understand how the enemy works and see not just the historical working of this, but we must recognize that this is the same work that the enemy is doing today to steal and kill and destroy.

And we must care deeply about this issue.

And we must oppose it if we're going to care about the glory of God and his design.

Now listen, I'm not saying that we don't care about other issues and how we protect life at all levels.

Of course we do.

I'm simply saying that we have to care about this issue because God cares deeply about this issue.

But we also have to remember this.

This is where we're going this morning.

It's something we've talked about over the last couple weeks.

And frankly, it's why I went through and showed you this principle so clearly a couple weeks ago

In the working of Genesis.

God is completely sovereign.

And he is in the business of taking what the enemy means for evil.

And turning it for good.

Hear that.

Never ever ever is God's sovereign goodness diluted by what happens here on planet earth.

He is completely sovereign and he's in the business of taking what the enemy means for evil and turning it and using it for good.

It's what he does all the time.

So where we see things that happen in the world that are horrific, either historically or in our current culture, we can always have great confidence in the fact that God speaks an infinitely better word through the deliverer, Jesus Christ.

Are you with me?

His word is infinitely better.

So let me say this very clearly as it relates to the issue of abortion, which is no less than the taking of a life that is made in the image of God.

If this is an issue that has deeply impacted your life, the redemption of God that is experienced only in the gospel of grace speaks an infinitely better word over your life than does your sin.

infinitely better word so if this is something that is a part of your past whether you've had an abortion or you've encouraged an abortion or you've supported the ongoing practice of aborting babies you need to hear this today there is no sin beyond God's forgiveness and grace none

And where God has forgiven you and covered you with the righteousness of Jesus Christ, you have been declared not guilty.

You have been freed.

You have been washed clean.

There is no condemnation left for you because Jesus took your condemnation to the cross on himself.

There is no shame left for you because Jesus took that shame with him to the cross.

There is no wrath left for your sin because all that wrath was poured out upon Jesus on the cross.

Your sin and my sin does not cheapen or water down God's grace.

It only makes it more beautiful and more pronounced as God gets glory by showering us with his mercy and his love.

Let me also say this.

When God reveals sin it is never for the purpose of our condemnation.

It is always aimed at our restoration.

So when God reveals the depth and the weight of our sin it's so that the depth and weight and magnitude of Christ's sacrifice can be proclaimed in and through our lives as we then get to walk around as these little trophies of God's grace.

So if this is something that represents a wound in your past, I want for you to know that the posture of God towards you this morning is one of love and grace and mercy.

He is looking upon you with compassion and the arms of Jesus are wide open for you this morning to enjoy forgiveness and to enjoy freedom in him.

Now listen.

Now this is gonna be for a lot of us.

I also know that this issue can represent an area where some of us have exhibited self-righteousness and unloving, unhelpful judgment towards other people.

Where we've looked at the sin of other people in this area, we've judged them, we've condemned them, we've vilified them, and we have not looked for opportunities

to point them to the loving arms of Jesus.

And if that's the case, I would simply ask, who are we to bring condemnation where God says that there is no condemnation for those who are in Christ Jesus?

Who are we to act in an unloving way to those whom we vilify where the love of God for them is boundless in Christ?

So it's not just people who've engaged in these things, but also those who have judged them and only serve to lead them further away from Christ through words and actions.

If that's you, I would say that God's posture towards you this morning is one of love and grace and mercy.

He's looking upon you with compassion and the arms of Jesus are wide open for you this morning to enjoy forgiveness and freedom in him.

Here's what we need to understand.

We are all of us a complete and utter mess.

I said it at the beginning.

You're a mess.

And I'm a mess.

And we're all in desperate need of the rescuing and sustaining grace of God every single moment of every single day.

There is not one of us who's not fully dependent upon the grace of God.

You know, we should come up with a mantra today.

at Heartland and have it printed everywhere, like on T-shirts and stickers and posters.

I don't know.

We all suck, and Jesus is awesome.

Something like, a lot of you don't like the word suck.

Come up with a different word, but that's the idea.

Like, we all just desperately need Jesus.

John, help me come up with a mantra that's better than that and replaces that word, because John is looking at me with disappointment right now.

But anyway.

That's the idea.

We all desperately need Jesus every moment of every day.

And do you know what it would do to our body and to our community if we could just embrace the fact that we're all a hot mess all the time and need Jesus?

We'll stop judging each other and living in self-righteousness that the enemy uses as a tool.

Listen, I'll be straight with you.

I'm gonna confess.

I'll be straight with you this morning.

And I'm serious about this.

I am guilty of murder

I have murdered hundreds, if not thousands of people over the course of my life.

