

# Show Me Your Glory

Foundations Conference 2015

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**Bible Text:** Exodus 33:18-23  
**Preached on:** Tuesday, December 15, 2015

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*Our gracious and glorious God and Father, we worship thee and bow down before thee for thou art holy as we have sung. Lord, how thankful we are for revealing thyself in thy word and we pray that thou would graciously and lovingly and powerfully be with Dr. Steven Lawson as he brings thy word before us, as he declares it, as he proclaims thy glory as exposed in thy word and exposed in creation. We pray that thou would open our hearts that we would hear, that we would be touched by thy Spirit, that thy word would be applied in the depth of our hearts. Along with all that we have been hearing about prayer and how essential and how central, Lord, make us to be a praying people and help us to be a worshipping people, and as we hear of thy glory now, Lord, be with thy servant who would bring this word, and we pray, Lord, that thy Holy Spirit would speak to us. We ask also that thou would forgive us all our sins and that one thing that is what hates thy glory and lives within our hearts and our indwelling sin, Lord, pardon and forgive us in that we would be pure in thy sight and cleansed as we hear about thy glory. We thank thee for the blood of Christ and we pray in his name. Amen.*

I want to invite you to take your Bibles and turn with me to the book of Exodus, Exodus 33, and the message that has been assigned to me to bring to you is a great joy for me to do so, is entitled "Show Me Your Glory." Exodus 33, I want to begin reading in verse 18. Exodus 33, beginning in verse 18.

18 Then Moses said, "I pray You, show me Your glory!" 19 And He [God] said, "I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." 20 But He said, "You cannot see My face, for no man can see Me and live!" 21 Then the LORD said, "Behold, there is a place by Me, and you shall stand there on the rock; 22 and it will come about, while My glory is passing by, that I will put you in the cleft of the rock and cover you with My hand until I have passed by. 23 Then I will take My hand away and you shall see My back, but My face shall not be seen."

It was A. W. Tozer who wrote years ago, "God is looking for men in whose hands His glory is safe." By this, Tozer meant that God is looking for men who live in the passionate pursuit of the glory of God. God's glory is primary and all else is secondary. God's glory is foundational and everything else is built upon this sole foundation. God's glory is supreme and all else is supportive. We live for the glory of God or we do not live at all, we merely exist and lead shallow, empty, vain lives. The beginning and end of all things is the glory of God.

This divine glory is the sun around which the entire universe of our lives must revolve. We were made to glorify God and in the end, all that matters is that we glorify God. If we fail to live for God's glory, we are reduced to living insignificant and meaningless lives, but if we will seek God's glory, it is the pathway to living the abundant life that is ours in Christ alone. Living for the glory of God must be our master passion. It is our supreme end. It is our chief goal. We must live above all else for the glory of God. This is why I'm captured and captivated by this man Moses because here is a man who is sold out to live for the glory of God. I need to stand in Moses' sandals here. I need to be in his skin. I need to vicariously, passionately pursue this which is uppermost on his mind.

Let me set the scene. Moses is at Mount Sinai. He has already been to the mountaintop once to receive God's law, and while he was on the top of the mountain receiving God's law, the children of God are down in the valley breaking God's law, and in righteous indignation, Moses smashes the two tablets and leading this people, unknown to him but for the next 40 years, will be the greatest challenge any leader has ever faced. It will be a stress far beyond what any pastor in this room can even imagine, and it is in this context of needing greater strength and stronger perseverance in the midst of such carnal rebellious people that he prays this, "Lord, show me Your glory!"

If you and I are going to persevere in the ministry, if you and I are to have staying power in the midst of difficult times, if you and I are to provide spiritual leadership for the flock or for the ministry to which the Lord has entrusted us, this must be our prayer as well, "Lord, show me Your glory!" This is what every one of us needs to pray tonight. Is your spiritual heart lukewarm? Is it needing to be rekindled? Then pray this, "Lord, show me Your glory," and your heart will be ignited with white hot passionate love for the Lord Jesus Christ. Do you need to know God's will for your life? Do you have pressing decision before you and how to be a good steward of your life and the path you must pursue? This is number 1 in knowing the will of God for your life: what will most glorify God? "Show me Your glory!" Do you need strength for the many demands upon your life and upon your ministry? Do you need God's encouragement in your life tonight? Do you need his peace? If so, this is your prayer, "Show me Your glory!"

