

Now You Will See What I Will Do

Exodus: Called Out to Conquer

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Turn please to Exodus 5 in your Bibles. Exodus 5. It's a great thing to be able to take your own copy of the word of God and open it. Isn't that amazing? Just think about what we're saying when we say, "Take your copy of the word of God and open it." Many would love to be able to do that tonight and are not able, churches surviving on one or two pages of the Scripture for decades until one will smuggle them another leaflet of the Scripture. And we are not such a case. I think I have a Bible in every room of my home and in each car and in my office and in my office at my battalion in Greensboro. So I am grateful to be able to take the word of God and to open it with you.

Tonight's title is "Now You Will See What I Will Do" and that is taken from a particular verse of Scripture. I want to talk about that word "now." It has the idea of everything that has happened up to this point has a specific purpose and, no doubt, we are going to see the stage is set, the stage is set for what God seeks to do through Pharaoh, what God seeks to do to Pharaoh and often we're going to find in Scripture that what appears to be chaotic is really just the hand of the Lord. Let us not forget that it is not chaotic in heaven. As Scripture says in Psalm 116:1, "Not unto us, O LORD, not unto us, but unto thy name give glory. Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased." Psalm 2:1 says, "Why do the heathen rage, and the people imagine a vain thing? ...the rulers of the earth take counsel together, against the LORD, and against his Christ, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision." Job 9:13, the Lord stays the armies of heaven and who can say unto him, "What doest thou?"

So we understand that everything that appears to be chaotic is not chaotic to the Lord. He is not up there eating Roloids, drinking Maalox, hoping everything turns out okay with the election. He has never hoped that everything would work out. He's got everything under control. The Proverbs even say in Proverb 16:33, "The lot is cast into the lap of the man but the will of God is what determines the outcome. And as rivers of water turn about, so is the heart of the king in the palm of his hand." Now, it would be almost ridiculous for me to get so distracted by this fly buzzing around my bald head that nothing else is done. Here we are talking about Exodus 15 and all the amazing difficulties

that surround us and a fly is distracting me. It reminds me of the book of Jonah where God prepared a worm. A worm.

So now is a significant word because it gives us the idea that all of this was planned. And I'm glad it was. This is carried on all through the Scripture. Nehemiah 9 where Nehemiah is rehearsing history with the people of Israel and he speaks to God, "Lord, you knew that Pharaoh and his servants dealt proudly against our people, against our fathers." Psalm 105:38, somehow, somehow the end of the story is and "Egypt was glad when they departed." Somehow.

So, begin with me please, in Exodus 5 and let's read together. "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." That word "feast," you can put a circle around that if you want to. It means "to march in sacred procession." It does not necessarily mean sitting down and eating together, although it can include that. It is actually translated "dancing" in 1 Samuel 30; it is translated "holy day" in Psalm 42:4. Basically, Moses and Aaron were telling Pharaoh, "God wants you to let us go so we can go and have a procession with the Lord."

Verse 2, "Pharaoh said, Who is the LORD." I mean that capital L, capital O, capital R, capital D, that is not capital L, lower case "ord" which is Adonai in the Hebrew, this is capital L, capital O, capital R, capital D, which is the Hebrew word Jehovah and it is the only God of heaven, it is the only God and it is the one who is identifying himself to Moses from the burning bush. And before that we're told, as a matter of fact if you flip over and look at chapter 6, verse 3, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty," or El Shaddai in the Hebrew, "but by my name JEHOVAH was I not known to them." Turn back to chapter 5, please. So Pharaoh says, "I don't know your Jehovah. It sounds like an Israel thing. It sounds like a tribal god and the last time I checked, you're working for me. So, so much for your tribal god."

"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? He's just your god and, after all, if we're talking about whose god is more mighty, it seems like my god is more mighty than yours because you're working for me and I don't know Jehovah so I'm not letting you go." So why is this the perfect time? Why are we saying now is a great thing? Because through chapter 5 in these next 10 or 15 minutes, we're going to discover that things are going to get really bad and in chapter 6, verse 1, look there with me, "Then the LORD said unto Moses, Now you will see what I will do to Pharaoh." Everything that happens in chapter 5 is the build-up so that God can show off because he is egocentric, because he's theocentric, that means he's God-centered. God has not suffered with his self-esteem ever and why should he? There is nothing that he lacks. To include confidence in himself. He said in Hebrews 6, "Because I could swear by no greater, I swore by myself." That's confidence. That's the God of all the earth who does right.

