



PROBING THE DEPTHS OF THE GREAT "I AM" EXODUS 3:1-15

SAM STORMS
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When Ann and I were in Kansas City, our church hosted at least two conferences each year. Most of the people who attended one would also show up for a second, and even a third. As best I can recall, at virtually every conference there was a man who made his presence known. I don't know his name or where he was from, but I do recall vividly how we knew he was present. At various times throughout the course of either worship or preaching, we would hear his booming voice from some sector of the auditorium, shouting: **Big God! Big God!**

This man was not being irreverent, although some may have thought he was. In fact, he was worshiping. He had no desire to draw attention to himself but clearly wanted to direct the attention of everyone else to the fact our God is **Big God!** And that is my purpose and aim today.

I must say, however, that the word "big" as an adjective to describe God is still a horribly pathetic and utterly insufficient choice of terms. The word "big" suggests a certain *size*: things like weight and height and the length of one's arms and legs and the dimensions of one's muscles. To say that God is "big" is to suggest that he's *larger* than someone else, perhaps everyone else. But God is a spirit. He can't be said to have "size" no matter how large you conceive of him. Although the man at our conference didn't mean anything derogatory in speaking of God this way, it was in fact an insult. God is without limitations. He cannot be measured or weighed like a college football player trying to catch the eye of a professional scout. He is utterly and incomprehensibly infinite in every conceivable respect.

Think about how we use the word "big" and contrast this with God. At the NFL Combine, college players who are eligible for the draft are measured in countless ways: height, weight, vertical jump, hand size, 40 yard dash time, bench press, arm length, broad jump and a variety of drills testing their agility. But no such tests can apply to God!

There is no limitation to his being. There are no boundaries to his presence. There are no dimensions that can be applied to him. He is everywhere, or what theologians describe as omnipresence. His power knows no limits. It is what theologians describe as omnipotence. And he is all-knowing. There is nothing of which he is ignorant. He doesn't have to read a book to learn or listen to a lecture. He simply and pervasively knows everything all the time simply because he is God. It's called omniscience.

I could revise the title to this sermon and instead of it being, **Big God**, I could label it, Really, Really, Really, Big and Awesome God, and it would still be an insult. There simply are no words that appropriately represent him. That shouldn't prevent us from singing songs of praise that extol his majesty, power, and preeminence. We just need to be mindful of the fact that ultimately all our words fall short. Nothing we say could ever comprehensively encompass the totality of who and what he is.

The only words that truly apply to God are terms such as limitless, immeasurable, unfathomable, beyond computation, infinite, boundless, eternal, and incalculable.

If that sounds impersonal and intimidating, please understand that I'm talking about *your* God, the God who has revealed himself in Scripture, the God who is also loving and kind and tender-hearted and gracious and patient and merciful toward people like you and me who regularly insult him by trying to put him in a box of measurable proportions. I'm talking about the immense God who fills the universe and yet became a human embryo in the womb of a teen-aged Jewish girl named Mary. This great God took upon himself human nature and lived as one of us so that he could redeem us from our sin and grant us forgiveness and eternal life in his presence.

Well, I hope I've made my point.

I go to bed virtually every night thinking about the infinity of God. I suppose some of you don't think about anything because the minute your head hits the pillow you are out like a light. That doesn't happen with me. Contrary to what you may think, I don't speculate about what might have been if I had not incurred injuries to my knee and left elbow. Perhaps if I had stayed healthy, I would have made my living as a professional athlete. Neither do I ponder the consequences of my bad temper on my aspiring golf career.

Let me tell you what I think about. Questions like this race through my mind. God, "**Why** are you? **Who** are you? God, **where** did you come from? **Who's responsible for your existence?** Why are you **good** rather than evil? What were you doing **before** you created the universe? Were you ever **bored**? Will you **always** be the same or should I expect development and growth and certain changes in you as time passes?" And perhaps the most disturbing question of all that keeps me up far longer than I want to stay awake, "**Why did you create squash?**"

Seriously, those are the sort of questions that haunt me. Most of the answers are actually found right here in Exodus 3. Let me set the stage for God's answer to my many silly questions.