I want to walk through this passage with us in the time that we have and I want you to note, first of all, the daring request and we see it here in verse 18, and more than anything else, Moses wanted to know more of the glory of God. So we read in verse 18, "Then Moses said, 'I pray You, show me Your glory!'" What Moses is praying for here is a deeper, fuller, richer knowledge of the glory of God. His entire spiritual life is dependent

upon growing in the grace and knowledge of this God. The deeper he will grow in the knowledge of God, the stronger he will be in the task to which the Lord has called him.

Now, what is God's glory? Theologians make a general distinction between God's intrinsic glory and ascribed glory. Ascribed glory is the glory that we give to God. Ascribed glory is the worship and the honor and the praise and the adoration that we give to God, and if we withhold that worship and that glory, we rob God of his glory and he is a jealous God and he will not share his glory with another. This is the highest purpose for which God has made us, that we would give glory to our God.

But there is also intrinsic glory and it is the intrinsic glory of God that is the sum and the substance of all that God is. It is the being of God, the attributes of God, the essence of God, the holiness of God, the righteousness of God, the omnipotence of God, the omniscience of God, the omnipresence of God, the truth, the mercy, the grace, the kindness, the wrath, the truth. All of the attributes of God come together to comprise the intrinsic glory of God. There is nothing that you and I can do to add to the intrinsic glory of God. God is who God is. "From everlasting to everlasting, you are God." He is the God who was and who is and who shall be forever and there is nothing that I can do or not do that in any way will withhold or add to the intrinsic glory of God.

And as Moses makes this prayer, he is praying concerning the intrinsic glory of God and when he says, "Show me Your glory," he is saying, "I want to know more of Your holiness, more of Your sovereignty, more of Your righteousness, more of Your grace and Your goodness. Enlarge my understanding and my experience of who You are, God." And no matter where we are in our spiritual lives, this is a prayer that every one of us must pray. None of us have arrived. None of us know all that there is to know of God. And even in heaven as glorified saints in the immediate presence of God, we will still have but somewhat of a limited knowledge of the glory of God, simply as much as a finite, redeemed, glorified saint can know of God. But the worm can never know the entirety of our awesome God.

How much more so here upon this earth as we live not by sight but by faith do we need for God to reveal more of who he is to us? If Moses needed to pray this, Moses who has already stood at the burning bush and has heard the voice of God speaking out of the bush that would not be consumed, Moses who has already been led and seen the pillar of cloud that led Israel out of Egypt, Moses who has already seen God part the Red Sea, Moses who has already seen water come out of the rock, Moses who has been already at the top of Mount Sinai and had the finger of God write on tablets of stone the 10 Commandments and hand them to Moses, Moses who has already seen and experienced all of this still prays, "Lord, show me Your glory!" In an argument from the greater to the lesser, if Moses prayed this, Moses at the burning bush, Moses at the Red Sea, Moses on top of Mount Sinai, how much more so do you and I need to pray this, "God, make known to me more of Your glory"?

Every time you and I enter into our study and open a Bible and begin to study the word of God, we need to be praying, "God, show me Your glory!" The chief purpose of the word

of God is to reveal the God of the word and to make known to us the glory of God, and every time we pray and every time we turn our hearts upward to God and as we pray through the paradigm and through the lens of the written word of God, we need to be praying, "God, show me more of Your glory!" And this is what our congregations need to call out to us every Sunday and every Wednesday and whenever it is we stand up to preach. They need to be saying to us, "Show us the glory of God!"

This is what we do as preachers, we showcase the glory of God. This is what we do principally and primarily is we set forth the greatness and the grandeur and the glory of our God, and God's glory is principally seen in the person of his Son, the Lord Jesus Christ. John 1:14, "And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the only begotten from the Father, full of grace and truth." 2 Corinthians 4:6 speaks of "the Light of the knowledge of the glory of God in the face of Christ." Paul says, "We preach Christ and Him crucified." Why? Ultimately it's because it is the primary and highest and purest revelation of the glory of God. Psalm 19:1 says, "The heavens declare the glory of God." How much more so does the one who created those heavens display the glory of God?

