

Series: Exodus
Title: The Lord is our Sufficiency
Text: Exodus 4: 10-12
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If sinners will believe on Christ we must look to Christ alone for all things. If we will bear witness of Christ we must look to Christ alone for all things. If we will serve Christ we must look to Christ alone for all things.

The LORD is preparing Moses to be his minister to Israel. After the LORD gave Moses the three signs to show him how the people would be made to believe, Moses answers with more reluctance.

Exodus 4: 10: 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. 11: 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? 12: Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

Proposition: In all things the believer's sufficiency is the Lord.

The word "sufficiency" means competence, ability, full provision. We are not sufficient. But God made his people to not be sufficient in ourselves. The reason is because the sufficiency of the believer is God. In all things, our sufficiency is the Lord.

WE ARE NOT SUFFICIENT

Exodus 4: 10: 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.

Moses said, "*I'm not eloquent.*" The world requires a preacher to have an impressive education and impressive speaking manner. Most in religion want a preacher trained to speak Greek and Hebrew. And they want him to let folks know he can speak Greek and Hebrew. Usually, such men speak above the heads of the people and the people love it that way. Most want a preacher who is an impressive intellectual.

One thing I despise is to hear a man speak with a different voice in the pulpit than he speaks in the pew. Nothing will cause me to stop listening faster than a man trying to sound intellectual when preaching. God does not use eloquence to declare his gospel—not at all.

In fact, eloquence and intellectualism makes the gospel of no effect. The apostle Paul could speak with eloquence. But he said, "*Christ sent me...to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.*" (1Co 1:17)

Not only was Moses not eloquent, he had a speech impediment—"I [*am*] *slow of speech, and of a slow tongue.*" We all have the same problem Moses had. We may not have a speech impediment but we all look to ourselves for sufficiency.

There was much more in Moses than his speech that made him insufficient for the work and the same is true of us. We are dead in sins by nature and as saints of God sin is yet mixed with all we do. If left to provide for ourselves we produce only unbelief. No persevering strength is in us. We would fall away in an instant if salvation were left to us. Worse than a speech impediment, in our flesh dwells not one good thing.

2 Corinthians 3:5: Not that we are sufficient of ourselves to think any thing as of ourselves;

Brethren, it is pride if we think only one or two faults make us insufficient to save ourselves or serve Christ. There is no difference in saying, "I am not eloquent; I am slow of speech" and saying, "If it were not for these two things I would be fully prepared for the work." What pride! Truth is we have no sufficiency in ourselves at all!

GOD MADE US

Exodus 4: 11: 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?

God made his people to not have any sufficiency in ourselves on purpose. When Adam sinned in the garden the sin was all Adam's fault. Sin is all our fault. But Adam's sin was according to God's eternal purpose. We come into the world with all these impediments, spiritually. We are dumb so that we cannot speak the truth of the gospel nor the truth concerning our total depravity. We are deaf and blind to the truth of Christ and the truth of our insufficiency. But God purposed it to be so that God might receive all the glory for making us whole through Christ's blood and righteousness.

Moses was not physically eloquent because God made him not eloquent; he had a speech impediment because God made him have a speech impediment. But this is according to God's purpose. By giving his servants infirmities, God keeps us from being lifted up in pride.

What if Moses *had* been eloquent in speech? What if you *could* justify yourself? What if we *could* give ourselves spiritual life by our will? What if I *could* sanctify myself? What if you could provide for yourself? Then, in pride, we would glory and would not believe on Christ for all things. For this same reason, God keeps his servants humble through infirmities.

God's preacher depends entirely upon God to give the message and to preach it. But after we deliver the message, it is so easy to become lifted up as if we did something. Yet, God has given us infirmities to keep us ever mindful that we are nothing. God did the same with the apostle Paul. After all the revelations God gave the apostle Paul, he said,

2 Corinthians 12: 7: And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

Notice, when the LORD gave him that increase in the new man, the LORD gave him decrease in his flesh—on purpose—lest he should be exalted above measure. Do you want to be used of God more? Do you want more understanding? We should desire these things. But know this, the more God gives and uses you, the more he will afflict you to keep you looking only to him. It is to teach us that God's grace is our sufficiency!

2 Corinthians 12: 8: For this thing I besought the Lord thrice, that it might depart from me. 9: And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory [thank God and rejoice in] in my infirmities, that the power of Christ may rest upon me. 10: Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

The LORD chose to save and use sinners that are totally insufficient and unimpressive to bring the pride of man to nothing and make his people glory only in him.

