

Thank you, Jeff.

So, before we dive into what the Lord has for us this morning, I just got to say, I don't know about you guys, but as I mature in my faith, Holy Week, the week leading up to Easter, just...

grows ever more awe-inspiring, ever more humbling to recognize just what the Lord went through.

And just so as my heart was preparing for Easter last week, that just really struck me.

And then this morning,

As I'm on my way here, my wife asked me to listen to a podcast.

And so I was listening to that on my way here.

And it was Elizabeth Elliott speaking, which if you don't know who that is, you should look her up.

She's amazing.

But she pointed out this amazing symmetry, this fact that we have a God of order and not a God of coincidences.

Our God plans and structures and purposes everything for

His glory.

And she just pointed out that many of us know John 3.16.

And what is John 3.16?

For God so loved the world that He gave His only begotten Son, that whosoever believes in Him shall not perish, but have everlasting life.

That's the King James Version.

That's the way I learned it.

But many of us don't know the symmetry that's in 1 John.

3 16 and the lord just laid it on my heart to share that with you because it's what we sang about this morning it's what easter is and then i just felt the lord compelled me to share this and this is first john 3 16 it says by this we know love

that he laid down his life for us.

And that's just, it's amazing.

That's what the picture of the cross is.

That's what every time Jeff, myself, John, Jim, anyone who gets in this public, that's what we're preaching is the fact that Christ loved us so much that he came and died for us.

And so that I hope prepares your heart this morning a little bit for what we're gonna do.

I just, God just opens up new avenues to my heart each and every year, each and every time I go into his word.

And I hope he does the same for you.

So I just wanted to share that.

Okay.

So if you're new or even if you've been with us, I want to review a little bit because we've been in excess for a little bit.

We're hitting chapter six now.

So I just want to do a little bit of review of how we got to where we are.

Earlier in the year, when the year started, we took a look at the first two chapters of Exodus.

And in the first two chapters of Exodus, we saw that the Israelite people had been living in Egypt now for about 300 years.

And from an observation of the text, it seems as though they've been progressively getting farther and farther away from the Lord.

They've forgotten about Joseph.

They've forgotten about all that the Lord had done.

through him.

And also the Egyptians had done the same thing.

And the Egyptians had noticed, hey, there's this people group in our land that is growing large because God had blessed the Israelites.

They were multiplying like crazy, kind of like our children's ministry here at Heartland.

There's just a ton of them.

And they're going, hey, we've got to figure out something.

Otherwise, this people group could overthrow us.

And so they begin to enslave the Israelites.

They begin to work them hard, and the Israelites feel as though God has forgotten them.

But beyond that, we see also this tactic that Satan uses often, right?

And we see this infanticide happen, the

The king of Egypt, the Pharaoh, states that all of the male children of the Israelites should be killed.

He orders the Hebrew midwives to do it.

Thankfully, the Hebrew midwives trust God more than Pharaoh and fear God more than Pharaoh and do not do that.

But then he orders the Egyptians to do it.

And so we see this infanticide and we looked at how beautiful of a picture that is because there's a savior that comes out of this infanticide and how much that mirrors Matthew chapter two and how Jesus, there's an infanticide issued when Jesus is born and our savior comes out of that

And that's who Moses is.

We see Moses being born in the first two chapters and he is a type of Christ.

We'll address that more too later in the sermon.

And basically that means he's kind of a foreshadow of what Christ is going to be.

And what's interesting is Daniel Williamson, one of our church planters that we support, preached this sermon on how the fact that he mirrors Christ and the fact that when he kills the Egyptian people,

worker who is beating the Hebrew to death, the Hebrews kind of reject him still.

It's like, oh, hey, you're going to beat us next.

And Moses kind of gets scared and runs away.

And we see that the Midianites, these people that are not of God, accept him and bring him in and offer him hospitality and gratitude, much like the Gentiles after Christ.

And there's just this beautiful picture between Exodus and the

And then we get to chapter 3, and in chapter 3, God begins to reveal who he is to Moses.

He reveals himself relationally, calling out Moses by name and telling Moses who he is.

