

Persevere Through God's Process

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Exodus

By Van Morris

Bible Text: Exodus 3:16-20; Exodus 4:1-9
Preached on: Sunday, October 21, 2018

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If you would please take your Bible, we're turning to Exodus 3 by the way. Exodus 3. I want to read verses 16 through 20 and then I'm going to read the first nine verses of chapter 4. So Exodus 3, beginning at verse 16 through the end of verse 20, then Exodus 4:1-9. God is speaking to Moses and he says,

16 Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, "I have observed you and what has been done to you in Egypt, 17 and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.'" 18 And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, 'The LORD, the God of the Hebrews, has met with us; and now, please let us go a three days' journey into the wilderness, that we may sacrifice to the LORD our God.' 19 But I know that the king of Egypt will not let you go unless compelled by a mighty hand. 20 So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go.

1 Then Moses answered, "But behold, they will not believe me or listen to my voice, for they will say, 'The LORD did not appear to you.'" 2 The LORD said to him, "What is that in your hand?" He said, "A staff." 3 And he said, "Throw it on the ground." So he threw it on the ground, and it became a serpent, and Moses ran from it. 4 But the LORD said to Moses, "Put out your hand and catch it by the tail"--so he put out his hand and caught it, and it became a staff in his hand-- 5 "that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." 6 Again, the LORD said to him, "Put your hand inside your cloak." And he put his hand inside his cloak, and when he took it out, behold, his hand was leprous like snow. 7 Then God said, "Put your hand back inside your cloak." So he put his hand back inside his cloak, and when he took it out, behold, it was

restored like the rest of his flesh. 8 "If they will not believe you," God said, "or listen to the first sign, they may believe the latter sign. 9 If they will not believe even these two signs or listen to your voice, you shall take some water from the Nile and pour it on the dry ground, and the water that you shall take from the Nile will become blood on the dry ground."

This is God's word.

You'll see a picture of one of the local congregations here in town. I'd like for us to pray for them as we pray for ourselves today.

Our Father, we sang a moment ago, "Lord, I need you." That is more true than we can begin to ever realize. There will be those in the sound of my voice today whether watching from outside or from sitting here today who are struggling with idols; they have things that hold the allegiance to their heart that should not. There will be those here today who are facing addictions, those who are looking for things that only you can provide. So Lord, we really do need you and we need to hear what you have said because your word is truth. It doesn't get any more real than what you say, so would you help our brothers and sisters at Washington Missionary Baptist Church today and we here at Calvary, that we might hear the word of the Lord and take heed to it and obey it that we might find the most glorious freedom of all, the name of Jesus who is the only way, the truth and the life. Amen.

Now let's start with this. Surely there are some of you here today that wonder what in the world or how in the world is this going to help me, reading about something that happened hundreds, thousands of years ago? We read about leprosy, snake, I mean, does this story have any relevance for us at all? I want to persuade you it does. First, if you're here this morning and you are a follower of Jesus Christ, you say, "Look, I may not be the strongest follower but the trajectory of my heart is to follow Jesus. My single, simple, sincere devotion is to be with Jesus and so I want to endure. I don't want to crash and burn. I don't want to start and then fall out. I want to last until the end. I want to persevere. I want to make it to the end."

Yesterday, I had the opportunity to officiate Dr. Vanover's funeral service. He finished well. He endured until the end and he loved to study about the things to come and the end times and all that stuff, and I thought isn't it interesting, you know, he's just gone home to be with the Lord, you know? He's not worried about that stuff anymore. He finished well. He endured. So if you're here this morning and you want to endure, you really want to finish well, you want to follow Jesus, then this has everything to do with that. You'll see in a moment. If you're here and you're not following Jesus, I want to ask you why. Why not? Because every other foundation is sand, only Jesus is rock solid. Jesus will never disappoint.

Now look, you may be saying, "Well look, I've thought about this Jesus thing but I've got all these hypocrites around me." What do you want to do? Do you want to hitch yourself to hypocrites or do you want to hitch yourself to Jesus? Get with Jesus and stay with

Jesus. Let the hypocrites go. Let them go. Let them do what they're going to do but you follow Jesus.