1 Corinthians 1: 26: For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*: 27: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; 28: And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: 29: That no flesh should glory in his presence. 30: But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: 31: That, according as it is written, He that glorieth, let him glory in the Lord.

THE LORD IS OUR SUFFICIENCY

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

The Lord alone is our sufficiency.

2 Corinthians 3: 5: Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency *is* of God;

First, God is our sufficiency "*to go*." Christ tells his child *to go* to whatever work Christ would have us perform and Christ makes us do so. Concerning God's preacher, the Holy Spirit says,

Romans 10:15: And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

Also, Christ opens the door and no man shuts or Christ closes the door and no man opens. (Rev 3: 7)

Furthermore, Christ even keeps his servant from speaking and makes his servant speak according to what the Lord is will to do. He told Jeremiah,

Ezekiel 3: 26: And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprovor: for they *are* a rebellious house. 27: But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD; He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

In addition, the Lord is all sufficiency to teach his servants what to speak. "*I will be with thy mouth, and teach thee what thou shalt say*." To Jeremiah, God said,

Jeremiah 1: 6: Then said I, Ah, Lord GOD! behold, I cannot speak: for I *am* a child. 7: But the LORD said unto me, Say not, I *am* a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8: Be not afraid of their faces: for I *am* with thee to deliver thee, saith the LORD. 9: Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.

King David depended entirely upon the LORD to teach him what to speak. He said, "*O Lord, open thou my lips; and my mouth shall shew forth thy praise*." (Ps 51: 15) To his disciples, Christ said,

Matthew 10: 19: But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. 20: For it is not ye that speak, but the Spirit of your Father which speaketh in you.

The apostle Paul asked the saints to pray for him for this reason, *“that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”* (Eph 6: 19)

Then, how are sinners made to hear and believe? Christ is our sufficiency in the word that goes forth. It is the Voice of Christ who speaks through the mouth of his servants and makes the word effectual. In the two signs the Lord gave Moses, he said they will hear “The Voice” of the sign. Christ is that Voice! As we preach the gospel, the only way a sinner is made to hear and believe is the Voice in the gospel—and that Voice is Christ. He said,

John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

John 10:27: My sheep hear my voice, and I know them, and they follow me:

John 18: 37: Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

What does Christ declare when we hear his Voice? Christ declares he is all the sufficiency of the sinner to whom he speaks. How is a sinner made to understand and believe the law of God declares us guilty? Christ speaks effectually into our hearts, saying, *“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.”* (Mt 5: 27-28)

How do we believe that the Holy Spirit alone quickens us to spiritual life? Christ speaks effectually, *“Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God.”* (Joh 3:5) Through that word, he causes life to enter and the dry bones live!

How are sinners made to believe that Christ laid down his life for a particular people and justified each one and is our only righteousness? How am I made to believe he did it for me? Christ’s voice, speaks effectually, declaring, *“I lay down my life for the sheep....And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.”* (Jn 10: 17, 28) When Christ speaks the word in the heart, for the first time, the sinner believes the word he hears preached. Christ becomes his only Righteousness!

How is the sinner made to repent from all vain works and believe on the Son of God? Christ speaks effectually through the gospel, saying, *“This is the work of God, that ye believe on him whom he hath sent...And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.”* (Jn 6: 29) He says,

John 6:35...I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 6:47: Verily, verily, I say unto you, He that believeth on me hath everlasting life.

John 7:38: He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

John 12:46: I am come a light into the world, that whosoever believeth on me should not abide in darkness.

As the word goes forth, Christ speaks into the heart effectually, saying to the leper, *“be thou clean.”* (Mt 8: 3) And he is clean. Christ commands the lame, *“Arise, take up thy bed and [walk].* (Mt 9: 6) With the command comes grace and power and the lame man obeys. He says to the prisoner, *“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”* (Re 3:20) Then Christ reaches forth his hand, opens the door, enters in and we find ourselves willing and able and believing on him.

Through faith we find Christ is our sufficiency of Wisdom, Righteousness, Sanctification, and Redemption. We find full sufficiency in Christ so that there is no more offering for sin. In Christ we find sufficiency so that we have boldness to draw near unto God in full assurance of faith.

Never forget these two things, *“Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God.”* (2 Cor 3: 5) *“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.”* (2 Cor 9: 8)

Amen!