Because according to Jesus' definition of murderer, I am a mass murderer.

And by the way, Jesus' definition of murder matters.

This is not hyperbole and I'm not trying to be cute.

It's not something that we can just disregard as, oh, that's an illustration that he's using.

Now here's what Jesus said.

Put it on the screen for me.

Here's what Jesus said in the Sermon on the Mount in Matthew chapter 5.

This matters.

He said, you've heard it said to those of old, you shall not murder and whoever murders will be liable to judgment.

But I say to you that everyone who is angry with his brother will be liable to judgment.

Whoever insults his brother will be liable.

And whoever says you fool will be liable to the hell of fire.

Jesus said that if you hate somebody in your heart, you are actually guilty of murder.

I'm just here to tell you, I've killed a whole bunch of people in my life.

Which means that there's no room for me to condemn the sin of other people.

When Jesus loves them just like he loves me and has freed both of us from the condemnation that we actually deserve.

I am so incredibly thankful for the grace and mercy of God that have been poured out upon my life because without the righteousness of Jesus Christ covering me, I would stand fully condemned and be liable to the fire and so would you.

You know, I think this is important.

I'm going to sit here for a minute.

I think most people tend to think that

About God like he's standing in heaven with his arms crossed.

With a super curmudgeon-y look on his face.

Ready to just lose it.

When we come to him in our sin.

He's ready to pounce.

That is not the picture that scripture paints for us at all.

What we find in the scripture.

Is a loving father.

who is looking for us like the father in the story of the prodigal son in Luke chapter 15.

He's constantly looking out on the horizon and at the first sign of repentance, which means return, which he enables, by the way, he comes running for us, almost like he tackles us as he wraps his arms around us.

And just like the prodigal son did, when he responded to his father, we want to start talking about all the stuff that we've done and all the ways that we don't deserve his love and how we've disqualified ourselves from becoming or from being his children.

And all the father wants to do is throw a party and celebrate because we've come to him in repentance.

All he wants to do is proclaim to everyone that his son, that his daughter has come home.

See,

This is the big misunderstanding that so many people have that honestly I lived with in one form for so many years in my life.

And it's used by the enemy as a tool to keep us far from God.

Many people look at their sin and their mess and that they think they have to clean themselves up before they can come to Jesus.

There are things that must be done.

So that they can be more presentable to Jesus.

I hear that conversation played on repeat when I share the gospel with people.

Jeff, it's too much.

If I can just get this one area figured out.

If I can just fix this one thing, then I can come to Jesus.

Listen, if you're thinking that, I need you to hear me this morning.

The thing...

that makes you presentable to Jesus is your sin and mess.

That's what qualifies you.

That's what you bring to the table.

You're like, no, I gotta bring mashed potatoes or green beans or something else.

I can't just bring my sin.

That's the only thing you get to bring to the table.

That's how salvation works.

Because Jesus is in the business of rescuing the worst of the worst and taking all of that sin and making something beautiful.

And if you're like, Jeff, you don't understand what I've done.

You don't understand where I've been.

You don't understand how bad things really are.

Well, guess what?

The bigger your mess, the more Jesus gets glory when he makes you clean.

That's how God designed the whole thing to work.

So I would say you're uniquely qualified to come to Jesus.

The bigger your mess.

But understand this.

The enemy will work to keep you from God by selling you the lie of religion that you have to measure up.

You have to fix yourself.

You have to keep the rules.

You can't measure up.

And neither can I. We can't fix ourselves.

That's the point.

If that's you this morning, you're like, just drop everything and run to Jesus.

You know, there are also many people, and this is where I was stuck for a lot of years.

They have a relationship with God.

but they've returned to a yoke of slavery.

It's like we live as though God gives us a big coupon book when he saves us.

You know, you get a certain number of

vouchers for when you screw things up and granted it's a really big book but you're thinking eventually those coupons are going to run out right I mean come on God literally how many times are you going to forgive me over the same thing how many times are over and over and over again do I get to experience your grace and forgiveness in this area isn't he going to get sick of this nope nope

The book of God's grace is limitless.

The vouchers don't run out.

In fact, there are no vouchers because Jesus did away with all that nonsense when he went to the cross and came out of the grave victorious.

We simply cannot outpace God's grace with our sin, no matter how egregious and how repetitive it is.

And God doesn't get sick of your mess.

You know, God sort of signed up for that before the foundation of the world.

Do you know that your sin does not surprise God?

There has not been a single moment where you've done something and God's like, well, I didn't see that coming.

Not a single moment.

He's not surprised.

So understand that this morning.

As we talk about the work of the enemy to steal things,

to kill, to destroy.

We've all been used by the enemy in that work in ways.