Now look, you know, right, that the Christian life is likened unto a race. That's one of the ways that God describes it, it's like a race you get in and you run, and the one thing you need to do in a race is you need to endure, to last, persevere, and we said at the very beginning as we began to look at the book of Exodus, we said right at the beginning that what we're reading here, what we're studying, what we're going through was written for our sakes which means it was written for our benefit that we might endure. So let's just get this straight, what we're looking at is not some stale old story that doesn't have any relevance for us, it has everything to do with your endurance, lasting, staying with it.

Let me explain it this way. The Bible speaks of the salvation of our souls as being both present and future. You see, since Jesus came to save lost souls, when we come to faith in him in a very real true sense, we are presently saved. "Whosoever shall call upon the name of the Lord shall be saved." In other words, when you come to faith in Christ, you are presently saved, in other words, it's the inauguration of your salvation, it's the beginning, the introduction to your salvation, yet the Scriptures also speak of a future aspect of our salvation. Peter put it this way, "Obtaining the outcome of your faith, the salvation of your soul." Now there is no other way to interpret that except to say that the Bible speaks, one, of presently being saved, but also the future aspect of being saved, which means our full complete salvation is future and will come at the coming of Jesus Christ. In other words, when Christ comes, those who are presently saved will experience what's called the consummation of your salvation. Remember the Scripture said God began a good work in you and he will complete it, so what is begun presently will be completed at the glorious return of Jesus Christ.

Now if you're listening to me, you're going, "Present, future." Guess where you live? Where I live? We live in between, right? We live in between the present and the future and so in between the present and the future we are called to do what? To persevere. To persevere in the faith. To continue trusting. Or to put it another way, endure through the process. Stay with it. Endure through this process of present going to future. So we're to endure, persevere, but here's the sweet truth: God helps us. God helps us. You see, God provides what he calls encouragement. You might think of the people standing on the route of the folks running the race and they stand on the route shouting encouragement, "Hang in there! Don't stop! Here's a water bottle. Keep going!" And that's encouragement.

So God provides that kind of encouragement through the Scriptures which give the story of his faithfulness and power to save. That's why we read in Romans 15, and you'll see this, "For whatever was written in former days (what we're looking at right now) was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope." So here's what I want you to do, you don't have to say this out loud but if you're with me here this morning, you could say right now, "Father, you're going to help me today to endure, aren't you?" You could say that. You could say that because we've opened his word and God is going to speak to us today and it's for the

purpose of encouragement so that we might endure. So if you're a believer, you could say, "Father, you're going to help me today. You are really going to help me to endure, to stay with the Christian race."

So here's where we are, let me catch you up just a little bit. Here's where we are: God's people in the book of Exodus, God's people, the descendants of Abraham, Isaac and Jacob, have been in Egypt for 400 years and they have been enslaved and afflicted. This story is to remind us to get us thinking about a deeper problem, our Egypt of sin. Just like the people of Egypt were under oppression and the people of Israel were in Egypt under oppression and there's slavery because it's terrible, terrible, there are so many terrible things going on in our lives because of sin, the slavery of sin, the addiction of sin, and we need to be set free. So what we find in the book of Exodus is when people cry out, God hears their cry and we find in the book of Exodus God heard the cry of the people and he said, "I'm going to rescue you. I'm going to save you. I'm going to bring you to true freedom. I'm going to bring you to a land flowing with milk and honey." In other words, all this junk that people are looking for in this world, they're addicted to it, what you're really wanting is the land that flows with milk and honey; what you really want is what God has for you in Christ. That's what you're really looking for. You may not know it, but that's what you're looking for.

God hears their cry and says, "I'm going to rescue you, bring you from Egypt to the Promised Land," and look, it's kind of like they're in-between time, too, right? God has heard their cry, he has presently heard their cry and he's going to in the future get them here but they're going to have to endure. They're going to have to endure. They're going to have to take heed to what God says. God's the Savior. He's the one that said, "I'm going to save you. I'm going to rescue you." But they're going to have to listen and take heed to what God has said.

God speaks to Moses and notice the progression, God speaks to Moses and says, "Okay, I'm going to send you to Pharaoh and you're going to speak to him, and then you're going to speak to the people of Israel, you're going to talk to them." And both Moses and the people of Israel receive assurances and reassurances along the way from God. So today, here's what I want us to do: let's let those of us who are seeking to endure, and you're serious about this, you want to endure, then let's listen to some things that God told his ancient people to help them endure and it will help us as well.