And Pharaoh said, "I don't know him so I'm not letting you go," and so in verse 3 they said, "The God of the Hebrews has met with us: let us go, we pray thee, three days'

journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword." Let me, first of all, point out that that is an idiom. As a matter of fact, not an idiot but an idiom. This is the dude's steward that wrote this commentary on Exodus that Pastor Dwayne and I look at frequently. This "let us take three journey" functions in speech as an idiom in the ancient world or a figure of speech for "let us take a major trip with formal consequences." In other words, in the Hebrew language this is easily understood as, "We're going to go on a trip and don't expect us back." Three being a number of completion in the Hebrew language. "We're going to go out and take a trip for three days," doesn't mean, "We're going to take a trip for three days and then you can expect us back." That's not what they were saying and anyone speaking Hebrew, understanding Hebrew, would have understood that that was not what he was saying. They were saying, "We are leaving for a perfect amount of time, three days. Don't expect us back." You might write that in the margin of your Bible. Some people think that God is having Moses and Aaron lie to Pharaoh and say, "We'll be back in three days." That was not the intention.

I do think it's important for us to understand that the reason this is the right time, the reason this is the right time, chapter 6, verse 1, "Now you're going to see what I do to Pharaoh," the reason that now means, "Okay, I'm about to get on stage here and show you something," the reason it's the perfect time is really really basic. It is the main point of chapter 5, here you go, ready? Pharaoh's theology was all wrong. Now I just lost some of you because that sounds like a college word and you're ready to lose me. I just said something that sounds college-like, theology. Theology just means the study of God and Pharaoh's theology was all messed up and so God said, "I'm going to straighten your theology out." Remember, it's all about the Lord. At the end of it all he says, "Now you're going to see what I'm going to do."

Please understand, everything that takes place in chapter 5 takes place for one reason: to fix Pharaoh's theology. Theology is kind of a tricky thing. Here's how it works: how you view God changes the way you think. We'll call that a philosophy. Our theology dictates our philosophy or how we view God determines the way we think. Alright? So theology, how we view God determines how we think. So our theology dictates our philosophy and our philosophy dictates our sociology, which is our behavior. So let's break it down, shall we? How we see God determines how we think and how we think determines what we do.

Alright, let's take this and make it personal, okay? God is omniscient, he knows everything. Well, that kind of goes hand-in-hand with him being omnipresent because it helps to be everywhere because then you can know everything. "The eyes of the Lord are in every place beholding the evil and the good," Proverbs 15:3. I believe right, I have theology that magnifies the all-knowingness of God so therefore that affects the way I think. Alright, so how am I thinking now? Every time I keep my theology in the forefront of my mind, God knows everything, all of a sudden he knows what I'm tweeting, he knows what I'm thinking, he knows whether or not my handshake is sincere, he knows whether I care about the person who is talking about me. He knows everything and so nothing is a secret. There is nothing that ducks under the radar of shame. Nothing is out

of reach of that great umpire within me called the Holy Spirit. Nothing. And because my thought is right, out of the abundance of the heart the mouth speaketh. My actions dictate how I think. The reason I complain about things is because I think that it's a curse. The reason I think it's a curse is because I don't see God as sovereign. Let me say that again: the reason I complain about things and, yes, I complained about something yesterday and God convicted me, and the reason I complained about something over here was because I was thinking that maybe it was just happenstance, circumstance, consequence of someone's actions besides my own and what that reflected was God is not in charge, he did not have my best interest in mind, God is not omni-benevolent, he is not all-wonderful. So a right theology kept in the forefront of my mind dictates a right philosophy, which is a right way of thinking, which dictates exactly what I will do.

It chases me down. It's a whip across my back. Now, if you don't think theology affects you, let's give you a few examples. 1. Here's a parable in Matthew 25 where you have three people, they are given talents, one of them is given 10, one of them is given 5, one of them is given 1, and it says they are given talents according to their several ability. So the Lord says, "I know what you can handle. Here's what you can handle. Go invest it." One of them buries it and says this, he says this, "I knew that you were an austere man." His theology was messed up. He said, "You reap where you don't sow and so I went and buried it because I knew that you are an austere man. My theology was messed up. I believed the wrong thing about God so I believed I had to take care of myself so I went and buried the talent."

