

SERMON TRANSCRIPT

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SPEAKER

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Rescuer

PART

3

TITLE

Greater Than Moses

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Good morning, Providence. It's good to see you. My name is Daniel Savage and I'm one of the pastors here, and it's a joy to be able to open the word with you this morning. We're continuing in our series this morning called Rescuer, where we are going through and looking at some of these rescuing figures in the Old Testament, some of these people that God raised up and used for incredible things, and we're kind of marching along in this series called Rescuer, and it's going to take us all the way to Easter. And so just as way of reminder as we approach Easter, you can go to Easter at providence.com and find information about our services, other things that we're going to be doing, resources that are available to you. So go there and familiarize yourself with all that so that we can walk through this season together as a church family.

As we're moving through this series, there's no secret to these sermons. They have one clear and defined purpose, which is to highlight one of these rescuers of the Old Testament and then ultimately point to how Jesus is a better rescuer. The title of this morning's sermon is Greater Than Moses. And to tell you the end at the beginning, where we're headed this morning is that Moses is a great deliverer, but Jesus is greater. And so we want to see this morning, what I hope to see, what I hope to be encouraged together by is to see God's heart to rescue. That God is a rescuer, it is his character and nature, that he is a deliverer. And so I want to see that this morning as a church family and respond in faith by trusting more in him. So before we dive into Moses's story this morning, let me say one more prayer and ask the Lord to help us.

Heavenly Father, would you be with us now as we open your word? Now, would you speak clearly to us? I pray that Christ would be exalted, that he would be lifted high, that we would see him in all of his glory, in all of his power, in all of his strength as a great deliverer. That we would be encouraged and renewed in our ability to put our faith in him this morning. And so God, would you help us? Would you move by your spirit? Would you reveal yourself through your word? Shall we ask these things in Jesus name, amen. This story of God's rescue that we're going to find in Exodus, if you have a Bible, you can turn there to the beginning of Exodus. We'll start in chapter two in a minute. But this story of God's rescue requires a crisis. You can't have a rescue without some sort of trouble or some sort of crisis that people are in.

And the people of God here are in crisis. They're in trouble. If you were here last week or were following along, we were in the story of Joseph. And Joseph was one of the sons of Jacob or Israel, and he was betrayed by his brothers and he was sent to Egypt and he spent his days there and was wondering what God was doing with him. God ultimately delivers him and raises him up so that he could save not only the Egyptians but his own family. And so he saves his family in a season of great drought and his family moves to Egypt with him and they settle there and they've stayed there. And now one generation after another has come and gone and they have multiplied greatly. The Bible will tell us that there are hundreds of thousands of Israelites by this time, and they grow in number.

So much so that the Pharaoh at this time, the king of Egypt, begins to grow fearful of the Hebrew people. There was no recollection of what Joseph had done for the Egyptians. They didn't know who Joseph was. They didn't remember what he had done for them. And so a fear begins to grow among the Egyptians. And

so they begin to oppress the people of God. They think, well, maybe if we oppress them with slavery and forced labor, it will suppress their population. But it didn't do that. They continue to multiply. And so the Egyptians take it a step farther and they decide they're going to start to kill or execute the male children of the Israelites. That's when a baby is born, if it's a girl she can live, if it's a boy, he must die and that will slow down their population growth.

And this is the time when Moses is born. Moses is born and his mom looks at him and says that there's something special about this child. So she hides him. And when she can't hide him no longer, she puts him in a basket and covers it with pitch and puts him in the Nile River and prays that God would spare his life. And if you know the story, you know that he floats into the presence of the daughter of Pharaoh who looks inside the basket and has favor for Moses and raises him as her own son. And so he grows up in the house of Pharaoh with privilege and wealth. And 40 years he spends in Pharaoh's house until he decides to wander out to see his own people. And I wonder if he wandered out thinking, now that I'm grown up, now that I am skilled and I've learned all these things and I've been given this great place of privilege, maybe I'll go out and help my people.

And maybe he thought of himself as a savior. But he goes out and he sees one of the Egyptians mistreating one of the Hebrews, and he is filled with anger and he kills the Egyptian and he buries the Egyptian's body in the sand thinking no one saw. He goes back out and quickly realizes that someone did see, and that word is quickly traveling and it's going to get back to Pharaoh. And so he flees for his life. And in chapter two it says that he flees to Midian where he marries the daughter of a priest and he spends the next 40 years of his life as a shepherd keeping his father-in-law's herds. Now after 40 years, something significant is going to happen and it's going to begin with God hearing the cries of his people. And if you're taking notes this morning, that is the first point, is that God hears our cries.

