

OUT OF EGYPT I AM Has Sent Me Exodus 3:1-4:31

If you could change one thing about yourself, what would it be? Smarter? Better hair? Maybe as skee low, "I wish I was a little bit taller, I wish I was a Baller..." That was the question posed by my one-of-a-kind friend, Benjie (whom you just have to meet to know what I'm talking about) when I heard him begin a message on this passage. With his unforgettable N GA accent he said, "I'd change the way I talk. I hate the way I talk." He then proceeded to describe how people rib him about his accent. He then tied that to this passage which shows us, among other things, *how God can use weak, imperfect vessels by his power, for his glory and the good of others.*

These two chapters show us how God can hit a straight lick with a crooked stick.

Paul says "God is able to do far more abundantly than all we ask or think, according to his power at work within us." (Eph 3:20). Moses is a living example of this verse.

We last left the story with Israel crying out with groans because of their slavery. Today we read about the calling and commissioning of Israel's mediator-leader, an imperfect man, Moses. This is a super encouraging passage. We are given such an incredible vision of God.

I. MOSES' CALL & COMMISSION (3:1-10)

1. GOD REVEALS HIMSELF (1-6)

V. 1: Jethro – This seems to be the same guy named as "Reul" (2:18). It wasn't uncommon to have two names. But some think Reul was Jethro's father. "Jethro" means "his Excellency," so I tend to think this was like a title.

Horeb - It is called "the mountain of God" because of what happens there: God shows up. It seems to be the same place as Mt. Sinai, where Moses later got the Ten Commandments. God draws Moses to this place in order to reveal himself to Moses.

"keeping the flock" - There is an important **pattern** being set here. Moses is a shepherd. We mentioned last week about how Moses' forty years as a shepherd in Midian was preparing him. It is also was the vocation of David, who is taken from the sheepfolds to become king. And later, Jesus Christ is known as the "Good Shepherd."

- *God is going to save Israel through a Shepherd.* God saves people today through the Good Shepherd, Jesus Christ, the one who laid down his life for the sheep.
- Pastors are also known as “shepherds” who know the flock, love the flock, protect the flock and love feed the flock.

It is important to note that Egyptians did not think highly at all of shepherds. (See **Gen. 46:34**). This puts the call of Moses into perspective. This is not a great job.

2-4: “**Angel of the Lord.**” Notice that this is **no fluffy little angel in a golden diaper**. He appears out of the **fire**. He is also referred to as “the LORD/God” (4). The messenger spoke **as God** not simply *for God*. This is what theologians call a “**theophany**” an appearance of the invisible God.

- Many throughout church history, especially the early church fathers, believed appearances like this were a pre-incarnate appearance of Christ.

“**Burning Bush**” – This is an amazing sight. “**Fire**” is representative of God’s holy presence. Fire will appear later in the pillar that led them, at Mt. Sinai, in the tabernacle, and at different points throughout the Bible, such as the Day of Pentecost.

- When God forbids idolatry later in Deuteronomy, Moses says “For the Lord your God is a consuming fire, a jealous God” (**Deut. 4:24**). The author of Hebrews uses this language also in describing how to worship (**Hebrews 12:28**).
- Fire is appropriate because we know that we are drawn to fire, amazed by fire, but also told as children, “**Don’t play with fire.**” Fire is to be taken seriously. And so is God. He is holy. (**Story of James’ fire, my parenting skills**)
- How might we be accepted if God is so holy? The sacrifices in the OT are pointing to the ultimate sacrifice, **Jesus**. Only in Jesus can we be in God’s presence. He is our “righteousness, **holiness**, and redemption” (**1 Cor. 1:30, NIV**). “He chose us in him, before the foundation of the world that we might be **holy** and blameless before him” (**Eph. 1:4**).

“**the bush was not consumed**” (2). Moses is seeing something mysterious, a physical bush on fire, but not being consumed. This is

a picture of the never-ending power of God, the one who upholds the universe. God never runs out of fuel!

“God called to him out of the bush, ‘Moses, Moses’” – God calls Moses by name.

- All who are called to salvation have experienced God’s personal summons. Jesus said, “**Zacchaeus**.” Peter said that God “called us out of darkness into his marvelous light” (**1 Pet 2:9**)
 - God did not have to call us; but he did, in his mercy.
- God wills to be known and worshiped.

