



I don't understand how that is but nevertheless is it not comforting that our salvation in Jesus Christ through faith alone by God's grace was his plan from the beginning that's his plan and so this isn't something that God is trying to work out to see if he can get this moving he already knows it he already knows it he knows their answer he knows their thinking David will say you know my thoughts are far off before I even before I even think it you know the words I'm going to speak that's pretty comforting especially if I look at circumstances and I say

I have no control but I know who does you know we will it's easy to sing the song I don't know about the future but I know who holds my hand now it's great when George Beverly Shea sings that well sang it that's stretching back a little ways isn't it but sometimes in my flesh I'll start to worry about the future won't I but God has it he already has seen it all so God's plan has ever been in motion let's look just for a moment in Ephesians chapter 1 and 3 I'm going to digress just a moment just to remind myself that this is true in this dispensation it's not just in revelation

[9:03] I won't read everything but you'll check the context in a bit but this will be by the way 1 6 he will this will be a reiteration regularly through Ephesians to the praise of the glory of his grace why did God save did he save because he was so worried that I would not accept him did he need my friendship to exist does he need my friendship to be complete he is self existent he is complete in and of himself is he not he saves because he's gracious and loving and kind but he's also going to judge for the very same reasons but he saves because of to glorify himself he will show himself before angelic beings this well anyway let's let's look at a couple of things with a view by the way he made known to the apostle

Paul the mystery of his will according to his kind intention which he purposed in him that is in Jesus Christ with a view to the administration suitable to the fullness of times that is God while God is not constrained by history he recognizes his own creation and he acts truly in history so in the fullness of times that is the summing up of all things in Christ things in heaven and things upon the earth to the praise again verse 12 to the praise of his glory and then he goes on after listening to the message you were saved you're saved by grace in chapter 2 going to chapter 3 in Ephesians this is the body the church the body of

Christ the mystery and he goes on and I'll just pick up in verse 10 just to speed up in order he does all these things in order that the manifold!

wisdom of God might now be made known through the church to the rulers and authorities in heavenly places this verse 11 was in accordance with the help me what oh oh you mean he didn't just think of it he didn't just come up with it because Israel rejected Messiah no this is his eternal purpose I find great comfort there so which he carried out in Christ Jesus our Lord and then let's look at verse 21 just to keep the theme going to him be glory in the church and in Christ Jesus to all generations forever and ever it is for his glory and it is a plan that will not be derailed

I'm thankful for that I'm thankful for that so let's go on then he did not stop with Pharaoh I know Pharaoh is going to say no and then I'm going to stretch out my hand to to to!

[13:41] turn to turn To Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[16:41] Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[19:41] Thank you. Thank you.

And Abraham says, Well, would you destroy the whole city on account of one person? What if there are 50 people that are righteous?

And God says, that if I'm not going to go to God?

If you're sick or with God, He's already knew.

Anyway, otherwise I could get, that's where pandispensationalism might stumble over itself sometimes.

[22:40] Because I try to prove that these are marching orders for the church from what Jesus spoke on the Sermon on the Mount.

You've heard that preached, have you not? So, we've been pretty protected here, but you hear that. You hear it regularly. And then, eventually, what happens is you get, especially in, well, I won't say that part.

But you can get a situation in people who call themselves churches, but they've removed the gospel from the church. And they've made it only a social thing about, well, you're the hands and the feet of Jesus.

And you're supposed to do this for the world. And he healed people, so you're to help people. And he fed people, so you're to feed people. And there's nothing about sin, repentance, salvation by grace through faith, or substitutionary atonement, which is the glory of God.

[23:55] That's why the Apostle Paul says, so I glory in the cross. Okay. I digressed too far on that one.

I'm sorry about that. But, so, God now gives Moses three signs. Who are they for? We are. We are now in chapter four. Well, actually. I've lost myself.

But I think they're in chapter three, verse 16. They're in 4.3. I'm sorry. 4.3. But, I've already given it away.

3.16 tells me who they're for. But, so who are they for? These first three signs, what are they for?

[24:59] They're for the elders of Israel. Now, what are the signs? Yeah. Throw your rod on the ground.

