

Exodus 3

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[0 : 00] Book of Exodus, something peculiar about Exodus chapters 1 and 2, most people just, you know, and just breezing through it, you don't really catch it.

But in the first two chapters of Exodus, there's about 400 years of history takes place. And most people don't get that. They don't see that. And like I said, just breezing through it, there's all kinds of things that we don't see, and all kinds of things that pass by us like that.

Exodus chapter 1 kind of picks up where Joseph dies. And Roger brought it up as he was teaching this morning, briefly, that Joseph, of course, being one of Jacob's boys, and Joseph was sold into slavery, taken into Egypt.

And nobody, you know, just breezing through all that scripture, you don't really understand it. You don't understand why God would allow something like that to happen.

You don't understand why someone seemingly completely innocent like Joseph was. That was just during his father's bidding, going to check on his older brothers, would be sold into slavery, be sent down to Egypt, be sent to part of first house, be put into prison, and have all these other things done unto him.

[1 : 20] But God had a purpose in that. And that purpose was to save the nation Israel. And that was God's meaning behind that.

And like I said, just breezing through Genesis 37, through Genesis chapter 50, you'll see all that. But that brings us to Exodus chapter 1.

Exodus chapter 1, we see that there arose a king that knew not Joseph. There arose a Pharaoh, someone else that was over Egypt, that didn't know who Joseph was.

Now, folks, this could not have been the Pharaoh that was in rule at Joseph's time, because everybody would have known years had to have passed for that to have happened.

Years had to have passed. There's different theories out there as far as what happened, what Pharaohs were coming in, some Pharaohs came in, they inherited that throne, some Pharaohs came in, that took that throne by military might, and so on and so forth.

[2 : 23] But either way, the Bible says that there was a king that came to power that didn't know who Joseph was. Therefore, he wouldn't have cared about the Jewish people.

Now, the Pharaoh that was in power when Joseph was alive, he cared deeply for the Jewish people. And they brought him in, or when the Jews came down, I should say, they give him this land called Goshen, and the Jews stayed there, and they multiplied, and it was the richest, most fertile land in all of Egypt.

Now, folks, that had to have been the providence of God for that to have happened, for them to give that to a bunch of shepherds. Shepherding was looked down upon, especially by the Egyptians.

The Egyptians thought they were better than that. And so, shepherds were looked at as the loliest of the low as far as occupations went. But in Exodus chapter 1, we find this Pharaoh that rose up, the new not Joseph.

We see the Jewish nation multiplying. We see God's promise unto Abraham coming true in that multiplication of the Jewish people.

[3 : 34] And we see this Pharaoh, and he says, I want every male Jewish child dead. I want them brown over in the river. I want them out of the picture, and all these other things.

Now, folks, Exodus chapter 1, Exodus chapter 2, we see the birth of this baby named Moses. Moses' parents, Ham Ram and Jacob, they came up with this plan that I think was a divinely inspired plan personally, but they make an ark out of bull rushes.

They take this baby, Moses, after he's a few months old, he can no longer be head. They sit him in this ark of bull rushes, float him down the river, and who finds him?

Folks, that's the providence of God. Pharaoh's very daughter finds this baby out there amongst the reeds. And Mary, Moses' sister, is sitting by, and she sees what's going on, no doubt sent by her parents, and she says, you want me to go fetch one of the Jewish women that can nurse that baby for you?

And what happens? Moses gets nursed by his own mother, gets brought up by his own mother.

Folks, that's divine providence that all of that happened. It was all of God that that happened.

[4 : 46] But Exodus 1 and Exodus 2 show us about 400 years of Jewish history. We got about 80 years just in Exodus 2.

80 years of that, and we don't really see that until we get over in Acts chapter 7, where Stephen's preaching the sermon, and he says that Moses got to be about 40 years old when he decided to go visit his brother.

This is after he had done going to Pharaoh's palace, done been raised by the Egyptians, done received an Egyptian education, done received all this training.