If you look with me at the end of Exodus chapter two, we're going to start in verse 23. Exodus 2:23 says, "During those many days, the King of Egypt died and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God and God heard their groaning and God remembered his covenant with Abraham, with Isaac and with Jacob. God saw the people of Israel and God knew." So they go from one king to the next and the people continue to suffer in slavery. And finally they cry out to God for help. And it says that their cry for rescue from slavery came up to God. That is a remarkable statement, that the cries of these people came up to God himself. It's remarkable because if you're anything like me, I often think of God as being distant.

Because of God's power and imminence and transcendence, he's just so big and so mighty and so other that I assume he must be far, far away. But the Bible portrays God as near. It says that their cry for rescue came up to him. He heard it, he is near. They cried out to him from their huts or houses in Egypt with their small human voices and God Almighty, who created the heavens and the Earth and holds all things together by the word of his power, he heard their cry. Now, that's an amazing thing. It's an amazing thing that God would

take notice of them. Look back at verse 25, not only did he hear them, but it says, God saw the people of Israel and God knew. He's going to repeat these things several times over the next several chapters that God hears, God sees, and God knows he's going to say them all three and he's going to repeat all three.

And the question is why? Why is he going to say these things over and over again? Why is he going to repeat them? And it's because God is trying to communicate to us that he is fully awake, his ears are open, his eyes are on us. He sees everything that we are experiencing and he knows our suffering. The word "know" that's used over and over again here is the same word that's used when they say that Adam knew Eve and they had a son. It is an intimate knowing. In other words, God is trying to tell us that he is intimately familiar with all of our pain and all of our sorrow.

There isn't one day of trouble that he doesn't see. There isn't one cry for help that he doesn't hear. There isn't one moment of pain that he does not know intimately. God hears the cries of his people and he hears our cries. And so I ask you this morning, is there a situation that you've given up on? Is there a circumstance in your life where you're no longer crying out because you assume God doesn't hear you? God does hear. He is near. And so let's cry out to him and remember that He hears us. Don't forget that God knows your situation. He's intimate with your suffering and your pain and none of it will be wasted. None of it is forgotten. All of it will be used, every hour of waiting, every groan, every cry. He hears it all in responding whether you can see it or not.

Think about the Israelites. The Israelites are in Egypt and they're crying out for help. They're groaning. They're in pain, they're suffering, and yet all they hear is silence. They have no idea that in Midian God is preparing a deliverer, that he's about to speak to him through a burning bush. They have no idea what God is doing. All they see is nothing. And they would've been tempted to think that God does not hear us. And often you and I are tempted to think the same thing. When we cry out to God for help, it can often seem like we hear nothing in return, but he is listening. He is near. He responds to the cries of his people.

God hears the cries of his people, which is encouraging enough, but he also remembers his promises, which is the second point if you're taking notes this morning, that God remembers his promises. If you look back at the end of chapter two in verse 24, it says, "And God heard their groaning and God remembered his covenant with Abraham, with Isaac and with Jacob." So again, he's going to repeat this several times that he remembers his covenant. We'll see it again in chapter six. God is telling us about his motivation. Why is it that God is moving in this way? Why is it that he is compelled to act? It's because he remembers his covenant. Well, what is this covenant that God has made? It's a covenant that he's referring back to Genesis where he had made promises to Abraham. And then he extended those promises to his sons Isaac and then his son Jacob, who is later named Israel.

And it starts back in Genesis chapter 12 where God calls Abraham to leave his people, and in 12:2 he says, "And I will make you a great nation and I will bless you and make your name great so that you will be a

blessing.” And then in Genesis 15, he makes an actual covenant with Abraham where he commits himself to Abraham and says he’s going to give him many descendants. He’s going to give him a land to live in and he’s going to deliver him from his enemies. And then in Genesis 17, he promises to continue this covenant with future generations. In verse seven, he says, “And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant to be God to you and to your offspring after you.”

God has made promises to Abraham. He made promises to Isaac and Jacob. And now God is telling Moses that he remembers these promises and he intends to fulfill them. He will not abandon his people, but he will rescue them as he promised hundreds of years before. And this is going to be established as a pattern in all of the Old Testament and into the New Testament that this is how God works, that God is motivated by his own righteousness and faithfulness. Notice that that’s what he is saying here, he is moving to save the people of Israel because he remembers his promise. He is motivated by his own faithfulness. And this is good news for us because this pattern continues that we are saved not because we’re worth saving, but because God is motivated by his own righteousness, his own goodness, his own glory and his own grace.

