

Desert Survival Series Pt 12- Moses the Servant of God

by Don Courville

The sermon explores Moses' fears of rejection and inadequacy, emphasizing the importance of commitment and reliance on God's authority and Word in overcoming challenges.

Duration: 42:37

Scripture: Exodus 4:1-9, Matthew 6:33, John 20:30-31

Topics: "Desert Survival"

Description

In this sermon, the preacher focuses on Exodus chapter 4, specifically verses 1-9. The main theme is survival in the desert, and the preacher uses Moses as an example. The rod that Moses carries represents the power and authority of the Word of God, which he uses repeatedly throughout his journey. The preacher emphasizes the importance of obedience to God's commands and the need to trust in Him completely. The sermon also touches on the dangers of self-confidence and the importance of commitment to God without turning back.

Transcript

Thank you for turning your Bible, if you would, to Exodus chapter 4, and I'll read the passage of Scripture this morning, verses 1 through 9. Exodus chapter 4, starting with verse 1. And Moses answered and said, But behold, they will not believe me, nor harken unto my voice, for they will say, The Lord hath not appeared unto thee. And the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground.

And he cast it on the ground, and it became a serpent. And Moses fled from the forest. And the Lord said unto Moses, Put forth thine hand, and take it by the tail.

And he put forth his hand, and caught it, and it became a rod in his hand. That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said unto him, Put now thine hand into thy bosom.

And he put his hand into his bosom. And when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again.

And he put his hand into his bosom again, and plucked it out of his bosom. And behold, it was turned into his other flesh, turned again as his other flesh. And it shall come to pass, if they will not believe these, even harken to the voice of the first sign, they will believe the voice of the latter sign.

And it will come to pass, it shall come to pass, if they will not believe also these two signs, neither harken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land. And the water which thou takest out of the river shall become blood upon the dry land. Let's pray.

Our Father, unless you speak through our hearts, we won't get anything out of this message. And unless you are the one that does the teaching, we won't learn. Unless you're the one that speaks through me, this human instrument won't do me any good.

I just yield myself afresh to you, Holy Spirit. You do the teaching, you do the preaching, you do the ministering. Maybe we need something in our life to be straightened out.

Maybe we have a problem. Maybe we have a burden. Maybe we have a sin.

Whatever it is, I know that you can do the work that you want to do. You said that your word would not return to you void, but that it would accomplish that which you please. My prayer is that your word would accomplish that which you please.

In Jesus' name, amen. We're going through on our Moses desert discourse, our desert survival series. And Moses, the circle of God, is what we've titled it.

And we started off this little section on the five excuses of Moses. And this is a continuation of the third excuse, where Moses says, they won't accept me. The first one, he says, Lord, I don't have the ability to go.

God said, I want you to go to deliver Israel. He says, I don't have any ability. He says, well, how about if I go with you? Well, that's shot that.

Then he says, I don't have any authority. Then he says, you've got authority. You've got my name.

I am. Whatever you need, I am to you. And then he says, Lord, they won't accept me.

That's where we are today. And actually, these are fears in his life. And the next one we'll get into next week is, I can't be your address.

But he says, they won't accept me. And we saw last week how he was afraid of being rejected. And God really goes into quite a detail in answering this fear that he has with this excuse.

They just won't believe me. And last week they looked at rejection. Rejection is a terrible thing to go through.

Many of us have gone through different forms of rejection. And Moses was beaten by that experience. Because he thought that he was going to deliver Israel.

Forty years he lived for that moment. Then when he made his move, they rejected him. And he had to run out into the desert.

For another forty years he's out there. And then God meets him. Actually, he's at the burning bush, which is his cross.

When we come to the cross, we die to self. And we live to God. We come to a new life.

This is where the Christian life begins, is the cross. This cross is his death, burial, and resurrection experience. And he's had a little trouble dying.

That's one of the problems in the Christian life, is we want to live. And God says, no, you've got to stay dead and let me live. Then you're going to find life.

This is what Paul says, for me to live is Christ. And whenever I live my life, then I radiate self. And people don't like self.

