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**Mosses:  
Who Am I  
That I Should Go?**

**# 716-A**

**Series: God's Living Legends (Part 1)**



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## Who Am I That I Should Go?

*Father, still our hearts this morning. Give us a sense of awe in Your presence. Allow our spirits to soar as we speak that name, Jesus, Jesus, Jesus. May our hearts swell within us as they race back to that moment in time when we came to that cross and had our sins forgiven. And, Father, may we, even this morning, once again bow in humble submission at that cross and say, "Thank You."*

*And as we come to You, Father, we bring our burdens—the burden of loneliness, the burden of fearfulness, the uncertainties of the future, the burden of pain, the burden of compassion and concern for those we know who are grieving. We bring those burdens, Father, and we lay them at Your feet.*

*We ask, dear Lord, that in these moments before us, somehow You would speak to us in ways we cannot comprehend; in spite of the teacher, because of Your Spirit, we might literally be filled and flooded with the very presence of God Himself. And may we, this morning, Father, because of Your presence, not simply be educated or informed or even entertained. May we rather be transformed into the image of Christ. Take us, break us, change us we pray.*

*In Jesus' Name,*

*Amen.*

We call them God's Living Legends. They are the men and women that God has reached down and picked up off the pages of Scripture and said, "Of all the men and women who have ever lived, I want you to focus the lens of your heart on these men and these women, for different reasons." As we have been looking at their lives, we have seen the character of God exposed and revealed in wonderful ways. We have seen the character of man as it really is. And we've seen the plan of God as man and God have begun to work out their relationship. And what an exciting time it's been.

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And the bus of the caravan of living legends has parked in front of the house of a man named Moses—a man in many ways just like us, a man in many ways just like Elijah, a man of like passions such as we are. He wasn't cut out of a bolt of cloth that God designed for Superman. In fact, Moses, at the beginning of his life was impulsive; he was prideful. He was doubtful and downright disobedient...at first. But as his life began to be yielded to the power of God, incredible things happened. And this stuttering, shuddering saint became a spiritual giant at a time in history when nothing but a spiritual giant would do.

We talked the last two weeks about his strange beginnings. He was born into a world that demanded his death, and yet, through the incredible, unusual, wonderful, ways of God, he was delivered into the very hands of those who sought his destruction, who in turn trained him, educated him and exercised him with the very best Egypt had to offer. And we learned last week, at the age of forty, he had a tremendous decision to make; a decision not at all unlike the decision that you and I have to make. He had to decide whether or not to turn his back on the pleasures and treasures of Egypt and choose rather to suffer affliction with the children of God.

And though, he had chosen to do the will of God, we found out last week, he was not yet ready to do it in God's way. Some of you may remember from the last lesson, he saw an Egyptian beating up on a Hebrew, and he put on his Superman suit and killed the Egyptian. He dug a hole in the sand, stuffed the body in the hole and said, "Wow. I've done it now!" And he sure enough had.

The next day, you remember, he went out and saw two Hebrews scuffling and he was going to interject himself into that scuffle. They looked at him and said, "Are you going to kill us, too?" And he said, "Uh oh, cat's out of the bag." Pharaoh found out, so Moses took off for parts unknown. Moses the deliverer becomes Moses the failure, a broken man.

What's God going to do now? How will He deliver His people? You know what you would have done, what I would have done. We would have put Moses aside and said, "Let's get a replacement for this guy. He doesn't have it." But that's not God's way, beloved. From God's perspective, all Moses needed was time, training and testing.

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So, Moses the fugitive ends up by a well in Midian and up comes seven sisters and he rescues them. He goes to have dinner with their father, the priest of Midian, and it just so happens that God had arranged it so that he marries one of the daughters, has two children, and settles down. And, beloved, he enters into what you and I in America would call, a ho-hum kind of existence. I mean, give me a break.