And we're all still a party to his work in ways as we give ourselves over to the flesh at times.

There's not one of us that doesn't still do that.

But God speaks a better word.

And there's freedom and healing and life in the gospel for all of us in Jesus Christ.

Hear that this morning.

There's plenty of room.

At the foot of the cross of Christ.

Plenty of room.

Now.

With all that in view.

Thinking about how we must care about this issue.

And be engaged more intentionally in combating the work of the enemy.

I would simply point us to the response of Shifra and Pua.

And also by the way to the actions of.

as we'll see in a moment in chapter 2 of Moses' mother, Moses' sister, and even Pharaoh's daughter, interestingly enough.

Notice how their refusal to participate in this infanticide, which, by the way, just so we're clear, is civil disobedience.

So I preached a message that I think is important.

I think it was, I don't remember when in Romans, but it dealt with Romans chapter 13.

And when we submit to the authority and when we joyfully disobey authority because they're either telling us to do something that God said not to do or they're telling us not to do something that God said to do.

You can go back and listen to that from

Romans chapter 13.

But this is civil disobedience.

Their refusal to participate in this, understand, is rewarded by God.

Look at this again, starting in verse 17.

But the midwives feared God.

And if you're taking notes, you might circle or underline that.

They feared God and they did not do as the king of Egypt commanded them, but let the male children live.

Then verses 20 and 21.

So God dealt well with the midwives and the people multiplied and grew very strong.

And because the midwives, here it is again, that's why I want you to circle it.

Because they feared God, he gave them families.

Don't miss this.

God blessed them because they, immediately you want to go, they obeyed God and God blessed them.

And that's true.

And by the way, that is the construct from the beginning where God's like, look, it's going to be a blessing for you if you engage in obedience and do what I say.

And if you disobey, it's going to be a curse.

That's the whole deal with the law.

But don't miss this part.

God blessed them because they walked in a fear of him.

In other words, they worshipped God and served God, not the Egyptians.

And because they walked in a fear of the Lord, which is freedom, by the way.

One of the ways to define what it looks like to fear the Lord, it's to be free.

They were able to do what was right in disobeying the king so that they could obey the king of kings.

And so it must be with us.

As our hearts are set free in Jesus Christ to worship and serve God alone he will lead us in righteousness and how we oppose the work of the enemy to steal and to kill and to destroy and we ought to be asking him to lead us in practical ways.

You might be like Jeff what does that mean?

Well there's lots of ways and the spirit will lead you in righteousness.

I can tell you that one of our

Missional Partners is the pregnancy help center in this area and they do incredible work.

But I'll tell you, you want to know practically?

Think about this.

You should be, we should pray.

We said this last weekend.

Prayer isn't something that gets us ready for the greater work.

Prayer is the work to which God's called us.

Prayer is the language of dependence.

Prayer is the language that gives testimony to the fact that this is God's work and we're participants with him, along with him in that work.

We should pray.

We should find ways.

I'll tell you another thing.

Love.

Love people.

Love people.

When we try to do the right thing, but we do it in the wrong way, it's the wrong thing.

Right?

Right thing done in the wrong way is the wrong thing.

You've got to lead with love.

We serve.

We support.

So many ways we can be involved in this.

I'm going to let the Holy Spirit lead you in that.

But we need to be engaged.

Now, all that leads us up to the birth of Moses.

And this is where we're going to land things this morning.

And it's really important.

Again, this is the account with which we're likely familiar.

So I'm going to make just one point here.

But let me read it first.

This is verses 1 through 10 of chapter 2.

Check this out.

Now a man from the house of Levi went and took as his wife a Levite woman.

The woman conceived and bore a son and when she saw that he was a fine child she hid him for three months so that he wouldn't be murdered.

When she could hide him no longer she took him

She took for him a basket made of bulrushes and daubed it with bitumen and pitch.

She put the child in it and placed it among the reeds by the river bank.

And the sister stood at a distance to know what would be done to him.

Now the daughter of Pharaoh came down to bathe at the river while her young women walked beside the river.

And she saw the basket among the reeds and sent her servant woman and she took it.

When she opened it, she saw the child, and behold, the baby was crying.

She took pity on him and said, This is one of the Hebrews' children.

Then his sister said to Pharaoh's daughter, Shall I go and call a nurse from the Hebrew women to nurse the child for you?

Isn't God good?

I love this.

Pharaoh's daughter said to her, Go.

So the girl went and called the child's mother.

Love that.

Pharaoh's daughter said to her, take this child away and nurse him for me and I will give you your wages.

So the woman took the child and nursed him.

And when the child grew older, she brought him to Pharaoh's daughter and he became her son.