We offend, we do things wrong, we say things wrong. But when Christ lives through us, then Christ radiates the fruit of the Spirit. Which is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

These things, nobody can say anything against. You see, they couldn't condemn Christ on his character. They couldn't condemn Christ on his person.

He was beautiful. There was nothing there that they could get him on. They had to try to get him to the cross on some false charges.

And this is the way the world will be against us. If they can't get us in one way, they'll come around. We're going to learn some things, though.

When you are living in the Spirit, and somebody rejects the message that you've given them about Christ. They're not rejecting you, they're really rejecting God. And we have to learn that we have to die to self and not be so sensitive to others, because they're hurting.

Well, Moses, he hasn't said sign of God. He's trying to mend him up now. At the cross, one of the things about the cross is that it remakes us.

It mends us. We've been so bruised and battered in our own life that we need a remaking. Well, we need to get into our lesson today.

And there it is. It's on the first page of the book. I'm just going to cut to you.

This is hard today. Sometimes it's easy. Sometimes it's hard.

This is a hard one. I had a hard time in this passage, just trying to find out really what God was trying to say. He's been teaching me a lot of things in this passage.

It's just been hard. It wasn't until this morning that I really grabbed a hold of something that I think maybe this passage has to do with. And I think it's in the area of commitment.

Commitment. Now, God's talking mostly about rejection. And rejection's a hard thing.

There's some things that Jesus said. One thing he said in John 15, 18, he said, If the world hates you, if the world hates you, he says, remember this, you know that it hated me before it hated you. One of the

things about being rejected is, self does not like to be rejected.

This is why it's so hard for kids when they get into school. School, peer pressure. I went through that last week.

We do things. We do things. We dress funny.

You know, just because we don't want to be rejected, we want to be accepted. But when it comes down to making a commitment to Jesus Christ, we have to make a decision of who we want to stand up for. Commitment really comes down to this.

It's measured by what it takes to stop that commitment. Many times in my past life I've had a commitment to Jesus Christ, but my commitment stopped to the point where I didn't want to be rejected. Brian and I had an interesting little ordeal yesterday.

I don't think I was in too good a state for this trip. But we have a meditation program, Saturday afternoon. If you'd like to begin on it, let Brian know.

But I think we didn't pray enough, but we went and talked to this one guy, and we didn't do very good with him. He drove up when we were there, and then showed that he was in a hurry and didn't want to spend much time with us when we were leaving. And Brian said, he's your typical heart attack victim, and that type.

He's all getting to his way, he's going to run over you, eat your life. And I thought, Brian was thinking of him. When he said that, I thought, yeah, he'll give us a heart attack.

We were so afraid to say anything. We didn't want to have a heart attack. We didn't want him to have a heart attack.

One of these rough types. But it's interesting. Our commitment to Jesus Christ just got a little shaky there.

You know, that we want to get beat to a pulp. But on the other hand, we didn't want to offend them, even in a hurry, and want to tie it up. So we backed off.

We didn't go very far, but we're going to touch down and do something to do that. But commitment is measured by what it takes to stop that commitment. And rejection is an interesting thing in that life.

And many times I think fear of rejection stops us from doing what God wants us to do. Well, our office today is to try to discern what is the meaning of the rod, the leper's hand, and the water turned into blood. And this passage is so full of stuff, and I've got a habit of coming up with lots of detail.

This is why sometimes I get this long. And I like detail. I was just saying, Lord, maybe I ought to cut out some of this stuff.

I've got the point. But I think there are some essential things that we need to know in the area of rejection. These things, I thought, it just fascinated me that God showed these things to Moses so that Israel would believe.

But I think, deep down, God is building up Moses more than Israel at this point. He's given this more to Moses, I believe, than for Israel. Later on, He's going to use him if He has to.

The rod is key, but Moses needs to be built up. He said, God, I'm going to go there, and they're not going to accept me. Well, they did have a little trouble with that.

But God has shown them, listen, that's not your problem. If they reject you, they're really rejecting me. Don't get all bent out of shape out of it.

We're so self-oriented. We're to be God-oriented, God-conscious instead of self-conscious. Why is it self-conscious? We've got a problem.