As preachers, as expositors, we are revealers of the glory of God. After the sermon and you're standing in the lobby, the most encouraging thing that someone can say to you is not what a great sermon you preached but what a great God do we have, bragging and boasting in our God Sunday by Sunday. True preaching exalts God. True preaching magnifies Christ. True preaching humbles man. And therefore, preaching must be vertical before it is horizontal. Preaching must be heavenly before it is earthly. Preaching must be God-centered before it is man-impacting.

James Montgomery Boice, the great preacher of Tenth Presbyterian who died and went to be with the Lord in the year 2000, spoke of the teeter-totter or the seesaw effect, that a child on the playground, there are two ends to the teeter-totter and when one end goes up, the other automatically goes down, and when that other end goes up, then this end goes down. You can never have both ends up. And Boice then drew the parallel in preaching that we must be exalting God and lifting up the greatness of God, and when we do, it lowers man and puts man in his proper place. But those pulpits that magnify man and boast of man and focus upon man, they diminish the glory of God. And when we exalt God and when we lower man, we actually magnify the grace of God that spans that chasm, and when we lower God and when we elevate man, grace is a very small thing. But when we have God set in the heavens and man in his proper place, now we have amazing grace that has come down all the way to where you and I are.

This is the daring request and I want to encourage and challenge all of us to pray this again and again and again, "God, show me Your glory!" And there will be some of us in this room who will see and perceive more of the glory of God than others. The kingdom of heaven is not socialistic where we all have the same in this regard, and there will be men in this room who will spend more time in the word and spend more time in prayer and will behold more of his glory.

I want you to know, second, the divine response. In verse 19, how did God respond to this request? Well, what we will discover is God gave a favorable response to his servant, Moses, and notice what God says, "I Myself," and the word "Myself" is important, meaning that God has not delegated this to any one of the angels or to any one of the prophets who would come upon the scene, but that God himself personally, "will make all My goodness pass before you." This is interesting for God identifies his glory, that at the epicenter of his glory is his goodness which is a synonym here for his sovereign grace, his saving grace.

"I Myself will make all My goodness pass before you." We learn here we can only know God to the extent that he chooses to make himself known to us. I have been privileged to get to know many great men in the body of Christ as I travel around and speak at different conferences and to be in the presence of imminently gifted and godly men, but I can only know them to the extent that they choose to allow themselves to be made known to me. Multiplied 10,000 times 10,000 times 10,000 is our relationship to God and we can only know God to the extent that God chooses to manifest himself to us and to cause himself to be made known.

And God says, "and [I] will proclaim the name of the LORD." This is good. God says he will preach his own name. God will exegete himself. God will exposit himself. God will herald his own name. Let me tell you, no one can preach like God can preach. He is the greatest preacher and here we have him on the greatest subject, God will preach on God.

In the Bible, "name" as you know, represents the character of the person, and for God to preach his own name is synonymous with God preaching his own glory. God will preach his own nature. God will preach his own being, his own character, his own personage. God will herald and declare his own attributes. This is as good as it gets.

So he says, "I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion." Paul quotes this, as you know, in Romans 9 as a cross-reference to support his main thesis of the sovereign grace of God, that the potter has the right over the clay to make from the same lump vessels of wrath and vessels of mercy. And what a humbling thing it is for God toward those who deserve to be objects of wrath, that for reasons known only to God, not based upon anything in the clay, not based upon any purity or any goodness that would be in the clay, that God would choose instead to reveal his mercy and his compassion. There was nothing in Moses that drew God to make himself known to Moses apart from the sheer wisdom and pleasure of God. Has God chosen to make himself known to you? What a humbling thing. "Why me, Lord?" In our preaching, this is a prayer that God delights to hear, that God through the exposition of his word will make his glory known to those to whom we preach.

So I want you to note, third, the definite restrictions because God mercifully set restrictions upon Moses' request to see his glory, and the reason for the restrictions is it would be too much for Moses to handle if God were to reveal it all. It would be easier for you and me to walk barefoot on the surface of the sun right now than for God to pull back the veil and to reveal the fullness of all that he is to us. We would burn up like a cinder

and so God mercifully sets fire walls around Moses, God mercifully sets boundaries and layers of protection around Moses because it would be way too much for Moses to be in the immediate presence of the revelation of the glory of God.