The first thing and you'll see this on the overhead, is the simple statement that God makes, "I will be with you." Now you have to back up just a little bit in the story. Remember, last week we looked at chapter 3 where God came to Moses in a burning bush and spoke to him, and remember what Moses said? "Who am I to do such a mighty task? You're calling me to go before the most important person in the world, the Pharaoh of Egypt, and tell him to let God's people go, I'm not up for that. I can't do that." So what does God tell him? "I will be with you." The first thing that God wants Moses to understand is this whole process is not going to depend upon Moses' competence, but Moses will have to depend upon the presence of God. "I will be with you."

You know, probably some of you can relate to this. You like periodic times of being alone. Let's say your spouse says, "I'm gonna go do this," and you think, "I've got a few hours and I can do something I want to do." And you don't mind those periodic times of being alone but most of us do not like being lonely, you know? It's alright for a little while. Just recently my wife was away for not too awful long but it was too long for me and I was, like, it just reminded that I like her being around. I like having a wife. I like having somebody with me. I didn't like being lonely, and especially during times of hardship. We don't want to be lonely during times of hardship.

I've been following the story of a lady named Kate Bowler. She is the Associate Professor of the History of Christianity in North America at Duke University. She's written a number of books and some of them I've read. She is a stage IV cancer patient. Bowler said that, of course, she wanted a long life with her husband and son, but she also discovered what she called a gift. She realized how fragile life is for everyone and that realization connected her with the pain of other people. Listen to what she said,

"It's like you notice the tired mom in the grocery store who's just like struggling to get the thing off the top shelf while her kid screams, and you notice how very tired that person looks at the bus stop. And then, of course, all the people in the cancer clinic around me. That felt like I was cracked open, and I could see everything really clearly for the first time. And the other bit was not feeling nearly as angry as I thought I would. And, I mean, granted - like I have been pretty angry at times. But it was mostly that I felt God's presence. And it was less like, here are some important spiritual truths I know intellectually about God. It was rather more like the way you'd feel a friend or like someone holding you. I just didn't feel quite as scared. I just felt loved by God."

You see, it turns out that God has quite the resume as someone who is with us and able to hold us up. I mean, look at God's resume. Go back in the Old Testament and you'll find him speaking to a very very nervous Abraham who God has called and so, "Abram, come and follow me," and he has to tell Abraham, "I'll be with you." He has to tell Jacob, "I'll be with you." These are mighty people in the faith but he said, "I'll be with you." God had to tell Jeremiah when he was afraid and had been called to go and proclaim the word of the Lord, he would say to Jeremiah, "I will be with you." He had to say this to the people of Israel time and time again, "I'll be with you." Then Jesus, our Deliverer, in Matthew 28:20, notice these words as he was getting ready to ascend into heaven, "And behold, I am with you always, to the end of the age."

We need to hear, we need to hear our Lord saying, "I will be with you," but listen, we should not interpret those words to mean that since God is with us we will not face hardship. God told Moses, "I will be with you," but the rest of the story shows that Moses had many many difficulties ahead. Paul told the churches in the first century and the church needs to hear this today, "Through many tribulations we must enter the kingdom of God," for this world is profoundly broken and, yes, God has promised one day to make all things new but we can't expect everything to be fixed now. That's why I think the

songwriter, some songwriter's really nail it and the songwriter of the old hymn, "God leads us along," it's a song we were playing during the offertory, listen how the songwriter balances out quite well this perspective of blessing and hardship, rejoicing and sorrow.

First verse it says, "In shady, green pastures, so rich and so sweet/ God leads His dear children along," and sometimes life is like that, isn't it? You know, everything is sweet, the sun is shining, proverbially everything is just wonderful. Then the second verse, "Sometimes on the mount where the sun shines so bright/ God leads His dear children along/ Sometimes in the valley, in darkest of night/ God leads His dear children along." Notice the contrast. Then the chorus nails it, "Some through the waters, some through the flood/ Some through the fire, but all through the blood/ Some through great sorrow, but God gives a song/ In the night season and all the day long." Even in the worst of times the songwriter says, "God gives us a song." What does that mean? I think it at least means this: God is leading his dear children along to ultimate glory. To ultimate glory. Yes, yes, it can be the dark of night right now but the God who is with us is leading us to glory.