That's why the telepathic is so good, because we live in a desert. This is our Desert Survival Series. How to survive in the desert is what we're learning.

Well, Moses is in the desert, but God is teaching them how to survive. Now, the rod. He has this rod.

Verses 2-5, those are the rod. And the rod represents, to me, I believe it represents the power and authority of the Word of God. He's going to use this rod over and over and over again.

I believe this is why we can't just bypass this rod. We need to understand the basis of the rod, because when we get in there, and he shakes that rod, man, those guys are going to run. He raises the rod, and they're going to win a war.

He raises the rod in the sea forest. The rod, I believe, represents the power and authority of the Word of God. What did David say? Psalms 23, verse 4, Thy rod and thy staff, they comfort me.

Moses has for his comfort the rod. The rod represents the authority and the power of the Word of God. Now, symbolically, that rod meant four things to man.

What kind of rod was it? He'd stand there before the bush, the burning bush, and he's got a rod in his hand. And God even said, what do you got in your hand? You know? The Lord said to him, what is that in thy hand? And he said, a rod. Just no ordinary rod.

Just a shepherd's rod. And here's what that rod stood for. That rod stood, first of all, for humility.

You know why it stood for humility? It is a symbol of loneliness. The Egyptian looked on the shepherd as the lowest of the low. Remember, in I think it was Genesis 46, 34, it says they were despised, and Joseph knew this, so he had to make sure that his family, when they came into the land, stayed over in a place out of the way.

So they stayed over in Goshen, because that would be good for shepherds. They were cattlemen, ranchers. But the Egyptians despised them, so it was a symbol of humility.

And Jesus said, I have given them my word, in his prayer, the Lord's Prayer, with John 17. The disciple's prayer is back in Matthew 6, where he began to reverse. But he said, in his Lord's Prayer he said, I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world.

The rod, he had that rod as a symbol of boldness, of humility. When we take upon ourselves to live by the word of God, we take upon ourselves a symbol of humility, because we humble ourselves to the word. And the world looks at us and says, you're crazy.

You're fanatical. You see, they've got a Bible on their shelf somewhere in their home that's covered with dust, and they think they're spiritual because they've got a Bible. But if you and I try to live by that Bible, they think that we're crazy.

So we are humbled when we identify with the word. And the word of God, if we live by it, it's humbling, because as we put it into our lives, we find out that our lives are not matched up by it, and we change our course. And when our course goes different from the direction of other people, it begins to convict them, and they think that we're picking on them sometimes.

And they begin to lash out at us. Well, the word of God brings us to a point of humility, and that rod represents humility. And that's the thing that's the symbol of foolishness.

Because here comes Moses, he's got a trump in there, and Pharaoh is what you want. God says, let my people go. And this whole authority before Pharaoh is that rod he's got in his hand.

That's what he uses. Why should I let you go? Well, here's why. He's using that rod.

He gives Pharaoh a licking of his life with that rod, and he doesn't beat him over the head. But the word of God, he says, God's going to do this. And the word represents the word of God.

That rod is a representative of the word of God. And so he gives Pharaoh a real licking to do that. The Bible says, the preaching of the cross is to them that perish foolishness, but unto us which are saved is the power of God.

What the world counts as just crazy and foolish is the very thing that is powerful in our lives. Now, there's another thing about it. It's a symbol of weakness.

To live by faith in the final world is a symbol of foolishness. To live by faith is a symbol of weakness. The world says, I can make it.

We can make it. We can do it. That's the whole essence of humanism.

We can do it. We don't need God. So let's get him out of our textbooks, out of our life, because we can handle it.

And if you try to live by the word of God, and you try to live by faith and by prayer, that is foolish. And that is what the world is saying today. That's what the educational system is saying to our kids.

It's weakness to live by the word of God. Well, God says he's chosen the weak things of the world to confound, to shame, the things which are mighty. And so that rod is a symbol of weakness.

Do you remember when David came out there to meet old Goliath? These things that Noah claimed, you know, are foolish. You're going to beat me, little man, little Goliath. You're going to beat me with this little stone, this little pebble.