Moses

I think it's fair to say that Moses was in a rut. For 40 years he had been living in the land of Midian, tending the sheep and goats that belonged to Jethro, his father-in-law. Day after day, week after week, month after month, year after year, sheep and goats and goats and sheep for 40 long, tedious, quiet, uneventful, boring years. I can't help but wonder if he had drawn the conclusion that he had no further part to play in the purposes of God and the deliverance of Israel from bondage in Egypt.

You may recall that, although being a Jew, Moses was raised and educated in the palace of Pharaoh. He had access to all the power and prestige and wealth of Egypt. But everything changed when he killed an Egyptian taskmaster and was forced into the wilderness to preserve his own life, a life of sheep and goats and endless hours on a hillside tending Jethro's flocks.

And then one day it happened. Perhaps Moses was tending to an injured goat. Maybe he was daydreaming. He may have been running after a wayward sheep that had wandered off into dangerous territory or perhaps he was fighting back against a pack of wolves that threatened the herd. In any case, it happened quite quickly. **One moment he was standing on ordinary earth. The next moment he was standing on holy ground.** From one moment in the presence of sheep to the next moment in the presence of Almighty God. He had grown accustomed to the sound of bleating lambs but never expected, at the age of 80 (see Exod. 7:7) to hear the audible voice of God himself.

We read in Exodus 3:1 that Moses came to "Horeb, the mountain of God." Horeb was likely a synonym for Sinai. It was not uncommon for geographical locations to bear more than one name. Or it may be that Horeb refers to the wilderness region and Sinai refers to the mountain itself. In 527 a.d. the Monastery of St. Catherine was built at the foot of the mountain. To this day you will find the Chapel of the Burning Bush there.

Who is the Angel of the Lord (Exod. 3:2)?

Some say the "angel of the Lord" was a literal angelic being, a messenger from the court of heaven who represented God, bearing his credentials, and speaking on God's behalf. But when you compare v. 2 with v. 4 and again in v. 6 it appears that *the "angel of the Lord" was the pre-incarnate second person of the Trinity, the Son of God* who would of course later take on human flesh in the person of Jesus (see also Deut. 33:16; Josh. 5:13-6:2). This is what theologians refer to as a *Christophany*, an appearance of the person of Christ before the time of his incarnation.

What Was the Burning Bush (Exod. 4:2ff.)?

The wide array of attempts by liberal theologians to dismiss this miracle is quite humorous. One biblical scholar contends there was no burning bush at all, but that this was an "inner experience," perhaps a vision of some sort that occurred only within Moses' head. Someone else standing there would have seen nothing.

Another tries to explain it scientifically. He said the burning bush could be explained "as a variety of the gas plant or *Fraxinella*, the *Dictamnus Albus L.* This is a plant with a strong growth about three feet in height with clusters of purple blossoms. The whole bush is covered with tiny oil glands. This oil is so volatile that it is constantly escaping and if approached with a naked light, bursts suddenly into flames.

Yet another insists the flames were the crimson blossoms of mistletoe twigs (*Loranthus Acaciae*) which grow on various prickly Acacia bushes and trees throughout this part of the world. When mistletoe is in full bloom, the bush becomes a mass of brilliant flaming color and looks as if it is on fire. Others cite various kinds of berries, angles of sunlight, or the appearance of sunlight on golden leaves.

Why do people come up with such silly explanations? Probably for two reasons. One, they don't believe in the miraculous. They start out with an anti-supernatural world view and interpret everything through that perspective. Two, they don't want their colleagues in the world of scholarship to think they are naive and gullible and lack the critical skills that come with a person of high intelligence.

But what did it symbolize? Fire, of course, is frequently a symbol both for God's purifying power and for his destructive wrath. Others argue that it was symbolic of the pathetic condition of Israel in Egyptian bondage. "Just as the bush remains unconsumed, so Israel will not be crushed by its tormentors" (Sarna, 41). Most, however, believe that the self-sufficient, self-perpetuating fire, unaffected by its environment was a symbol of the transcendent, awesome, unapproachable divine presence. God is consuming but never consumed. The fact that the bush continues to burn but never burns out points to God as one who is not diminished over time; his being and greatness are never weakened. There is no need for anyone to stand close by to fan the flames if they should begin to dwindle. There is no entropy with God. God depends on no one for the perpetuity of who he is.