I am Yahweh.

I am that I am.

I am God.

And this is the task that I have before you.

And he lays out this task here.

before Moses.

And the reason we talked a lot too about this, one of the reasons why we don't want to use graven images or images of who God is is because God is the one who gets to reveal himself.

You can't encapsulate an image.

God didn't give us an image of who he was until Jesus Christ came as man.

And so we laid out all of that.

You can go online, by the way, and watch all of these

And then in chapter 4, I had the pleasure of being up here to preach chapter 4.

And chapter 4, Moses is basically like, I'm not your guy.

Don't send me.

I don't want to go.

He goes through these things of like, I can't do this.

And I can't do this because A, I don't want to.

You're asking me to go to Pharaoh, the most powerful person in the world, and tell him what to do.

Second, I'm not very good at talking.

I'm slow of speech.

And constantly, God is reminding him about the fact that God is going to be with him through all of this.

And I gave three practical steps of recognition that we can't do it alone.

We need Christ, as we've already said multiple times this morning.

It is only through Jesus and God's power that we're able to do anything.

Second, we need to repent of our unbeliefs, thinking that God would just give us a task and not be with us in it.

We're going to dive in more to that today.

And then lastly, that we need to constantly be praying for God's help.

It's all about the relationship with the Lord.

And that was our time in chapter 4.

We get to chapter five and Moses finally goes to Pharaoh and he's before Pharaoh and he says, Pharaoh, let my people go.

And Pharaoh's like, no, I don't know who your God is.

I'm not going to obey your God.

Actually, I am a God in my country.

And so because you want to leave and have the Israelites leave, I'm just going to make life harder for them.

Now I'm gonna take away their straw.

So they gotta continue to make bricks.

They gotta continue to have the same production, but I'm not gonna provide the same supplies.

They're gonna have to figure out how to get it on their own.

And Moses, again, is just distraught by this.

And it shows, and we looked at the recognition of the fact that even when we're obedient to the Lord, it doesn't mean that our life is gonna get easier.

That oftentimes when we go before the Lord and we're obedient to the Lord, we actually face suffering and persecution.

And again, we look at Jesus and his life and how that mirrored that.

And what it did is it recognized that our primary battlefield is not the external circumstances that are going on around us.

Our primary battlefield is where's our heart?

Are we believing and trusting in the Lord or not?

And that's what we looked at in chapter five and how the fact that God builds us up by putting us through suffering so we deepen our roots in his love for us.

And so that was chapter five.

And in the last couple weeks, we've been in chapter, the early parts of chapter six.

And I love on Palm Sunday, Darren brought us a word about God's precious promises and how God is a God of promises and that he fulfills those promises.

God has never broken a promise.

I would challenge you, if you can find a promise that God has broken in the Bible, that would be amazing because it's not there.

It's not there.

God is a God of promises.

He fulfills them.

And not only that, God gives us the power to fulfill the promises that he's given us to build our faith.

So when we trust in him and his promises, he gives us the power to fulfill the purposes he has for us.

And it's done all out of the love that he has for us.

There's no greater love than the fact of what he's done on the cross.

And that was a couple weeks ago.

And then last week, last week we took a look at how

Too often we still reject God's love.

We reject God's promises.

We lack the faith.

One, due to just pure disregard to God's authority.

That's what Pharaoh did, right?

That was what Pharaoh was doing.

Pharaoh was like, I don't believe in this God.

I don't trust anything he says because I don't know who he is.

But then the Israelites also were not trusting God because they believed that there should be conditions in the way in which they believed, right?

If I believe in God and do the right things, my life should be better, easier.

I shouldn't have all these problems.

And that's just not how God works.

We've already explained all of that.

And so that brings us to where we are at this morning.

And this morning, Moses is going back to God because the Israelites have not believed and are still distraught.

And so Moses is going back and approaching the Lord with his problems.

And before we get into the text, I want to do two illustrations because I could have went to this text as Moses is going to go back and complain.

And I really could have just rehashed my sermon I did in chapter four because he's basically saying the same thing, Lord, you chose the wrong dude.