That's foolishness. This is what the word of God is. It's a symbol of foolishness.

To the unsaved. The very fact that they will not pay attention to it proves that they think it's foolish. If you think something is essential, then you'll do it.

Well, David hated it. You know, I took care of the bear, I took care of the lion. He ain't nothing anymore than them.

And he showed them. But that foolishness, the power of God, is represented by this rod. So here, can you imagine old Lot walking in there, poor Pharaoh, he's got this rod, and he's going to whip the whole army of Pharaoh with that rod.

He's going to whip the whole nation with that shepherd's rod. Boy, he, Pharaoh's got all the, you know, his howitzers out there, his tanks, his anti-air guns, his missiles, and all that stuff. Boy, you ought to know.

No, you're not. My weapon's going to beat you. Ha, ha, ha, he said.

You're not going to beat me. Well, we'll find out. And one other thing, it's a symbol of authority.

With the Word of God, listen, with the Word of God, you bend to it, or it will break you. There's never been a human being with, yet, that has broken the Word of God and defeated it. There's been many, like, uh, many atheists that have tried to defeat it, like, what was it, Ingersoll? He was one of the greatest, I think.

Man, he could have destroyed all the Bibles. And it was interesting, one hundred years after his death, they'd had a great big Bible society turn this house into a big Bible society. You know, you're going to wipe out all the Bibles in the world.

You bend to it, or it will break to you. I was reading something that Jesus said in Matthew 21, 42. You know, when Jesus came in, and, uh, He, He told them that He was the Messiah.

And they didn't like it. And I was looking at this passage, and, uh, I thought I'd mark it, but I didn't. Matthew 21, and 42, He quoted something to them about the stone.

He says, The stone which the building rejected has become the head corner. This is the Lord doing His marking in our eyes. Therefore saying to you, the kingdom of God shall be taken from you and given to a nation, bringing forth the fruits thereof.

What He's saying is, this builder is building this building, and he gets this stone over here, and this stone is supposed to be the cornerstone, the very first stone that's put on the foundation. This is to be the stone, and He just pushes it aside. He doesn't want it.

He gets another one. Well, Jesus Christ was to be the stone, the cornerstone for the whole nation. And when He came, they rejected Him.

The religious leaders rejected Him. And then Jesus said, listen to this, He said, right after He's telling them this, And whosoever shall fall on this stone shall be broken, but on whosoever it shall fall, it will grind him to powder. It will grind him to powder.

You know that when God was through with Israel, it was just as Jesus prophesied, there was hardly one stone on another. They had tried to beat God. They had tried to put Him to stone, which was the Lord Jesus Christ, and in doing, they were defeated and ground to powder.

Even as a believer, do you know that if you will not obey the word of God, it will break you. Your own disobedience will break you. Do you remember Samson? Samson was told to do this by God and to do that by God, and he had so much power and he got carried away with his own power to where he thought

he could point to sin.

And that's our first downfall as a believer. When we begin to do what to God, it's sin. He thought he could point to sin and he got to fooling around with that Delilah, ended up getting a haircut, and he lost his power, and the Scripture says that when they took him in, they gouged out his eyes, they bound him with chains and they put him on the stone to drain it, and it says, and he did grind.

Mark that in my Bible. Samson then said that when he did grind. As a believer, if we will not be very careful about our lives, and what the word of God says, we will grind away in life.

And Jesus doesn't intend for us to be grinders. That's what sin does, it makes you just grind. You just fall like a worm, you just sort of crawl through life hoping nobody steps on you and squashes you.

We're to be victorious, we're to be overcomers, but if you and I will let one spin into our lives, we will begin to grind. This is why confession is so important. Wealth is a symbol of authority.

Now, something else. There was the symbol of the rod, but also there was the surrender of the rod. One thing Moses learned out in that desert, 40 years with God along with those dumb sheep and cattle, whatever he had out there, he learned obedience.

He learned that he had been disobedient before, but now he learned obedience. One thing Moses learned in the desert was to obey. Now, later on we're going to see where his besetting sin, and I believe each of us has a besetting sin, one sin, maybe that we're not careful, that will destroy our lives.