Example 2. Jonah, chapter 3. He goes and finally preaches to Nineveh. Nineveh repents. Jonah is angry they repent and God comes to him and says, "Are you doing the right thing by being angry?" And he doesn't even answer. He goes outside, gets on a hill outside Nineveh, present day Mosul, some of you have been there, I've been there, unofficially, right? And we've been up on that hill and he says, "Jonah, are you sure you have a right to be angry?" "Oh, yes I have a right to be angry! I even want to die!" He was suicidal. A suicidal prophet. And God says, "Why?" And here's what Jonah says, Jonah says, "Because I knew you were a merciful God." Jonah's theology was right so it affected the way he was thinking and he went and preached and he didn't like the theology he knew about God. So he knew he was faced with a dilemma, I either change the God I believe in or I submit to his will. And many of us are busy changing the God we believe in. "I don't like the kind of God that would do X, Y, Z," and so we reshape him and we do what Satan said, "You will be gods unto yourself. You will be like gods." And so we reshape God and that's what Jonah was trying to do, he was trying to decide out on the hill outside Nineveh, "Can I change God? I'm so aggravated. The whole reason I went to Tarshish, or tried to go to Tarshish to begin with was because I didn't like my own theology. I knew all about God and it made me angry that I knew he was going to forgive the Ninevites, and the truth is, I think the Ninevites need to go to hell and I don't like the way that God is so gracious."

Here's another example. Why does Abraham keep asking when God says, "I'm going to crush Sodom," Abraham says, "How about if there are 50 people? How about 45? How about 40? 30? 20? God, don't be angry with me, please don't be angry, how about 10?"

Why does he keep lowering the bar? Really he's raising the bar, "God, you're going to save a city for less and less people." Why was he doing that? Because he understood in Genesis 18:25, "the Judge of all the earth does right." His theology was correct. He kept his thinking in line so his behavior was affected and he kept asking for that which he knew God would probably do.

Theology is important and here's Pharaoh's theology all messed up and so it means that he did not believe that a non-Egyptian god had the right to tell him anything to do and so it caused him also because he's a polytheist and. "Since the Nile River is god and since it brings us life and the God of the Hebrews, Jehovah, whatever his name is, he hasn't brought them anything but bondage for 400 years, I think that I'll just thumb my nose at him and be on my merry little way."

So we see in verse 3, please, verse 3 we see that Pharaoh's bad theology affected, look at this now, it affected his assessment of the people of God. Let me say that again: because he believed wrong about the Hebrew God, it affected the way he felt about the Hebrews. "He's an impotent God, yes? Otherwise his people would be in charge and since his people are not in charge, he is an impotent God and because he's an impotent God, that means that he is subordinate to our god, and since he's subordinate to our god, I have a right to rule them. I'm a god." So it affected the assessment of his people.

Please notice verse 3, "And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God; lest he fall upon us with pestilence, or with the sword." You're thinking, "Well, why would they think God would kill them?" I need to remind you of last week's sermon, chapter 4, verse 24, you might remember that God met Moses and thought to kill him on the way back to Egypt because one of his sons wasn't circumcised. So it's not entirely out of the realm of possibility that God was going to squash the Hebrews for not sacrificing to him.

So verse 4, "And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens." Get back to work. In other words, Pharaoh's theology was wrong and so he misassessed both Moses and Aaron and the Hebrews. In other words, when your God is underestimated, you often are underestimated. Let me say that again. At the workplace, in your family, on the road, in your business, often in the military when you have all of your eggs in the basket of God usually what ends up happening is people have a low view of God, they end up having a low view of you. Are you with me? Does that happen to you? "You're so weak. You need God. It's such a crutch."

Yes, I admit that I have an authority higher than myself. I admit that. I admit that because I know me. I know how I've made a mess out of things in my life. I know where I was before Christ found me. I know the direction I was heading. I know the cesspool that existed in my mind. I know how I hated myself. So do I need a crutch? I absolutely need someone to lean upon and no one will do except the Lord and his Christ. So, yes, I am guilty of needing a crutch. Amen. Yes, sir.

Verse 5, "And Pharaoh said, Behold, the people of the land now are many, and ye make them rest from their burdens." So since your God is impotent, I'm going to assess that you people are impotent. In fact, you're so impotent, you're so not powerful, you're so weak, you're so piddly, you're so petty, that you aren't even strong enough to stay at work.

