

LET US ALONE THAT WE MAY SERVE THE EGYPTIANS

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- A. Text: Exo. 14:10-12 And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the Lord. Then they said to Moses, Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness.
- B. Sin can seem overwhelming — what would be involved in repentance can seem so difficult, that we deem it preferable to remain in sin - e.g. Ac. 24:25 Now as he reasoned about righteousness, self-control, and the judgment to come, Felix was afraid and answered, "Go away for now; when I have a convenient time I will call for you.
1. This is true for those who have never become Christians.
 2. It is also true for Christians who have gone back to the world.
- C. God wants to deliver us from sin, but deliverance can seem to have so many discomforts and disadvantages that we resist being delivered.
- D. The story of Israel's deliverance from Egypt can help us see how foolish such a decision would be.

I. THE PEOPLE OF ISRAEL RESISTED BEING RESCUED FROM THEIR EGYPTIAN SLAVERY

- A. Moses anticipated that they would doubt his authority, etc. - Exo. 4:1. Then Moses answered and said, "But suppose they will not believe me or listen to my voice; suppose they say, 'The Lord has not appeared to you.'
- B. When Moses' "help" seemed to be making life harder for Israel, they resented it bitterly –
1. Ex. 5:20, 22; Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. And they said to them, "Let the Lord look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us." So Moses returned to the Lord and said, "Lord, why have You brought trouble on this people? Why is it You have sent me?"

2. Ex.6:9 So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

C. When they seemed to be trapped at the Red Sea, the people complained that they wished Moses had listened to them in Egypt when they begged to be let alone to serve the Egyptians - Exo. 14:11,12 Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt? Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness.

II. ISRAEL'S SLAVERY IN EGYPT REPRESENTS OUR SERVITUDE TO SIN

A. Egypt represents the life of sin. Cf. Hos. 11:1; Mt. 2:14,15. "Out of Egypt I will call my son."

B. The Red Sea crossing represents our deliverance from sin at baptism - 1 Cor. 10:1,2 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea,.

C. The wilderness wandering represents our sojourn in this life.

D. The crossing of the Jordan represents death.

E. Canaan, the Promised Land, represents heaven - Heb. 3:16-4:11 For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? And to whom did He swear that they would not enter His rest, but to those who did not obey? So we see that they could not enter in because of unbelief. 4:1 Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. For we who have believed do enter that rest, as He has said: "So I swore in My wrath, 'They shall not enter My rest,' " although the works were finished from the foundation of the world. For He has spoken in a certain place of the seventh day in this way: "And God rested on the seventh day from all His works"; and again in this place: "They shall not enter My rest." Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, again He designates a certain day, saying in David, "Today," after such a long time, as it has been said: "Today, if you will hear His voice, Do not harden your hearts." For if Joshua had given them rest, then He would not afterward have spoken of another day. There remains therefore a rest for the people of God. For he who has entered His rest has himself also ceased from his works as God did

from His. Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.

III. BEING DELIVERED FROM SIN INVOLVES DIFFICULTY

A. Just as being led out of Egypt was not without hardship for Israel, so being rescued from sin is not without hardship for us.

1. It is often true that serious maladies require painful cures.
2. Certainly, the stripping away of sin from our character may be painful.

B. Our new values and principles may involve us in “trouble” that we did not have before — we may suffer “as a Christian” (1 Pt. 4:12-16). Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy. If you are reproached for the name of Christ, blessed are you, for the Spirit of glory and of God rests upon you. On their part He is blasphemed, but on your part He is glorified. But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters. Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

C. In the short run, deliverance from sin may seem to have created more difficulties than we had before.

D. The righteous are “scarcely saved” (1 Pt. 4:18). Now “If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?” Cf. “saved only with difficulty” (Twentieth Century New Testament).

IV. IF WE ARE NOT THINKING CLEARLY, WE MAY INSIST ON BEING LET ALONE IN SIN

A. Prior to the Civil War, it was not every slave who would risk the perils Tugman's Underground Railroad to gain his freedom — some were content to remain slaves, judging the “safety” of slavery to be better than the “dangers” of freedom.

B. The people of Israel said they wished Moses had let them alone — are we guilty of saying such a thing with regard to sin?

1. How approachable are we about sin in our lives? Cf. (Jas. 3:17 KJV But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.). Cf. “willing to yield.”
2. What is our attitude toward those who try to influence us for good?

- a. Prov. 27:6; Faithful are the wounds of a friend, But the kisses of an enemy are deceitful.
 - b. Gala 4:16 (NKJV) Have I therefore become your enemy because I tell you the truth?
3. Is there any sacrifice we would not make, any hardship we would not endure to go to heaven? Cf. Mt. 16:24-26 Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it. For what profit is it to a man if he gains the whole world, and loses his own soul? Or what will a man give in exchange for his soul?"

C. The sad truth is that some individuals would rather be lost than endure what it would take to be saved — they are “content” to endure the hardships of servitude to sin with a “Let us alone” attitude.

D. Nothing can be done to force such individuals to be saved — God will not rescue any person against his will –

- 1. Mt. 23:37 O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!
- 2. Rev. 22:17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.
- 3. In the case of the alien sinner, there comes a time when we must turn our attention to others who will desire to be saved –
 - a. Acts 13:46 (NKJV) Then Paul and Barnabas grew bold and said, "It was necessary that the word of God should be spoken to you first; but since you reject it, and judge yourselves unworthy of everlasting life, behold, we turn to the Gentiles.
 - b. Mt. 7:6 Do not give what is holy to the dogs; nor cast your pearls before swine, lest they trample them under their feet, and turn and tear you in pieces.
- 4. In the case of an unfaithful brother or sister, there comes a time to withdraw ourselves from them - 2 Thess. 3:6 But we command you, brethren, in the name

of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us..

E. However, the decision of the one who refuses to be rescued is truly sad.

V. THE DELIVERANCE IS WORTH THE DIFFICULTY

A. Nothing could be more foolish than to insist on being let alone in sin.

B. We underestimate the difficulty of servitude to sin — the way of the transgressor is hard! Cf. Prov. 13:15 Good understanding giveth favour: but the way of transgressors is hard.

C. Being saved from sin may involve hardship, but have we considered the alternative?

D. We need to “count the cost” of discipleship. Lk. 14:27-30 (tower building). But the cost of not being a disciple needs to be counted too!

E. However hard it may be to fix the problem of sin, it is still an easier problem to fix than to live with.

F. The truth is, Israel had it exactly backwards: dying in the wilderness, if it actually came to that, would have been better than serving the Egyptians - Exo. 14:12 Is this not the word that we told you in Egypt, saying, `Let us alone that we may serve the Egyptians?' For it would have been better for us to serve the Egyptians than that we should die in the wilderness."

Conclusion

A. We need to be prepared to deal patiently and gently with those seem content to live in sin - 2 Tim. 2:24-26 And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will..

B. Ultimately, we may have to turn away from them, but we need to be able to say we have dealt “in a spirit of gentleness” Gal. 6:1,2 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.

C. When the people of Israel said they wished he had let them alone in Egypt, Moses' response was: “Do not be afraid. Stand still, and see the salvation of the Lord” (Exo. 14:13,14).

D. In our own lives, we need to be willing, amid the pain of deliverance, to trust God, to commit our souls to Him –1 Pet. 4:19 Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

E. God knows what He is doing!