For the next forty years, he was going to shepherd his father-in-law's sheep. That's it, period. And that's where we found him, forty years later. And that's where God found him as well. Do you remember? The years had come and gone and the "I can do it for God" syndrome had all but faded out of his life. And now you see a lonely eighty-year-old shepherd, shepherding his father-in-law's sheep on the backside of a desert.

Now enters God and one of the most amazing conversations ever to take place between God and man. We looked at it last week. The lesson this morning is entitled Who Am I That I Should Go? And we will take a full look at that incredible encounter between Moses and God.

### THE REVELATION

How did God appear and what process did he use? It's an interesting study. We began to look at it last week and it tells us a lot about Moses, a lot about God and a lot about the way God goes about calling His children. There are ten verses involved and there are eight steps, so let's begin.

Moses, you remember, was tending his father-in-law's flock. He was going about fulfilling his job just doing what he had always done. The interesting thing, beloved, is that's usually where God finds you when He wants to call you—being faithful in what you were already given to do. So, it isn't a place of great acclaim, but it's a place of great service and there, God found Moses.

And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed.

(Exodus 3:2)

The bush, you remember, represented Israel burning in the furnace of affliction in Egypt, but not being consumed. And so it was that God arrested Moses' attention and here is how He did it. He brought about something that caused him to shift his gears from these dozens of sheep to the lens of eternity.

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Now, it wasn't a worldwide phenomenon. In fact, it didn't show up in the newspaper the next day at all. As a matter of fact, probably no one knew about it but Moses, and it was one of those small, quiet miracles that was difficult to explain to somebody else even. You've had that happen. And yet, the God of eternity, often in the midst of the routine assignments of life, stops you cold in your tracks and reveals Himself to you in an incredible, supernatural way just to get your attention. That's what He did here.

Then Moses said, I will now turn aside, and see this great sight, why the bush does not burn. (Exodus 3:3 NKJV)

Incredible statement when you think about it. Now, that's step two. Moses stops what he is doing. He lays down his staff. He lets the sheep go for a minute and he looks at God. He not only sees the miracle, beloved, he stops to see the why of the miracle, and in the process, he sees the God of the miracle. You see, the problem most of us have when God is trying to get our attention is, we won't stand still long enough, will we? We won't take the time to go away; we won't take the time to stay away; we won't take the time to be alone. We're in a big hurry.

Moses took time to see this great sight. He turned aside to see why the bush was not burned. I'm not sure, folks, but I think that might be the key as to why God has to keep burning bushes in our lives, over and over. We don't stop. He wants our attention. He wants us to slow down long enough to listen, to look, and to learn.

And when the LORD saw [this is important] that he turned aside to see, [then] God called unto him [isn't that interesting] out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. (Exodus 3:4)

God called him by name. When did He call him by name? When the Lord saw him turn around. Once God was sure He had Moses' undivided attention, He spoke his name. What that literally means is, the God of eternity had something to say just to him. Now God has a lot to say to the whole world. God has a lot to say just to the body of Christ, the church. But there are some things He has to say just to you. He says, "The very hairs of your head are numbered." (Luke 12:7). Every tear that has fallen from your eyes is stored in a bottle." (Psalm 56:8). He loves you that much. He calls your name and He speaks exclusively to you.

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God hasn't lost your name in the mass of the computers of heaven. God will always call you by name. I know you are looking for a memory verse and I want to give you one—Isaiah 43:1-2. If you haven't memorized it before, it goeth like thiseth.

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel: Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.

When thou passest through the waters, I will be with thee; and the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee. (Isaiah 43:1-2)

It won't touch you; it won't hurt you. Why? Because you are His and He has called you by name. What a verse to give to Satan when the storms of life attack you. He has called you by name. Joe, Mary, Bill, Fred, you are Mine. So, when you walk through the waters, don't you worry. They will never overflow you. Never.

Remember when God spoke to Moses in Exodus 33:17? He said:

And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight and I know thee by name. (Exodus 33:17)

Jesus, speaking in John chapter ten, talking of His eternal provision for His sheep says, "He calleth His own sheep by their name and leadeth them out." You are very unique in the heart of God. He knows every beat of your heart, and once He gets your attention, He calls you by name. And He said, "Moses, Moses." And Moses said, "Present and accounted for, Lord, at your disposal. What would you like me to do?"