“Here I am” – This is the response of other prophets (Sam., Isaiah).

V. 5: “Do not come near; take your sandals off ...” To show the gap between a holy God, and sinful man, he says, “Do not come near.” Again, it is only through Jesus that we draw near (Heb. 10:19-ff.). As an act of respect and reverence, which is still practiced in many settings, **Moses** takes his shoes off. In the book of Joshua, a similar experience happens to Moses’ follower, and he is told the same thing (**Joshua 5:13-15**).

V. 6: “I am the God of Abraham...” God identifies himself with the patriarchs. Before he entered a relationship with Moses, he entered a relationship with them. God is alluding to his covenant relationship that we spoke of earlier (2:24). God is also giving Moses a bit of personal history of himself. The God of the burning bush was not an unknown God; he was the God who acted on behalf of these earlier.

- Notice that he doesn’t say “I was the God...” but **“I am the God...”** This indicates that God’s people never really die; they are part of an eternal relationship.
- When Jesus was proving the **resurrection** to the Sadducees, he quoted this verse. He says "Have you not read the passage about the bush... God is not the God of the dead, but of the living.” (**Mark 12:26-27**).

So they exchange names... That’s the first step in forming a relationship. They meet each other.

- *Have you met Jesus Christ?* Paul says, “We have come to know God, rather to be known by God” (4:9).

6b: “**Moses hid his face...**” – He is in the presence of the Holy One. It is an awesome seen.

- Now, as believers through Christ, we don’t have to hide our face, for we are hidden with Christ.

2. GOD SENDS (7-10)

Notice three parts to this commission: (1) God’s Motive, (2) God’s Purpose, and (3) God’s plan.

7, 9: **God’s Motive.** “I have seen ... have heard ... I know their sufferings...” (7).... “the cry ... has come to me ... I have also seen the oppression with which the Egyptians oppress them” (9).

Last week we talked about how God was moved by an intimate knowledge of the slavery of his people (2:23-25). It appears again here. I want to remind you that God hears the groans of people who genuinely cry out to him. In **Luke 18**, the tax collector beat his breast and cried out “Have mercy on me a sinner!” and Jesus said that the man went down justified.

Many of us are turned off by what people refer to as “the sinners prayer.” We are turned off by it because it seems that some people use it like a “hocus pocus” sort of thing. It seems that people think if you say the magic words then you can be saved. **Rus Moore told about a guy he was with who tricked a man into reading the prayer on a tract, by claiming that his eyesight was bad! The guy went on to read the copyright date and everything. Then the witness pronounced the man a Christian. Crazy.** That’s not what a real sinners prayer that God hears is all about! A prayer that God hears is when a person, genuinely cries out to God for mercy and forgiveness by faith – and I want to say to you that if you will cry out to him he will hear you and save you. It’s not about a magical formula. It’s about crying out over the misery of your sin and begging Jesus for mercy.

V. 8: God’s Purpose. His purpose is to transfer his people. He will take them out of Egypt and put them in a place with milk and honey. It is a land occupied by other nations, and they will have to conquer them later. God is going to save them from something (slavery) for something (worship and witness). That’s exactly what has happened to us in the gospel.

V. 10: God's Plan. After revealing his great purpose of redemption, God tells Moses this is the plan – “**you’re it.**” God says, “I will send you.”

Notice this idea of “**sending.**” God is a sending God. Throughout the Bible, God sends people on different assignments. They cover a variety of issues.

- **Joseph** was sent to save lives in a famine (Gen. 45:5-8)
- **Moses** is sent here to deliver people from oppression and exploitation (ex 3:10)
- **Elijah** was sent to influence the course of international politics (1 kings 19:15-18)
- **Jeremiah** was sent to proclaim God's word (Jer 1:7)
- **Jesus** said that he was sent to proclaim liberty to the captives, and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.(Luke 4:16-19)
- The **disciples** were sent to preach and demonstrate the power of the kingdom (Matt 10:5-8)
- **Paul and Barnabas** was sent for famine relief (Acts. 11:27-30). Then they were sent for evangelism and church planting (Acts 13:1-3).
- **Titus** was sent to put a messed up church in order (Titus 1:5). [See Wright, ch. 1, The Mission of God's People]

So there are a number of holy Missional efforts in which one may be involved. There is everything to church planting, evangelism, justice, church revitalization, & caring for the hungry. Do you have a holy ambition?

