

EXODUS: The Person, Promise, and Power of God

Exodus 6: The Almighty God

God Answers Moses and Israel in Their Despair: 6:1

²⁰ They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; ²¹ and they said to them, "The Lord look on you and judge, because **you have made us stink in the sight of Pharaoh** and his servants, **and have put a sword in their hand to kill us.**

²² Then Moses turned to the Lord and said, "O Lord, why have you done evil to this people? **Why did you ever send me?** ²³ For since I came to Pharaoh to speak in your name, he has done evil to this people, and **you have not delivered your people at all.**" (5:20-23)

MOSES had not well-heard or not well-remembered what God had told him.

ISRAEL received only PART of what God told them thru Moses.

Both demonstrated a shocking lack of FAITH.

But God is perfect in the WHAT, WHEN, and HOW of all that He does.

God's purpose in delaying was to display His RIGHTEOUS JUDGMENT of Pharaoh and Egypt and to display His POWER and GLORY to Moses and Israel.

He answers Moses simply: "Now you shall see what I will do to Pharaoh for with a strong hand he will send them out, and with a strong hand he will drive them out of his land." (6:1)

God's clear intent is a complete EXODUS. (Not merely a respite for worship in the wilderness)

God's message to Moses: 6:2-8

1. Never forget WHO I AM.

God's NATURE and CHARACTER are our greatest sources of encouragement and hope.
(See: Lamentations 3:19-25)

2. You know Me UNIQUELY and PERSONALLY.

The patriarchs knew my SUFFICIENCY in all their failings and weaknesses (El Shaddai), but to you I have revealed my NAME. They trusted me. Should you not trust me MORE?

*El Shaddai means (at the least) that God ...

... cannot be stopped from accomplishing His PURPOSES

Daniel 4:35 says, "The Most High does according to his will in the host of heaven and among the inhabitants of the earth; and none can stay his hand."

... does whatever He PLEASES

Psalms 115:3, says "Our God is in the heavens; he does whatever he pleases."

In Isaiah 46:9-10 God says, "I am God and there is none like me . . . saying 'My counsel shall stand, and I will accomplish all my purpose'."

... has power superior to all other POWERS

(*Borrowed from "My Name Is God Almighty", an article by John Piper)

3. I am a COVENANT making and keeping God.

Nothing has changed. What I PROMISED to the patriarchs, I will FULFILL thru you.

Therefore, **say this** to Israel:

I AM the LORD

I WILL bring you out

I will DELIVER you

I will REDEEM you

I will TAKE you

I will be your God

You will KNOW

Moses did not OBJECT (having seemingly been encouraged and renewed) and he tells the people what God commanded him to say ...

But they DIDN'T (and almost COULDN'T) receive it:

*Moses spoke thus to the people of Israel, but they did not listen to Moses, because of **their broken spirit and harsh slavery**. (v.9)*

When HOPE is lost, HEARING is hard.

The good news?

The Lord is near to the brokenhearted and saves the crushed in spirit. (Psalm 34:18)

BONDAGE begets bondage.

Because they were totally UNABLE, they could not fathom God's ABILITY.

Discouraged once again, **Moses is COMMANDED** once again to OBEY: 6:10-13

FEELINGS must always be subject to FAITH for any follower of God.

Moses' excuse (this time)?

God's answer to Moses's confusion, doubts, and fears (and to our own):

I AM THE LORD.

*²⁸ On the day when the Lord spoke to Moses in the land of Egypt, ²⁹ the Lord said to Moses, "**I am the Lord; tell Pharaoh king of Egypt all that I say to you.**" (6:28)*

Is that enough for Moses? For us?

Moses responds again: "How will Pharaoh listen to me?" (v. 30)

We are about to find out!

A note on the genealogy included here:

The genealogy of Moses and Aaron is inserted to give us an historical perspective on what God is doing. There are several interesting features of this genealogy.

First, the genealogy reminds us of the continuity of the story of God's redeeming purpose. Egypt has not obliterated the identity of the people of God. They are descended from Jacob, and are important to God for that reason.

Second, there is the reminder that Moses and Aaron are descendants of Levi (6:16). That fact will become important later, when God will ordain that the priesthood will belong to the tribe of Levi. At this point, the significance of Levi is not so apparent, but we will be alerted to the fact that God's great work of salvation is not simply a *covenant* work, but a *priestly* work.

Thirdly, the writer wishes to secure the identity of Moses and Aaron: 'These are the Aaron and Moses to whom the Lord said: "Bring out the people of Israel ..."' (6:26). Aaron is the elder of the brothers, and is mentioned first; the genealogy serves to underscore the fact that this is genuine history.¹

¹ Iain D. Campbell, *Opening up Exodus*, Opening Up Commentary, 36–37.