

August 28th, 2022

# The God Who Is There:

## An Introduction to Exodus

Exodus 3:7-12

### Introduction

In our elder's meetings we prayed and deliberated for several months about which book to preach next. Some of the questions we asked were: "What does our Church most need to hear? What is happening in the world today *and* what message does it need? What book can satisfy those questions?" That's *why* we landed on Exodus. Why is Exodus so relevant right now? Because Exodus opens with a seemingly hopeless moment. It tempts us to conclude: 'Certainly nothing can be done. How can slaves defeat the most powerful empire on earth?'<sup>1</sup> As one author noted: "[Exodus] involved a dispute between two radically different worldviews...Every aspect of civilization was at stake."<sup>2</sup> If you don't understand that, Exodus will be unintelligible to you. The children of Israel were in absolute distress and affliction and misery. Evil was consuming everything good on the earth. And then Jehovah, the Author of history, the LORD of lords and King of kings, the God of the covenant, the Father who didn't spare His only Son for us, the God who does all things for His own glory arrives on the scene and everything changes. He is *the God who is there*. He is the God who is *always* there. That's what Israel needed. They didn't need a stronger army than Egypt. They simply needed to know and believe *the God who is there*.

### A right belief about God relieves ten thousand problems

A.W. Tozer once said "The man who comes to a right belief about God is relieved of ten thousand temporal problems." I would add what Solomon said—the person who comes to a right belief about God can look at the future and

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<sup>1</sup> Just as in the days of Noah the seed of the serpent had risen up and was about to devour the seed of the woman, so now before Moses comes on the scene it appears that the seed of the serpent (Pharaoh) will defeat the seed of the woman (the children of Israel).

<sup>2</sup> Gary North, *Moses & Pharaoh: Dominion Religion Versus Power Religion*, (Tyler, TX.,: Institute for Christian Economics, 1985), pg. 9

laugh (**Proverbs 31:25**). When was the last time you did that? When did you last look at the future and laugh at the things to come? What enables a person to do that? They know who their God *is*. Tozer continues “The first step down for any church [any civilization] is taken when it surrenders its high opinion of God...she simply gets a wrong answer to the question, “What is God like?”<sup>3</sup> If there is a downgrade in the Church today, if you are experiencing a downgrade in your heart, is it possible that we’ve simply gotten the wrong answer to the question “What is God like?” There is no reason for any Christian on earth today to despair about tomorrow or a year from now. Why can I say that? Because I know the future? No! Because I know *the God who is there*. He is the God of the Exodus. The same God who turned the Nile River into blood, who summoned frogs and gnats and flies, who left Egypt in ruins, who parted the Red Sea and who rained manna in the wilderness is the same God with you today.

### **Five Axioms**

This morning we are going to look at five axioms—five indestructible truths—that we find about God in the book of Exodus. Let’s begin...

## **1. God of History**

**Our First Axiom:** *God is the author of all history (past, present, future) and nothing can undo what He has written into the story.*

### **400 years in Egypt**

Please turn with me to **Genesis 15**. This is the place where God made his covenant with Abraham. Starting **v.12**

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<sup>3</sup> A.W. Tozer, *The Knowledge of the Holy*, (New York, NY.,: Harper Collins, 1961), pg. 2,4

“As the sun was going down, a deep sleep fell on Abram. And behold, dreadful and great darkness fell upon him. <sup>13</sup> Then the Lord said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants there, and they will be afflicted for four hundred years. <sup>14</sup> But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.””

God told Abraham that his descendants—all the children of his grandson Israel—would be afflicted for 400 years in Egypt but then God would punish that nation, and they would come out with great possessions. Hold on to those three things 1) the time of their affliction—400 year); 2) that Egypt would be punished; 3) that Israel would come out with great possessions.