Now, at this point, that's all God was looking for, but we are going to find as God got more specific, Moses got more evasive. I'm sure we can't relate to that, but we may know somebody like that. It was at this point that God said to Moses, "By the way, Moses, take your shoes off. You are on holy ground." We discussed that last week. The awe that we ought to feel to be in the presence of God; to be in the very presence of the One who spoke the worlds into being. At every turn, when you think about it, every time you open that book and begin to read the word of God, you are to bow your head in utter, complete awe that you are in the presence of the King of kings.

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Every time you bow your head to pray and you say, “Our Father, Who art in heaven,” stop and realize who it is you are talking to and in awe fall down on your face before Him and say “Dear God, that You would give me an audience. What an honor.” The awe we ought to feel; you are on holy ground. A sense of His holiness and the sense of our unworthiness ought to overwhelm us.

But you know, I think there is a second reason why he had to take his shoes off. It isn’t just because of the awe; it is because he needed to stay there until God had finished dealing with him. Do you realize when we talk to God, we usually leave our tennis shoes on? We want to be ready to move at a moment’s notice. Door bell rings, phone rings, something comes into our mind. “Lord, I’ll get back to you later. I’ve got all this stuff to do.” Stuff!

I think another reason he had to take his shoes off was he needed to stay put. Off with the shoes, this is holy ground.

And the Lord said, I have surely seen the affliction of my people in Egypt, and I have heard their cry by reason of their taskmasters; for I know their sorrows; (Exodus 3:7)

Now you need to underline something and that makes you feel like you are doing something. That gets you involved, so take a pen and underline, I have seen—the word seen—the affliction of my people. I have heard—underline the word heard—their cry and underline the word, know. I know their suffering. I have seen, I have heard, I know.

One translator puts it this way, I know all about their sorrows. You can underline those phrases, I have seen, I have heard and I know, and remember that God was literally saying, “Moses, when you hurt, I hurt. I understand the problem. I have heard their every cry. I know all about their sorrows. I am omniscient.” Do you realize what that means? It means that cruel word spoken to you last week by somebody you thought was your friend, that so wounded you that you cried tears of confusion, God heard it.

It means that incident at work when you were unjustly accused, God saw it. It means that broken heart you feel because you are so alone, God shares it. For our God is not only omniscient, not only does He know, He is perfect love; therefore, He Who knows, cares. “I know about their sorrows, He said, “and I’m going to do something about it.

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Now God—

- 1- having gotten Moses' attention;
- 2- having called him by name;
- 3- having listened to his response of availability;
- 4- having reminded him of the reverence of the occasion;
- 5- having assured him that He knew about the problem and planned to do something about it—now He's going to tell Moses the last two steps.

But, you know, we like the last two steps, without the first five. What we want is to say, "God, tell me about my call." And God is not so interested in our understanding the content of the call, as He is in our understanding the God of the call.

I'm amazed that as we have been studying the biographies of these men of scripture, how many times God has talked with Moses and Abraham and others and said, "Wait a minute. I'm going to tell you what I am going to do, so you can be ready for it." And this is what He did. He said, "Here's my plan."

I am come down to deliver them out of the hand of the Egyptians, (Exodus 3:8a)

That's part one of God's plan—deliverance from the enemy, deliverance from bondage. "There's a way out of bondage." That is what God is saying. It's what He's saying to you today. The habits that hold you captive, the thought patterns that you can't seem to turn loose from, the character weaknesses, the temper problem, that untamed tongue, that bitter spirit, that greed, that lack of contentment. These are prison walls that bind even believers. But the first message is, "I have come to deliver you. I have come to lead you out."

But that's only half the story. God doesn't just lead us out of bondage; He leads us into something better.

And to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; [underline in your mind at least, the last part of the verse] unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

(Exodus 3:8 cont.)