So we read now in verse 20, "But He," God, "said, 'You cannot see My face, for no man can see Me and live!'" To gaze directly upon the glory of God would be blinding. I mean, when Isaiah saw the glory of God in the temple, what did he say? "I am ruined! I am disintegrating! I am unraveling like a cheap sweater!" Why? "For my eyes have seen the King, the Lord of glory." Listen, if Jesus Christ were to walk into this room right now in his glorified state and unveil himself, every one of us would be under the rug in our mere mortal body. That's why we will have to have one day a glorified body perfectly suited for our new environment in heaven. We need glorified eyes to even see Christ. And we need glorified bodies to even be that close to the glory of God. John saw the glory of Christ, the glory of God in Christ on the island of Patmos and what did he do? He fainted like a dead man. That means he went unconscious. He just lost all conscious awareness and just went down because he was beholding the glorified Christ.

So we read in verse 21, "Then the LORD said, 'Behold, there is a place by Me,'" but not too close to me, "'by Me, and you shall stand there on the rock,'" you'll have to hide yourself in the rock so that it will shield you, verse 22, "and it will come about, while My glory is passing by," and it will come passing by as radiant blinding light that is a refraction and a revelation of the holiness of God, "that I will put you in the cleft of the rock," that's the first firewall, that's the first buffer. "Moses, I'm going to hide you in the rock because you cannot stand in front of Me as you are and as I am." And then the second firewall, he says, "and cover you with My hand." So Moses is going to be in the rock, swallowed up metaphorically by the hand of God, and then verse 23, the third firewall, "Then I will take My hand away and you shall see My back." You can't even look on the front part of my glory, you may only see my afterglow, "but My face shall not be seen."

One time some wacky preacher said to John MacArthur, "You know, I was in the bathroom shaving and God appeared to me and God spoke to me." MacArthur said, "Did you keep shaving and did you remain conscious? Because if you did, that was not God, for if that had been God who appeared in your bathroom, you would be a dead man walking."

So we read in verse 1 of chapter 34, "Now the LORD said to Moses, 'Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered.'" And God now mercifully and graciously reissuing the 10 Commandments to Moses.

Verse 2, he says, "So be ready by morning, and come up in the morning to Mount Sinai." So Moses will only have a short amount of time to cut the two stone tablets and Moses was to return in the morning and come up to the mountaintop. This will be one-on-one with God. So he says at the end of verse 2, "and present yourself there to Me on the top of the mountain," in other words, report for duty.

Verse 3, "No man is to come up with you, nor let any man be seen anywhere on the mountain." This is too personal, this is too private, this is God and Moses. So much so he says, "even the flocks and the herds may not graze in front of that mountain." This was not "whosoever will may come." God has drawn a circle around Moses' name and this is for Moses.

So verse 4, "So he," Moses, "cut out two stone tablets like the former ones," of course he did, Moses obeyed; he followed the Lord's instruction, "and Moses rose up early in the morning," it was immediate obedience. It would have been sinful for Moses to even pray about this, "I wonder what God's will is for my life?" That would just be filibustering God. God has spoken and now Moses must comply, "and went up to Mount Sinai, as the LORD had commanded him," in full obedience. And Moses doesn't need to understand why, all he needs to understand is who, that this is God who is speaking. And so as Moses headed up the mountain, it was to fulfill a divine appointment. It was to encounter God. It was to experience God in ways beyond which he has to this point come to experience God. You and I need to know what it is to meet with God, and you and I need to know what it is even like Moses here, to rise early and to go to the mountaintop and to be alone with God.

So please note now, fourth, the declared revelation. Beginning in verse 5, God fulfilled his promise to Moses by giving him a fuller revelation of who he is, and this is a prayer that God delights to answer. God is not going to play hide-and-seek with Moses. Moses says, "Show me Your glory," and God will now answer.

So we read in verse 5, "The LORD descended," descended, he came down, "in the cloud." You talk about a dramatic entrance to the pulpit. God now descends in the cloud. This cloud was the glory cloud, the Shekinah glory of God emanating through this cloud, and this cloud provides yet another firewall and another buffer, if you will, that filters out some of the shining and the revelation of the full potency of who God is. It was this same glory cloud that guided Moses and Israel out of Egypt. It was this same glory cloud that stood between Moses and Pharaoh's chariots at the Red Sea. It was this same glory cloud that appeared to Moses already on this very same mountain. And it is this cloud that partially veils the glory of God that is shining brighter than 10,000 suns in the sky above.