Put yourself in the position of Moses and try to envision what must have been his first reaction to the burning bush. My guess is that Moses labored hard to keep a fire going on cold nights as he watched his flock of sheep and goats. He would have ready at hand a fresh supply of wood to throw on the fire should it appear to be dying out. He undoubtedly would have used some object to fan the flames lest they go out. In any case, he must have been quite flabbergasted at the sight of this bush. If I may put this in a modern context, Moses would have hurriedly looked for his can of lighter fluid to stoke the fires of this bush, only to discover that the fire simply never died out or even slightly diminished.

Why did God tell him to remove his sandals? R. C. Sproul suggests that "the act of removing the shoes was a symbol of Moses' recognition that he was of the earth [he was earthly]. The feet of man, sometimes called 'feet of clay,' symbolize our creatureliness. It is our feet that link us to the earth" (37-38). But there may be a better explanation. Perhaps the sandals Moses was wearing, having been in constant contact with the ground, were themselves thought of as unclean. Thus removing them signified the need or desire not to contaminate this extraordinarily holy site. Can you envision the filth that Moses' sandals walked in daily. Such defilement should never enter the presence of God.

God's Name (Exod. 3:6-15)

The amazing thing about this entire story is that the God who is an all-consuming fire, who is without limitations, omnipotent, and holy, this God in whose presence Moses is so fearful that he thrusts his face to the ground, terrified of looking at him (v. 6), is also the compassionate, faithful, loving, gracious God who is profoundly concerned for the welfare of his people.

The time of deliverance has finally arrived! The single most important act of divine redemption since God clothed Adam and Eve in the Garden of Eden is upon us. God is going to act! But how? Through whom? Through Moses!

Let me briefly say something about God's promise to Moses in v. 12 – "But I will be with you." This assurance is found several times in the OT as a means of encouraging people not to quit, because God is present to uphold them. See Genesis 31:3; Deut. 31:33; Judges 6:16; Psalm 46:7; Jeremiah 1:8. It is similar to the promise Jesus made to his disciples and to all of us in the great commission – "I am with you always, to the end of the age" (Matt. 28:20; cf. Acts 18:10).

Moses' response is a combination of doubt concerning his ability, together with an expression of his genuine humility. He feels unworthy for a task of this magnitude. "Who am I," he asks? "I'm only a keeper of sheep and goats. Why would you select me of all people?" Somewhat ironically, 40 years earlier Moses was ready, but God was not. Now, 40 years later God is ready, but Moses is not. Later in Exodus 4 Moses will declare, "I am a man slow of speech and tongue," to which God replies, "Who has made man's mouth? Who makes him mute, or deaf, or seeing, or blind? Is it not I, the Lord?" (Exodus 4:11). It's as if God says, "Don't give me excuses about your mouth, Moses. I'm God! I made your mouth!"

Who Moses is as a man isn't ultimately important. The only important thing is who God is. After wondering, "Who am I?" Moses asks, "Who are *you*?" On one level Moses already knew God's name. In v. 6 God identified himself as "the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." And on numerous occasions in the past the patriarchs had all heard the name Yahweh, translated LORD in all capital letters. In fact, from Genesis 12 up until Exodus 3 the name Yahweh is mentioned more than 115 times. But they had never been told the significance of that name. What was the theological and redemptive meaning of "Yahweh"?

It is as if Moses is saying, "When I go to the people of Israel, they will want to know what kind of God you are. What is your character? Are you worthy of their trust and confidence? What can you offer them in their horrible plight? Are you sufficient to do for them what they need done?"

In ancient times, a person's name was not simply a label or designation to differentiate them from someone else. In ancient times, a person didn't simply have a name: a person *was* his name. "*Name*" for them is equivalent to one's character and calling in life. One's name was designed to be a reflection on a person's nature. What you are called represents your character.

That is why when God called Abram to leave his home and journey to the promised land, he changed his name to Abraham, which means father of many nations (Gen. 17:3-5). Jacob's name became Israel, which means he struggles with God (Gen. 32:28). Simon is renamed Peter (Matt. 16:17-18). The name of Jesus means Yahweh saves (Matt. 1:21). You may recall from the story of Hosea and Gomer that their children were initially named, Jezreel (God scatters), Lo-Ruhamah (not loved), and Lo-Ammi (not my people), all three of which names were changed to mean not God scatters but God will sow; instead of Lo-Ruhamah, not loved, but Ruhama (loved); and instead of Lo-Ammi, Ammi, (my people).