You say, "Okay, that sounds pretty good in theory but how does that flesh out?" Would you look with me at verse 16? That's where we started reading today at verse 16. Moses is told by God, "Go and gather the elders of Israel together and say to them," let's just stop there for a moment. Why did God tell him to do this? I mean, God's already said, "I'll be with you. I'll be with you." But then he tells him, "Go talk to the elders. Go talk to those safe counselors. Go talk to those seasoned people. Go talk to those ones that others are looking to for help and advice and encouragement. Go to the elders." Now I want to ask you a question in light of this: is God possibly saying here that the one way, one way that he will be with us is by surrounding us with those of like precious faith, people who will help support us and lift us up?

Isn't it interesting on one hand God says, "I'll be with you," and you think, "If God's with him, who else does he need?" God says, "Go. Go talk to the elders. They'll listen to you. You'll find support. You'll find encouragement." Isn't it interesting? Could it be that God says, "I'm going to be with you and here's how I'm going to be with you, I'm going to put you in community with others of like precious faith to support you and lift you up in time of trouble." Could that be? I mean, who doesn't like someone to go along with them to the doctor when they're facing possible bad news? Who doesn't want somebody when they're sitting and thinking, "I want to go and pray. I want to go and pray but I just don't want to go up there by myself," and someone gets you by the hand and says, "Hey, I'll go and pray with you." Who doesn't want that? Who doesn't want those sweet times when hardship, somebody, you'd be able to look over at them and say, "I'm so glad you're with me. I'm so glad you're with me. I'm just so glad you're right here with me right now."

You see, friends, I have noticed this over and over and over again, a person going through hardship and difficulty saying things like this, "Yes, I know the Lord is helping me and people are praying for me and they've been reaching out to me." Notice those two things coupled together: the Lord is helping me, he's with me I know, I know it because his people are praying for me and they've been calling me and they've been sending me

cards, and they've been reaching out to me and they've been coming along to lift me up. Isn't it interesting that it's often coupled that way? When the Lord says, "I'll be with you," one of the primary ways he fleshes that out is it's putting us in community with each other. When the person in front of you, the person behind you, side of you, those are people probably right now that need your help the most.

We need each other. We do, and by helping each other, we're fleshing out the promise that God said, "I'll be with you." But we also need to hear this. In verses 19 and 20, would you look at it with me? God told Moses, "But I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go." The second thing that we need to hear is for our endurance, "I know the king of Egypt will not let you go." Now you might say, "Hm, how in the world is that supposed to help me endure?" Now let's not miss this, okay? I think this is quite amazing. You see, all Moses knows right now, all he knows right now is that God is sending him to the most powerful person in the world and you can tell Moses is kind of like, "Wow, I just don't know about this. I don't know. I don't think I can do this." And God says, "Okay, I'll be with you." All Moses knows is limited, very limited, but God knows more. God knows more. "I know the king of Egypt will not let you go." The Bible teaches this about God: God is omniscient. What does that mean? It means that he knows everything. Everything that can or could be known, God knows.

I heard about some children at a religious school. They were lined up for lunch and at the head of one of the tables was this large pile of apples and one of the teachers had put a little note card on the plate that said, "Take only one apple. God is watching." At the other end of the table was a large pile of chocolate chip cookies and one of the boys wrote, "Take all the cookies you want because God's watching the apples." But that's not true, is it? God's watching the cookies, too, right?

Here's a question I want you to think through with me, real easy: what does God's omniscience mean for your endurance? What is the fact that God knows everything and you don't mean for your endurance, for your lasting, for your persevering in the Christian race? He knows the obstacles ahead, okay? Think with me, that is sweet. It's like getting in the car and going, "I don't have any idea where we're going." He says, "Sit back. I know where we're going." I don't have a clue where we're going. I don't know what's around the curve. I don't know what's around those five miles ahead. "Don't worry about it, I know."

