

WHO IS THE LORD?

EXODUS 5:1-2 • TV058A

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By

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Exodus 5:1-2

“And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness. And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.”

I have a subject today that I feel is of utmost importance to myself and to you and to everyone who hears this broadcast. I’m going to speak to you on this subject: **“WHO IS THE LORD?”**

Now my text will be taken from the book of **Exodus chapter 5:2** and Pharaoh said: *“Who is the Lord that I should obey His voice to let Israel go? I know not the Lord; why should I let Israel go?”*

Now, Moses and Aaron went in to king Pharaoh, the ruler of Egypt, and they demanded that Pharaoh let Israel go. They said, *“Thus saith the Lord; let my people go.”* And that’s when Pharaoh answered in this fashion, *“Who is the Lord that I should obey His voice? I know not the Lord.”*

Now this is my subject today: **“WHO IS THE LORD?”** It will be well worth your time to carefully consider this question: **“WHO IS THE LORD?”**

First of all: God is not who we think He is; God is who He is!

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

Now you consider that for a moment. God is not who you think He is. You say, “Well; I think this about God.” Well He’s not who you think He is. God is who He is.

Now the Scripture says this in **Psalm 50:21**; “*Thou thoughtest that I was all together such a one as thyself.*” And then in **Isaiah 55:8** the Scripture says; “*My thoughts are not your thoughts and my ways are not your ways.*”

And God said again; “*There’s a way that seemeth right unto men and the end is death (and destruction).*”

I must not rely on my thoughts about God. I must find out from Him who He really is. God is not who I think He is. If God is who we think He is you’d have just as many gods as you have people. But God is who He is.

And then again; listen to this now, consider this for a moment; God is not who we say He is but God is who He says He is. Do you see the difference there?

God is not who you think He is. Your thoughts are not God’s thoughts. God is who He is regardless of what you think or regardless of what I think. And God is not who I say God is. And God is not who you say God is. God is who He says He is.

Now, the heathen bows before his idols of stone and marble and he says, “Here is God and here is his God.” These are his thoughts of God. This is his conception of God. This is who the heathen says God is. “Here is God,” says the heathen, the idols of stone and marble.

The religionist; he brings forth statues of dead saints, statues of the virgin, a crucifix with a man hanging on it with a crown of thorns on his head.

And he bows before those statues and he says, “Here is God, here is God, here’s my conception of God, and here are my thoughts of God. Here is who I say that God is.” Well God is not who we say he is. God is who He says He is.

And the legalist; he brings forth his laws of do’s and don’ts and his religious standards and his church standards and he says; “Now do this and don’t do that and do something else for this is God.”

And then the theologian digs out all of his old books and his old creeds and his old catechism’s and his doctrines and his charts and his prophecies and he says, “Here is God.”

And the emotionalist’s talk about visions and dreams. Just last night at the hospital there was a dear lady telling me about a vision that a man had; he said; “He saw the Lord, the Lord sat down on the side of his bed.” Well that’s his conception of God. Those are his thoughts of God.

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

The emotionalist tells you about great lights that he's seen and great dreams that he's had. He's seen God in human form and he says, "This is God."

And then the ceremonialist; he goes through all the motions of denominational programs and playing church on Sunday morning and going through all of these different ordinances and rituals and he says, "Come join me; this is God."

The fundamentalist talks about the terrors of hell and the glories of heaven and the joys of the everlasting life and he says; "Come to the front; come down to the front of our church. Come to the altar and meet God. God is down here. Come down here where God is."

And the Lord says to us the same thing that He said to the religionist, the fundamentalist, the legalists, the ceremonialists, the emotionalists, and all these other people in his day. He said, "*Ye neither know me nor my Father.*"

And before He left here, before He was crucified, and before He was buried and rose again He said this to His disciples, to those who truly knew Him, those to whom He asked this question; "*Whom say ye that I am?*" And they said; "*Thou art the Christ, the Son of the living God.*"

And He said; "*Flesh and blood didn't reveal that to you; my Father which is in heaven revealed that to you. You know who I am because my Father revealed to you who I am.*"

And he said this to them before He went to the cross; He said, "*Now they (the Pharisees, religionist) will put you out of the synagogue and the time will come that whosoever killeth you will think that he does his God a service. And these things will they do to you because they do not know the Father and they do not know me.*"

Men do not by nature know God. "Here is God." Well who is the Lord?

I feel like asking with Pharaoh today, "Who is the Lord that I should obey His voice? Who is the Lord that I should let Israel go? I know not the Lord. Who is the Lord Moses? Tell me who God is."

Somebody said to David one day; "Our gods are on the pedestals where we put them. Our gods are in the shrines where we have fashioned and molded them. Where is your God David? Where is your God?"