So verse 6, "Then the LORD passed by in front of him," let me tell you, this was a terrifying experience, "the LORD passed by in front of him and proclaimed." Now God speaks. Now God preaches. Now God proclaims. Here is God's own sermon on himself and please note the principal centrality of the preaching of the glory of God, that even God now answers this request by mounting the pulpit and preaching himself. Here is God's sermon on himself and it is a two point sermon. Here are the two headings. I'm going to alliterate them for you: God will proclaim his name and then God will proclaim his nature. This is a God-centered, God-exalting, theocentric sermon.

First, God's names. We read in verse 6, God proclaimed and he begins with his own name. It's a declaration of his own character. He says, "The LORD, the LORD God."

"The LORD" here is Yahweh, "the LORD God" is Yahweh El. It's the only place in the Bible where these two precise twofold names occur and the repetition of "the LORD" underscores the importance of the divine name.

The first name is Yahweh, LORD. This name was given to Moses at the burning bush. It's not the first time that Moses has heard this name. Exodus 3:14, "I AM WHO I AM." The words "I AM" are from the Hebrew verb "to be," and the idea is God is who God is, and God is self-existent, self-sufficient, eternal, immutable, immortal, independent, autonomous, active, living, life-giving, never increasing, never decreasing. His name is not, "I was who I once was." His name is not, "I will be who I will be." But any time this name is ever used, it is in the eternal present, "I AM WHO I AM."

This is the truth of the aseity of God, that God is not dependent upon anyone or anything outside of himself. God is self-existent within himself and self-content within himself. He has no needs outside of himself. There is no hole in his holiness. He did not create us because there was anything lacking in him. He did not create us because he was lonely. He had perfect fellowship within himself between the Father and the Son and the Holy Spirit. The Son was in the bosom of the Father, and the Father looked upon his Son with greatest love and joy throughout all of the ages past. We are dependent upon God for everything and he is dependent upon us for nothing. What a humbling thought. It is in him that we live and move and have our being.

The second name is El, the LORD God. God, El, which means "the strong one; the mighty one; the powerful one." The one who is mighty to save, mighty to sanctify, mighty to strengthen, mighty to secure. One who has spoken everything out of nothing. One who could have just as easily spoken into being a million universes as this one that he created by the word of his power. One who upholds all things. One who controls all things whether directly or through secondary causes.

It will be Moses in the years ahead during the 38 years in which he will go in circles, that he will need to cling to the name of the Lord. And no matter where you and I are this afternoon, this evening in our walk with the Lord, the fact of the matter is every one of us are in over our heads. We are inadequate in and of ourselves. The challenges, the difficulties, the obstacles, the trials, are all far beyond us and every one of us must hang onto the name of the Lord who is a mighty stronghold, who is a tower to whom we run and find refuge.

Then after preaching the divine names, he now preaches the divine nature and he will now open up his names by giving specific aspects of his character and his dimensions.

Notice he says compassionate. "The LORD, the LORD God," is compassionate. Ancient gods were not compassionate. Ancient gods were stoic and uncaring and unfeeling, distantly removed from the affairs here upon the earth, or at least in the minds of idol makers. But this God is unlike any other God this world has ever heard of. This God is not impersonal, he is personal. He's not stoic, he is sensitive. He is compassionate. And this word "compassionate" means he is full of tender affections. He's not a stoic



sovereign. He's not a cold calculating deity. He is a God who has deep feelings for his people, a God who has warm affections and passionate love and who is touched with our afflictions.

Second, he is gracious. Do you see that in the text? He is gracious, verse 6. The word "gracious" here is a Hebrew word, "chen," which means "to bend down or to stoop." This sovereign, all-sufficient, self-existent, autonomous, independent God who has no need of anything or anyone outside of himself, stoops down all the way to the bottom of the barrel and lays his hands upon us. He is so gracious to extend himself down to us.