Not me.

I don't want to do this.

Pick somebody else.

But I didn't want to do that.

And God, I think, has given me insight into a couple different things from this text to show us who he is and how he relates to us.

So I want to give two illustrations to frame our minds before we read the text.

And the first illustration is, how many of you here love Lord of the Rings?

I love the Lord of the Rings.

Lord of the Rings is amazing.

Hobbit, Lord of the Rings, all of it is great.

What I love about it is that the writer, Tolkien, takes what you would think would be some of the most insignificant, unsuspecting characters to be the heroes of the story.

I want to focus mainly on the Hobbit, and in the Hobbit story,

you have Gandalf chooses Bilbo to be the burglar hobbit, right?

This hobbit, this small little person that has never left really his homeland at all.

And he's going to go on this massive big adventure and basically be the hero.

And even the dwarves in the story are like, what's a burglar hobbit?

Who is this guy?

Like, why did we choose this guy?

And what you see is that in this story, Gandalf...

knew who Bilbo was, knew his character.

He spent time with him, knew who he was, and knew that he could accomplish this task and chose him for this specific purpose.

And you see the same thing with the hobbits and the Lord of the Rings.

It's these insignificant people that are always underestimated, yet are chosen for these specific things to do and are able to

to measure up to the task that they're able to do.

So there's one way to frame it.

If you're not a Lord of the Rings fan, are you a sports movie fan?

How many in here are sports movie fans?

I'm a sports movie fan.

One of my favorite sports movies is Miracle.

Miracle is about the 1980 hockey team that beat the Russians and won a gold medal, which we finally repeated this past Winter Olympics.

Awesome.

But in that story, and in the movie specifically,

that's portrayed as Herb Brooks is getting ready to choose his team.

They're having the tryouts.

And you've got this Olympic committee who's expecting this multi-day event of slowly picking these guys out.

And then what happens after the very first day?

After the very first practice, Herb Martin comes out and says, each of these players by name.

And when the committee goes, why in the world?

We got multiple days.

He goes, no, no, no, no, no, no.

I know who these players are.

I've either coached them, I've watched them, I've watched their film, I've talked to their coaches.

I know these people and they have a purpose on this team.

It's a construct that I have.

And so this purpose and this knowledge of this purposeness and this personalness is the framework I want you to have in your mind as we begin to dive into this text.

And so if you would, we're going to read the text now.

So if you're able to and willing, please stand.

It's a large chunk.

We're going to read verses 10 through 27.

And bear with me as I am going to butcher the amount of Hebrew names that are in the genealogy within this section.

So bear with me.

Beginning in verse 10.

So the Lord said to Moses, go in, tell Pharaoh, king of Egypt, to let the people of Israel go out of his land.

But Moses said to the Lord, Behold, the people of Israel have not listened to me.

How then shall Pharaoh listen to me?

For I am of uncircumcised lips.

But the Lord spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh, king of Egypt, to bring the people of Israel out of the land of Egypt.

These are the heads of their fathers' houses, the sons of Reuben, the firstborn of Israel, Hanak, Pelu, Hezron, and Carmi,

These are the clans of Reuben.

The sons of Simeon, Jemuel, Jamin, Ohad, Yaqin, Zohar, and Shaal, the son of a Canaanite woman, these are the clans of Simeon.

These are the names of the sons of Levi, according to their generations.

Gershon, Kohath, and Merari, the years of the life of Levi being 137 years.

The sons of Gershon, Libni, and Shimei,

By their clans, the sons of Kohath, Amram, Izhar, Hebron, and Uziel, the years of the life of Kohath being 133 years.

The sons of Merari, Mali, and Mushi, these are the clans of the Levites according to their generations.

Amram took as his wife, Jacobed, his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.

The sons of Izhar,

Korah, Nepheg, and Zichri, the sons of Uziel, Mishael, Elazaphan, and Sithri.

Aaron took as his wife Elishabah, and the daughter of Amenadab, and the sister of Nashan.

And she bore him Nadab, Abihu, Eleazar, and Ithamar, the sons of Korah, Asir, Elkanah, and Abisaph.