What if somebody said that to you today? You say men ought to obey God and they say, "Who is the Lord that I should obey Him? I know not the Lord."

You know, David in **Psalm 42:1-2** said this; "*As the deer panteth for the waterbrooks so panteth my soul for thee the living God. My soul thirsteth for the living God.*"

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

In **Philippians 3:10** Paul wrote; “*That I may know him, and the power of his resurrection,*” Oh that I may know Him, that I may know the living God, the true God and the power of His resurrection.

And our Lord Jesus Christ in that great priestly prayer of **John 17** cried, “*This is eternal life that they might know thee the only true God and Jesus Christ whom thou hast sent.*”

Now God almighty is who He is. And we’re not going to change that by our thoughts or by our words or by our ideas about God. God is who He is. And almighty God is who He says He is.

Therefore, a correct knowledge of God held by you or me, by Baptist or Methodist, Catholic, Protestant, or Jew; knowledge of the living God must come from Him, must come from Him by divine revelation.

That’s where it’s got to come from if I’m going to find out who He is in answering this question that Pharaoh asked, “*Who is the Lord that I should obey Him?*”

And our Lord said, “*This is eternal life to know God.*” And if I’m going to know who God is; He’s going to have to teach me Himself. That’s the only source of information; God is who He is and God is who He says He is.

1 Corinthians chapter 2:11 says: “*What man knoweth the things of a man save the spirit of man which is in Him?*” I don’t know what’s in you except what you tell me or reveal to me. And even so, no man knows what’s in another man unless that man is pleased to reveal himself to us, his thoughts, his principles, and his convictions.

Now listen, “*Even so, the things of God knoweth no man but the Spirit of God.*” Do you see that? And listen to **1 Corinthians 2:14**: “*The natural man receiveth not the things of the Spirit of God; they are foolishness to him, neither can he know them for they are spiritually understood.*”

Job asked this; “*Can you by searching find out God? Can you find out the almighty unto perfection? Why it’s as high as the heavens. What can you do? It’s deeper than hell. What can you know?*”

My friend; any knowledge that I have in this heart or in this mind of the true God must come from Him by divine revelation and the Lord God has chosen to reveal Himself to us in two ways. Now I know the heavens declare the glory of God but I want to know something about the righteousness of God, the justice of God, the mercy of God, the love of God, the character of God, and the person of God.

I don’t want to just see His judgments. I don’t want to just see the miracles, I don’t want to just see the power of God; I’m going to have to find out who He is. I know He made this earth but who is the God who made this earth, what’s He like?

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

And there are two ways that God has chosen to reveal Himself and I say this to you, only two ways. Who is the Lord? He is who He is and He is who He says He is. And it must come by divine revelation. If I'm going to know anything about God in my heart, He's going to have to teach me.

And there's two ways that He'll teach you who He is:

First of all: By His Word!

Secondly: By His Son!

If you'll take your Bible and turn to **Hebrews 1:1-2** you'll have that clear as a bell written in the Word of God. **Hebrews 1:1-2;** *"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds."*

God who at sundry times and in different ways spake to our fathers by the prophets, by the Word; Hath in these last days spoken unto us by His Son. That's the only way. God speaks by His Word through His prophets and He speaks to us through His Son. And this is the way of the living God.

Now you're not going to find out who God is by your feelings and by your emotions and by your traditions and by your ceremonies and walking out looking at the trees and looking at nature. You're only going to find out who God is through His Word and through His Son. That's the only way.

And this is the way God reveals Himself. And if you would know the true God, the living God, trust not your thoughts, trust not your dreams, trust not your visions; get acquainted with His Word and with His Son.

Now, what did the prophet say? What did the prophet say about God?

First of all: The prophets said this, *"God is eternal."*

Psalm 90:1: *"Lord; thou hast been our dwelling place in all generations. Before the mountains were brought forth or even thou hast formed the earth and the world from everlasting to everlasting thou art God."*

He is eternal, *"In the beginning God."* God is everlasting. God is eternal. God always has been and always will be. He's eternal.

What did the prophet say? Well the prophets tell us that God is the creator. **Genesis 1:1** says: *"In the beginning God created the heavens and the earth."*

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

In **John chapter 1**; *“All things were made by Him. And without Him was not anything made that was made.” “In Him we live and move and have our being. And by Him all things consist.”*

And then the prophets say: *“God is holy.” Psalm 48:7: “God sitteth upon the throne of His holiness.”*

1 Samuel 6:20: *“Who is able to stand before the Holy Lord God?”*

Isaiah said in **Isaiah 6:1-3**; *“In the year that king Uzziah died; I saw the Lord high and lifted up and the cherubim’s and the seraphim’s cried about the throne: Holy, holy, holy, Lord God of hosts.”*

Psalm 111:9 says: *“Holy and reverend is His name.”*

What did the prophet say; the prophet said God is unchangeable. **Malachi 3:6**: *“I am the Lord; I change not.” “God is in one mind, who can turn Him?”*

“The gifts and calling of God are without change. The Lord doeth according to His pleasure in the armies of heaven and among the inhabitants of this earth and none can stay His hand or say unto Him what doest thou?” He’s unchangeable. He’s immutable.