We don't follow that practice today. I think I've told you before that my dad, who was born and raised in Waurika, Oklahoma, knew a family whose children were named Victor, Vada, Vida, Velda, Vester, and Vernon. I was not named after my father but after my grandfather, Charles Samuel Storms. I am Charles Samuel Storms, II. My sister was named after my mother's two sisters.

So, what, then is God's name, and why should we care? We read in Exodus 3:14 – **"I AM WHO I AM."** More literally, **"I AM HE WHO IS"** or **"I AM THE IS-ING ONE."** Simply put, God never became, nor is he becoming. He simply and absolutely *is*.

His name is the translation of YHWH, called the tetragrammaton because it consists of 4 letters. It appears @6,800 times in the OT.

The name of God is not designed to differentiate him from other spiritual beings or even from humans. I grew up greatly influenced by identical twin boys, whose family was very close to mine. You couldn't tell them apart. One was named Lynn and the other was Loren. Their names were intentionally designed to help people differentiate between them. But not God. Rather, his name tells us what *kind* of being he is.

That being the case, where does the name Jehovah come from? In later years the Jews were reluctant to pronounce God's name, YHWH (Yahweh) for fear that they might inadvertently take the Lord's name in vain (Exod. 20:7). So, they began to refer to God as Adonai, or "my Lord." They then took the vowels from Adonai (a-o-a) and put them with the consonants of YHWH, producing the hybrid "Jehovah" in English. In your English Bibles, you will find that the word "Lord" in lower case letters is the rendering of Adonai while the uppercase letters, LORD, is the rendering of YHWH.

This is why there is such significance in the gospels when Jesus says such things as: "I am the bread of life / the door / the good shepherd / the way / the truth / the life / the resurrection / the light of the world / etc. They realized that Jesus was claiming to be Yahweh in human flesh. That is the reason they tried to kill him on the spot. To claim to be YHWH was the height of blasphemy, in their distorted opinion.

So, what does Yahweh (YHWH) mean? It doesn't simply refer to existence. God is not claiming to be a static being. Those of you from my generation grew up watching the cartoon character Popeye, along with his girlfriend Olive Oil and his enemy Bluto. Popeye would sing: "I'm Popeye the sailor man, I'm Popeye the sailor man, I am what I am and that's all that I am, I'm Popeye the sailor man!" He is simply declaring his existence. He is saying, "I am what I am, not what you are or what anyone else is. I'm a sailor and nothing more, nothing less."

God, on the other hand, is making a declaration not merely of his existence but of a particular kind of existence: eternal, dynamic, active, unchanging and uncaused existence. And what kind of existence is he claiming to be? Let me be clear about this. God's entire purpose in permitting Israel to remain in slavery for 400 years and for sending the plagues on Egypt and bringing out his people into freedom was *so that his name might be glorified!* This is what we read in Exodus 9:16: "For this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth." Or, to use the language in Exodus 14:4, his purpose is that "I will be glorified over Pharaoh." "And the Egyptians shall know that I am [Yahweh]" (Exodus 14:18). "That is my name."

Notice that God does not at first say that his name is "I am that I am." He simply says, tell the people of Israel that "I am" has sent you. As John Piper has put it, God said, in effect, "Before you worry about my name, where I line up among the many gods of Egypt or Babylon or Philistia, and before you wonder about conjuring me with my name, and even before you wonder if I am the God of Abraham, be stunned by this: 'I Am Who I Am.'" In other words: "I absolutely am. Before you get my name, get my being. That I am who I am — that I absolutely am — is first, foundational, and of infinite importance." God is.

You and I are in the process of growing into something we at one time were not. We once were babies, then children, then teenagers, then adults. God is not becoming anything. He simply *IS*. Eternally. You cannot improve on absolute perfection. Every time you shout or sing the word, "Hallelu-jah" you are declaring, "Praise be to Yahweh!" We see this repeatedly in Exodus.

Exodus 7:5: "The Egyptians shall know that I am [Yahweh]."

Exodus 7:17: "By this you shall know that I am [Yahweh]."

Exodus 8:22: "That you may know that I am [Yahweh] in the midst of the earth."

Exodus 10:2: "That you may know that I am [Yahweh]."

Exodus 14:4: "The Egyptians shall know that I am [Yahweh]."