It's like God is saying, "Don't worry. I know." He knows. God knows all of the obstacles. Isn't it interesting that God, one of his attributes is he is holy and he says, "I'm holy. You're my children, you be holy." But he never says, "I'm omniscient, you be omniscient." Never. That is a unique attribute that he and only he has. You see, you and I don't have the privilege of knowing all the obstacles ahead. We wonder about the future. "Will my kids be okay? Will I have enough in my retirement? Are we gonna make it through this crisis?" We struggle with that but the God who is with us also knows the future and because he does, we can trust him. That's really what God is saying to Moses,

"Look, I know the king's not going to let you go. I know that and I'm dealing with that. I'm going to take care of that." That's the God that Moses is following. That's the God that we must follow.

There's one final thing, though, in verse 20. He said, "I will stretch out my hand and strike Egypt." So that's the third thing I want us to hear today for endurance, "So I will stretch out my hand." In ancient Egyptian texts, the Pharaoh is described "as the one who destroys his enemies with his arm." The way to show forth the power of the Pharaoh is the Pharaoh, he can whip you with one arm. Okay, but Pharaoh's arm is not going to be any match for God's mighty hand, amen? Because the mighty hand of God is going to do what? It's going to do wonders. He said, "I'm going to do wonders which are extraordinary deeds of supernatural power."

Now we're going to be seeing some of this in the book of Exodus but don't, don't, don't, please don't get the idea that every day as you work your way through the Bible, every day is a miracle day. Every day is a miracle day. Every day. No, no, no, what we see is we see these outbursts purposefully that significantly laid out by God for a reason. Okay? Not just a sprinkling of things around, it has a purpose to them. So he says, "I'm going to stretch forth my hand," and he says, "I'm going to do wonders," and he's talking about the plagues that we're going to see later that he pours out upon the people of Egypt, but in chapter 4 which we read the first nine verses, Moses will get a taste of God's wonder-working power. You see, when we get to chapter 4, you see that Moses is lacking in assurance. He says in verse 1, "I don't think these people are going to listen to me. They're not going to believe me and they're going to say, 'Hey, the Lord didn't appear to you, you shepherd-thing, you. We're not going to listen to you.'" So he needs reassurance. Isn't God good? Do you ever need reassurance? Do you ever need reassurance? Yes. Yes, we do. We need encouragement. We need someone to come alongside, "I'm helping you. I'm with you. Let me reassure you."

So here's what God does for Moses. "Moses, what do you have in your hand?" He says, "A staff." Now what in the world is he doing with a staff? Well, if you were with me last week, you remember he's out in the wilderness taking care of sheep. He has a shepherd's staff and so God says, "What's that in your hand?" A staff. "Throw it down on the ground." Threw it down on the ground and what happened? Turned into a snake and like a little girl, Moses, "Ahhh!" Yeah, well, me too. Me too. I'm part of the "me too" movement. Me too. I guarantee you I'm afraid of that thing. We don't see this, we don't see this in our English translation but the funny thing is Moses runs from it, he's scared, and then God says, "Pick it up." Don't get the picture of Moses just walks over and goes, "Alright, give me that thing." No, no, in the Hebrew it's actually he kind of sneaks up on it, just grabs it by the tail, and when he does it turns into a staff again.

Now friends, I've never had that happen for me, okay, but you've got to wonder. Now what is God doing? He's reassuring Moses and so it's like God is saying, "Moses, look, just look at what I can do with an ordinary staff." Just an ordinary shepherd's staff, boom, turned it into a snake, boom, turned it right back into a staff. "Moses, look at that." And by the way, later God uses Moses' staff to do some amazing things. We're going to see he

uses a staff to bring about the plagues upon Egypt. He uses the same staff to part the Red Sea. Come on. And bring water from a rock. Wow, wow, that staff is going to be important.

Also, the serpent, the serpent, by the way, was a symbol of Egyptian power. Think about that for a moment. It's like God's saying, "Look, look, I'm not worried about the false gods of Egypt. Don't you be worried about them either. I can turn them right back into a staff," you see. But then God says something different, he says, "Hey, by the way, Moses, put your hand in your cloak." So he slips his hand into his cloak, pulls it back out, leprosy. Now we read that today and we go, "Well, go to Walgreens and get a pill. No big deal." Hey, leprosy, big deal. Big deal. Leprosy was a common disease in Egypt. It was bad news. Its appearance would be absolutely dreadful while its total disappearance would have been an unmistakable miracle. One minute, boom, leprosy, boom, no leprosy. That's what God did.