These are the clans of the Korites.

Eleazar, Aaron's son,

took as his wife one of the daughters of Putio, and she bore him Phinehas.

These are the heads of the fathers' houses of the Levites by their clans.

These are the Moses and Aaron whom the Lord said, Bring out the people of Israel from the land of Egypt by their hosts.

It was they who spoke to Pharaoh, king of Egypt, about bringing out the people of Israel from Egypt, this Moses and this Aaron.

God's word for us this morning.

Let's pray to him.

Dear Lord and Heavenly Father,

Lord, we thank you for your word.

Lord, we thank you that as we're going to look at this morning, that you care about who we are.

You care about each and every one of us specifically.

You care about where we came from, what molded us, what shaped us.

God, you were in control of it all.

What a miraculous thing to be so recognized by the creator of the universe.

Lord, this morning is...

You just use me as a conduit, Lord.

As Jeff said, just move me out of the way.

I don't want any of this to be me.

I want it all to be your words and what you would have the people hear this morning.

Open up ears and hearts just to see your glory.

We ask this in Jesus' name.

Amen.

So like I said, I think God in this text is laying...

the groundwork in communicating to us the importance of the priesthood.

It's almost very Paul-esque.

If you've read any of Paul's letters, like Paul will be explaining something, all of a sudden he'll have this like massive offshoot.

And it's just, we have Moses going to God, and then all of a sudden this genealogy just plopped in here.

And the only reason I can think of that is just because God wants us to show the importance of the priesthood and how that is going to be an underlayment of everything that he does moving forward, even into the lives.

Of believers.

I personally can't see any other reason for it being in here.

And I think in doing so, he shows us two aspects of his character as he relates to us.

And I've already hinted to this.

The fact that God is personal and the fact that God is purposeful in the way in which he relates to us.

And so we're going to begin by looking at the fact that God is purposeful.

Say purposeful.

See, our God is not a God of randomness and chaos.

Everything that he does from before time began to now has a reason and a purpose.

And that ultimate purpose is to bring him glory.

And I want to start off by saying, isn't it amazing that that's just how simple it is?

Yet I've found many times some of the simplest things in the Bible are some of the hardest things to understand and to live out.

Because that's simple, right?

Everything in the world that happens is to bring God glory.

And we sit there and we go, we just talked about all of the rough circumstances these people are going through, the Israelites are going through, all the rough circumstances that are going through in your life.

And you're like, how does that bring him glory?

It's simple.

yet hard to understand and purposeful here.

And I think he does this, again, for us to go to him, for us to lean on him in the purposes that he's given to us.

And so let's start by looking at the purpose that he's given Moses.

And again, he's just reinforcing the purpose here that he gave Moses in chapter four.

So verse 11.

Right here it says, go tell Pharaoh, king of Egypt, to let the people of Israel go out of his land.

And then flip a page 26 and a little past our verses into 30.

These are Aaron and Moses to whom the Lord said, bring out the people of Israel from the land of Egypt by their hosts.

It was they who spoke to Pharaoh to bring the people out of Egypt.

On this day, the Lord spoke to Moses in the land of Egypt.

And the Lord said to Moses, I am the Lord.

Tell Pharaoh, king of Egypt, all that I say to you.

God repeats it multiple times.

Hey, go tell Pharaoh my will.

Moses' purpose is to share God's will with Pharaoh.

And again, Pharaoh and Egypt are a picture of the world.

So Moses' job is to go and share God's will with the world.

And again, this relates to

to Moses being a type of Christ.

This was Christ's charge as well.

Christ says multiple times in the New Testament, I have come to do the will of the Father.

It's what God has called us to do.

Moses is this type of Christ.

He's also a shepherd.

And so if you would, turn with me, and I'm going to give you a chance to get there, to John chapter 10.

In the Gospel of John, in chapter 10, in this section, Christ is talking about how he is the good shepherd.

Again, Moses is pointing to Christ, and in verses 17 and 18, Christ says this about his charge from the Lord, his purpose from the Father.

For this reason the Father loves me, because I lay down my life that I may take it up again.