II. MOSES' EXCUSES & GOD'S RESPONSES (3:11-4:17)

The next section is pretty long, but it is pretty easy to follow. Moses makes five excuses for not obeying God's mission. You can notice the “**buts**” and “**ifs**” (3:11, 3:13 4:1, 10).

What you see here is how God is enough. Moses is insufficient but God is self-sufficient. God responds to each of Moses' excuses and questions with statements about God's own sovereignty and power.

This section is so deeply encouraging. If you feel as though God is sending you to do something beyond yourself; they key is to take your eyes off of your failures, and weaknesses, and get a vision of God.

#1: LACK OF CREDENTIALS (3:11-12) – “Who am I?”

11: Moses first argument is about himself. “Who am I” probably means that he doesn’t have the ability to perform such a task. He says, “Have you considered my resume? The last 40 years, I’ve been in a wilderness.”

Think about it. He is a shepherd; true, he used to be a prince, but now he is a lowly shepherd. He is being asked to go to the most powerful person in the world and say let a million people go.

This would be like a plumber declaring war on Canada! Go up to the president with your plunger and say, “there was this bush burning out in the wilderness and said let everyone go.”

Not only does he not have the ability, but he really doesn’t have the reputation either. He is not well thought of by the Israelites. His first task will be to talk to the elders, but he doubts they will listen to him.

God’s Response (12). God responds with promises. He first says, “I will be with you.”

- Throughout the Bible this is what God’s leaders have needed. It is the non-negotiable for serving God. Think Joseph, Moses, Joshua, Gideon, Jehoshaphat, the disciples (Matt. 28:18-20).

Then God promises a sign, “you will serve God on this mountain.” God intends to bring his people back to this mountain to sing his praises.

#2: LACK OF CONTENT (3:13-15) – “What Shall I Say?”

13: Moses’ next big question is “what shall I say?” He says, “What is your name?” It was obviously important to know who God is, especially if you are going to tell a group of people that God sent you. You can’t just say, “I heard a voice in a bush.” Moses’ wanted to go with God’s authority. So, Moses says, “Do you have a card?” When they ask me, who you are, I need to know. What will I possibly say?

God’s Response (13-22). What a response God gives him! Let’s break these verses down in two parts.

A. **Tell them My Name (14-15).**

God reveals his name to be “Yahweh” (LORD in English) in verse 15 (corresponding to the four Hebrew consonants *YHWH*). It is connected with the verb *hayah* mentioned three times in verse 14, which is “I AM” in English. “Hayah” means “**to be.**” So there is great mystery here. No one really knows how to pronounce Yahweh, and the meaning is mysterious also, but the meaning seems to be related to the idea of this verb “to be.” God is. He is central. He has no beginning. He causes everything to be. He is God.

- Does your heart burn when you hear this? When I hear, “Tell them AM sent you” my heart burns!
- God is saying that he is absolutely central. “For from him and through him and to him are all things...” (**Rom 11:36**).
- Is he central in your life? Is he central in your marriage? Is he central in your ministry?
- **God is telling Moses that the most important thing about your mission is ME!** Behold, the greatness of your God. God is saying that He is...
- **God is self-existent.** He just is. “I am.” As Tozer says, “**God needs no one but will work through anyone.**” God is self-existent, self-sufficient. He needs no air, no sleep, no food. He doesn’t need us, but we need him! God is not like the Egyptian gods, who were no gods at all. He is the one and true God in whom all things depend.
- **God is mysterious.** We will never have him totally figured out. God is not a book you read, and then put on your shelf. God is not a class you take.
- **God is eternal and unchangeable.** He says “I am.” He is the same yesterday, today, and forever. He is not getting better or worse. He is infinitely perfect.

A final thing to keep in mind is that **Jesus Christ** referred to himself as “I am.” When he was trying to convince the religious leaders that he was the Savior, he said, “Before Abraham was, I am” (**John 8:58**, cf. other “I am” statements). Then they wanted to stone him.

Do you believe that Jesus Christ is the God of Moses? Jesus himself said, “If you do not believe that I am the one I claim to be, you will die in your sins” (**John 8:24**). He is not merely a teacher or moral example, but God. The Bible presents him as Thomas confesses him to be “Lord and God” (**John 20:28**).