Verse 6, "And Pharaoh commanded the same day the taskmasters," you're going to find that the taskmasters were Egyptians, "of the people, and their officers," you're going to find out those officers were Israelites in verse 14. Look there with me, "the officers of the children of Israel, which Pharaoh's taskmasters had set over them." So the taskmasters are Egyptian, the officers are Hebrew. So in verse 6, "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, You shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God. Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words." In other words, "You people are so lazy! The reason you're sitting here talking about worshipping your God is because you need a crutch and you're lazy."

Have you ever been misjudged like that? Misassessed? "Why is it you don't stay late at work? Ignore your family. You're so weak. Why is it that you always volunteer for the away trips? You're so weak. Why don't you ever, why don't you ever do what we do? Why do you think you're so special?" And so they misassess you because they misassess your God. They don't understand the confidence that you have in the Lord God Jehovah and so it affects their thinking into making them think that they're better than you and you're weak and then it means later on that they treat you wrongly.

Look at verse 10, "And the taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw." No. "Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished." You're still going to make bricks but I'm not giving you the straw to do it. "So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw." Who in their right mind would think that these folks could do what they needed to do with stubble? Hello? Anyone? Pharaoh didn't expect them to be able to do that. How do you take people that are fully employed making bricks and fully employ them some more? How is that possible? How do you get 110%? You don't. That's ridiculous. When I see people sprint at the last part of a race, I don't get happy. If they were jogging, I'm talking about my soccer players now, if they were jogging and dying and gasping and wheezing and rolling around in the fetal position five minutes ago and they sprint at the end of the race, I don't cheer and clap for them. I get very angry because it means that prior to that they were milking it, chilling out, enjoying it. So how are you going to fully employ people who are fully employed? "I know you're breaking your back to make bricks, now I'm not going to give you the straw."

So remember, it all starts with Pharaoh not knowing Jehovah. He doesn't know Jehovah. He misassesses Jehovah. "Jehovah is a tribal God. I'm ruling his tribe. That means Jehovah's an idiot. My Nile River, my many gods definitely supersede Jehovah so that means his people are morons so I'm going to treat them like they are weak in the mind, unintelligent, unlearned, unscholarly, weak, undisciplined because they serve Jehovah." I'm speaking into some of your lives now because you've experienced this. And if you haven't, just don't forget what you heard tonight.

Verse 13, "And the taskmasters hasted them, saying, Fulfil your works, your daily tasks, as when there was straw. And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?" Well, because we have to go and look for stubble, nitwit. "So we're going to require more from you than we've ever done. We're going to give you less to do it. We're going to make you separate from your families. You've got to go anywhere you can and find stubble. Good luck, buddy. And, oh yeah, by the way, you'll be beaten if you can't make it happen." It seems pretty hopeless. And so it made him hate the people of God. It also made him calloused towards the pleas of God's people.

Please look at verse 15, "Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants? There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people." It's the taskmasters that are at fault here. "But Pharaoh said, You are idle, you are idle: therefore ye say, Let us go and do sacrifice to the LORD. Go therefore now, and work; for there shall no straw be given you, yet shall ye deliver the tale of bricks. And the officers of the children of Israel did see that they were in evil case, after it was said, Ye shall not minish ought from your bricks of your daily task." You are going to do exactly what you did or you're going to get beaten. And perhaps the day will come when the world will treat God's people like that for indeed they are in other parts of the world. The Bible says in John 16, Jesus said, "The day cometh when they will boot you out of the synagogue, do it in God's name and think they're doing God's work." I think it was Pascal who said, "Violence is never done so thoroughly and with so much energy as when it is done in the name of religion."

So we're not dealing with non-religious Egyptians, we're dealing with Egyptians – listen now, this is pretty important – we're dealing with Egyptians who had bad theology. Religious, yes. Probably thought they were created, indeed. Thought that life came from a deity, certainly, the Nile. But was their theology correct? No. It affected their thinking and affected their behavior.

So verse 20, "And they met Moses." Now who is the "they"? Well, let's figure it out here. Verse 15, "the officers of the children of Israel who came and cried to Pharaoh." Verse 20, "And they," the officers of the children of Israel who were being beaten by the Egyptian taskmasters, "met Moses and Aaron, who stood in the way, as they came forth from Pharaoh." Can you see that glad reunion? Coming barging out of Pharaoh's throne room or whatever it might have been and there's Moses and Aaron on their way in,

maybe ready to do a fist-knock with the elders of the Hebrews? And they weren't exactly up for it. They weren't exchanging phone numbers or friending each other on Facebook. It was a bad day for everyone.