You remember all the "sites" now. And there is a reason for that, because first, God describes His plan. He says, "I'll bring



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them out to take them in.” And then He describes the land He’s going to take them into and it’s a portrait of the spiritually victorious Christian life. What He says is, “Here’s what the land looks like. It’s a paradise flowing with milk and honey.” It’s the kind of spiritual land God gives His children. It’s filled with goodness. It’s big enough for anyone who will come. It’s a life that is flooded with God Himself. It bursts at the seams with love, joy, peace and so forth.

It’s more than an existence out of bondage. It’s not just the absence of bondage with emptiness waiting to be filled. It is He has come that we might have life, and have it more abundantly (John 10:10). He leads us out to lead us into a land of promise. And so, that’s the picture.

But the other side of the story is, or the last part of the verse, is that there’s a realistic picture of the land. Not only is it a land of milk and honey; not only is the land filled with deeper blessings, but it’s a land filled with deeper warfare. The Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites and the Jebusites are all living in the land. They are enemies of God, but they live in the land of promise.

And God is saying, “I will lead you in, but as you enjoy the goodness of the land, we must expel the enemies out of the land.” It’s a spiritual paradise, but it includes spiritual warfare. And that’s what the Christian life is all about. You think about it. How many Christians think that because they’ve had an event or they’ve had an experience, or they’ve had a commitment, they have entered into a land of promise that’s devoid of spiritual warfare or tests. And they lay down their armor and they eat the grapes and they unsuspectingly fall into the hand of the enemies; the same enemies who dwell in the land.

So, God gave him a promise and a plan. Moses was ready to hop to his feet, spiritually rejuvenated over his new encounter with God, on an emotional high, a spiritual mountaintop. Can’t you just imagine him wanting to say, “Wow, wait until the guys at the well, tomorrow morning say, ‘Well, Mo, what happened to you yesterday?’ Oh, have I got a thing to tell you. Let me tell you about my quiet time yesterday. You’ll never believe what happened. And let me show you this bush.” “Well, it looks like it did yesterday.” “Yeah, but let me tell you what happened yesterday.” Can’t you imagine?

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But God said, “Wait a minute, Moses. Wait a minute. I’m not through yet.” “Oh, Lord, you know, golly, you have to be through. I can’t take anymore today.” “Well, wait a minute, Moses. I didn’t come just to inspire you; I came to call you.”

Come now therefore, and I will send thee unto Pharaoh, [uh, oh] that thou mayest bring forth my people the children of Israel [oh] out of Egypt. (Exodus 3:10)

Now I don’t know about you, but I bet there was a long period of silence about now. See, God had given His presence, His purpose and His plan and now He needed a person to execute the plan. He turned to Moses and said, “You’re My man. I need a volunteer, and you just did.” You see, this is the problem, we are long on encounters with God. We love the mountain tops. We love the Mount of Transfiguration. We love the spiritual experiences, until they get personal. God was saying, “Now, put your shoes back on Moses. We’re going to go for a walk, a long walk. Are you ready?” And like Peter, we tend to cry out like Moses did, “Lord, let’s just build three booths and stay a while. This is neat!” And God is saying, “No, you don’t understand. The purpose of the mountain top is to equip you for the valley. I just called you, let’s go.”

### THE RESPONSE

What do you think, Moses is going to jump up like we do, right? He’ll say “Yes, sir, Lord. I am available.” No. He’s going to do like we do. Instead, he withdraws his “Here I am, Lord,” and replaces it with “Who am I, Lord?” And it goes downhill from there. But, don’t be too hard on Moses because five arguments Moses gave God for not being available just may be familiar to some of us. They surely are to me.

And Moses said unto God, [Aw, shucks. That’s not in the original], Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? (Exodus 3:11)

In other words, loose translation, “Lord, You’ve got to be kidding!” What a change for a guy who forty years before thought he was the Mideast Messiah. Now he thought he was the Cairo Klutz. But his humility had gone a step too far. You see, it’s one thing to recognize your inadequacies and another to saddle God with your inadequacies by assuming His power is limited to your potential, because His strength is made perfect, in what?