### Three historical fulfillments

Now turn to **Exodus 12:40**. How long was Israel was afflicted in Egypt? “The time that the people of Israel lived in Egypt was 430 years.” One explanation for the discrepancy between the 400 years and 430 years is that God was rounding in Genesis, and a more precise time is given here. At any rate, this fulfills **the first** historical fact God told Abraham—how long they would be afflicted.

**Secondly**, turn to **Exodus 10:7**. Here Egypt’s servants are begging Pharaoh to let Israel go. Why? End of **v.7** “Do you not yet understand that Egypt is ruined?” When God was done punishing Egypt, their army was dead and their land destroyed, and their firstborn were cut off. That fulfills **the second** historical fact—that God would punish Egypt.

**Thirdly**, turn to **Exodus 12:36**. What did Israel leave Egypt with? “And the Lord had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.” Israel didn’t leave Egypt poor but rich. That fulfills **the third** historical fact—that Israel would come out with great possessions.

## History is *His story*

Now what do we do with these facts? Is God just a really good fortune teller. Children, boys and girls, I know that some of you like to write your own stories and some of you want to even be authors. Let me ask you: if you are writing your own story, how do you come up with the ending? Is it because you can guess the future? No. It is because you are choosing what to write. You decide what the end is. Your story is *your creation*. History—time itself and all the unfolding events in the past, present, and future is—God’s creation. History is literally *His story*. Several times in Exodus an event occurs and then immediately we read “[just] as the Lord had said.” **Exodus 7:13** “Pharaoh's heart was hardened, and he would not listen to them, [just] *as the Lord had said*.” The **WCF 3** says “God, from all eternity, did, by the most wise and holy counsel of his own will, freely, and unchangeably ordain whatsoever comes to pass... Although God knows whatsoever may or can come to pass...yet hath he not decreed anything because he foresaw it as future.”<sup>4</sup> God does not predict the future, He writes it. This is a distinctively Christian understanding of history, namely that God is the author of the unfolding story on earth.<sup>5</sup>

## Elenctic Use

Consider how the unbelieving world understands history. There are two prevailing theories of how history unfolds. The **first** is the *pagan view of history*. The pagan view is that history is cyclical. One author describes this view: “Based on the seasonal rhythm nature, it presents history as an endless, recurring series of cycles.”<sup>6</sup> It’s why G.K. Chesterton once remarked “[that] it is fitting that the Buddha be pictured with his eyes closed; [because] there is

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<sup>4</sup> paragraphs 1 & 2

<sup>5</sup> Properly speaking, God doesn’t *intervene* in history. To intervene suggests that there are other moments in history where God just let things happen as they may.

<sup>6</sup> Kenneth L. Gentry Jr., *He Shall Have Dominion* 3rd Edition, (Chesnee, SC.,: Victorious Hope Publishing, 2021), pg. 11. Philosopher Marcus Aurelius (AD 121-190) held this view, he said “...if a man comes to his fortieth year...he has virtually seen—thanks to their similarity—all possible happenings, both past and to come.” *Ibid*, pg. 12

nothing important to see.”<sup>7</sup> The **second** view is *the evolutionary view of history*. The evolutionary view is that history is making progress. Humanity on it’s own merit through technology and science apart from any interference on God’s part is improving. We will evolve into a perfect society is the mantra of the evolutionary view of history.<sup>8</sup> Both of these views explain the chaos of modern culture. The **pagan view** explains why some are becoming increasingly hopeless ‘*because we are destined to this endless repetition,*’ they say, ‘*there is nothing new under the sun, why try?*’ The **evolutionary view** explains why others are becoming more militant ‘*because if we could just get rid of the undesirables,*’ they say, ‘*those standing in the way of progress, then we will usher in the perfect society.*’

### Experimental/Admonitory Use

Perhaps you’re here this morning and you are not a Christian. How do you view of history? Do you view the events of this world as a meaningless collection of events? Or do you believe that there is inevitable progress *not because of God* but because of human ingenuity? Don’t you know that the reason *why* Pharaoh was so ruthless was because he had a wrong view of history? He didn’t believe God was it’s author or director. He believed He could act however He wanted. In the end it led to his ruin. You see the book of Exodus is a paradigm of all history. Those who stand against the Lord of history will be crushed, but those who call on His name will be saved.