Now, that part was easy. Now, pick that one up. Now, that's a little harder. Okay.

What's the next one? Yeah. Put your hand in your tunic.

Pull it out. What do you see? Leprosy. Leprosy. Put your hand back in.

Pull it out. What do you see? It's clean. Perfect. Now. And then the last one.

[25:59] Take the water from the river. Take the water from the river. Pour it on the ground.

Turns to blood. Now, these are the signs for the elders so that they will believe that God has sent you. Okay. Now.

Now. Now. Moses has asked God a couple of questions and he's made one complaint. I'll start it off.

Who am I that I should go to Pharaoh? What's the other question? Remember? We. Well. I can't speak. Well.

That's coming. Pardon me. That's coming. But. His next question. Was. Yeah. Who shall I say sent me?

[26:53] And then his first. His third complaint. Was. They'll not listen to me. I mean. He's going on here. Now.

Yeah. That. Read it. And Moses said to the Lord. Please Lord. I have never been eloquent.

Neither recently. Nor in time past. Or since. Thou has spoken to thy servant. For I am slow in speech and slow in coming. Okay Lord.

You hadn't thought of this one. I don't speak well. I'm not eloquent. I'm slow.

I. I don't know if it's I stammer or I'm just slow going. I don't know if it's I still need to. I need to. To!!! now back to my lesson for myself I need to be careful you know we can read in the scripture what I ought to do in the body of Christ how I ought to behave in the church how I ought to live my Christian life but I might be tempted sometime to say but but this is different this situation my situation's different so that doesn't apply but that's not what I'm supposed to do I'm supposed to trust God for the outcome including in the midst of what's the what's the hymn we sing when peace like a river attendeth my way and the next line is the opposite or war's not in the hymn but or is in implied when sorrows like sea bellows roll whatever my lot thou hast taught me to say it as well with my soul that's a wonderful hymn by the way but I need to remember it when the times get tough because my salvation is not dependent on my circumstance my eternal destiny is the love of God is not taken away from me by a circumstance!

[29:51] or a tragedy or anything else I need to be reminded does God love me? look at the cross he says in this fashion so God loved the world that

he gave his only begotten son that whoever believes on him should not perish but have everlasting life that's that's a guarantee that's wonderful okay back to who else do we know in scripture that wasn't eloquent in speech yes the apostle Paul in fact there were some who were ridiculing him and influencing those in Corinth others in Corinth well that that that Paul he's got something when he writes a letter he sounds pretty tough when he's writing but when you see him he's not much to see and he's nothing to listen to in fact it will say his letters they say 2nd Corinthians 10 if you want to check on it his letters they say are weighty and powerful but his bodily presence is weak and his speech is contemptible and then

Paul will Paul is talking to them about his apostleship and then Paul will write in chapter 11 in the same book or the same letter though I be rude in speech yet not in knowledge but we have been thoroughly made manifest among you in all things we being the apostle and those who were with him so God has displayed this in front of you and he's referring to the true signs of an apostle the miraculous works but the point of it is eloquent speech doesn't necessarily mean better doctrine they are not connected eloquent speech does not necessarily mean better doctrine in fact you can hear some very eloquent speakers who are all messed up in doctrine they're horrible in fact that's one of the signs that the apostle

Paul will write to Timothy about the end he says as things get worse Timothy know this they won't tolerate sound doctrine they're going to pull themselves speakers who they like to listen to that say things they want them to say tickle their ears is the word he uses some there will be some meeting today this morning well 40 years ago who well 40 years ago you didn't see many electric signs 20 years ago you saw electric signs in front of some church buildings church buildings who thought that 20 years ago that you would see them advertise transgender meeting yeah everybody not just all is welcome but oh we pandered to this because they put it in the they tried to steal the rainbow right the rainbow came from

God as a sign but they tried to steal it who thought you would see that who thought you would see it even 20 years ago who thought you would see it 40 and 50 years ago even in the world you never thought you would see that did you it wouldn't be displayed openly it was hidden in a dark side alley someplace okay so yeah I think some are there some are there now Moses has called God's attention to Moses in eloquent!

