

The Deliverers Confirmed

Exodus 6:1-7:7

Introduction Everyone needs encouragement and confirmation sometimes. When we lived in Germany, I worked to supply our living developing software and consulting with companies across Europe while serving as teaching-pastor of an English speaking church. I had a German business partner who put my work under one of his companies. As the business developed, he introduced me and got quite a lot of work with German companies. Sometimes, this was difficult and discouraging. Diethelm had become a good friend who looked out for us. He was great for sitting me down at just the right moments and being sure I understood what this was all about. He was a source of encouragement. He kept me focused when I really did not want to do what was needed to be done.

Exodus is focused on God and what God is doing. Exodus is a God-centered book with a God-centered message that teaches us to have God-centered lives. (P. Ryken, p.173) All that is going on our lives, as we have been learning in Adult Bible Education, is about what God is doing in our lives. Exodus also helps us to see that. Most modern evangelicals believe that the Bible is about them. No it is not. The Bible is about God.

Many of you are wilting under the heat of the difficulties of your Christian life and ministry. Take heart. Moses struggled as well. God was so gracious to help Him to be strong for the tasks. He will do so with you. He will do so through this text this morning.

By the Promises of God who Redeems (v.1-13)

When Moses falters and fears, God affirms His promises to deliver. Now that it appears impossible God will show His mighty power. Pharaoh has responded to Moses by further unreasonable demands and terrible oppression. The people have responded to their deepening troubles with anger and hopelessness. Ah, now God will show what He can and will do. So, God assures Moses by highlighting His promises.

Who God Is (v.1-5)

God reminds Moses of who He is. He had revealed Himself to the patriarchs and had made His covenant with them. They knew Him as God Almighty. But, He had never before revealed Himself by His name, the I AM, the LORD. As God Almighty, He had promised them to be a people and to have a land. Now, as the LORD, as the I AM, He would move to bring them into their land. Now He has heard their groaning and will move to deliver them and to give them what He had promised.

So the promise-making and covenant-keeping God who hears the groaning of His people *RESPONDS WITH ACTION* because of who He is.

What God Will Do

(v.6-9)

What God will do is based on who God is. Since the people are struggling with unbelief, God instructs Moses to assure them by what He will do. Moses is to say to the people, “This is what God says. God says, ‘I am the LORD. I will...’” God asserts that will do great things for His people Israel. In each great act, He declares that He is who He is; He is the LORD. One commentator frames these as the I will of liberation, of redemption, of adoption and of possession. (Ryken)

God will deliver His people out of slavery and redeem them.

Redemption and deliverance are linked together as inseparable parts of what God does for His people. They are delivered from slavery and redeemed by a mighty hand. The theme illuminated by this language is that God’s people are freed by being purchased. Redemption is the word pointing to the mechanism. The slave is bought. The price is paid. Deliverance is the effect. The slave then is taken out of the realm of slavery and set free.

What God did for Israel in the physical world is a type for what God does in the spiritual world. We are slaves to sin because we are born into the realm of sin. God has purchased our freedom from sin through His redeeming work on the cross. He has delivered us from the realm of sin and thus its power over us so that we need no longer be its slaves.

God will enter into a personal and intimate relationship with His people.

He takes these redeemed and freed slaves and makes them His own people. He gives them an identity. They are His people and He is their God. He has made them His first-born son. He has adopted them. This identity defines who they are. It is more than just a label or an ID card. It relates them to God in a personal and intimate way. Having been given the Name of God, they will come to know Him through it. Ah, as they learn their identity and live in intimacy with God, the burdens of Egypt and its slavery will be lifted.

As a redeemed people, God has given us an identity. His “I will...” for us that produced our redemption, now declares “You are...” The vitality and intimacy of our relationship with God is grounded in and experienced by asserting in our own hearts who God says we are. And when we do live out our identity in Christ, the Bible tells us all through it that the binding of our sins and the burden of our guilt are all released so we live like the free people we are.

God will give to His people all that He has promised them.

Out of Egypt, God delivers His people in order to bring them into the land promised them. God will keep His promises. He will not leave His people in Egypt. He will bring them to Canaan. The promises God has made are to shape their own expectations. Believing God and loving God, they hear His Word and place their hopes on what He has promised. They will possess what He has promised.

Dearly beloved, this is one of the great themes of the Bible. God will keep His promises. Often, those promises are greater, larger and more wonderful

than the words of the promise could convey. Often, those promises are given when the fulfillment is dim and distant. But if God speaks them, then we are to believe them. If we truly believe, then our hopes, our expectations, our desires and longings will be for what God has promised.

So Moses preaches these things to God's people. To the Lord who redeems them, makes them His own and promises them great blessings, the people *RESPOND WITH UNBELIEF*.