## 2. God Over Every Kingdom

**Our Second Axiom:** *God reigns unequivocally over every individual, every nation and every so-called ‘god.’*

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<sup>7</sup> Herbert Schlossberg, *Idols For Destruction: The Conflict of Christian Faith and American Culture*, (Wheaton, IL.,: Crossway, 1990), pg. 13

<sup>8</sup> It is secular postmillennialism

### Over every pagan nation

We've already heard how God reigns over individual—He was the one who hardened Pharaoh's heart (**Exodus 7:13**)<sup>9</sup>. Consider further how God reigns over every nation. Please turn to **Exodus 4:22-23** This is what God tells Moses to tell Pharaoh: "Then you shall say to Pharaoh, 'Thus says the Lord, Israel is my firstborn son,<sup>23</sup> and I say to you, *Let my son go* that he may serve me.'" If you refuse to let him go, behold, I will kill your firstborn son.'" Turn to **5:1** "Afterward Moses and Aaron went and said to Pharaoh, "Thus says the Lord, the God of Israel, *Let my people go*, that they may hold a feast to me in the wilderness.'" Turn to **10:3** "So Moses and Aaron went in to Pharaoh and said to him, "Thus says the Lord, the God of the Hebrews, 'How long will you refuse to humble yourself before me? *Let my people go*, that they may serve me.'" What is happening here? These are imperatives—*commands*—from the Lord to the king of Egypt. *God is telling Pharaoh what to do*. Now this was just as offensive in the 15th century BC as it is today. Egypt had its own government. They didn't worship the God Israel served. In fact, look at **5:2** But Pharaoh said, "Who is the Lord, that I should obey his voice and let Israel go? I do not know the Lord, and moreover, I will not let Israel go." In other words, 'I'm not subject to Israel's gods, I have my own gods, Egypt has its own gods.'

### Over every so-called god

So what does God do? He sends the 10 plagues. The 10 plagues were not random events. It wasn't God merely doing 'cool' things. These plagues were specifically leveled against the gods of Egypt.<sup>10</sup> Please turn to **Numbers 33**. Here Moses is retelling Israel's departure from Egypt. Look halfway through **v.3** "On the day after the Passover, the people of Israel went out triumphantly in the sight of all the Egyptians, <sup>4</sup> while the Egyptians were burying all their firstborn, whom the Lord had struck down among them. *On their gods also the Lord*

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<sup>9</sup> also see 4:21; 9:12; 10:20; 10:27; 11:10; 14:8

<sup>10</sup> Source: <http://www.biblecharts.org/oldtestament/thetenplagues.pdf>

*executed judgments.*"<sup>11</sup> That's what the plagues were—judgments against Egypt's 'gods.' When God turned the Nile River into blood (**Exodus 7:14-25**), He was showing His power over Khnum the god and guardian of the Nile. When God covered the land with frogs (**Exodus 8:1-15**), He was showing His power over Hapi the goddess of frogs. When God covered the Egyptians with boils (**Exodus 9:8-12**) He was showing His power over Imhotep the god of healing. All the plagues—the gnats, the flies, the disease on the cattle, the hail, the locusts, the darkness—were direct assaults against Egypt's gods. The plagues were God's answers to Pharaoh's question: "Who is the Lord that I should obey His voice?"—God answers: 'I am the One living and True God and I demand your obedience.'

### **Informatory Use**

How do we apply this truth? We must see and believe that our God is the God over every nation. He demands the obedience of the nations today, no less than He demanded Pharaoh's obedience in the ancient world. We have grown up our whole lives hearing the same pluralistic lies from the world that Pharaoh told Moses: 'Who is the Lord that I should obey His voice? You have your truth (your god) and I have my truth (my god).' That secular catechism has been repeated so many times that many of us have started to believe it. We'll just do our little church thing over here, and let the nation alone, because they worship a different god than we worship. That's a lie. That's pluralism.