Verse 21, the elders "said unto them, The LORD look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh." "Moses and Aaron, you said you were here because you heard from God in a bush? You should have left us alone. At least they gave us the straw and we found our place in society and existed. We were okay with being off-scouring. We were fine with that." Were they fine with that? Do I need to remind us of chapter 2 where they cried unto the Lord by reason of their bondage and it says God heard them and sent them a deliverer? They were not okay with that. There is nothing okay about what they were doing day after day. They hated their lives even to the point of hoping that it would be their last day every day. "Certainly God has forgotten us."

So they come out in verse 21 and the elders say basically, "Moses and Aaron, you haven't seen God. You've made us stink in the eyes of Pharaoh and in the eyes of his servants. You've put a sword in their hand to slay us." In verse 22, "Moses returned unto the LORD, and said, Lord." Now you might notice please, verse 22, the first LORD is all caps, the second Lord is that word Adonai, Jehovah. So the Lord returned to Jehovah and said, "Master, Adonai, wherefore hast thou so evil entreated this people? why is it that you have sent me? You've just made life more difficult on us, God. You've just made it more difficult on us. We didn't ask for this." And who would? Who would ask for this?

Verse 23, "since I came to Pharaoh to speak in thy name," I was here for you, I was here for you, "I cam to speak in thy name and he hath done evil to this people; neither hast thou delivered thy people at all." You have absolutely, I think, failed. Lord, you're late. You are late. So what was happening is people were misidentifying the enemy. Pharaoh says that the children of Israel are the problem, the officers of the children of Israel say Moses is the problem, and Moses thinks God is the problem and what God wants is for everyone on the right team to know that Pharaoh is the problem and so the time was right for now. Four hundred years they endured this.

This is from the chronicle of E Company, the first of the 506th parachute regiment at Bastogne, otherwise known as the Battle of the Bulge, December 21, 1944.

"It snowed, a soft, dry snow. It kept coming, 6 inches, 12 inches. The temperature fell to well-below freezing, the wind came up, even in the woods. The men were colder than they had ever been in their lives. They had only their jump boots and battle dress with trench coats. No wool socks, no long underwear. Runners went into Bastogne and returned with flour sacks and bed sheets, which provided some warmth and camouflage. In the foxholes and on the outposts, men wrapped their bodies in blankets and their boots in burlap. The burlap soaked up the snow, boots became soggy, socks got wet, the cold penetrated right into the bones. Shivering was as normal as breathing. The men looked like George Washington's

army at Valley Forge, except that they were getting fired upon, had no huts, and warming fires were out of the question ...

"Col. Ralph Ingersoll, an intelligence officer with First Army, described the penetrating cold: 'Riding through the Ardennes, I wore woolen underwear, a woolen uniform, armored force combat overalls, a sweater, an armored force field jacket with elastic cuffs, a muffler, a heavy lined trenchcoat, two pairs of heavy woolen socks, and combat boots with galoshes over them—and I cannot remember ever being warm.'

"For the men of Easy Company, without decent socks and no galoshes, feet always cold and always wet, trench foot quickly became a problem. Corporal Carson remembered being taught that the way to prevent trench foot was to massage the feet. So he took off his boots and massaged his feet. A German shell came in and hit a tree over his foxhole. Splinters tore up his foot and penetrated his thigh. He was evacuated back to Bastogne."

It's good for us to read this every now and then.

"The next couple of days were about the same. Easy sent out patrols, the Germans sent out patrols. Occasional mortar attacks. Sporadic machine-gun fire. Bitter cold. Inadequate medical supplies. No hot food. Not enough food. Constant shivering was burning off energy that was not being replaced. For the privates, not enough sleep. For the N.C.O.s, almost no sleep. This was survival time, and reactions were slow due to the near-frozen limbs. Shell bursts in the trees sent splinters, limbs, trunks, and metal showering down on the foxholes. To protect themselves, the men tried to cover their holes with logs, but not having axes made it a difficult task. One man solved the problem by putting German dead soldiers over them who were frozen stiff.