We've got to get victory over that and keep our victory. And he had a problem with temper, I think. Anger, anger.

But later on that sin came in and destroyed him because of disobedience, but he learned to obey. And so God says, what's that in your hand? He says, a rod. He says, throw it down.

Now, I like this. Can you imagine what would have happened if he hadn't thrown it down? He'd be standing there holding a big old five-foot rock, you know. Do you know why it's dangerous to say lie to God? God may have just showed you why.

Now, I just imagine, Moses there at the burning bush, and God says, throw it down. He says, why? Aha! Now, he knows why. He's just nice anyway.

But he says, throw it down. There's a lesson there. It's not just funny.

You know, that is funny. But that's it. Whatever God asks me to do, whatever God asks me to give to him, let me say it like that, whatever God asks me for, I better give it to him.

Because it's always better to give to God what he wants for you, than to have you have to take it away. You know, you ever ask something from your little child, and say, give Daddy that. Of course, man, they tighten up on the grip, they put two hands on it.

If Daddy wants it, he's not going to get it. But guess what, Daddy's going to do it. Daddy's going to jerk it out of their hands.

You know, maybe they've got a sharp knife. And they give it to Daddy, and the little baby they take off and run out. Because they've got a baby with a steak knife.

They don't have the steaks, but they've got a steak knife. Anyway, he's running over the door, his steak knife, and they took it away. This is the way we are.

God tries to take something from us, and we grab a whole tiger. He's got a pretty good grip. He can jerk it right out of our shoes if we're not careful.

Well, Moses, he learned to obey. One thing he did, he just threw it down. That's one thing he just did right there.

Arguing with God about how he should go, but at least he didn't make that mistake and say why with that rod. And remember our lesson too, whatever is yielded to God is never lost. Whatever is yielded to God is never lost with whatever we try to keep, we lose.

Now, Moses could have said this, well, God, you want me to throw down this this is a good rod, you know, Lord. I use this thing to lead on and I'm watching the traffic go by out here in the desert. I lead on this rock and I fight off wolves and coyotes and I beat snakes on the head with it.

This is a good rod, Lord. I know some of you have been having some real struggles. We've been going through them.

We've been going through them. We pray over them. and I got to thinking about one of them this week.

We've been going through them. Why can't we just give before God and just have God give us a real victory in this area? I think He can and we're going to do it. But, God said give me that rod and Moses says, okay, you can have it.

Now, Moses has been dying. This has changed during the death process. He's had to die to his pride.

He's had to die to his plans. He's had to die to his possession. He's had to die to his position.

And now God's going to take the only thing he has, his security blanket, away from him. Lord, that's all I got. My little rod left.

I lost my position in Egypt. I used to be, I could have been a barrel down there and my family hadn't seen Mom and Dad and my brothers and sisters. And now you want my rod? Give me the rod.

And he does. And he throws it down and what happens to the rod? It turns into a snake. And what Moses did, just like any of us would do, he jumped about 50 feet in the air and yelled as loud as he could, snake.

Have you ever thought about why he was scared of that snake? Big old John Mosey, I don't know about you, but I would have done the same, the dog would have done the same probably. He's human. But do you know what that snake represented to an Egyptian? You know the snake was a symbol of the Egyptian god, the snake.

Egypt worshipped the snake. Whatever you worshipped, you were afraid of. You feared, you reckoned with the idea of worship.

The snake was a symbol of Satan, right? Sin came by Satan, right? Well, God is showing to Moses, listen, all your life this old snake had kept your fear, kept the whole world in fear. You know what I want you to do with it? I want you to reach down and grab it by the tail. I want you to know that I have power over the snake.

You are not to be afraid of the snake, this snake is to be afraid of you. You are not to be driven by the power of the evil one, but we are the ones that are in control because greater is he that is in us than he that is in the world. You learn some things in the desert about snakes, don't you? One thing you learn is you don't fool with a snake.

Moses, I will take care of that snake, but I will use you. I can be the one. Satan is a defeated enemy.