And why is that good news? It’s good news because there are some days when you feel worthy of being saved and there are some days when you don’t. And this remains true, that God is not motivated by your performance or what you’ve done in the past or what you will do in the future. He’s motivated by his own character, his own faithfulness. He will be faithful to the promises that he has made. He is a promise keeping God. He remembers what he’s promised and he is faithful to fulfill every promise that he has made. Just think of a few of the promises that he’s made to us as the people of God. Matthew 28 verse 20, after Jesus gives the great commission, and the second part of that verse, he says, “And behold, I am with you always to the end of the age.” That is his promise. As you go and fulfill the great commission, as you go to make disciples of all nations, he promises to be with us to the end of the age or first John chapter one, verse nine.

“If we confess our sins, he is faithful and just to forgive us of our sins and to cleanse us from all unrighteousness.” This is his promise. If you confess your sins, he is faithful to forgive them. Philippians four, verses six and seven, do not be anxious about anything but in everything by prayer and supplication with thanksgiving, let your request be made known to God and the peace of God which surpasses all understanding will guard your hearts and your minds in Christ Jesus. This is his promise to you. The peace of God which surpasses all understanding will guard your hearts and your minds in Christ Jesus. God remembers his promises. And where do you find these promises? You find them in his word. That’s why we are continuously encouraging you to read the Bible on your own to take a reading plan. That’s why we give them away for free. We want you to read God’s word because it’s filled with his promises and it’s filled with stories that remind us of his faithfulness and his character in that he remembers his promises and he fulfills them.

And you and I forget this all the time, it’s why you have to come back to church week after week to be reminded to not give up meeting together is the habit of some, and it’s why we have to read the Bible on our

own throughout the week because we are so quick to forget. We're so quick to begin to feel like, well, maybe God has forgotten this promise for me. Or I don't feel as though he is near. I don't feel as though he is going to hear me. And we need to be reminded that God is faithful and he remembers and his word is filled with promises for us. So we go to it over and over again, remembering that God is faithful, and he remembers his promises. He hears the cries of his people. He remembers his promises. And the next thing I want you to see this morning is that God delivers those who call upon him. He delivers those who call upon him.

We see that he has heard the people at the end of chapter two, and now at the beginning of chapter three, we're going to see the beginning of God's plan to rescue them when we see the call of Moses. Now, the call of Moses is one of the most well known stories in the Old Testament. It's the story of the burning bush, that there's a bush that's on fire, but it's not being consumed. And God speaks to Moses out of this burning bush. Look with me at Exodus chapter three starting in verse one.

It says, "Now, Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian, and he led his flock to the west side of the wilderness and came to Horeb of the mountain of God. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. He looked and behold the bush was burning, yet it was not consumed. And Moses said, 'I will turn aside to see this great sight why the bush is not burned.' When the Lord saw that he turned aside to see, God called to him out of the bush, 'Moses, Moses.' And he said, 'Here I am.' Then he said, 'Do not come near. Take your sandals off your feet for the place on which you're standing as holy ground.' And he said, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face for he was afraid to look at God."

Now this is a great understatement. Imagine Moses's circumstances here. He's leading the herds of his father-in-law through the wilderness. He sees a bush that is on fire but not being consumed, and he decides to get closer to it, and when he gets closer, it begins to speak. "Moses, Moses, take off your sandals because this is holy ground. I am God almighty." He was more than afraid. He was terrified. So he sees this great sight. He hears this great voice. Verse seven says, "Then the Lord said, 'I have surely seen the affliction of my people.'" He repeats it again, "who are in Egypt and have heard their cry." There it is again, "because of their task masters, I know their sufferings." There it is, the third one, "and I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and broad land, a land flowing with milk and honey to the place of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites."

He repeats that he has heard their cries, he's seen their affliction, he knows their suffering, but God is not indifferent to their situation. He's moved by their suffering and by his own faithfulness to his promises. And he says that he's come down to deliver them. But how is he going to do it? How will God deliver his people? His people are trapped in Egypt, and he is in Midian talking to Moses. So what is his plan? He's going to tell us, starting in verse nine, he says, "And now behold, the cry of the people of Israel has come to me, and I have also seen the oppression with which the Egyptians oppress them." Verse 10, "Come, I will send you to

Pharaoh that you may bring my people, the children of Israel out of Egypt.” But Moses said to God, “Who am I that I should go to Pharaoh and the children of Israel out of Egypt?” And he said, “But I will be with you and this shall be the sign for you that I have sent you.”