Governor Little is required to obey the Lord.

The Boise School District board of trustees is required to obey the Lord.

The bowling club in Garden City is required to obey the Lord.

The United Nations is required to obey the Lord.

Nascar racers are required to obey the Lord.

Congress is required to obey the Lord.

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<sup>11</sup> Also see Exodus 12:12 and 18:11

Exodus teaches us why nations fall. The judgment of God.<sup>12</sup> Nations fall today, because like Pharaoh they arrogantly say “Who is the Lord that I should obey His voice?”

### Hortatory Use

So loved ones I exhort you if you have subtly believed the lie of pluralism let the God who reveals Himself in Exodus *change your mind*. God did not stop commanding the nations since Christ came. If anything, Christ intensified the obligation required on all nations. He said “All authority in heaven and on earth has been given to me. <sup>19</sup> Go therefore and make disciples of all nations” (**Matthew 28:18-19**). What that means is that just as Moses was the mouthpiece of God declaring His authority over Egypt, so you and I are the mouthpiece of Christ declaring His authority over the nations. The Church is not meant to be a bunker. It’s meant to be an aircraft carrier that launches tomahawk missiles of gospel proclamation to the nations. It’s meant to be a place where we aim not only at individual conversion but where we seek to bring everything under the Lordship of the true and living God.<sup>13</sup>

### The starting point

Pastor Josh, where do I start? At home. The first place you need to bring under the Lordship of the true and living God is your home. If you don’t do it there, you probably won’t do it anywhere. That’s really the first mark of discipleship. Family worship in the home. It’s not a *pietistic* exercise, it’s an exercise of dominion—bringing the small circle of influence that you have under the Lordship of the Living God through regular, habitual family worship. That is a home that turn the world upside down.

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<sup>12</sup> Not only does Exodus teach us that in story form, but we have it in proverbial form (Proverbs 14:34) and we have song form (Psalm 2:10-12).

<sup>13</sup> The earth is the Lord’s and the fullness thereof (Psalm 24:1). Whatever is under the whole heaven is His (Job 41:11). Believe *that truth*. And let it embolden you to do great things for God. This view of God’s Lordship and Sovereignty over the nations will make you bold as a lion. **Daniel 11:32** says “...the people that do know their God shall be strong, and do [mighty] *exploits*” (Daniel 11:32).

### 3. God of Covenant

**Our Third Axiom:** *Everything that God does in history and the nations flows from His Covenant of Grace*

#### All history is covenantal

Beloved, what is the *meaning* of history? Children, boys and girls, imagine history is like one of those old ginormous Redwood trees in California. Everything you can see above the ground is a giant time line. At the base of the tree is the ancient world, and the top of the tree is the modern world. What's under the ground? The roots right? What are the roots of history? Why does that tree—history—grow the way it does? Covenant. In the book of Genesis all the roots are exposed. God covenanted with Adam and Eve to send a Man born of a woman to rescue them from the Serpent (**Genesis 3:15**). Later God covenanted with Abraham, promising that this coming Man that would bless the nations would come from his family (**Genesis 22:18**).<sup>14</sup> And this one Covenant of Grace that began with Adam and was advanced through Abraham *is the reason God rescued Israel out of Egypt*. Please turn to **Exodus 2:23-24**. “During those many days the king of Egypt died, and the people of Israel groaned because of their slavery and cried out for help. Their cry for rescue from slavery came up to God. <sup>24</sup> And God heard their groaning, *and God remembered his covenant* with Abraham, with Isaac, and with Jacob.”

#### The very bones are covenantal

In fact every action taken in this book flows from *covenant*. Look at **3:6**, God introduces Himself to Moses via *covenant*. “And he said, “I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.”