Pharaoh's Egyptians went, all these things had happened. And about 40 years old, he decided, or it was laid on his heart, I should say, to go visit his own people, go visit the Jewish people.

What happened? He saw his people being mistreated, saw them being mistreated by their taskmasters, by the slave drivers we would call them nowadays. He saw them abusing his own people, and he killed one of those Egyptians, and then he got scared.

[5 : 53] He got scared, and he ran off, ran off to where? Ran off to Midian, ran off out into the desert, ran off to Jethro's house, his own father-in-law, and he tended his sheep, and it says about 40 years expired.

So that's 80 years. 40 years expired when he saw this angel of the Lord in a burning bush on Mount Sinai, otherwise known as Mount Horib in other places in the Scripture.

But either way, it's the same mountain. It's the mountain of the Lord. And that's what brings us to Exodus chapter 3. I ain't even started preaching yet, but it's exciting getting there. It is.

It's very exciting getting there. On this mountain, you that are somewhat familiar with this, we know that Moses was tending Jethro's sheep, and Moses sees this bush that's aflame, and folks, this couldn't have been the first bush that he ever saw that caught fire out there in the desert.

I'm sure that he saw several bushes, several trees, several things, get struck by lightning out there in the desert. Over 40 years time, now he spent out in the desert tending sheep, being a shepherd, being lowly.

[7 : 06] Now folks, this was an educated man. This was a highly educated man at the time, the Egyptians. They knew about arithmetic. They knew about writing.

They had their philosophy. They knew all these things. He would have been a highly educated and highly intelligent man that had taken on being a shepherd. On being a shepherd, now somebody God can use it sounds like to me.

But he had taken on this lowly form of occupation. But there's this bush, and it's aflame. And he says, Moses, he says, you know, what's going on here?

He said, I'm going to turn this side. I'm going to see what this matter is. I'm going to turn it, I'm going to go over here and see while this bush is on fire, but not only is the bush on fire, the bush isn't being consumed.

It's not, it's not being charred. It's not being burned up like every other bush I've seen for the past four decades out here in this desert. Something's up with this particular bush.

[8 : 08] Something's up with this plan, with this thing. I'm going to see what it is and what does he hear? He hears Almighty God himself say from the bush, Moses, Moses, he says, take off your shoes, take off your sandals, take those things off your feet for where you are standing is holy ground.

And Moses had then come into the presence of Almighty God himself. It don't matter where Moses would have been, it would have been on the other side of the world and God was there.

It would have been holy ground. And he tells Moses, now folks when we read this in the scripture, we read it, Moses, Moses, God was giving him a warning.

He wasn't just saying it. He said, Moses, Moses, he's trying to get Moses attention, but the thing is he called Moses by name. He knew who Moses was, knew where he was.

He had come to where Moses was and he had some business to tell Moses about. And that's where we're going to pick up reading praise God. I ain't even started preaching. I'm happy.

[9 : 15] Hallelujah. Exodus chapter three and start reading at verse seven. And the Lord said, I have surely seen the affliction of my people which are in Egypt and have heard their cry by reason of their taskmasters, for I know their sorrows and I come down to deliver them out of the hand of the Egyptians and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites and the Hittites and the Amorites and the Parasites and the Hivites and the Jebusites.

Now therefore, behold, the cry of the children of Israel has come unto me and I have also seen the oppression where with the Egyptians oppressed them.

And I'm going to stop reading right there. Just a few verses we wanted to read, but as I've already said, Moses, he's there on this mountain top, on the mountain.

And God, he calls to him out of this burning bush after he's done gotten Moses' attention. The folks, I know we didn't read it, but in the opening verses of this chapter, when Moses, when he hears the voice of the Lord and the Lord tells him to take off his shoes for the place that he is standing is Holy ground.

When Moses realizes who it is that's speaking to him, when he realizes it's God, for God told him who he was. He said, I am the God of your Father, the God of Abraham, the God of Isaac, and the God of Jacob.