speech so now he's going to voice a request Moses is going to voice a request to God what's his request see he's he's asked him a couple of questions he's called his attention he's called God's attention to a couple of things he thought God had overlooked and now he's going to voice a request send somebody else I get it send somebody else now God's response is a little different than it has been now God has not now let's be careful God has not lost his temper God is not a man that he has moods we we say that and we

[35:52] I do like I I do think it's funny but I need to be careful that I don't take it as dogma or try to teach it as doctrine you know the he came as a lamb the first time the second time that Christ returns to earth he will not he not going to be in a good mood well God doesn't have moods not like a man does he's just going to display a different aspect of his character see the first time he displayed his grace and mercy and love now when he returns he's going to display his righteousness and his wrath and his judgment I want to be on this side I want to make my decision now rather than face that so but this time

God says his anger is kindled now he already knew what Moses was going to say that's been established so it's not like God got on his last nerve that's not the description there the description is God's telling Moses don't mess with me now that that's kind of an oversimplification but he's saying I'm God you're not listen to me so what does he tell him that is what does God tell Moses Aaron can speak and what yeah

Aaron can speak and what else he comes he's coming to meet you and when he sees you he's going to be glad now how did God know that Aaron was coming okay just want to make sure that we haven't forgotten about the omniscience and omnipotence of the God who saves us our confidence is in him so I'm going to digress on that our confidence is in the God who knows who

knows and who sees and who is all powerful and as

Nathan has been beginning the teaching on on the law especially regarding the ark of the covenant what is in the ark of the covenant the well Aaron's rod that budded we'll get to that in a bit a lot later the stone tablets the ten words of the law are in there and one other thing the jar of manna and what does God call these three things this is the testimony of God this is the testimony by the way when those Pharisees when those Pharisees came to Jesus Christ and they attributed the works of God to Satan Jesus said this I'm going to paraphrase it this is the testimony of the Holy Spirit and you are defying it see back to the law then the testimony of God what is on the lid to that ark the mercy seat is that not a beautiful picture of our salvation the mercy seat of God rests upon the testimony of he who is all grace I'm so thankful for that and I'm so our confidence rests not in ourselves but in the testimony of

[41:12] God by the way who cannot lie so back to the point so he says Aaron's coming he's going to meet you he's going to be happy to see you and now we'll quick by the way Moses isn't the only baby boy in this family that was spared right Aaron's three years older than Moses now it is possible that Aaron was born before Pharaoh's order to toss the boys into the water into the river but nevertheless Aaron's alive he's coming to meet him or he will be coming to meet him and God has said he can speak now what does

God say about that and let's go at least through verse 16 in a hurry here so verses 15 and 16 what does God tell Moses okay specifically you shall speak to Aaron and you put the words in his mouth and I will be with your mouth and with his mouth and I will teach you what you shall do now I am not to get from this that don't study I have heard that preached by the way I he's with the Lord now he knows the right but he was a

Christian brother but he he bought into the he he tried to use the Old Testament from the Gospels that that Jesus when Jesus said to his disciples when he's he's leaving and he says don't worry in that day what you shall speak for I'll put the words in your mouth and he said a preacher ought not study and he should just get up and speak and God's going to tell him what to say and usually what that winds up doing is confusing because that's not that was not for this time nor for every it wasn't even for everybody in that time it was for twelve or eleven at this point eleven men specifically for a specific time so be careful about pulling it out of context here it's for two men specifically

God is not going to say this to all the people of Israel don't worry I'll tell you everything he's not going to say that in fact there are going to be a couple of times when he's going to prove it so I will tell him tell you what to say and then he uses a couple similes to describe Moses and Aaron's relationship what is it wait a minute yeah you see why I have to be careful with simile is Aaron is Moses God no no but he's saying you're going to be like a God to him it's this is a metaphor he will be

Moses here's the here's the idea God spoke through select prophets and that includes the new test that includes the apostle Paul the the prophets and apostles so God spoke his word through them he spoke to them and they spoke God's word he does not give that to everybody that's a specific assignment and that's what it's like he's saying look Moses this is going to be a filter down I'm going to tell you and then you're going to tell Aaron and Aaron will speak the words and with that have a wonderful week and God bless you