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Weakness (II Corinthians 12:9).

No, there is nothing we can do apart from him, but it's true, there is absolutely nothing He can't do through you. Nothing. Moses missed the point. You see, God wasn't asking Moses to deliver Israel. He had already tried that. God was going to deliver Israel. All He wanted was for Moses to go along for the ride and Moses missed the point. He said, "Who am I, that I should go?" Satan has sold that lie to all of us at one point or another in our lives, and for that reason, the church today stands spiritually unproductive because it's afraid God can only use a handful of born leaders. Beloved, those are the hardest ones to use.

Moses had died to self, but he hadn't yet come alive to God. He said, "Who am I that I should go?" And God said, "Moses, you missed the point. You just go, I'll do the rest."

And he said, Certainly I will be with thee; [underline that] and this shall be a token unto thee [in case you need it], that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

(Exodus 3:12)

"I'll be with you. When, not if, you, not someone else, bring the people out. You'll serve Me on this mountain." Well, that ought to cinch it. How many of you think that ought to do it? You've read the story. No doubt, Moses should have stepped to attention by now and said, "Private Moses, reporting for duty," and march off to Egypt with the Midianite Musicians playing Onward Christian Soldiers in the background. And they all live happily ever after.

But Moses, instead, did what we do. Argument number 2:

And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? What shall I say unto them?

(Exodus 3:13)

Hello. "You see, Lord, now I get the picture. I don't deliver them, You do, but how am I going to explain You to them?" I'm sure you have never said that. You see, the land of Egypt was full of people worshipping many gods. We'll see about that in the next lesson, moon gods, sun gods, city gods, and so forth. And he was saying, "I know who I am, but who are you?" And we respond the same way. We say, "Lord, you want me to teach, but, you know, I don't know how. Lord, you want me to share my faith; you want

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me to labor on the mission field, but they won't understand. How can I communicate the difference between you and the gods of this world?"

And God said unto Moses, I AM that I AM: and he said, Thus shalt you say unto the children of Israel, I AM has sent me unto you. [That's all you need to say.] (Exodus 3:14)

And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, the LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you: this is my name forever, and this is my memorial unto all generations.

Go, and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt:

And they shall harken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The LORD God of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the LORD our God.

And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.

And I will stretch out my hand and smite Egypt with all of my wonders which I will do in the midst thereof: and after that he will let you go. (Exodus 3:15-16, 18-20)

Promise, promise, promise. So, question number two from Moses is, "Who shall I tell them You are in case they ask?" And God answers, "You tell them I AM sent you. The one, eternal God who spoke the universes into being, the God of your fathers sent you. The only real God sent you. And furthermore, Moses, they will listen. Don't apologize for who I AM Moses. Just tell them straight and they will follow you. But Pharaoh won't let you go, Moses, until I have displayed my power, and then, he will let you go, and you'll take half of Egypt's wealth with you. Now, it's been a good conversation, Moses. I have enjoyed talking with you. You know who you are; you know who I am. Bye, bye." That's in the original Hebrew. You just have to dig for it.

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. (Exodus 4:1)

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Isn't God patient? He listens, He waits, He answers, "Suppose I give them your calling card?" Moses says, "They'll never believe You sent me. No, Lord, I don't think I'll go." I don't know about you, but if I were God, I would have hit Moses with a bolt of lightning and said, "This is your last chance, fella." This guy was so insecure; I know he apologized to those sheep for leading them. He had failed before, and his prior failure was still locked in his vision. They didn't accept him forty years ago, why would they accept him now?

The truth is, God didn't send him forty years ago, that's why. Moses was whining to God. God said, "Okay, Moses, you want a sign? I'll give you a sign. I'll give you three signs."

And the Lord said to him, What is that in thine hand? And he said, A rod.