So, what does it mean for God, the God of Israel, our God, to be absolute being — to be "I Am Who I Am"? How can you be sure that God will always be faithful?

Here is an attempt to answer that question.

1. As I lay awake at night, I wonder: "**God when did you begin to be?**" After all, everything else in this universe had a start, a point at which for whatever reason it moved from non-existence to existence. There was a time when I didn't exist, when you didn't exist. There was no Sam, no you, no we, until such time as each of us was conceived in the womb of our mother. And the same goes for each of our mothers, and our grandmothers, and our great grandmothers, and so on. "So, God, when did this happen to you? Where did you come from? Who or what launched you as God?" The answer is obvious: No one. Nothing. Never. ***Yahweh had no starting point, no birthday, no beginning. There never was a time when he was not.*** He eternally is.

Often, when I read Genesis 1:1, I ask a truly silly question, one with no answer. "In the beginning God created the heavens and the earth." Ok, God, I'm fine with that. But can we step back behind Genesis 1:1 and ask who created you? If we get no answer, ***perhaps we can sign up God on Ancestry.com.*** But that doesn't help, because God, unlike all of us, has no ancestors. None preceded him in existence and therefore none caused his existence.

God does not derive his life or existence from anyone. I do, and so do you. I have a father and mother, two grandfathers and two grandmothers, and on and on, all of which contributed in their own way to making me who I am. You and I receive life. God *is* life. God is quite simply there, always and ever there.

2. God's name as "I am" means not only that he had no beginning but also that ***he has no end.*** There is no final moment when God will cease to be. He is eternal. This is perhaps the most challenging truth about God as I reflect on him. Try to envision there being no being other than the being of God! Prior to Genesis 1 there was only God: Father, Son, and Holy Spirit. Nothing else. No one else. And he has always been. He is the eternal, never beginning, never ending God.

There are trillions of stars and millions of galaxies that astronomers tell us are billions of years old. But there was a time when there wasn't a single star in the sky. There was only God. Over the expanse of time, every one of those stars will eventually explode and die. But God never will. And everyone of them, without exception, was called into being by this great God of ours. And he never got tired. After calling into existence millions and billions of stars and naming each one, he didn't ask for a 30-minute coffee break. He never broke a sweat, obviously, since has no body.

3. When God declares that he is the great "I Am" he is saying that ***he is absolute, unqualified, incomparable reality.*** If there is any reality outside of God, it is only because God has willed it to exist. There is in this self-description by God a rebuke and refutation of every man-made idol. They are dumb and lifeless. They can do nothing. They only exist because God, in his infinite power, sustains and upholds them in existence.

4. As the great and incomparable "I Am" God is altogether **independent** from anything and everything else. You and I are entirely dependent for our existence on the God who is himself independent of all other being. God does not need you or me or the stars in heaven or the angels or anything outside of himself to exist. Rather, everything else is altogether dependent on God. No being outside of God's being supports him or provides him with insight in how to run the universe. God is what he is because he is.

The existence of everything other than God depends on God for its continuing to exist. In his speech to the Athenian philosophers, Paul declared that "he himself," that is, God, "gives to all mankind life and breath and everything." He goes on to say, "in him (i.e., in God) we live and move and have our being" (Acts 17:25, 28). Should God choose to withdraw his sustaining and preserving power, everything other than God would instantly vanish, vaporize, and cease to be.

This is what Paul is talking about in Colossians 1:16-17 –

"For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things were created through him and for him. **And he is before all things, and in him all things hold together.**"

You and I are dependent beings. We depend on our hearts continuing to beat. We depend on the availability of air and the constant capacity of our lungs to inflate and exhale. We depend on food and water and shelter and clothing and the support of friends and family. Remove all these things and we should surely perish. But not God! He is eternally self-replenishing. He doesn't need anything or anyone beyond himself to be.

5. **Should we choose to compare all of existent reality with God we would see that all existent reality is as nothing.** All things, all beings, whether animate or inanimate, are as a shadow to substance, a drop of water from a thimble as to the expanse of the oceans. As glorious and breathtaking as are the distant galaxies multiple light years away from earth, they are a mere flicker compared to the eternal light of God. Isaiah put it well when he said, "All the nations are as nothing before him, they are accounted by him as less than nothing and emptiness" (Isaiah 40:17).