[10 : 57] He said, Moses, Moses knew who it was and Moses suddenly became afraid. Moses feared because he understood who was speaking unto him.

He understood why that bush wasn't burned up. He understood what was going on to a certain extent and God told him, he said, take your shoes off.

I am here. I am God. And the place you stand is Holy ground. And he goes over to tell Moses, he says, I have heard the afflictions of my people.

I have heard their prayers. I have heard their cries. I have heard their tears. I have seen and heard and built all these things from my people, not from the world, not from the Egyptians, not from the heathens.

He heard them from his own people. And my Bible says that God came down from heaven himself to take care of this matter.

[12 : 01] That's my God. That's how he acts. That's what he does. He came from heaven, came down from heaven. As I said, Moses, he was one of the most educated men at this time, had to have been.

Come from the palace of Pharaoh, come from the education of the Egyptians, who had the number one country, if you want to call it, in the world at the time.

They were at the top of the pyramid. They were in world power at that time. The folks that mattered nothing to Moses that mattered nothing to God. God said, I've heard the afflictions of my people and I have come down.

We attribute too many things under this and under that. I'm the preacher, I'm the teacher, I'm the angel, with more open than that. I think it's Almighty God himself that does things in our lives through the Spirit that says in our lives, in the lives of our kinfolk, in our life was Almighty God works these things himself because it's a personal relationship that's just like this was a personal problem that God had with the Egyptians.

He had issues with them because they were doing what? They were mistreating his people, mistreating God's people. Mistreating the people that God had placed there to begin with.

[13 : 29] God had sent them down there for a reason. Now folks, let me slow down for just a moment. I don't say it in Genesis 37, we see the beginning of the account of Joseph.

We see that Joseph was about 17 years old in Genesis 37. That's the beginning of it. Genesis 38 seems to drop out of the sky and land on the scriptures.

The folks that shows exactly why Joseph had to go where he did. It says exactly why Joseph had to suffer what he had to suffer. It shows a picture of Judah and the rest of Israel going astray, getting away from God.

In Genesis 38, we see Judah, we see him having bad sin problems in his life. We see all these things taking place in that chapter.

Joseph's wife, Genesis 37 and 39 through chapter 50 had to take place. It was because of the sin of the people of God, the sin of his own people.

[14 : 36] Why they had to be sinned into Egypt, why they had to be put under bondage. Not only these things, but God had prophesied to Abraham hundreds of years before this happened.

And the prophecy had to be fulfilled. God had to do that. But God saw what was coming down the path. He knew he'd be redeeming his own people.

He knew that he was the only one to do it. Now I understand here in this account that he tells Moses later on in the scripture. He says, I want you to go to Pharaoh and I want you to tell him that the eye that I am sent you.

And said, the Lord God let my people go. I understand God was using Moses as an intercessor under Pharaoh.

But let me tell you God could have done this himself. God did do it himself, but he used human instruments to do it much like he does today.

[15 : 40] God can do anything himself. He doesn't need us. He doesn't need me. He doesn't need you. He needs no one. He is completely sovereign. He is all powerful.

God doesn't need anyone to do anything for him. He is the only self-sufficient being in the entire universe. He doesn't need us.

He didn't need Moses. He didn't need the children of Israel. He didn't need none of those things.

But what does this do? It brings glory under the name of God. It brings glory under God that he calls man, that he calls useless creatures, that he forms out of the dirt of the earth, that he rebelled against him.

It brings glory to God that he saves us. It brings glory to God when we go with and we talk about his goodness and we talk about his grace and we talk about what life we had in one life he gave us.

It all gives glory under God. That's one of the purposes for us getting saved, praise God, is to bring glory under God. Oh, today nothing to do with you and nothing to do with me.

[16 : 49] Anything that happens in your life and anything that happens in mine has very little to do with us being a child of God. It has very little if anything to do with us.

It all has to do with God. It all has to do with the glory of the name of Jesus Christ and has to do with the Father of the kingdom that has promised to come.