And he said, Cast it on the ground [now, I hope this doesn't happen here] and it became a serpent; and Moses fled before it [and I would have, too].

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. (Exodus 4:2-4)

And God said, "There's miracle number one. You got it?" "Got it." And then verse five gives us the reason for all miracles.

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. (Exodus 4:5)

That they may believe. That's the reason for miracles.

And the LORD said furthermore unto him, Put now thine hand into thy bosom [and he did that]. 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 again as his other flesh [the leprosy disappeared].

And 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. (Exodus 4:6-7, 9)

"Now, is that enough? You know who you are, you are a

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usable vessel. You know My name. I am the eternal I AM, and in case they won't listen, I've given you three phenomenal miracles. Moses, it's been great taking to you. Bye, bye."

And Moses said unto the LORD, O my LORD, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. (Exodus 4:10)

Moses said, "Thanks for the magic show, Lord, it was great, but I am still not your man. Can't you see Lord? I s-s-s-studder and y-y-y-you know, I don't know what to say next. Lord, you blew it by asking me. I guess you never heard me speak." How many of you have ever told God that? I have.

And the LORD said unto him, Who hath made man's mouth? Or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the LORD?

Now, therefore go, and I will be with thy mouth, and teach thee what thou shalt say. (Exodus 4:11-12)

Can you sort of sense the patience of God winding down a little? God told him who he was, who God was, and what God would do to make the people believe. And Moses said, "But Lord, I saw Billy Graham on channel 96 last night and I can't talk like that, God. You made a mistake." Now folks, that's what you say to God when God calls you to a task and you argue based on your inadequacies. You're saying, "Lord, where were you during the auditions? I flunked Public Speaking 302, remember? And Lord, if you think I speak bad, you ought to hear me sing. I get no respect."

And God's voice seems to thunder a little bit now. He seems to answer with the kind of question He often asks when we plead weakness as a justification for disobedience. He said, "Wait a minute. Who made your mouth, anyway? Who made your eyes? Who made your ears? I did. Now you just go, open your mouth and I'll do the rest. Fair enough?" That ought to do it, right?

By now, at least, Moses ought to be in a cab halfway to the Midianite Airport with a one-way ticket to Egypt. But, Moses rebels one more time.

And he said, O my LORD, send, I pray thee, by the hand of him whom thou wilt send. (Exodus 4:13)

In the King James, that's a hard verse, but another translator translates it better. This is what he said:

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Moses answered Him, "Please, Lord, send somebody else."

The Living Bible paraphrases it:

But Moses said, "Please send someone else."

The Revised Standard says,

"Oh, my Lord, send I pray thee, some other person."

Poor Moses. God had appeared to him, explained to him, called to him, and answered all of his objections. And our hero responds, "Thanks for the invitation, Lord. I think I'll decline. You have a good idea, Lord, about delivering your people. You just picked the wrong guy. I understand, Lord. Anybody can make a mistake. You see, that's where Moses erred. Anybody can make a mistake but God. And God had called Moses. So much for The Revelation and The Response. Now let's look at the results.

### THE RESULTS

The results were two-fold, the anger of God and the alternate plan of God.

And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. [Can you see this little sarcasm in God's voice—heavenly sarcasm.] And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

And thou shalt take this rod in thy hand, wherewith thou shalt do signs.

And Moses went and returned to Jethro his father-in-law, and said to him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

(Exodus 4:14-18)

Do you get the picture? God got angry. Anger, by definition, is the end of patience. God's anger is His proper response when His patience, which in itself is indescribable, finally runs its course. The Lord is long-suffering, the scripture says; patient with us.

## Who Am I That I Should Go?

Oh, how patient.

Let me ask you a question. When was the last time you wrote God a love letter thanking him for how patient He's been with you? When was the last time you thanked him for His patience with your murmuring; with your arguing spirit; with your lack of contentment? Have you ever cried out to God in gratitude and thanked Him because He waits, and He waits, and he defers His anger because of His love? Have you ever cried out to God to give you the kind of patience with other people that He shows to you? Oh, how patient He is.