What do the prophets say? “God’s invisible, **1 Timothy 1:17**; *“Now unto the king, eternal, immortal, invisible, the only wise God, be honor and glory forever.”*

And Christ talked to the woman at the well and she talked about worshipping in the mountain and the Jews worshipping in Jerusalem. And Christ said, *“You worship, you know not what.”*

God is a Spirit. God is not a statue. That’s the reason we’re not to make any likeness of anything in heaven or earth and fall down before any kind of statue or picture in regard to spiritual things or in regard to God. God is a Spirit.

We’re not to worship crucifixes and crosses and the statues and these things. “But preacher we need reminders.” *“God is a Spirit and they that worship Him worship Him in spirit and in truth.”*

And then the prophet said, “God is just and God is righteous.” **Psalm 145:17** says: *“The Lord is righteous in all His ways.”*

“The judge of the earth shall do that which is right and He will by no means clear the guilty.”

God is almighty. They said, “David; where is your God?” David said; *“Our God is in the heavens. He hath done whatsoever He pleased. Whatsoever the Lord pleased that did He in heaven, in earth, in the seas, and in all deep places.”*

John wrote God is love. **1 John 4:8**, *“He that loveth not knoweth not God for God is love.”*

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

And then God is a Saviour. David said, *“Salvation belongeth to the Lord.”* Jonah in the depths of the whale’s belly cried; *“Salvation is of the Lord.”*

Jeremiah 3:23; listen to this: I’ve read this Scripture I know but today it became beautiful to me. It came with great meaning because it fits so well in this particular point. God is a Saviour and the only Saviour:

And Jeremiah wrote in **Jeremiah 3:23**: *“Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the LORD our God is the salvation of Israel.”*

Truly in the Lord our God is salvation. In vain is salvation hoped for in works, in law, in experience, in ordinances, and in merit. Truly in the Lord is salvation. He’s a Saviour!

“God spake to our fathers by the prophets.” And God told us through the prophets who He is. He’s eternal. He’s the creator. He is holy. He’s unchangeable. He’s infinite. He’s invisible. He’s just and righteous. He’s almighty, He’s love, and He’s a Saviour.

“And then God hath in these last days spoken unto us by His Son.” Now what did the Son say?

First of all: The Son said this, *“I and my Father are one. He that hath seen me hath seen the Father”*

John 14:8; Phillip said, *“Lord; show us the Father and it sufficeth us.”* And our Lord said, *“Phillip; have I been so long time with you and yet you have not known me? He that hath seen me hath seen the Father. The Father is in me and I am in the Father.”*

Listen, Jesus Christ is God almighty. He’s not just a representative of God; He is God. He is the blessed image of God almighty. He’s the brightness of His image. He is God.

In **Matthew 1:21** when the angel appeared to Joseph to announce the birth of Christ He said; *“Fear not to take unto thee Mary to be thy wife for she shall bring forth a Son and thou shalt call His name Jesus and He shall save His people from their sins.”*

“Now this was done that it might be fulfilled which was spoken by the prophet Isaiah: *“Behold; a virgin shall conceive and bring forth a Son and thou shalt call His name Jesus, Immanuel.”* Immanuel means what, God with us? Our Saviour is God. Jesus Christ, (God with us), God in the flesh.

Listen to, **John 1:1-3**: *“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”*

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

And the Word by whom all things were made, for whom all things were made, and that *“Word was made flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and full of truth.”*

Listen to **1 John 5:20**, this is one of the most positive Scriptures in the Bible in reference to who Christ is; *“And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”*

Now, *“God spake to our father’s by the prophets.”* God revealed Himself through these prophets. These prophets told the people who God is. Now His Son has come to this earth and His Son says, “Look to me; I am God. I and my Father are one. Would you know God; know Me. Would you come to God; come to Me. Would you understand God; listen to Me.” That’s what the Father said on the Mount of Transfiguration; He said: *“This is my beloved Son, hear Him (listen to Him).”*

“And we know that the Son of God has come and given us an understanding that we may know God that is true and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life.”

Now I want you to listen to me for a moment. There are three things that I want to bring out that are very important here. Jesus Christ is our Prophet, our Priest, and our King.