She named him Moses because she said, I drew him out of the water.

Here's the beautiful thing that we find in this narrative.

It was against the backdrop of the enemy raging and working through infanticide that God brought into the world a deliverer.

And by the way, he did that through a group of faithful women who feared him.

I love that.

And while we know that this was about the deliverance of

God's people from captivity in Egypt through Moses, there was an infinitely deeper plan of salvation and rescue happening in the unseen places.

That God was simply setting the stage, paving the way for his son, Jesus, the final, decisive, rescuing, saving deliverer to be born into the world, who would come into the world,

taking on the form of his own creation, living out his righteous perfection to die in our place and to raise from the dead victorious over Satan, sin, and death.

Jesus did all of that in order to deliver, listen to me now, the oppressed and the oppressor.

You get that?

There's a myriad of ways where Moses and Jesus are different and Jesus is the true and better deliverer.

Moses delivered the oppressed.

Jesus came to break the bonds of sin and death so that he could deliver the oppressed and the oppressor.

Moses...

As I said, deliver the oppressed people of God from oppression in Egypt.

Jesus delivers those who are oppressed and those who are oppressing.

Jesus delivers those who are hated and those who do the hating.

So that means that Jesus delivers babies and mothers.

He delivers irresponsible boyfriends.

He delivers the self-righteous, judgmental people

That other people should be forgiven.

And he delivers those people who don't think that they should be forgiven.

And he delivers all kinds of other people.

And it all happens by his grace.

Which means that it's an unmerited, undeserved gift of God.

And through faith.

Which means that it's about us believing that he lived, died, and rose again.

for the forgiveness of our sins so that we can have life in him.

And that's the beauty of the gospel.

What the enemy means for evil, God takes and turns it for good.

And he faithfully and lovingly brings us to an end of ourselves through that process and turns our hearts to Jesus where we find freedom and life.

I'm here to tell you this morning that the only way

The only way to experience freedom and life and to be rescued from captivity and death is to be brought by God to an end of yourself and to collapse on Christ in faith.

It's to come to him, the true deliverer, with arms wide open, where the enemy's screaming at you, no, no, don't run to him.

He's going to expect you to clean yourself up.

You're going to find judgment.

You're going to find condemnation.

The arms of Jesus are wide open, and he says, hey, come to me, all who are weary and who are burdened, all who are heavy laden, and I will give you rest.

That's the invitation that we find from this true deliverer who laid down his life for you and for me.

That's good news.

Let's pray together.

God, I'm asking that you would orchestrate this time, these next few minutes.

I'm praying, God, that you would reveal in our hearts whatever you want to shine a light on this morning, God.

Maybe it's an area where

We've thought that there's no forgiveness for us in that area.

It's too much.

It's too great.

We've tried to hold that thing back from you.

God, I pray that if that's the case, that we would give that to you this morning.

Maybe it's an area of self-righteousness or of judgment where we've thought ourselves better than others because we've categorized sin I said well I haven't done that I'm not like those people God I pray that you would wreck that in us in this moment that you'd reveal that to us if there's any self-righteousness lingering maybe there's someone here this morning God who thought that

That having a right relationship with you meant doing right things to perform for you.

Or to measure up to a standard.

Oh God, I pray that you by your spirit right now would drive the truth into their heart.

That they can never measure up and they can never do enough.

Because the standard is your holy perfection.

And we all fall infinitely short.

But God, show them this morning.

That Jesus Christ.

did it all, paid it all, lived up to it all as he lived out his righteous perfection and that by grace and through faith, by simply trusting him, that work can be credited to them so that they can be reconciled to you.

Maybe there's some of us, God, who've been walking with you for decades, but we've been walking in this way

Where we feel like, God, you're disappointed in us.

Like maybe our chances are running out or your grace might have an end.

I pray that you would remind us in fresh ways that nothing could be further from the truth.

Your grace is boundless.

That where our sin abounds, your grace abounds all the more.

Right where you are, I just want you to take a moment.

We're gonna sing in response to God, but I don't want us to move too quickly to that.

I want you to just take a moment and I want you to just simply ask God this, search me and know me.

And then I just want you to listen.

That's gonna be quiet in here and I know that's awkward for some people, but I want you to just ask God to search your heart and then I want you to listen

to what he says take just a moment to do that

Oh Father we thank you that we have a high priest who has passed through the heavens.

We thank you God that we can hold fast our confession because of this great high priest.

We thank you that we don't have a great high priest who's unable to sympathize with us in our weaknesses but who in every respect has been tempted as we have been tempted God and yet he is without sin

So Father, I'm asking that we would with confidence draw near to the throne of your grace that we may receive mercy and find grace in this time, our time of need.