He had Egypt and bondage and even Moses was afraid probably of the power of Pharaoh. And this is why he didn't want to go back. When we get saved, one of the things we want to do is stay in our little world, right in church, stay in our little church and all praise the Lord.

And we go out. We don't want to say anything. We are afraid we are going to have a heart attack.

But God says, listen, I want you to take it by the tail. I'm going to show you what I'm going to do with it. Now, there is not only the surrender of the rod, but notice he says, I want you to submit to the rod.

When he said to Moses, the Lord said to Moses, put forth thy hand and take it by the tail. He put forth his hand and caught it. And it became a rod in his hand.

I've got to give Moses a lot of credit there. God would have probably had to chase me down if he said that. I don't know if I want to, if you don't grab snakes by the tail, you can know that.

That's one place you don't grab the snake. Then the other place where you grab, you don't grab either behind the head. behind the You don't grab behind the head.

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You don't grab behind the head. You past life, it came to flesh, it's over. Put it inside and he brings it out and it ends leprosy.

He says, that's what's in your heart. Put it in again. He puts it in again and he comes out.

He says, Moses, I'm going to cleanse you. The blood of Christ. When you come to the cross, the blood of Christ comes out of all sin.

Moses is going to do it. Cleansing experience at the cross. The burning bush at the cross.

And God is just showing him, this leprous hand represents your life. Without me ruling your life. Sin is hidden in your heart.

And now I'm exposing your sin. And then he says, put it back in there. But I'm cleansing you from your sin.

And there's a reason. And that's because the hand or the life that handles the word of God, the rod of God, the word of God has to be a cleansed hand. And you won't have a cleansed hand unless you have a cleansed heart.

This is why Jesus says, a good man has a good treasure of his heart. Bring forth good things. And an evil man out of the evilness of his heart brings forth the evil things.

And he said, Moses, I'm cleansing you. This is a cleansing experience. The cleansed heart is represented by the cleansed hand.

And then moving on to the third thing, as it's called, he said, listen, in case they don't believe the first sign, Moses is going to use those signs for God. He's going to use the rod, and I guess he's going to use the leprous hand. I can't remember using it with Pharaoh, but he did.

But he said, listen, just in case they don't believe these signs of the rod turning into a snake, and we're going to see how he's confronting the death. And then the leprous hand. If they won't believe that, you get some water out of the Nile, and you take that water and you pour it, and it's going to turn into blood.

If they won't believe, then it'll turn into blood. And what's he saying there? He said, listen, the Nile to the Egyptians, the Nile to everybody over in that part of the country represented life. But out the Nile, they had a desert.

Did you know that? The Nile was Egypt's life. And he said, if you don't believe, if you don't believe, your life will become death. Blood was a symbol of death.

The Nile was a symbol of life, and he says, you take their symbol of life, and you pour it out as a symbol of death. If you don't believe, there's nothing left but death. This is why Jesus said, if you don't believe, then there's nothing left but the rest of God.

If you haven't trusted Jesus Christ today, and you haven't totally committed your life to Him, to live for Him, to love Him, to be surrendered to Him, you're living in death. The Bible says, he that has the Son has life. If you don't have Jesus Christ, you don't have eternal life.

You don't have anything, as he says. You have nothing. And so he says, you go back there, and if they reject you, the testimony that you will give to them is this.

You take the symbol of their life, and you pour it out on the ground. That's all that's left, is death. And I read a fascinating story on the Titanic, that would make a tremendous sermon, I think, and preach it was done.

Did you know that the Titanic, which is at that time the largest ship in the world, was approaching an ice field, and the captain of that ship kept giving warning that there was ice ahead? And do you know what he did? He kept increasing the speed, on that ship, when he should have been decreasing the speed. He kept increasing, and they were going almost four feet ahead, and that's just the way so many of us in this world are. God says, repent, stop, take a look at your life, and we just speed up a little bit more, until we

finally smash into an iceberg, like the Titanic, and we find out that we've met death.

Well, that's a fascinating story. Only about, I think, only about 700 people out of 2,300 people were in that. They didn't have enough lifeboats.