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<sup>14</sup> “As such, the nation was often the battleground for the conflict engaged by the serpent’s seed to prevent the coming of the woman’s Seed. So the serpent used Pharaoh, one of his seeds, to threaten God’s redemptive plan. Had Pharaoh succeeded in his plot to slay all the Hebrew male babies, there would have been no Israel. God’s intervention leading to the exodus, the way out of Egypt, was a necessary step in preserving Israel and vouchsafing the coming of Christ. The very fact of Exodus is gospel.” Michael P. V. Barrett, *The Gospel of Exodus: Misery, Deliverance, Gratitude*, (Grand Rapids, MI.,: Reformation Heritage Books, 2020), pg. 15

That's *covenantal* language. Turn to **6:2**. This is when God promised to deliver them out of Egypt on the basis of *covenant*.

“Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, *and I have remembered my covenant*. <sup>6</sup>Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. <sup>7</sup>*I will take you to be my people, and I will be your God...*”

Turn to **19:5**. When God delivers them out of Egypt what is the first thing He does? He enters into a national covenant with them. “Now therefore, if you will indeed obey my voice *and keep my covenant*, you shall be my treasured possession among all peoples, for all the earth is mine.” Turn to **32:12-14**. When the Israelites betrayed God and worshipped the golden calf after He wrought such a magnificent deliverance, why didn't He destroy them? Covenant. End of **v.12**, Moses prays “Turn from your burning anger and relent from this disaster against your people. <sup>13</sup>Remember Abraham, Isaac, and Israel, your servants, *to whom you swore by your own self*, and said to them, ‘I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.’” <sup>14</sup>And the Lord relented from the disaster that he had spoken of bringing on his people.” Exodus presents us with the God of the covenant.

### **Experimental/Consolatory Use**

How do we apply this? First let's examine ourselves. Is your God the God of Abraham, Isaac, and Jacob? I pray you know that answer. But if not, this is what Paul says in **Galatians 3:29** says “...if you are Christ's, *then you are Abraham's offspring*, heirs according to promise.” You are Abraham's offspring if you are in Christ. You are an heir of the promise—of the covenant. I believe that many Christians struggle with the assurance of their salvation simply

because they don't see that their position in Christ is covenantal. Which means this, your salvation in Christ is doubly secure. **First**, it's secure because of what Christ has done for you. He swallowed up the curse of sin for you, by becoming a curse on the cross. **Galatians 3:13** "Christ redeemed us from the curse of the law *by becoming a curse for us* — for it is written, "Cursed is everyone who is hanged on a tree." **Second**, your salvation is secure because you are now in a solemn covenant with God. Listen to how the Larger Catechism puts it...

**Q. 79.** [Can] true believers, by reason of their imperfections, and the many... sins they are overtaken with, fall away from the state of grace?

**A.** True believers, by reason of the unchangeable love of God, *and his decree and covenant...*[and] *their inseparable union with Christ...*are kept by the power of God through faith unto salvation.

Beloved you are doubly secure through Christ *and* covenant. That means that though you have been unfaithful to Him, He will forever remain faithful to you. The God of Exodus is a Covenant keeper.

## 4. God and His Christ

**Our Fourth Axiom:** *The story God writes in Exodus is ultimately a story about Christ.*

### What Jesus said about Exodus

Jesus Himself tells us this. In **John 5:45-46**, when He was speaking to the Jews He says, "Do not think that I will accuse you to the Father. There is one who accuses you: Moses, on whom you have set your hope. <sup>46</sup> For if you believed Moses, you would believe me; *for he wrote of me.*" Moses wasn't merely recording history when He wrote Exodus. He was also prophesying. Exodus is both history and prophecy at the same time.

The Passover Lamb that was slain to save Israel from the angel death pointed to the True and Better Passover Lamb Jesus Christ (1 Cor. 5:7).