So God here, he tells Moses. He says, I've surely seen the affliction of my people which are in Egypt and I've heard their cry by reason of their test masters for I know their sorrows and I come down to deliver them out of the hand of the Egyptians and to bring them up out of the land unto a good land and a large unto a land flowing with milk and with honey.

He didn't only come to deliver them out of the state of bondage that they were under in Egypt. Egypt being a picture of the world here.

Egypt being a picture of everything that was wrong in the world. He didn't just come to deliver his people out of that but he come to deliver his people into something and unto something.

[18 : 03] He does the same thing in a Christian life. He doesn't just deliver us from our sin and from our bondage and from our evil and from hell but he saves us to deliver us unto something, unto a land that is flowing with milk and honey, unto a land where he is, unto a land that he has promised unto all who believe.

God has promised to deliver us from sin and deliver us to that land. Hallelujah. And I know we sing a lot of songs about that land. We talk a lot about that land and we call it a land that's flowing with milk and honey and we call it sometimes Canaan land and we call it sometimes Bula land and we call it sometimes heaven.

And the last word in the book of Ezekiel you read it yourself. You know what the name of that city is. You know what the name of that land is. It's the name of it. It's the Lord is there.

That is the name of that land for it would not be a land flowing with milk and honey and it would not be a land we're going to if the Lord himself was not there.

That's the name of that land. That's the name of the city. The Lord is there. The Lord is there. The Lord was here with Moses. He was here with Moses on this mountain top. He was here with Moses.

[19 : 28] Moses, a man that had been raised in an Egyptian household. A man that had learned all about the Egyptians. The praise God. The first couple or first few years of his life. He was raised with his mama. He was raised with his daddy. He was raised with Emre and Jacob.

They could tell him about the household of God. They could tell him about God. Had delivered the people. They could tell him about Abraham, Isaac and Jacob. They could tell them all about the history of the Israelites coming down from Canaan into Egypt so that God could preserve his

people.

They could tell them about all those things because the Egyptians sure wasn't going to do it. They would not have told them about that. You know what else they could have told them about? They could have told them about Noah's flood. They could have told them about how everything that man thought back in the days of Noah was continually evil.

It was inherently evil. Continuously wicked. They could have told them that God flooded the entire earth. People who had never learned that from those Egyptians. Those Egyptians were polytheistic. They had a God for everything. They not only worshiped Ray, they also had a God of the sunrise, of the midday sun, of the sunset.

They had a God of the moon, a God of the sea, a God of the sand, a God of the wind. They had God for everything but they did not know Jehovah God. And that's the only God that there is to worship for he is Jehovah God.

[21 : 04] And the sand here, there is no other. That's why Moses needed those few years with Amram and his momma, Jehovah. That's why he needed those few years so that could be planted in his mind like the lessons Roger was talking about this morning.

That seed needed to be planted there. And it needed to be planted deep. And it needed to be planted on good ground so they could produce fruit one day after a while. Hey, it took 80 years for that seed to do much of anything.

I know when he was 40 that he went and I know that he killed an Egyptian because he was mistreating his brethren. But I also know what the scripture teaches and it took 80 years for that seed to do much of anything.

But by George, when it sprouted, boy did it sprout. Boy did it do some good. Boy did it do what God intended for it to do. That seed that had been planted in Moses as a little boy. He's now an 80 year old man.

And Moses, God is speaking to Moses from the top Mount Sinai and he's saying, you go, you tell Pharaoh, I don't care that he's the most powerful man on the face of the planet. I don't care how big his army is, how bad you think he is. Your God is greater than he is.

[22 : 27] Oh, God came down on his own to do something about these the way his people were being treated. God done that again about 2000 years ago. God came down on his own. He condescended from the throne.

He descended upon this earth 2000 years ago. You ever take that to do what to make a way to deliver people from bondage and deliver people from sin? Just as God came down here 1500 years before Jesus Christ was ever born.