B. Tell them My Word (16-22)

16-17: God now tells Moses that he is to go to the elders and report what God has told him. Moses is learning what it means to be a prophet: to declare what God has said.

18: Notice how God tells him that the elders “**will listen** to your voice.” This is not the last time God will promise Moses that people will in fact respond to his message.

- I know in our day, you hear people talking like the sky is falling and almost like Christianity is going to collapse. No, God has a people. Some will respond. There is a Spirit of God always going forward. God assures Moses that the elders will listen.
- The “elders” are those entrusted with leadership of the community. They play an important role in the life of Israel throughout Exodus (eg., Exodus 18, 24). In much the same way, the NT teaches a plurality of elders who shepherd God’s flock (Acts 20:17-35; 1 Tim. 3:1-7; 5:17; Titus 1).

Notice also that they are going to say “let us go that we may make sacrifices” (18). Again, you see how God’s people are enslaved spiritually, and want to be freed to worship (7:16; 8:1, 20; 9:1, 13; 10:3). It is unclear why they only ask for “three days.” It may be an ancient Near East expression to mean a long journey of an indefinite period of time. What is important about the trip is the purpose: worship.

19-20: Even though the elders will listen, God reminds him that Pharaoh will not. At least, not initially. God tells Moses that in response to Pharaoh’s refusal, he will have to intervene with his “mighty hand” performing wonders.

21-22 What’s going on here? God says before you go out of Egypt, **I want you to take the women shopping!** I will lead you out of Egypt and you can go away with **some bling bling!** God is setting another pattern, and that is the idea of conquering and taking the spoils. Paul later says that after Jesus Christ conquered our greatest enemies of sin and death, and he “led the captives in his train and gave gifts to men” (**Eph. 4:8**).

What is amazing is that they are simply told to ask for it. God is fighting the battle for them, which is another pattern. Also

noteworthy is that these precious metals will also be used to construct the tabernacle (Ex 35:4-9; 20-29).

Application: So, What do we tell people as his witnesses? We tell them who God is, and we tell them what God has said.

#3: LACK OF CONVERTS (4:1-9) – “No one will believe me”

Even though God has just told Moses that the elders *will* believe him, Moses lacks trust and confidence.

- God makes converts; we just trust God and deliver the message.

God's Response (2-9). God, in His grace, responds with providing him with three signs of God's power: over creation, people, and elements in nature.

2-5: Moses will take **his staff** and throw it to the ground. In so doing, it will become a serpent, and when he picks it up, it will return to being a staff. Why does God accommodate Moses in this way? Verse five tells us - “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.” We might be able to discern a few lessons from this scene:

1. **Authority.** HE tells him to “pick it up by the tail.” You don't pick snakes up by the tail. **Especially if the snake was a cobra! The cobra represented the national god in lower Egypt.** I think what God is showing Moses here is his great authority over evil, indeed, over the evil one. At the cross, Jesus crushed Satan's head. And throughout the Bible there is a running rivalry between God's people and the enemy. **What is on Pharaoh's head? A snake.** All over Egypt, there were pictures of cobras – on walls, helmets, and monuments. Moses is learning something about authority here.
2. **Humility.** He is probably also learning about the nature of his leadership with this staff. Moses doesn't have a scepter, he has a staff. That's leadership in the kingdom of God. He has authority over the evil one, but he does not rule like a dictator, but as one who sacrifices for his people, like a shepherd.

3. **God's Presence.** This staff will also go on to be a visible sign that God is with Moses.

6-8: Not only will Moses use the staff, but he will also put his own **hand in his cloak**. When he pulls it out, it will be covered in leprosy; then, when he puts it back in and pulls it out, it will be healed - this is the second sign. A sign of God's power over sickness and death of people.

9: The third sign is this: Moses will take water from the Nile and pour it on the ground. When he does, it will become blood on the dry ground. This sign is a pointer to the plagues to come.

What sign do we have? Our sign is an **empty tomb!** (Matt. 12:39-40). The empty tomb is the sign that Christianity is true, and so is God's Word.

- Our God is not dead; he is alive.