No one takes it from me, but I lay it down of my own accord.

I have authority to lay it down and I have authority to take it up again.

This charge I have received from my father.

The purpose of the life of the believer, the purpose of Moses, the purpose of all those who are called by God is to share God's will with the world.

This is our purpose.

This is the whole reason that Christ came is for us to go out into the world and share the love that he shared with us.

Turn just a little bit over to 2 Corinthians.

We're going to go to a few places this morning.

2 Corinthians in chapter 5.

We often quote this scripture here, and I think we do that because it is the most clearest, straightforward picture of what the life of a Christian is to look like, our purpose.

Beginning in verse 17 and reading through verse 20.

Paul writes, therefore, if anyone is in Christ, he is a new creation.

I'm going to pause right there.

I talked with the Fusion students about this when we went through the four large themes of the Bible, creation, fall, restoration, and redemption, about how the fact when we as people create something, right, what does that mean?

We get to give it a name.

We get to define its purpose and what it does.

Christ is saying here, I have made you a new creation.

He already, we are made in God's image before we become believers, but Christ is now saying to Wick, I have made you a new creation.

I have intimately known you and put you together, and now here is your purpose.

You are a new creation.

The old has passed away.

Behold, the new has come.

All this is from God who through Christ reconciled us to himself and gave us the ministry of reconciliation.

That is in Christ, God was reconciling the world to himself, not counting their trespasses against them and entrusting to us the message of reconciliation.

And here's our purpose.

Therefore, we are ambassadors for Christ.

God making his appeal through us.

We implore you on behalf of Christ to be reconciled

To God.

Our mission, our purpose is to be ambassadors for Christ's love to the world.

Moses' purpose was to go to Pharaoh and say, let my people go.

We are to go to the world and say, Christ has set you free.

We are reconciled to God.

Our sins are cast away when we share the love of Christ with people.

That is what we're telling them.

We are telling them that Christ has paid it all.

That it's all done.

You are free in Christ from the burden of sin.

Simple.

We get to glorify God with our lives.

And anything we say and do when we're at work,

We're showing the love of Christ when we interact with our coworkers, when we parent, when we pray for the person on 270 who cuts us off instead of other things that we could do.

We are sharing the love of Christ in those moments.

Everything that we do is to share the love of Christ.

Some of you might say, and it's a question that I often got when I was a teacher, but why should I care?

And I think that's a valid question.

That is a valid question.

Why should I care what I'm saying, what the Lord is saying?

That's kind of what Pharaoh is basically saying, right?

Why should I care what this God is telling me to do?

And as a teacher, I had this saying, and it was something we often quoted.

We said, they, that is the students, will care about what you say when you care about who they are.

Let me say that again.

They will care about what you say when you care about who they are.

And I believe that this genealogy is that reason.

God is saying, I care about these people.

I care about who they are.

Darren touched a little bit about this on Palm Sunday in highlighting the fact that God speaks specifically to Moses and uses his name.

right?

And he has been speaking to Moses since chapter 3 and calling him out by name.

Let's look back at our main text this morning and just a couple spots where he does this.

Verse 10, so the Lord said to Moses.

Verse 13, but the Lord spoke to Moses and Aaron.

Verse 26, these are Moses and Aaron to whom the Lord said.

He spoke to them.

And then again,

Verse 29, just kind of closing out the whole section, the Lord said to Moses, there is nothing more personable than saying someone's name and having a conversation with them.

And that's what the Lord has been doing right here.

back to using the illustration of when I was a teacher, that was something that I did at the start of every year.

I would stand in front of my door and I would say each student's name and ask them how their day was yesterday or how their evening was.

Because it matters.

Working with children back here, it's a lot better to go to kneel down and be like, hey Johnny, how was your day?

Than it says, hey you, how was it?

No one likes a hey you.

God is saying, no, no, no, I know you by name.

And in this section, God goes even further and it's not only do I know you by name, I know where you come from.

I know your grandma.

I know your grandpa.

I know everything about who you are.

And specifically in here, he highlights the genealogy of Levi.