First of all: Moses way back yonder hundreds of years before Christ came; Moses says, “The Lord shall raise up from among the brethren a prophet, that prophet. Him you shall hear; listen to Him.” This is the prophecy of Christ the Prophet that will come to reveal God more clearly and more perfectly; you shall listen to Him.

Christ said, *“No man, knoweth the Father save the Son and He to whom the Son will reveal Him.”* Jesus Christ is that anointed, ordained, Prophet to reveal to you and to me who God is.

Would you know God? Know Christ. Would you look to God by faith? Look to Christ. Would you have a saving relationship with God? You’ll have to have that saving relationship through Christ.

Thomas said to Him, “Lord; we don’t know where you’re going.” He talked about going away. And Thomas said, “We don’t know where you’re going? How can we know the way?”

Christ said, *“I am the way, I am the truth, and I am the life. No man cometh to the Father but by me.”* Christ is the way to God. Would you know God? Know Christ. Would you come to God? Come through Christ, He is that Prophet.

Secondly: Christ is that Priest!

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

Back yonder in the Old Testament God ordained a high priest. They had a tabernacle out in the wilderness. That tabernacle was made up of two sections. There was the Holy of Holies and there was the Holy Place.

And separating that Holy of Holies from the Holy Place was a heavy veil. Now; in that Holy Place out here there were three pieces of furniture. There was the table of showbread and there was the candlestick and there was the altar of incense and then the heavy veil.

And inside the Holy of Holies; this represented the presence of God, this represented the dwelling place of God. In that Holy of Holies, in that awesome, Holy Place was one piece of furniture. It was called the, "*Ark of the Covenant.*"

And inside that Ark of the Covenant; it wasn't about two feet long, 18 inches wide and 18 inches high. Inside that Ark of the Covenant was the broken law, Moses' law, the law God gave Moses on Mt. Sinai. It was in that Ark.

Also, in that Ark was some of the manna, the bread from heaven. In that Ark was Aaron's rod that budded. And overlaying that Ark of the Covenant was a gold mercy seat. The Holy of Holies was about 15 feet by 15 feet by 15 feet, that's how large it was. And God's presence was there.

Now they had their morning sacrifices and evening sacrifices and daily sacrifices and all the different ones that were offered. But once a year on the Day of Atonement the high priest would take a lamb, and outside on the altar, out in front of the tabernacle that lamb would be slayed, its body burned, and the blood caught in a basin.

And that priest would come into the Holy Place and then he would slip under the veil and he would go into the presence of God representing the people, himself and the people.

And he would come to that Ark of the Covenant in which laid the broken law and he would put that blood on top of the mercy seat. And the blood would run down over the mercy seat and drip along the sides.

This represented death, death for sin. This represented a sacrifice for sin. This represented substitution. This represented Christ. And this was done year after year after year on the Day of Atonement.

And then that high priest would slip under the veil and go outside and the people were accepted by the Father. They were received by God.

One day our Lord came to this earth, our great, High Priest. He went to Calvary's cross, the Lamb of God. That's what John the Baptist said there on the River Jordan; he said; "There's the Lamb of God, there's the atonement, there's the sacrifice, there's the substitute, there's the one who bears the weight of the sin of the world."

WHO IS THE LORD?

EXODUS 5:1-2 • HENRY T. MAHAN

He went to Calvary's cross and He died on that cross. He suffered the just for the unjust. He suffered the righteous for the unrighteous. He suffered the sinless for the sinful. He shed His blood and His body was bruised and broken on that tree.

And when He died on that cross, the Scripture says, that veil in the temple; (it was still hanging there) it was rent in twain from the top to the bottom, signifying that the way into the Holiest, the way into the presence of God, was open for you and me.

And now He says, *"Let us come boldly before the presence of God that we may find mercy and grace to help in time of need."* Boldly because the one sacrifice, the one atonement, the one supreme substitutionary work has been offered and our sins are put away and the way into God's presence is open for all who will come.

Christ is our Priest. And now we have a High Priest; He's at the right hand of God. He's not down here on the earth. We are kings and priests. Christ has made us a priest and we can come into the presence of God and offer sacrifices of praise, prayer, worship, faith, gratitude, and all of these sacrifices. But Christ has opened for us a way into the presence of God.

Thirdly: *"God hath highly exalted Him and given Him a name which is above every name that at the name of Jesus every knee should bow and every tongue should confess that He is Lord to the glory of God the Father."*

He's the Prophet to reveal the Father. He is the Priest that by His blood and by His sacrifice He takes us into the presence of the Father and He is the King who reigns over us. His scepter reigns over all believers.

And He says; *"His yoke is easy and His burden is light."* And it's a good kingdom and it's a precious kingdom!