God came down and spoke to a man who would be an intercessor for him. He spoke to him and said, I come to deliver my people. Hey, the intercessor himself descended 2000 years ago and made a way for us to be delivered from bondage, from sin, from wickedness and from this world. God came down and God did something about it because man could not. And that was the problem here. Man could do nothing. Israel could do nothing. God's people, God's chosen people could do nothing, but God could.

And it took God to do this. You continue reading on for the next several chapters in Exodus and you read about those plagues. And you read about how God sometimes, God's heart and how Pharaoh's heart, sometimes Pharaoh's heart was hardened.

[24 : 02] It just depends on what scripture you're reading at the time. And what plague it was.

Three of those, or I'm sorry, six of those plagues you read warnings for. Three of them you read no warning about.

Folks, that was God being graceful. That was God being merciful. God says, Hey, this is going to happen if you don't let my people go. Then the next play, this is going to happen if you don't let my people go. And they don't listen and they don't heed to the words of Jehovah God.

And the third play that happened, hey, God gave no warning about it. He just allowed it to happen. We read about those plagues and we read about how God used Moses to unleash those plagues. But folks, God or Moses did not have that in himself at all.

It took Almighty God to command the locusts. It took him to command the frogs. It took him to turn the river in the blood. It took him to churn the lives. It took him to do it all.

Moses didn't have that power. This was personal with God. Folks, if we're saved, you're born again child of God. And somebody mistreats you. It's personal. It's personal between not us and them.

The Bible says vengeance belongs to God. We're not to avenge our enemies. We're not to talk

down about our enemies.

[25 : 22] We're not to do it out of spite or for any other reasons. Vengeance belongs to the Lord. But I'll tell you now, and this is just one example, in the scriptures that were written this morning, when someone mistreats a child of God.

It is personal with God when they do that. It is personal with God if his child is mistreated, is abused or anything else. And God will have his vengeance.

I promise straight out of the scriptures. And God will do it himself. God will do it himself. Sometimes that punishment might come by a preacher. It might come by a preacher delivering a hellfire or a brimstone, a sermon to somebody who's mistreated a child of God in the audience.

Sometimes it might be a poor old Paul on the road to Damascus thinking that he was doing God's business, thinking that he was doing good for God, thinking that he was doing the right thing. And God himself, he showed himself on the Paul. He blinded Paul with that lie. He was blind for three days, but hey, it was personal with God what Paul was doing.

Because he was killing his own people. He was persecuting his own people. He was throwing his own people in the prison. It was personal. Folks, when God came to save you, he didn't save me. He didn't save me by a preacher. He didn't save me by a teacher. He didn't save me by mommy and daddy. My God came to where I was just like he did in Moses' hair. He came to where I was. He knew who I was, knew where I'd been, knew what I'd done.

[27 : 05] And yet he still came to me and said, I can deliver you. That's why I'm here. Because you're under bondage. Understand you're in the blackness of light night and I, that comes to give you light.

And he came to where I was just like he did in Moses. Folks, Moses was chosen from the beginning. Had to have been. Had to have been. Because he was a baby when his mom and daddy put him in that river. In that archipelago.

And that had to have been guided down. And it had to have been. And God, God would have known when Pharaoh's daughter was, would have been bathing. Whatever she was doing there at the river.

Had to have known when she would be there. Had to have known when she would look that way. Only my God can do that. Only my God can deliver. Only my God can set us free. Only our God can make us free. Only my God is capable to do that. People try it all the time. They try it with bottles. Try it with pills. Try it with smokes. Try it with needles.

They try it with men and women. But that will not deliver them. It will never deliver them. It never has. Never can. Never will. But my God has come down from his throne. On high. In form of the Holy Ghost. To go to these people and say, I can deliver you from this son.

[28 : 30] I can deliver you from these Egyptians. I can deliver you out of Egypt. That's what God does. And He says, it goes on to say, under the place of the Canaanites and the Hittites and the Amorites and the Parasites and the Hivites and the Jebusites.