He starts with Reuben and Simeon going in the birth order of the sons of Israel, the sons of Jacob.

But then with Levi, he starts to break it down.

And that's because the Levites are the priests.

The priests come from

from Levi and Moses and Aaron are the first priests or the first

high priests as you want to call them, who have direct communication with God.

And if you want to go on and read further in Leviticus and Deuteronomy, you'll see where the high priest once a year is the one who goes into the holies of holies and receives God's word to take to the people of Israel.

And so God is setting up here the fact that he wants to have a very personal and special relationship with

with the people, and specifically here, with the priests.

God cares about all of humanity, yes, but he also cares specifically about each and every one of us.

Again, our text says here, this Aaron, this Moses, turn back with me to John in chapter 10.

Listen to how amazing this is.

The God of the universe who came down

and died for your sins, says this about you.

Beginning in verse 14.

I am the good shepherd, Christ says.

I know my own, and my own know me.

Just as the Father knows me, I know the Father, and I lay down my life for the sheep.

And I have other sheep that are not of this fold.

I must bring them also, and they will listen to my voice.

So there will be one flock and one shepherd.

And I missed in my notes, in verse 3, it says, The sheep hear my voice, and he calls his own sheep by name.

I missed that in my notes.

Sorry, Nora.

He knows you by name.

He calls you by name.

Is that not amazing?

That the God of the universe knows you.

And he doesn't just know your name.

He knows us deeply.

Turn back with me to the Old Testament in Psalm 139.

I said we were hopping around a little bit.

This is our last hop.

Well, no, sorry, there's one more.

Apologies.

Psalm 139.

Psalm 139.

This is a Psalm of David, and this is David asking God to search him, but also recognizing that God already knows.

Beginning in verse one, and then through six, and then 13 through 16.

Oh Lord, you have searched me and know me.

You know when I sit down and when I rise up.

You discern my thoughts from afar.

That's a scary thing.

You search out my path.

And my lying down and are acquainted with all of my ways.

Even before a word is on my tongue, behold, oh Lord, you know it all together.

You hem me in behind and before and you lay your hand on me.

Such knowledge is too wonderful to me.

It is too high.

I cannot attain it.

Verse 13, for you formed my inner parts.

You knitted me together in my mother's womb.

I praise you for I am fearfully and wonderfully made.

Wonderful are your works.

My soul knows it very well.

My frame was not hidden from you when I was being made in secret, intricately woven in the depths of the earth.

Your eyes saw me, my unformed substance.

In your book were written every one of them.

The days that were formed for me when as yet was none of them.

Not only does the God of the universe know your name, he was there when you were woven in the womb

He knew everything about you, every step you would make, every wrong turn, every right turn before time ever began.

And he still loved you enough to die on the cross for you.

That's amazing.

This is why I believe the genealogy is here in this text.

It's to reveal the fact that God is not just some God who sits high up on a throne and is untouchable and unreachable.

He's a personal God who knows his sheep, who knows his people.

And he's establishing this priesthood that's going to have this personal relationship with him in the Old Testament as a picture and setting up what it's going to look like for the priesthood that Christ lays out in the New Testament.

When we accept and put our faith and trust in Jesus Christ, we too join the priesthood.

We are adopted into the family of Israel.

We are made priests with Christ, meaning that we get to personally speak with God.

If you haven't had a chance, go watch our prayer series.

We get to call God Father.

When we speak to God, we get to come to Him and say, Father God.

Father God.

and have a personal, we get to hear from him, we get to discern what he would have for us and the will he would have in our lives.

That is what the priests did when they went to the holies of holies.

They went and received a word from God, discerned it, and presented it to the people.

We get to do that on a daily basis.

You can do that right now, sitting in your chair.

You can do that at your morning breakfast table with a cup of coffee.

You can communicate and have a conversation with the creator of the universe.

And he knows you by name.

He knows your struggles, your failures, your successes, everything about you.

He knows you and still loves you.

And it's just amazing.

Look at 1 Peter 2.

This is the last one.