6. **God is unchanging and constant.** The great "I Am" is the same yesterday, today, and forever. Unlike everything in creation that is changing, God is changeless. He doesn't improve with age, because you can't improve on perfection. God doesn't evolve from one state of being into another. God doesn't develop or progress or regress. In eternity past God was what he now is and what he will always be. This applies especially to his faithfulness, his rock-solid commitment to fulfill on behalf of his people all that he has promised.

God will not be less faithful than he has always been, nor will he be more faithful at some point in the future. Everything God is, he eternally and always is and will be. This applies not only to God's faithfulness but his love, power, beauty, holiness, grace, mercy, and the list could go on without end.

7. In claiming to be the great "I Am" God is asserting that **he and he alone is the standard by which truth and falsehood are determined.** God does not consult with anything outside of himself to decide what is right and wrong, beautiful and ugly, good or bad. There is no law outside of God's own being to which he must conform. All laws and rules and judgments made by mankind are judged right and wrong, good or bad, according to God as the absolute standard. God doesn't do something because it is right, as if he lives by some moral code external to himself. It is right because it is God, the great "I Am" who does it.

8. **The great "I Am" is subject to no one or no thing outside of himself.** He does in heaven and earth according to what pleases him. Human beings cannot place a restraint or obligation on God. When he decides to do something, no one can call him to account or hinder his will. "Our God is in the heavens; he does all that he pleases" (Ps. 115:3). Evidently the psalmist thought that saying it once wasn't enough, so yet again in Psalm 135:6 he declares, "Whatever the Lord pleases, he does, in heaven and on earth, in the seas and all deeps."

This was such an important truth about the great "I Am" that he reduced King Nebuchadnezzar to "eat grass like an ox" until he recognized that "his dominion is an everlasting dominion, and his kingdom endures from generation to generation; all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, 'What have you done?'" (Daniel 4:34-35).

9. ***Because he is the great "I Am" God is infinitely more valuable and more precious than anything in the universe.*** Everything combined cannot be compared to the value and worth of the "I Am". All is rust compared with the brilliant luster of God's being. All is a passing breath compared to the power of the Most High. He alone is worthy of our praise and worship. This is why refusing to acknowledge God and worship him and give thanks to him is the worst of all sins that creation can commit.

10. If God is being itself, independent, self-sufficient, self-replenishing, and utterly uncaused, ***he must then be the Creator of all that has been, is, or ever will be.*** We speak of God creating the universe and everything in it *ex nihilo*, or out of nothing. I'm not gifted nor remotely inclined to build anything. Many of you, primarily the men, but perhaps a few women, can walk out of your house and into your garage where you will find a wide array of tools and implements and electrical devices to help you construct a chair or a table or some other object.

But not God. He needs no tools. He requires nothing beyond his own infinitely powerful and infinitely insightful self. The only reason hammers and saws and nails exist is because God made them and holds them in existence. When God chose to create, he simply spoke it into being, out of nothing.

Conclusion

I have two things to say by way of conclusion. First, if ever you find yourself minimizing God, thinking of him only as an afterthought, dismissing him as irrelevant to your life and your identity and who you are and what you are called to do, take yourself in hand and meditate deeply on the words by which God has identified himself: "I am who I am!" People often scoff at the gravity and significance of dismissing God or taking his name in vain or treating him as of little value. They fail to reckon with the fact that to deny, dismiss, denigrate, or simply ignore the God of heaven and earth is the single most serious and life-threatening sin that one could ever commit.

And the final thing I want to say about the great "I Am" is that ***He is Jesus Christ in human flesh!*** "The Word became flesh," says John the Apostle, "and dwelt among us and we beheld his glory" (John 1:14). Try to get your finite and feeble minds around this reality, that the great "I Am" of whom all these things are true condescended by taking on our human nature, suffering scorn and humiliation, all so that we might dwell with him for all eternity.

Why would the great "I Am" do this? He did it because he is kind and loving and gracious and faithful and is determined to be glorified through the heartfelt and passionate praise of his people.

Are you enthralled with who he is? This God who simply and always IS is your God! Your savior! The lover of your soul! What a gloriously electrifying, dazzling, stupendous, marvelous, powerful truth this is.

It only seems appropriate that we conclude by singing of the beauty and worth and glory of his name . . .



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