"So in an interview in 1990, a certain man by the name of Corporal Powers described his feelings. 'I never, never really got discouraged the whole time I was in service until that day. And one place, one time up there, the Germans were shooting and shelling, and Lieutenant Shames wanted a patrol, and this one particular time I really didn't care whether to get in a foxhole to get out of the way or not, or go on a patrol, or anything. You see, you have nothing to look forward to. The next day is going to be the same but probably worse.'"

Things were bleak for the children of Israel. Every day was just a little bit worse than the one before. Why? Because of chapter 6, verse 1, "Then the LORD said unto Moses, Now you're going to see what I will do to Pharaoh." Up until that time, there was no time for "now." Now, remember, the children of Israel thought God was late. He wasn't late, he was waiting for "now." Do you think he's late in your life? A bad marriage you're in, waiting for a loved one to get saved, someone you care for is sick, you're behind on bills

and you think God's late maybe? Maybe? Now, I wouldn't dare question your faith. We don't do that in church. He's not late, he's just waiting for "now." I don't know when "now" is for you but I know that when "now" does come, you're going to see what God will do to that enemy. I'm not talking about an enemy of flesh and bones because we're told in Ephesians 6:12 we wrestle not against flesh and blood. I'm talking about the one that hates your guts and would just as soon have you in hell with him for all of eternity named Satan. He hates you and would love to ruin you and if you're saved, he cannot bring you to hell and so he wants to make your life miserable. 1 Peter 5:8 is still in the Bible: he walks about seeking whom he may devour. He's got an entire army, 1/3 of the total number of angels according to Revelation 12, that he would love to put at the disposal. And I know probably you're sometimes thinking, "Well, I wish that he would leave me alone." Do you really? Do you really? Do you really or don't you just wish that "now" would get here? Because when it's "now" time God says,

"Now you're going to see what I'm going to do to the Pharaoh in your life. For with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land." The Pharaoh that was never going to let you go is not only going to let you go, he's going to drive you out like cattle. "Get out!" You're going to pay your bills. Why? Not because God was slow or God woke up or God got back from R&R but because "now" happened. "Bless the Lord, O my soul, and all that is within me. Bless his holy name!"

Now. "And God spake unto Moses," in verse 2, "and said unto him, I am the LORD," I am Jehovah, "And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of," El Shaddai or, "God Almighty, but by my name JEHOVAH was I not known to them." For some reason they had transliterated instead of translated there and so it actually spells out Jehovah instead of L-O-R-D in caps. For whatever reason, the translators did that. I don't know. Let's move on.

Verse 4, "I have also established my covenant with them, to give them the land of Canaan." Why did God even promise to bring them out? Feel bad for people being mistreated? No, he made a promise to Abraham, Isaac and Jacob. God keeps his promises. He's going to keep the promises he's made to you and your family and this church when "now" gets here.

Verse 5, "And I have also heard the groaning of the children of Israel," I'm not deaf, "whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore say unto the children of Israel, I am the LORD," I am Jehovah, "and I will bring you out from under the burdens of the Egyptians," look at all these "I wills," "and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and you shall know that I am the LORD your God." "You see, if I brought 'now' too soon, then you would think that you got you out of Egypt and we can't have that, can we? I want all the glory so I'm going to wait until it's so desperate that you give me the credit for 'now.' I need it."

"And I will take you and you shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians." "It was too heavy for you. Remember, you called out to me and if I took the weight off too soon, then you might have thought maybe the king had a change of heart; you might have thought maybe it was Moses' charisma; you might have thought maybe the elders got in good with the taskmasters and I can't take the risk of you sharing my glory. So I'm going to wait until I'm the only one that could ever be mistaken as the one who did this."

Verse 8, "And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD." I am Jehovah. Remember what Jehovah means? I am the non-created Creator. I am the first uncaused. I am the Creator. When Lord God is together it means, "I am the self-existent Creator. Jehovah Elohim. I am the one. The one." Jet Li is not the one. "I am the one and I don't want anyone else thinking that there are more than one ones." And so it's getting crazy in your life. Tomorrow at the job, tonight with the family, tomorrow with the health, this week with the bills, you mark her down: God's just trying to straighten out some folks' theology. He'll not share his glory with another.

Let's pray.

Master, thanks for the opportunity to study your word. Help us to know that to believe correctly is to love you and to love you is to serve you, to serve you is to find pleasure in you, and in your presence there is fullness of joy and at your right hand are pleasures forevermore. In Jesus' name.