The beautiful patience of God, though, has limits, divine limits. By an act of His sovereign will he restrains His anger to accommodate His patience, but by divine choice for our good, at the end of the patience of God comes the anger of God, and thus the judgment of God, but always for the glory of God. God's anger is never out of control. It isn't the tirade of a temperamental deity. It's an act of divine will. The choice of sovereignty exercised at the pre-determined limits of patience.

God got angry with Moses. He didn't kill him. He didn't strike him blind. He didn't make him a leper. He didn't send him home rejected. He simply exercised his divine prerogative to withhold from him a part of the blessing he could have had if he had just obeyed. So, God's anger produced God's alternate plan. It has three parts:

1- Enter Aaron. God's original plan was Moses plus God equals everything. He had to revise the plan. Moses plus Aaron equals God's new team. God would give Moses the words. Moses would give Aaron God's words, and Aaron would speak to the people. The only problem was, Moses was going to miss the joy of communicating through an inadequate tongue. But if that's the only way he was willing to be used, God would do it.

2- The plan goes on. God's plan was to deliver Israel. The choice Moses had was whether to participate or not. The plan went on. God had another plan, if need be, but He would deliver His people. And, beloved, God has some plans that include you. And you can say yes, or you can so no, but His plans will go on and you will miss the blessing, if you take Moses' perspective at this point.

3- This brings us to the most beautiful part of all. Look who God plans to use. Old "Captain Courageous" himself. The game



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plan goes on and a new half-back comes in, but the quarter-back is still God's first-string man, Moses. Now, I don't know about you, but you may wonder how God could still use him. Look at all his doubts. Look at all his arguments. Look at his faithlessness. Do you know how? The same way He uses you; the same way he uses me. Just as much as we will let Him. That's how much He uses us. God will use us in proportion to our availability, not our ability. You cease being available, you cease being blessed. But God doesn't kick you off the team. To whatever degree you are available, you are usable. To whatever degree you are usable, you'll be used. That's the grace of God.

The crux of it all comes down to you and to me. You think about it. The tiny little miracles God brings into your life day after day. He gets your attention. A bush in your life begins to burn, but by God's grace you are not consumed. And you turn to see why this happened and God calls your name—Russell, Joe, Bob, Mary. And we say, "Here I am Lord, reporting for duty." And God, through His word, reveals His person, His plan, and His power, and we get so excited at this revelation, we want to stay on a mountaintop and revel in the experience. Or, we want to run down the mountain, relate the encounter as though that was what God was after. But a patient Lord, comes down the mountain with us and says, "Wait, I'm not finished. You have the plan. Now, I want you to execute it."

Oh, the excuses we give. "Me, take that job, that pressurized job just so I can have a testimony? Oh, Lord, You must be kidding. Who am I that I should go? Me? You want me to go to Africa, Japan or Russia as a missionary? Lord, You have got to be kidding. Who am I that I should go? Lord, You want me to go to seminary? You want me to go next door and share Christ? Lord, what if they ask what's God really like? What am going to say? You want me to teach a class? You want me to start a Bible study? You want me to lead a growth group? Lord, I'm not eloquent. You know that. Lord, I am too old." Moses was eighty. "Work in a nursery? Help those in need? Lord, I've got an idea. Send someone else. I'll stay up here by the burning bush and keep warm. Who am I that I should go?"

Beloved, has God called you to a task in recent years only to here you utter those words, "Who am I, Lord?" Perhaps today, looking and listening at the Living Legend of Moses, you have heard yourself as Moses spoke. Some of us, beloved, need to

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return today to the burning bush just long enough to say to God,  
“Who am I that I should go? God I am Yours, so you can take me.  
If need be, break me, and You send me anywhere You choose.  
May I lead men out to lead them in. Lord, even me.”

### WHO AM I THAT I SHOULD GO?

“Who am I that I should go?”

Moses answered, “Lord, You know  
Of all the men Your choice could be  
Surely, Lord, you don’t want me.”