“When you have brought the people out of Egypt, you shall serve God on this mountain.” The answer to how God is going to deliver his people is that he’s going to send a deliverer. He was going to send Moses. He says to Moses, “Come, I will send you.” And this again is a regular pattern of God. God uses people to accomplish his purposes in the world. Now, why does he do this? We don’t know. It’s one of the incredible graces of God that he would allow us to participate in the things that he’s doing in the world. But he says, I will send you, he doesn’t need Moses, but he chooses Moses and is going to use Moses as a deliverer for his people. Now, several things stand out here, and if you’re big on taking notes, I don’t want you to get confused, all four of these things are under the second point.

I’m just trying to clarify. I knew there was stress building for someone as I start going through these and you’re wondering, what numbers is he coming up with here? The first thing I think we can learn from this is that Moses felt inadequate, or the first thing we can observe, we don’t really learn it. We can observe it. Moses felt inadequate. Listen to what he says in verse 11, “But Moses said to God, who am I that I should go to Pharaoh and bring the children of Israel out of Egypt?” That’s a great question. Who am I? God is telling him to go to the king of Egypt and demand that he released the people of God. And Moses maybe rightly says, who am I to do that? What status do I have? What abilities, what skills? How could I do that? And God doesn’t answer his question. Instead, he redirects him and says in verse 12, “God said, ‘But I will be with you.’”

That’s an important lesson for us to learn, that as God calls us to do things, our response will often be, who am I? What skills do I have? What status, what education, what ability? And God redirects our question and says, I will be with you. We need to turn our eyes away from our own resources and turn them to the one who calls us. If God has called us to do it, he will be with us. The second thing that stands out to me is that God has been preparing Moses for 80 years. He was 40 years in Egypt, down the house of Pharaoh, and then 40 years in the wilderness and Midian keeping sheep. 40 years and 40 years, 80 years total, eight decades not knowing what God’s purpose was for his life. And it reminds me that just like Moses, we are in the middle of a story. That God has definite plans and purposes for us, and his timing is perfect, and we don’t have the benefit of being able to read our whole story like we can Moses’.

Moses, just like you and me, was in the middle of his own story. He was 79 years into his life, wandering around in Midian and had no idea what God was going to call him to do. And if he’s anything like me, he was wondering, what is your purpose for me? What do you want me to do? What is my calling? Surely it’s more than leading these sheep around. But God’s timing and his plans are perfect. And knowing that God has definite plans and perfect timing requires us to rest in him, to strive to be obedient, to do what he’s called us to do, but to rest in his timing and in his plans. The third thing that stands out to me here is that God is

not indifferent to our suffering, but he's moved to act and deliver. He heard the cries. He's repeated that three or four times now.

He heard their cries, and so he's moving, he's working. He goes to Midian and he calls Moses and he says, "I'm going to send you." He's a deliverer. He's a rescuer. And the fourth thing is that God is a sending God and he is still sending. He sent Moses, he sent Jesus, and Jesus has sent us. We are all called to go therefore and make disciples of all nations. This is the way that God works. He sends people to those who need rescue. He uses us, his people, as agents of deliverance. There are still people who need to hear the good news about what God has done and he is sending us to them. That's why our mission as a church is to glorify God by introducing all people to Jesus Christ, all peoples to Jesus Christ. We want everyone in Raleigh to know the good news of the gospel, and we want everyone to the ends of the Earth to know the good news of the gospel because God is a sending God. He's a rescuing God and he chooses to use us and send us. And maybe you are thinking, who am I?

Who am I to start a Bible study in my neighborhood? Who am I to try to be an influencer in my workplace or among my classmates? Who am I? And God is saying, but I will be with you. I will be with you. God hears our cries. He remembers his promises. He moves to deliver those who call on him. And finally, the fourth point this morning, is God redeems us to himself. I said all those other things were under the second point. I just realized they were under the third. So I tried to reduce your stress and I just increased it for everyone in the room. I'm so sorry. God has a lesson to teach you in that I'm sure. The fourth and final point is God redeems us to himself. We're going to jump ahead to chapter six here where God is speaking again to Moses. In chapter six, verse two, it starts like this. "God spoke to Moses and said to him, 'I am the Lord. I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name, the Lord. I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel who the Egyptians hold as slaves. And I have remembered my covenant. Say therefore to the people of Israel, I am the Lord and I will bring you out from under the burdens of the Egyptians and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people and I will be your God. And you shall know that I am the Lord your God who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for possession. I am the Lord.'"