#4: LACK OF COMMUNICATION SKILLS (4:10-12) – “I am not eloquent”

This excuse is about Moses' inability to speak well (10). What exactly was Moses' speaking problem? We don't know. People have speculated that it might have been:

- **Psychological?** Maybe he was shy and scared to death to speak in public. I teach a class called “**Sermon Delivery**.” And just this week a student said that he was excited but “scared to death.” He asked, “Can I go first?”
 - Whenever someone says that they are called to preach, they normally say something like “I'm a nervous wreck.” That's normal. That's good. You should feel that way. If you think there's nothing to it, and you are good enough to do it, then I'm concerned about you. Our confidence should not be in ourselves; it must be in God (2 Cor. 3:5).
 - **Piper** tells about how he used to take “C's” in public speaking class because he refused to stand up in front of people to speak. Eventually, he got over it by God's grace.
- **Educational?** Maybe Moses failed rhetoric! Perhaps he thought he was not smart enough to persuade the ruler. Maybe he thought he was too old... Jeremiah thought he was too young...

- **Vocal?** It seems that he had a speech impediment of some type.
- **Verbal?** He could have also been referring to the language of Egypt that he lost after being in the wilderness for forty years.
 - You can imagine Moses playing the scene in his head.
- **Exaggerated humility?** Is he saying something like Paul, "I'm the chief of sinners ... I'm the least of all the saints." There probably was an element of that in Moses.

What is clear is that Moses didn't think of himself as the best of orators, and that he was insufficient to perform such a task by himself.

The Corinthians didn't think Paul was much of a speaker either (**2 Cor. 10:10, 11:6**), yet he was the most effective preacher-missionary in history! How? He said:

I did not come proclaiming to you the testimony of God with lofty speech or wisdom. For I resolved to know nothing except Jesus Christ and him crucified. I was with you in **weakness and fear and much trembling**, and my speech and my message were not in plausible words of wisdom, **but in demonstration of the Spirit and power**, that your faith may not rest on man's wisdom but on God's power.

1 Cor. 2:1-5

Paul said that he came in weakness, depending on God's power. That's what Moses had to learn to do; that's what we must learn to do, also.

God's Response (11-12). God basically tells Moses two things: "That's irreverent" and "That's irrelevant."

- **That is irreverent:** "I made your mouth..." God said. "You are not an accident. I formed you for my purpose. Do you think I don't know about your perceived weaknesses? It is precisely because of those weaknesses that I want to use you so that I may get glory."
- **That is irrelevant -** "I will be with your mouth." (cf., Jer. 1:4-10)
 - God says I'll tell you what to say. **God is looking for reporters not orators.** We don't have to make fine speeches, we just give the news.

- His problem was that he was thinking too much about himself. Notice “I,” “I,” “I.”
- It is not about you! It is about I AM. It is about making his word known.

**We should seek to glorify God with both our abilities
as well as with our disabilities.**

I love the third and fourth lines of Cowper’s *There is a Fountain*:

*E’er since by faith I saw the stream
Your flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.*

*Then in a nobler, sweeter song
I’ll sing your pow’r to save,
When this poor, lisping, stamm’ring tongue
Lies silent in the grave.*

#5: LACK OF COMMITMENT (4:13-16) – “Send someone else”

This final excuse is not so much an excuse as it is Moses’ desperate plea to pass the responsibility to someone else. He is out of excuses. Every one of his questions have been answered in stunning ways. Now he says, “**Here I am, send someone else.**”

God’s Response: God gets angry (14), but he is also gracious here. He gives him **Aaron**. God says, “Let him stand with you.” the two are like cospeakers. Aaron is an encourager, as well. Moses eventually did the vast majority of the speaking. And then God once again says take the staff, “with which you will do the signs” (17).

III. MOSES’ JOURNEY & GOD’S FAITHFULNESS (4:18-31)

18-20: Before Moses leaves for Egypt, he asks Jethro to let him go see if his people the Hebrews are still alive. Why he does not mention his commissioning from God is unclear. **After receiving Jethro’s blessing, he takes his wife, his sons - which tells us that he has had more children in the meantime - and the staff of God with him to Egypt, signifying God’s presence.**

21: In this reminder, we see an important phrase that will be mentioned

in coming chapters - **“I will harden [Pharaoh’s] heart, so that he will not let the people go”** (vs 21; cf 7:13,22; 8:15,32; 9:12,35; 10:1; 14:8). There is so much that can be said that we will address later with this idea. For now, just notice that God, in hardening his heart, **is able to fully showcase his power over the enemies of his people.**

22: After God tells Moses this, He instructs him to explain the **sonship** of Israel in relation to God. He wants to free his son to worship him.