They were so confident. This huge, gigantic ship could not sink. Totally unsinkable.

It could not sink. They didn't have enough lifeboats on there to nearly handle everybody. This is just the way the whole world is.

They're running full speed ahead, and saying, we don't need God. And the whole lesson of this was the believing. Commitment is measured by what it takes to stop that commitment, and God is escaping more than listening.

You are going to be totally committed to me, and nothing is going to stop you. Before you would stop committing to me, you're going to be the one that's going to be represented for me. I want to read you a little poem, before we close.

Call back, but never turn back. Remember Jesus said, hey, take a hold of the towel, and look back, and I'll spit to the kingdom of God, if you just want to adapt it. We're in a day of a lot of people turning back.

That's the age of apostasy. And this little poem goes, call back, but never turn back. You may have somebody coming to draw you back away from Christ, to move him forward.

And we may go through some things in the future that will maybe, really make us decide whether or not we want to follow Christ. There may be some very serious decisions to make, whether they be five, ten, fifteen, twenty years, or it carries that much for us, because evil is going ahead so fast. There's a fall on the front line of the country.

We are well out of the majority and into the minority, and it's wider than the distance. If you are far ahead of me, along life's winding tracks, if you are of real supremacy, as you carry your loaded pack, if you have found some energy that lets you know no lack, friend, tell me your secret now, please. I ask you, please, call back.

Some who went ahead of me endured sunscrew and rack, inviting pain they felt as gain, yet endured it and turned not back. They were sawed asunder, they were sawed asunder, torn in two, on their bodies beaten black, but they went the last mile with a strong smile for the ones who turned not back. Now let me tell you, of the living hell, some things endure today.

To be tied in a sack or stretched on the rack would seem an easy way, but they die by the end, and they do not flinch as they tread their hidden tracks, and they angrily sing to Christ their King that they'll never, they'll never turn back. It's a steep, rough road that leads to God. We must climb this hill with a will to carry our load on the toughest road, its purpose is fulfilled.

There may be strength and there may be pain, and the food may seem hard to have, but He made it plain there is no gain for the ones who turn not back. Moses was brought to the cross, the burning bush was his cross, and at the cross he had to die for self. When we die for self, we don't turn back, but every time we let self rule in our life, we turn back.

What would matter if somebody laughed at you, or you run into a heart attack of type? If the Spirit of God is saying, go ahead, don't matter if they reject you. How deep is your commitment? My commitment was this deep, as Christ stretched out his hands for the stars in us. But how deep and how far does your commitment go? Will it go far enough to where you can be rejected by every man? Even if they don't believe the message, Moses, you keep on going ahead, and even if they don't believe our message, you just keep on going ahead.

We don't let them turn, that's a sign. We must, we march to the drumbeat of our Savior, the spouse of Christ. Lord, thank you for the message you've given us.

Again today, this Jesuit survival series is food for our soul. There are many things that will come our way, as many things have already come, that will attempt to turn us back. And as you draw Moses, as you drew Moses to you, and very lovingly, tenderly, you drew him, you mended his bruised ego, you, you mended his wounded soul, and you showed him that self-heavenly crucified.

You showed him all these things, and you're preparing to show us a process, and the ultimate end, is you enable to use Moses for tremendous victories, and you use him to deliver Israel from the jaws of death. As you said, Moses, you've come to set the captives free. And you've come to live in our lives, to set the captives free.

There's somebody today, and he's a good to be set free. Lord, I just want you to speak to them like a man of faith and of fear. They don't have to live in bodies of fear, but Moses had a fear of rejection.

They don't have to live in fear. They have to learn to accept the form of it. He wants to be free.

And all that matters is that we love you as we serve you. As in the New Testament, it says, "...with all our hearts, with all our souls, with all our minds, with all our spirits." And yes, we are going to give them that. Thank you for the blessing, Jesus.

Thank you for the grace to be with you. And I'd like to use this opportunity again to draw you to the word, to your music, to hand set the things up to him, to give him my heart, to give him. And then, glory be to you.

God bless you again. Thank you for the blessing, Jesus.

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