So not only does God aim to set his people free, which is the deliverance, he's going to deliver them, free them from the Egyptians, but he intends to redeem them, which means to purchase them for himself. And no longer will they be slaves to the Egyptians, but they will be the people, the possession of God himself. You can see it in the language that he uses in verse seven where it says, "I will take you to be my people and I will be your God and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians." So from this point on in the story, the Lord sets out to set his people free, to

deliver them, but also to redeem them to himself. And he's going to do this through these incredible displays of power that you've probably heard of in the 10 plagues.

So what's going to happen here from chapter six through chapter 12 is that God is going to unleash these plagues on the people of Egypt. These incredible displays of his power, one after the other, he is going to show his power. Moses goes to Pharaoh, asks him to set the people free. He asks them to allow the people to go three days journey into the wilderness in order to worship God. And over and over again, Pharaoh is going to say, no. He's going to deny this request for them to go and worship. And each time a phrase is going to be repeated where it says, "Pharaoh's heart was hardened." And so this pattern is going to repeat where he goes and he asks, let the people go. He warns them of a plague that's coming. The plague comes, Pharaoh's heart is somewhat softened, and then as soon as the plague goes away, God hardens Pharaoh's heart. And this happens again and again and again.

First they turn water into blood. Then there are frogs, then there are gnats, then there are flies, then the livestock die, then the people break out in painful boils, hail falls to destroy their crops. Then there's the locusts, and then finally three days of darkness, or ninth, the three days of darkness. And this pattern emerges. There's the request, there's the plague, and Pharaoh's heart is hardened. And why does this happen over and over again? That's the question. And if you're reading through these plagues, if you read through these chapters, you notice that something begins to emerge. God tells us several times why he's doing these things. In chapter seven verse five, he says that "The Egyptians shall know that I am the Lord." In chapter nine, verse 16, he says, "But for this purpose, I have raised you up to show you my power so that my name may be proclaimed in all the Earth." Again. In verse 29, it says, "So that you may know that the Earth is the Lord's." Chapter 10 verse two, "That you may know that I am the Lord." Chapter 11, verse nine, "That my wonders may be multiplied in the land of Egypt."

God is wanting to reveal himself not only to the Israelites, but to the people of Egypt and to the whole world. But why was he so desirous to reveal himself in this way? Why this pattern and why this hardening of Pharaoh's heart only to go to one more display of his power? And it's as if a sermon is being preached in the whole nation of Egypt. That one display of God's power after another, he is revealing himself to be the great God of the universe that he is showing himself to be greater than all the gods of Egypt. He's revealing himself to be the one true God, and he doesn't just reveal it to the people of Israel, but he reveals it to the Egyptians and to the watching world because he wants all people to know. Pharaoh has continually denied Moses' request to let the people go.

Nine times plagues have come and gone. Now the final plague is announced, and it's that the firstborn of everyone in Egypt is going to die. I want you to see the judgment and the mercy of God in this because God could have started with the 10th plague, but he doesn't. He gives nine plagues as warnings before he does this. One call to repentance after another for them to see that he is the one true God of the universe. He gave

them opportunity after opportunity to repent and turn to him, and they refuse every time. And so this 10th and final plague is announced. They're warned, and Pharaoh again denies their request. And so God gives very clear instructions for his people how they're to prepare for this plague in order to avoid its impact. They were instructed to sacrifice a lamb and mark their doorframes and stay inside.

In Exodus chapter 12, verse seven, it says, "Then they shall take some of the blood and put it on the two doorposts in the lintel of their houses in which they eat it." In verse 13, it goes on to say, "The blood shall be assigned for you on the houses where you are. And when I see the blood, I will pass over you and no plague will befall you to destroy you when I strike the land of Egypt." This is what was known as and is still known as the Passover. And the people of Israel to this day celebrate the Passover by remembering what God did for them to save them. The blood of the lamb would become an important symbol for Israel moving forward. When they leave Egypt and they go to Mount Horeb and worship God there, Moses is given the law, and part of that law requires the ongoing sacrifice of lambs and goats.