Then God says to Moses, "If they don't believe these signs, then go to the Nile River, pour some of the water on the ground and it's going to turn into blood." Again we wonder what's the significance of that. Well, the Egyptians considered the Nile River the source of their life. It was their ultimate god. You know, what they were looking to, to sustain them, their everything, their idol, and God said, "We'll dry that thing up. We'll turn it into blood." You see, in performing these wonders, God was assuring Moses and authenticating his power. He was showing, "Look, Moses, you're dealing with the living God here. You're not dealing with some sidekick. You're dealing with the living God." And God is authenticating who he is.

Now what we're getting ready to do is we're getting ready to take a turn for home and so mentally I want you to listen to me very carefully here. You might say, "Yeah, sure, I'd believe in light of all that. Show me a staff turning into a snake and then back into a staff, I'll believe. I'll believe in God. I'll follow Jesus then. Show me somebody that pulls their hand out with leprosy and slips it back in and pulls it back out, I'll believe that any day." You see, many people in this world are looking for a sign. Many are saying rather quietly perhaps, "I'd believe. God, if you'll do so-and-so, you give me a sign, you show up, I'll believe in you. I'll live for you. I'll put this down. I'll turn aside from this. I'll lay all this stuff down and follow you if you just give me a sign." And if that's you, now listen to me, if that's you, you must look no further than the sign of Jesus Christ. You can stop your sign searching. You can stop. Why Jesus? Now think about it with me, Jesus stretched forth his hand, Matthew, Mark, Luke, John, Jesus stretched forth his hand, he stretched forth his hand to heal the sick. He stretched forth his hand to touch a leper and cleansed him. He stretched forth his hand and opened up blinded eyes. He stretched forth his hand and opened up deaf ears. He stretched forth his hand and even raised the dead.

Jesus stretched forth his hand. What did God say? "I'm going to stretch forth my hand," and Jesus comes down to this wretched broken world and stretches forth his hand and all of his miracles, everything that he did that was wonder-working served to authenticate his teaching and to prove that he was the Christ, he was the Son of God, and that we might believe. John said, "These things were written, what Jesus did, what he said, what he did,

they were written not as entertainment, not another episode on Netflix, they were written that you might believe, that you might trust in Jesus and forsake all the idols of this world."

Jesus stretched forth his hand but he also knows the future. "Peter, you're going to deny me." No, no! I won't! Everybody else will but I won't. "Before the cock crows three times, you'll deny me." What? Peter said, "No, no." Jesus knows the future.

Jesus stretched forth his hand, Jesus knows the future, and he also promised to be with us even until the end, he said, and his resurrection from the dead. Look, I don't know what Buddha is doing. I don't know what Confucius is doing. I don't know what these dead bodies are doing but Jesus rose from the dead and his resurrection is a sign that Christianity is true, that God is true, and that Jesus Christ is the Son of God. There's your sign. There's your sign. Isn't it interesting in all the things that this Old Testament God, this old foggy God, we like to think of the Old Testament God, bad, the New Testament Jesus, all sweet. Listen, listen, isn't it interesting that the same things that Old Testament God said, "I'll be with you. I know the future. I'll stretch out my hand." Isn't it interesting that Jesus Christ, the great I AM, the second person of the Trinity, the Son of the living God, the Christ, the anointed one, has come down that we might believe?

Alright, my Christian friends, I've got two things to say and I'm done. Very quick. My Christian friends, here's what we must do: we must take heed to what God is saying through his Son for our encouragement and endurance. I say take heed. This is the way the Old Testament puts it, to take heed. It's more than just a casual approach to kind of listening. No, you are dialed in. You take heed. You're dialing in to what our Lord is saying, looking at Christ like we read this morning, looking to Jesus, looking to him, considering him. Follow Jesus. He is the one that started our faith, he'll perfect our faith, and finish our faith. He'll get us there but we've got to follow Jesus and we've got to obey him and obey him, so let's take heed because if we do, we'll endure.

For my unbelieving friends, I say to you today: you must take heed to what God is saying through his Son Jesus Christ for it is the sign that you have been looking for. It's what you've been looking for. This, this, this, this? No, it's him. Look to Jesus and live and endure to the end.