1 Peter 2, beginning in verse 9.

Again, not only does he know you, not only is he personal, but I love this beginning phrase right here that Peter uses, but you are chosen.

You're a chosen race, a royal priesthood, a holy nation, a people for his own possession that you may proclaim the excellencies of him who called you out of darkness and into marvelous light.

You once were not a people, but now you are God's people.

Once you had not received mercies,

But now you have received mercy.

Again, God does not separate his personal connection with you from his purpose.

As it says right here, not only are you a chosen race, not only are you people I've called you, but because you're a people that I've called out of darkness, you're going to proclaim the excellencies of God.

And I think the reason that is is because when you truly see what God has done for you, when you experience these mercies, how can you not but share them?

When you understand the love that it took to go to the cross and die for your sins, how can you not go and share that?

And God knows that.

He knows you.

He knows, again, all of the sin that you bring to the race because that's the only thing that we bring.

That's the only thing that we bring to our relationship with Christ is the fact that we need him to save us and that we need him to do any of these things.

In order to do these purposes, we have to be saved first.

He has to come and rescue us and breathe life into us.

And it is out of his life and his power that we're able to even complete these purposes.

That's what Moses continues to fail to recognize here in the text.

When he keeps saying, I'm of unclean lips, he's saying like, God, I'm not the right person for this.

Well, no, you can't do it in and of yourself, Moses.

That's why God has said multiple times, I can do it.

I'm going to do it through you.

And so that's our message.

Our message is the gospel.

Again, our message is to tell people that they are free in Jesus.

Moses' mission was to go to Pharaoh and say, let my people go, and our mission is to go to the world and say, Christ has set you free.

I think about

all the tasks that are put before me, right?

The way in which God has chosen in the avenues to express his glory and to share his word.

I think of even specifically doing what I'm doing now.

I can't do this on my own.

It is only because Christ has chosen to love me and that I have a personal relationship with him that I'm able to do any of this.

And so as I wrap up, I hope that you're able to take away two things from my message.

First, that your life is not meaningless because I think that that is a huge struggle in our world today.

I've been working with young people now almost as long as I've been an adult.

Nearly 20 years I've been working with teenagers and young adults and this is a problem.

They think that their life is meaningless.

They think that there's no significance to them being here.

And I want to tell you that's a lie from Satan.

This is telling you that God has a purpose for you.

Go and look up Ephesians 2.10.

He's got plans prepared for you, good works for you to do.

He's made you in his image and those plans are tailored specifically for you.

He called this Moses, this Aaron,

to do this task.

Those tasks are specific to you.

Second, that God knows you.

He doesn't just know about you.

He knows you.

And he wants to be in relationship with you.

He wants you to call him father.

Peter's other letter says that he wishes that none should perish, but that all would be saved in relationship with him.

And he loves you so much that what we celebrated last week, he died on a cross and rose from the grave for you.

No greater love hath a man than to lay down his life for another.

He loves you.

So I hope that these two truths fill your heart with joy, Heartland.

To know that despite all of your shortcomings and all of your flaws and failures, that the creator of the universe loves you.

That he's planned things for you.

and wants you to be a part of it with him.

So as I close this part of our worship this morning and we continue to worship in other ways, pray with me that God our Father hears our cries and that we hear Christ calling our names and that we respond in such a way that brings him glory.

Dear Lord and Heavenly Father, Lord, I thank you

You are a God who knows us.

Lord, I thank you that despite the sin in my life, Lord, despite the fact that I often turn from you, that I'm often like Moses.

I am afraid.

I'm saying, don't pick me.

Pick somebody else.

This is hard.

This is difficult.

I don't want to do this.

That you go, yeah, I know that.

I know you.

I know who you are.

but I have this purpose for you and I am going to be with you through it.

Lord, you tell us that we are to take on your yoke.

Christ says, take my yoke for it is easy.

Lord, we can't do any of it without you.

So Lord, as we continue to sing, it just brings to mind the old hymn,

Trust and obey, for there's no other way to be happy in Jesus but to trust and obey.

God, I ask that you give us that trust, that you give us that hope found and faith in you.

We ask this in Jesus' name, amen.