The ongoing requirement that blood would be shed to cover over the sins of the people and all of these sacrifices from the Passover lamb to the sacrifices that would be one day made in the temple, all of them were pointing ahead to the one great sacrifice. The all sufficient sacrifice of the Lamb of God, Jesus Christ. And so this warning is given and these instructions are given. But again, the Egyptians refuse to listen to God, and the 10th and final plague is unleashed against them. In chapter 12 verse 29, it says, "At midnight, the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And it was a great cry in Egypt for there was not a house where someone was not dead."

"And then he summoned Moses and Aaron by night and said, 'Up, go out from among my people, both you and the people of Israel, and go and serve the Lord as you have said. Take your flocks and your herds as you have said and be gone. And bless me also.'" God warned the people of Egypt and revealed himself to them over and over again, but they refused to listen. God is just, and he will not allow sin to go unpunished, but he is also merciful. His warnings ring out and he gives opportunity to repent and to turn. The people were instructed to put their trust in God and his deliverance by putting blood on their doorposts, and they would be redeemed through this judgment. That this judgment would come and it would pass over any who would put their trust in the deliverance of God and in this God's judgment and mercy would mix together and it would result in the redemption of his people. All of this is a perfect foreshadowing of the gospel.

The wrath of God is coming. It has been clearly announced. The penalty of sin is death and we have been warned. Our sin has put us in harm's way, but God has given us a way of escape. Jesus is the lamb of God that takes away the sin of the world. He lived a perfect life, a life that you and I could not live, and he died the death that you and I deserved to die. And on the third day, he was raised from the dead to prove to us that we

could put our trust in him that his blood was effective and all sufficient. See, for the Israelites, the application of blood on the doorframes was a declaration of faith in God's provision and mercy. It was a declaration that they believed that he was going to be merciful to them when he saw the blood. And in the same way, we must declare our faith in the blood of Christ alone, that we would see ourselves covered in that blood so that the wrath of God would pass over us.

Will you put your faith in the blood of Christ today? Will you trust in him alone? Will you run to him for rescue? You see, the Passover is an incredible picture of the gospel because the only thing that was required was the blood. You think about that, that God's requirement wasn't that, well, if you've been to church enough times, then you can put the blood on your doorposts. Or if you put the blood on your doorposts and I sense that you have enough faith while you're sitting in the house, then I'll pass over. No, it was put the blood on the doorposts and I will pass over because the only requirement was the blood.

And in the same way for you and I, it is not the strength of our faith in Christ that saves us. It is Christ and His blood. That we put ourselves under that blood, it's not our performance before or after. It's not how we respond. It's not how many good works we do. It's that we have covered ourselves in the blood of Christ. And those who find themselves under his blood will be saved. So if you're here this morning and you're a Christian, are you trusting in his blood completely? Or do you sometimes get confused and begin to try to perform for God again and try to earn his favor? Just rest in the blood. Let your obedience to him be a response to his goodness to you that he remembers his promises, that he has saved you from your sins. And so you strive for obedience because you love the one who has saved you.

If you're not a Christian, you have no other hope, but to put your trust in the blood of Jesus Christ. The wrath of God is coming against sin, and he is merciful, and he warns us over and over, and he's warning you now, put your hope in Jesus, the one who lived the life you could not live, died the death you deserve to die and was raised on the third day. Put your trust in him. Admit that you were a sinner. Believe in Jesus Christ and confess him as your Lord and savior. Moses is indeed a great deliverer, but he points to one who is far greater. Moses was a prophet who spoke to the people on God's behalf, but Jesus spoke with the authority of God himself. Moses was a mediator that served as a priest to the people and stood before God on their behalf.

But Jesus is a mediator that made a way for us to stand before God ourselves. Moses mediated the sacrifice that would save the people, but Jesus was the ultimate sacrifice that was offered once for all, for the salvation of all mankind. Jesus is the one and only. He is faithful and true. He never ceases us to intercede on our behalf, and his sacrifice was perfect and complete. His blood is all sufficient. Let's rest in it today. Let's pray together.

Heavenly Father, we thank you for the blood of Christ and the reminder this morning that you are faithful and true, that you've made promises to us and they are promises that you will fulfill. God, help us. We so

quickly forget, we so quickly become weary and tired. God, will you strengthen and establish our hearts in these truths? Would you help us to rest under the blood of Christ knowing that we are completely forgiven, not because of anything that we have done, but because of His great work? And would you help us to respond in faith by trusting you, not just to forgive us of our sins, but trust you with our whole lives? You are a good and gracious God with definite plans and perfect timing. You remember your promises. You hear our cries. Will you help us to trust in you? We ask these things in the perfect name of Jesus. Amen.



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