Now folks, that's not just three or six clans of families there. That's six nations. That's six entire nations that were within this land. They all mighty God had promised to Abraham.

Now don't you think for a second, if it had room in that land for six nations, it ain't got room in it for one nation known as Israel, God's people. Don't think for a second it ain't big enough. It ain't roomy enough. I've heard people say that. I've heard it preach that the land God promised ain't being able to contain all the Jews, ain't being able to contain all of the Israelites.

If it contains six nations with a people, I know it's more than big enough to contain Israel. I heard the Old Testament when God delivered them to it, but I also know that the final land that land is called, the Lord is there. It is big enough, ruining up high enough, wide enough for God's people and then some.

I had no doubt about that. No doubt whatsoever. My God ain't gonna skimp on this promises. God delivers more often than I. God delivers more and more than He promises anyway. My goodness.

[30 : 05] All I knew the morning I got saved was that I got saved. All I knew was I was held bound and now it's heaven bent. I had no idea about the peace. I had no idea about the tranquility. I had no idea about the intercession. I had no idea about Jesus being a continual mediator for me. I had no idea about any of that.

Folks, that was just bonus points for this guy. It was just bonus points for me to know when I read the Word of God. Folks, that grew my faith and grew my dependence on the Lord that delivered me.

And all these things that happened, all these things that were told Moses should have had the same effect. But when Moses a little bit further out, Moses keeps trying to get out of doing what God's having them to do. We won't get into that. That's a whole other sermon.

But, verse nine again, now therefore behold, the cry of the children of Israel is coming to me. And I've also seen the oppression wherewith the Egyptians oppressed them. Folks, this world oppresses us.

This world holds us down. I know there's a lot of talk in the news now about oppression. And most of those folks that are talking about that, I don't care if they're black, white, Chinese, Mexican, I don't care if they're purple, green or yellow.

[31 : 22] Most of them have no clue what oppression really is. Most of them have no idea where it is to have someone's foot on your back. But folks, if you're a born-again child of God, you know exactly what that was like.

You know exactly what it was like to have sin weigh you down, to have the demons weigh you down, to have them, to have them. Have you feel like there was no hope? Folks, that's how I felt. I know that's how every born-again child of God felt because we were all under the same condemnation from the same God.

We had no hope. We had no comfort. We had no peace. All we had was misery. And God was the only one able to deliver us from that.

The hero says, the cry of my people, the cry of Israel, the cry of these Israelites, the cry of these Jews has come unto me.

Folks, that gives me great comfort and that makes me feel just tickly all over. I don't know about you. That means my God hears prayers. It calls him, he hears those prayers. My God acts on those prayers. He doesn't just hear them and say, well, that's tough. He shouldn't have got himself into that shape. That's tough. He shouldn't have done this.

[32 : 33] And he shouldn't have done that. My God comes and rescues his people from sin. And my God continues to come and rescue his people out of problems, out of situations. It may not be in the way that we think. He may not deliver us from every sickness that we feel or every heart that we've ever had. But my God does deliver.

One way or another. If he don't do it in this life, in this physical body, deliver us out of it in the next. God told Moses, the cry of my people, the cry of these Jews, the cry of the apple of my eye has come unto me.

And some folks will look at that and they'll say, why didn't it take 400 years for God to hear it? God knew exactly what was going on the entire time. There's about 400 years of silence between the Book of Malki and the Book of Matthew. God knew what was going on then just because he didn't send angels and just because he didn't send messengers and just because no prophets preached. Just because none of these angels was going on didn't mean that God was unaware of going on. God knew all about what was happening. God knew all about the revolts. God knew all about the mistreatment of his people. But hey, when the time was right, there was a little baby born and a man you ain't bet for him.

There was God coming down to do something for his people, not only the Jews, but for the Gentiles as well. But it happened in God's time.

[34 : 07] God knew exactly what was going on. He prophesied those things. He prophesied through the Malki 500 years before he was born where Jesus would be born.