Softly, though, the Master cried  
Patiently, in love replied  
“I’m not sending you My son.  
You and I will go as one.”

“What if they ask, ‘What’s God’s name?’”

“Oh, My child, it’s still the same  
Ever through eternity  
Still the great I AM I’ll be.”

“To this task I can’t resign  
Lest you give to me a sign.”  
“Moses, just pick up your rod  
And watch the power that comes from God.”

“But my Lord, m-m-my speech is poor  
Though I practice o’er and o’er.”  
God replies, “What do you seek?  
I’m the one who makes men speak.”

Moses cried, “This still can’t be.  
Send someone else instead of me.”  
God’s anger comes, “You want another?  
Turn around, here comes your brother.”

“He’ll speak for you, so cease your fear  
And I’ll speak softly in your ear.  
What I say you pass along  
But, ah, My child, your spirit’s wrong.”

“My first call men ought to heed  
I’ll give them all the strength they’ll need  
I’ll walk beside them every day  
I’ll give them every word to say.”

## Who Am I That I Should Go?

Who am I that I should go?  
Oh, my Jesus, now I know  
If God's voice should call my name  
My response must be the same.

I'll not argue, fret or cry  
I'll not question how or why  
Though the end I cannot see  
I'll just answer, "Lord, use me."

Let's pray.

*Our Father and our God,*

*There are some even here this morning that You have been calling and calling and calling—to ministries, to missions, to whatever. And so many of us, Father, quietly say, "Lord, what a wonderful blessing that You would call me. Send someone else." And the work goes on and the plan is fulfilled and we miss the blessing. Who are we that we should go? We are Yours, Lord, and that's enough.*

*In Jesus' name, we pray,*

*Amen.*

### For Focus and Application

1- God began by getting Moses' attention. He has a number of ways to do this. You may not see a burning bush, but God has His ways. What are some of the ways God has got your attention in the past? Once He did, what was your response? Did those become turning points in your life? Or did you revel in the experience, but refuse to heed His calling?

2- Memorize Isaiah 43:1,2. Insert your own name as you pray it back to God. What is so important about God's calling us by our own name? Why do we miss the importance of that principle? Give a practical illustration of the difference in church or in business or in government between being recognized as a number or recognized for who you are.

3- Meditate for a few minutes on God's three statements in Exodus 3:7. God was saying, "I have seen, I have heard, I know..." Claim that promise for yourself. It is true in your life, as well.

4- Carefully note that in verse 8, God said that He would deliver His people and bring them out. He wasn't asking Moses

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to deliver them; He was asking Moses to go along. Why is understanding that principle so crucial to our willingness to obey His callings? What lies has Satan sold you in the past to keep you from honoring the opportunities God has placed in your path?

5- Moses loved the burning bush experience until God got to the “Here’s your part” of the conversation. Then, suddenly, he was filled with excuses. Stop and pray and ask God to recall times in your life when He has spoken to you and you reveled in the experience, but fled from the calling. Why is the experience not what God is after?

6- Why do you think God chose Moses, if Moses couldn’t speak well? Could that be why He would choose you? How must God feel if we use the very reason He called us as our excuse for not going?

7- Read Moses’ excuses again, one by one. Put them in a modern-day scenario. Liken your own responses to his. Ask God to forgive you for your lack of availability when your availability was all He was after.

8- Chapter 4, verse 13 is another verse to memorize. It says, “Please, Lord, send somebody else.” It should be coupled with Isaiah 6:8. It says, “I heard the voice of the Lord saying, “Whom shall I send, and who will go for us?” Then said I, “Here am I, send me.” Learning those two verses together should give you a clear-cut choice when God calls your name.

9- God used Moses, but only to the degree that Moses would let Him. The plan still worked. But Moses missed part of the victory. Apply that principle to your own life. Ask God what He would have you do, and where He would have you go. Then quietly answer, “Here am I, Lord, send me.” It will set you free, and it will set God free to use you.

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