- In fact, the firstborn is a theme that runs throughout the Scripture, from **Abraham to David to Jesus to all the saints** (Ps. 89:26-27; Jer 31:9; Rom 8:29; Col 1:15,18; Heb 1:6; 12:23; Rev 1:5).
- Of course, Pharaoh will be insulted by this for he believed that he alone was the “son of the gods.”
- **23:** Yet, God tells Moses that he will kill Pharaoh’s firstborn son if he does not let His firstborn son go.

24-26: As the story continues, we encounter some of the strangest verses in the OT. Out of nowhere, it seems, God “sought to put [Moses] to death!” It is apparently because his firstborn son was not circumcised (24). Moses is to keep the requirement given to Abraham, namely circumcising his sons (Gen. 17). God is remembering his covenant and the sign of his covenant. Zipporah seems to be acting faithfully, overcoming her headstrong husband, and Moses' life is saved by another. The mother does the circumcision instead of the unfaithful father here. She is showing him that we are only right w God through blood and his covenant promises. Apart from the shedding of blood, Moses is no different than the Egyptians. (For a variety of interpretations on this passage, see Stuart, NAC).

- As Christians, we know that apart from blood, and a new heart (circumcision of the heart), we are no different from unbelievers.

27-29: As the journey to Egypt continues, Aaron is now sent! He is sent to meet Moses and he obeys God's call.

29-30: Aaron and Moses went before the elders of Israel and told them of what God had done in their lives and thus fulfilling what the Lord had commanded of them. And just as God promised, the elders believed. God was faithful.

- Moses worried about this meeting; but it proved to be an

easy win since God was in it!

31: The chapter ends in doxology. Even before their freedom, they know that God is worthy of worship and exaltation.

They worship God because he “**visited** them in their affliction.” (See also Ex. 3:16). What an awesome word in the Bible of redemption. The Greek version of the OT this is from crow hitch we get the word "bishop" or "pastor." It is the same word that is used in James 1:27, which tells us to “**visit** orphans in their affliction.” Some translate it “**to care for**” or “**look after**” instead of “visit.” It means more than quick chat! It means to get involved, to shepherd.

Throughout redemptive history, God is the God who **visits his people; he looks after his people**; he gets involved in the situation and rescues them. Consider how this word is used:

*The Lord **visited** Sarah as he had said, and the Lord did to Sarah as he had promised.*
Genesis 21:1

*And Joseph said to his brothers, “I am about to die, but God will **visit** you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.*
Genesis 50:24

*Then she arose with her daughters-in-law to return from the country of Moab, for she had heard in the fields of Moab that the Lord had **visited** his people and given them food.*
Ruth 1:6

*I was naked and you clothed me, I was sick and you **visited** me, I was in prison and you came to me.*
Matthew 25:36

*Blessed be the Lord God of Israel,
for he has **visited** and redeemed his people.*
Luke 1:68

*Fear seized them all, and they glorified God, saying, “A great prophet has arisen among us!” and “God has **visited** his people.”*
Luke 7:16

God's gracious visitation should lead to God glorifying exaltation. Praise God, our God has visited us in our affliction.

He has come to us in our slavery, and freed us, through Christ. And now, as his people we are called to visit those in affliction – those

with physical and spiritual needs.

Closing Applications

1. **Know this God.** This God has come to us in Jesus, the one who said “I am the door. I am the vine. I am the way, the truth, the life. I am the light of the world. I am the resurrection and the life.” Do you know Jesus Christ?
2. **Elevate Your View of God.** Tozer said that what comes into our minds when we think about God is the most important thing about us. *You will not attempt great things for God if you don't have a great vision of God. HE is:*
 - Holy
 - Self-Sufficient
 - Eternal
 - Mysterious
 - Glorious
 - Gracious
3. **Realize that God accomplishes his purpose through weak vessels.** Because of this, you can stop making excuses, and start trusting his promises. This is one of most encouraging passages in Scripture. Look at who God uses! He can use you as well.