He prophesied through Isaiah, it would be in the virgin. He also prophesied through the psalmist that he would be crucified when he was growing up.

He prophesied that he would be tortured. All these things were prophesied. Folks, they came to be. My God knows it all. My God is truly omnipotent. He's truly omniscient. If anybody's gonna know it all, it's my God.

And I'm glad that He is. And I'm glad that I ain't. Because if I knew it all, I'd dread each and every day. I'd dread waking up the next day. And I would dread each moment throughout the course of the day, knowing that something bad was coming up.

My God knows what's coming. He knows when it's coming. And He knows how. He's gonna help me through it. He told Moses here, the crowd of my people has entered my heirs. It's come unto me. I am here to do something about it.

[35 : 16] That's God. That's God now for His people. That's God now who comes to His people. He comes to where they're at, whether they're on a mountain, whether they're in a valley, whether

they're in their home, in their car, whether they're in a ditch or up in a tree.

My God will come to where they're at and He will rescue His people. He will help His people. He will assist His people. And He will regain His people.

We belong to Him. We belong to Him. That's one of the sweetest passages in the Scriptures. And you read it a few different times where God says, My people shall be my people and I will be their God. That's some of the sweetest Scripture. That's some awesome Scripture.

Now folks, not only does God do it for His own people, He comes to where the lost are at. It's like He came to where I was at. He came to where you was at.

Now listen, here, this is kind of twofold with Moses. He come to the mountain where Moses was at. Yes. But Moses saw something. He didn't go directly to Moses.

[36 : 25] Folks, as I might say, that's a little bit contradictory of everything I preached this morning. No, it's not. He was still there on the mountain. He had a message for Moses. But folks, Moses already belonged to God. He already belonged to God. God called him by name.

God can't call nobody by name that He don't know. Now God knows about us. He knows about our sin. He knows everything about it. But folks, to know Him, to know Him is for Him to know, to know Him personally. There's a whole world of people out there that say, Well, I believe God. I believe that Jesus Christ died for me.

And I believe this and I believe that. But folks, they don't believe it where it counts. They don't believe it in their heart. They've heard something all their life. And they're depending on that to get them to heaven. It's going to be an experience that we have with God. And Moses was having an experience right now, right here with the God that obviously already knew Him and He knew who this God was.

And He feared Him. He feared Him when He realized what it was. Moses was afraid. Folks, who come to where we're at after we're saved and treat us just like He did Moses here.

He might not send us on a great mission like that. And quite frankly, I think God that He doesn't. Most of us wouldn't have the backbone to do what Moses did. Myself included. Most of us wouldn't have the backbone to walk into a palace of the most mighty man in all the world and make these demands of Him.

[38 : 09] Most of us wouldn't. Now, you can say with the Holy Spirit of God we can and that's true. That's absolutely true. But folks, Moses had a whole lot more faith and a whole lot more wisdom and a whole lot more basically everything than I'll ever have in my life.

Moses probably lost that over the next 40 years as he was leading the Israelites through the wilderness. He lost more of that than I've ever had in my life. So, we can't talk bad about Moses. God sought him out just like He did Abraham. Abraham done nothing to deserve being called out of God.

Noah did nothing to deserve being called out of God. Adam being the first human being that God created. Hey folks, God blew into him and made him a living soul. That certainly wasn't Adam's decision. That was God's decision to do that. It was God's decision to choose Noah.

It was God's decision to choose Abraham. It was God's decision to choose Moses. It was God's decision to save Jesus Christ. It was God's decision to do all of these things and it'll be God's decision to keep us until He gets us to that land that is good, that land that is plenty, that is flowing with milk and honey, that land that is good.

And as this scripture says, it is large and it's large enough for you, for me, for everyone, from Adam, Thor, and from now on it is good enough for everyone that is a redeemed Son of God.

[39 : 47] That's my promise from my God. Hallelujah. Folks, don't let the world...