It says he is slow to anger. He is slow to unleash his anger towards sinners. He is slow to punish. He is long-suffering. He is patient. He is forbearing. He is not in a hurry to judge, even to discipline. He extends repeated opportunities. Think of when he sent Jonah to Nineveh, 40 days is a period of grace. There is a door of opportunity that has swung open. Like Edwards said in "Sinners in the Hand of an Angry God," the door of mercy has now swung open for sinners whom God is dangling over the fires of eternal punishment. He is slow to anger.

Will Moses need to know that for the next 40 years? You think you have a tough elder board? You think you have a tough deacon board? Moses did more funerals than any pastor who has ever lived because an entire generation will have to die. He needs to hear this at the beginning of the journey, that God is slow to anger. Yes, there are times when God drops the hammer immediately but that is only to cause us not to presume upon his patience.

He is abounding in lovingkindness. This is the glory of God that God is making known to Moses in fuller exegetical ways as he explains himself to Moses. He is abounding in lovingkindness. The word "abounding" meaning, an overflowing supply. The supply far exceeds the demand. Abounding in lovingkindness, his chesed love, his ever-loyal love. Unconditional, unfailing, unwavering, unflinching love. His loyal steadfast love for his own people. Do you think Moses will need to know that in the four decades to come?

And notice, "who keeps lovingkindness for thousands." The emphasis here I don't think is upon thousands of people, the emphasis I think is upon for thousands of generations. The intent is the duration of God's love. "What shall separate us from the love of God which is in Christ Jesus? Neither death nor life nor principalities nor powers nor things present nor things to come, etc. etc., for nothing will separate us from the love of God which is in Christ Jesus." There is no end to the infinite eternal love of God. He has loved us with everlasting love from before the foundation of the world. In love he predestined us unto the adoption of sons, and that love of God will never tire, it will never come to an end. God keeps on keeping on with his love toward us, his people.

Then he adds, "who forgives iniquity." The word "forgives" here means "to lift up; to take away; to carry off a heavy burden." That's what God's forgiveness is, he lifts the guilt of our sin and takes it off of us and he has placed it upon his own Son, "and Him

who knew no sin, God made to be sin for us." He bore our sins in his body. He became a curse for us upon the tree.

He "forgives iniquity, transgression and sin." Iniquity is a deliberate turning away from the straight path. Transgression is a rebellion against God. And sin is missing the divine mark. North, south, east, west, no matter how you slice it or look at it, God has taken all of our sins and buried them in the sea of his forgetfulness. He has taken our sins and placed them behind his back. He has removed our sins from us as far as the east is from the west. You can measure the north pole from the south pole but you can't measure the east is from the west. Because his Son became the scapegoat for us upon the cross and he took our sins and he laid his hands upon the Lord Jesus Christ and he has taken our sins far far away.

"Yet He will by no means leave the guilty unpunished," and he remains an infinitely holy God and every sin in the history of the human race will be paid in full. Not one sin will ever be swept under the carpet. Not one sin will ever be excused. Every sin in the history of the world – let me make it personal with you – every sin in the entirety of your life past, present and future, every sin in the comprehensive human race will bear the full weight of the curse of God upon that sin. Our God would cease to be a holy God. Every sin will either be punished in hell or pardoned in Christ; that every sin will come under the full sledgehammer of the weight of God's wrath and his fury upon our cosmic rebellion against him.

And the only way to bring all these attributes together is in the cross of the Lord Jesus Christ. If there is no cross, I'm telling you, verse 6 and 7 would be an illogical contradiction. There is no way out of the conundrum. But in the cross of the Lord Jesus Christ, every attribute of God shines through the cross and bursts with most vivid fullest revelation and glory. There is no greater demonstration of the holiness of God than the cross, nor the judgment and the righteousness of God than the cross. There is no greater demonstration of the love and the mercy and the grace of God than the cross. Every attribute of God, even the sovereignty of God, for he was foreknown and foreordained to die for his people upon the cross.

God preached that day and God let it fly. And by the way, the word "proclaim" means "to lift up the voice." It is used sometimes in Scripture to roar like a lion. God wasn't a namby-pamby little effeminate-like creature that day tripping over his skirt to get into the pulpit. God preached with a supreme authority that belongs to himself alone and he declared his name and he declared his nature in response to Moses' request, "Show me Your glory."