The Manna that fell from Heaven to give Israel life foreshadowed Christ who said “I am the bread of life” (John 6:35)

The tabernacle where God met with them foreshadowed Christ who became flesh and tabernacled among us (John 1:14).

The rock that gave them water in the wilderness was ultimately the spiritual Rock that we drink from who is Christ Himself (1 Cor. 10:3).

Moses was born a *savior* to Israel, became a *prophet* to Pharaoh, and a *mediator* between God and His people points to the True and Better Moses—Christ who is our Savior, Prophet, and Mediator.

### Misery, Deliverance, Gratitude<sup>15</sup>

But that’s just the low-hanging fruit of Christ in Exodus—the particular instances. If we zoom out, the story arc of book as a whole is a paradigm of our salvation. Think about what Heidelberg Catechism Q.2 says

Q. What must you know to live and die in the joy of this comfort [this salvation]?

A. Three things:

**first**, how great my sin and misery are;  
**second**, how I am set free from all my sins and misery;  
**third**, how I am to thank God for such deliverance.

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<sup>15</sup> I’m indebted to Michael Barrett who helped me see the parallel between Exodus and the Heidelberg. *Ibid*, pg. 9

Those three things—Misery, Deliverance, and Gratitude—form the framework of our salvation. Think about the the framework of the book of Romans. Chapters 1-3 tell us the *misery* of our sin. “All have sinned and fallen short of the glory of God.”<sup>16</sup> Chapters 4-11 tell us the great *deliverance* Christ has brought. “Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”<sup>17</sup> Chapters 12-16 tells us the required response, that we would live a life of *gratitude* and obedience. “I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship.”<sup>18</sup>

This is precisely the framework of Exodus, only it’s in story form. As Michael Barrett points out: “The slavery in Egypt is a vivid picture of the *misery* of sin’s bondage. The escape...from Egypt is a vivid picture of *deliverance*. Israel’s response to God’s law and commitment to the service of the tabernacle are evidence of *gratitude*.”<sup>19</sup>

### Celebratory Use

How do we apply this? **First** we need to be careful not to conclude that because we are not in the New Testament that somehow we are not going to see our Savior on Sunday mornings for a while.<sup>20</sup> Beloved we are going to be confronted with Christ on every page of this book. Christ is everywhere in Exodus. That’s what Jesus said “Moses...wrote of me” (**John 5:46**).

**Secondly**, we need to ask: where are *we* at in this story? We are going to be tempted as we go through this book to scoff and roll our eyes at the stupidity of the Israelites. Why? Because again and again they murmur and complain or make idols or doubt that God can provide for them. And nearly all this happens

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<sup>16</sup> Romans 3:23

<sup>17</sup> Romans 5:1

<sup>18</sup> Romans 12:1

<sup>19</sup> Barrett, pg. 10-11

<sup>20</sup> It is fallacy to think that the Old Testament is just law and the New Testament is gospel. Both testaments are law and gospel.

after God delivers them from Egypt. But here's the thing, if we wag our fingers at Israel for their ungrateful, idolatrous, murmuring hearts, we are accusing ourselves. Loved ones, we are not the heroes in this story. We are the Israelites. They are a mirror of us. Yes there are times where we celebrate the unspeakable salvation of Christ like they did on the shores of the Red Sea when Pharaoh's army had drowned. Yes there are times when we voluntarily and generously give to the cause of Christ as they did when the tabernacle was being erected. But there are also times that we are faithless, thankless, and idolatrous just like them. Therefore Exodus should humble us for our great sin.