Finally, I want you to note in verse 8, notice, "Moses made haste." Of course he did. His forehead would have had to been thicker than granite if he did not make haste. "Moses made haste to bow low toward the earth and worship." This is the only response. This is the only response that there can be. It is our theology that produces the doxology. It is the truth about God that leads us to worship God, and the higher our knowledge of God, the lower we are in humility in worship before God. And in those churches that are strutting

around like peacocks before God, it is because they have such a low dismal view of God that it is worthy almost of idolatry. It is a god of their own making and their worship is nothing but arrogance on display. But where God is high and lifted up and where God proclaims who he is, there is this humility and Moses falls like cut timber before the Lord. He bows low to the earth in worship.

There's something for us to learn here, that the worship leader is the one who preaches God. It's not the music guy. And I love the music guy because I can't sing a lick, and he comes along to help, but whoever holds forth God in his word is to be the principal worship leader. And as the glory of God is proclaimed and declared, as God is exegeted and exposted, the people of God are to respond by clothing themselves in humility and saying, "Who is a God like our God?" And then the music comes in and enables us to express our affections to this all-glorious God.

You and I need to pray, "God, show me Your glory." This conference is about prayer and preaching and as we come before an open Bible, we must pray, "God, show me Your glory." I'm not looking for a sermon, I'm looking for God. I'm not looking for an outline, I'm looking for the name and the nature of God. And when God is lifted up, God's people will pray because they will be brought low. I need this again and again and again. You need this again and again and again.

Donald Grey Barnhouse was a great preacher of yesteryear. He was a predecessor of James Montgomery Boice at Tenth Presbyterian, Philadelphia, a real champion of the faith, a preacher of the word of God, and he was invited to come back to Princeton to preach at that historic Miller Chapel on campus. As you come back on campus to preach, the faculty sit on the front row, the student body sit behind them. It's very hard to preach without being consciously aware of these titans of theology that are on the front pew. And as Barnhouse was preaching, there was one professor that held everyone in awe, Robert "Dick" Wilson. They said he was proficient in so many languages nobody could even count them: Semitic, Ugaritic, etc. And after Barnhouse had preached for about he recalled about 5 to 10 minutes, in the middle of the sermon Robert "Dick" Wilson got up from the front pew in the middle of his sermon in chapel in front of the entire student body, turned on his heels and walked out. Barnhouse said he could hardly recover to finish the sermon. He was devastated. It was like throwing a rock into a window, a glass window; that one rock, the whole window comes crashing down.

So when the sermon was over, different people came and said the normal platitudes and he made a beeline for Professor Wilson's office. Knock knock knock. "Come in. Sit down." "Where have I failed? Continue to be my professor. What have I done wrong that you would walk out in the middle of my sermon?" And Professor Wilson said, "You haven't failed. I always come back to hear my boys preach in chapel one time and all I want to know is are they a big God preacher or are they a little God preacher. That's all I want to know. Are you preaching a God who is limited by the affairs of this world? A God who cannot perform in mighty works? A God who cannot create the virgin birth? A God who can't part the Red Sea? Or do you have a God who is sovereign and who is Lord

over all?" And he said, "You, young man, are a big God preacher and I only needed 5 minutes of your sermon to know that the hand of God is upon you for good."

So I want to ask you, are you a big God preacher or are you just like all of the rest of these talking heads who stand in pulpits and have no clue of who God is? It is the man who exalts the greatness and the glory of God, that is the man whom God will honor. If you will honor the word of God, God by his grace will honor you. You just let the chips fall where they may. And on the last day when you stand before the Lord Jesus Christ, it will be asked of you, "Did you preach the intrinsic unrivaled glory of God?"

Let us pray.

*Father in heaven, we thank you that Moses asked this question long ago. For most of us, myself included, we have probably never worked up the courage to ask God directly, "Show me Your glory." And we are grateful that we have one who has gone before us who has asked this question and we have seen your response. And Lord, I pray that you will use us for the rest of our lives to be those men who will open your word and who will show forth the glory that belongs to you in the person and work of your Son, the Lord Jesus Christ. May we be big God preachers represented here. Would you instruct our minds, would you enlarge our hearts, would you ignite our affections, would you renew our strength, would you use us as long as we are upon this earth to say among the nations, "The Lord reigns"? Bless each and every man and the wives who are represented here at this conference. Breathe as though mouth-to-mouth the breath of encouragement and emboldenment into our souls in Jesus' name. Amen.*