**Thirdly**, we need to celebrate the grace of God in Exodus. God saved Israel in chapter 15. He gave them the ten commandments in chapter 20. What does that mean? It means that God didn't say "I'll save you *when you obey*." No it was "I've saved you, you are mine, *now follow me*." God loved them while they were still sinners. God saved them while they were still sinners. God cared for all their needs while they were still sinners.<sup>21</sup> Beloved that grace is held out to you again this morning. Yes you are a sinner. Yes you have broken God's law. But don't get the gospel backwards. Don't try to earn your freedom from guilt and shame and sin. Beloved you are already free. If the Son has set you free, you are free indeed. Now you *get* to follow Him. Don't wallow in your failure. Get on your feet, shake off your guilt with repentance, and march on. There's more failures coming, what are you going to do then? Let Exodus teach you. You're already free. Pharaoh the devil has been defeated. The chains of your sin no longer define you. Repent and move on. Look to Christ and move one.

## 5. God and His Glory

**Our Fifth Axiom:** *The ultimate aim in Exodus is God's own glory which is the only thing that will satisfy our souls*

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<sup>21</sup> Exodus is as full of the grace of the gospel as any other book in Scripture.

### The main show

I used to go to a lot of concerts in my grunge days. And they always had an opening act. Sometimes the act was good, but most times it's like 'come-on bring on the main show.' What's the main show in Exodus? It's not Moses, it's not even the miracles. It's what behind Moses and the miracles. The glory of our God. That's the great feast in the book of Exodus.

### The reason for history

Turn with me to **Exodus 9:15-16**. Why did God spend so much time rescuing Israel out of Egypt? Couldn't He have just spoke the words and Egypt would have crumbled? Yes. Why didn't He? "For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. <sup>16</sup>*But for this purpose* I have raised you up, to show you my power, *so that my name may be proclaimed in all the earth.*"<sup>22</sup> God multiplied plague after plague not because He was trying to wear down Pharaoh's resistance. God was hardening his heart! God multiplied plague after plague "so that you may know that there is no one like the Lord our God" (**Exodus 8:10**). God summoned locusts and frogs and hail "so that you may know that there is none like Me in all the earth" (**Exodus 9:14**). God hardened Pharaoh's heart again after Israel departed so that God could show His power in parting the Red Sea. **Exodus 14:4** "And I will harden Pharaoh's heart, and he will pursue them, and I will get glory over Pharaoh and all his host..."<sup>23</sup> Exodus ends with the glory of the LORD filling the tabernacle (**Exodus 40:34**). That's God's ultimate aim in this book, to show the earth there is no one more powerful, no one holier, no one wiser, no one more compassionate, no one more fearsome , no one more full of grace than Him.

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<sup>22</sup> cf. w/ Josh. 2:10-11; 9:9; 1 Chron. 14:17; Exodus 10:1-2; 11:9; 15:14-16

<sup>23</sup> cf. v.17-18

### Please show me your glory

And here's the most delightful thing about God's glory—it is the deepest longing of every human soul. Please turn with me to **Exodus 33:3**. This is right after the golden calf incident. "Go up to a land flowing with milk and honey; *but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people.*" <sup>4</sup>When the people heard *this disastrous word*, they mourned, and no one put on his ornaments." What was the disastrous word? "I will not go with you." Of course this was to test the faith of Moses and Israel. God did go with them, but look what Moses was willing to sacrifice—**v.15** "And he said to him, "If your presence will not go with me, *do not bring us up from here.*" 'Lord, we would rather be nomads in the desert than be without You. We would rather gather our food off the ground every day than be without You. We would rather live in defenseless tents that be without You. If you are not going to lead us to the Promised Land, we don't want to go. There will be no joy in the Promised Land if You are not with us.' Moses was willing to give up every earthly pleasure in order to be near to this glorious God. *Why?*

### Summa Theologica

Because of everything that we have seen! 1) This God is the author of History—He wrote us into the story. 2) This God is Lord every kingdom—every individual, every nation in the ancient world or the modern world must bow or perish. 3) This God is a Covenant Keeper—He never forsakes His people. 4) This God delivered us from sin and misery through His Son. He gave up His Son to set us free. 5) This makes God incomparable. There's no one like this God. Beloved this is the God who is there. If you know and believe and cling to this God, you will be relieved of ten thousand problems. You will be able to look at the future and laugh.