What God Requires (v.10-13)

Moses and God's people must learn that God also requires obedience from them. His redemption and relationship are the foundation for what He requires. For Moses, it is obedience to the call as deliverer and the charge to preach to Israel and to Pharaoh. Moses' objections are understandable, yet wrong. If his own people won't listen to him, why would he expect Pharaoh to? His lips are uncircumcised. No longer is he a man with stuttering lips. He is a man with sinful lips. But the LORD simply charges him with his responsibility. Proclaim to God's people and to Egypt's Pharaoh.

To the LORD who redeemed him, relates to him and requires obedience of him, Moses *RESPONDS WITH DOUBT*.

By the Providence of God Who Rules (v.14-27)

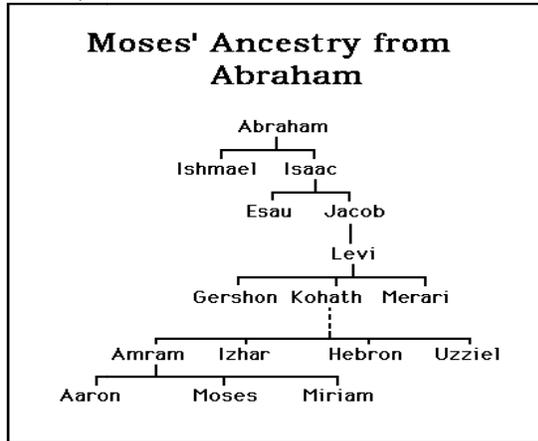
Moses and Aaron are also confirmed by the evidence of God's overseeing providence. Even though the people don't believe and Moses doubts, Aaron and Moses are still certified to be God's appointed men. God has been ordering in the past. He is now working in the present. He will do what He says. So, this genealogy, while serving several lesser purposes, is to establish Aaron's credentials. It seems to be an interruption. It appears odd and abrupt to us. But to a culture where family lines and genealogies are very important, this would leave no doubt of Moses and Aaron's ancestry and authority.

Other things are note worthy - the names, the identities, and the later histories of these people. Some of the names reflect the common traits of people. Korah means "baldy". Nepheg means "clumsy". Yet, Pallu's parents called him "extraordinary." Shaul is "prayer answered". Many of the names start with "El" and declare that God is one who aids (Eleazar), who has treasured (Elzaphan) and has created (Elkanah). Many of these people will become famous and in some cases, infamous, in later years. Korah led a rebellion. Phineas was zealous for God.

The Importance of the Tribal Lines

This genealogy is demonstrates the importance of the tribal lines. It begins with Reuben and Simeon, the two eldest of Jacob's sons. In doing so, it confirms the importance of the clans within the tribes with the first generation sons as the clan heads. This is picked up on and carried out later as Israel conquers, occupies and divides Canaan.

(BKC [OT] p. 117)



The *Bible Knowledge Commentary* has this helpful diagram to show the Moses and Aaron's ancestry from Abraham.

One other noteworthy thing here – the dates confirm that Israel was in Egypt for at least 400 years when you consider Levi's age when he went down to Egypt and Moses' age when he delivered the people from Egypt.

The Centrality of the Levitical Line

The centrality of the Levitical line for Moses' purpose is evident. The genealogy stops with Levi, the third son of Jacob. It does not go on to replicate the full genealogy of all the tribes as is done in Genesis and in the first of Exodus. So the genealogy then is intended to show the line from Levi. The years given also serve to highlight a line within the genealogy. Each son of Levi is traced very generally.

The Certification of the Deliverers

But then, the genealogy centers on Aaron. Aaron's father, Amram, marries his aunt, Jochabed. She gives him two sons, Moses and Aaron. Aaron's wife is now mentioned by name and their four sons. One of Aaron's sons, Eleazar, is named with his son, Phineas. Many of those who would be prominent in the unfolding story of the wilderness and the implementation of the Mosaic Law and Levitical system of worship have been identified. The three major groups of Levites who would serve in the tabernacle as servants, stewards and priests are certified. And Aaron comes to the fore as a joint-leader in Israel. The final paragraph of this section, verses 26-27, concludes with the unmistakable assertion that this is the Moses and Aaron who spoke for God and led Israel out.

By the Precepts of God Who Sends

(6:28-7:7)

Now the narrative picks up again. It reviews briefly what took place earlier in the chapter and begins to rush toward the confrontation with the Pharaoh.

The Hesitancy of Moses

(v.28-30)

Once again we are reminded of the humility and hesitancy of Moses. It is important for us to know how little we truly are. But it is desperately wrong then to assume that God cannot accomplish what He has commanded. This means that we have made God small in making ourselves small. A humble man with a small God will fail as badly as a proud man with a small God. Hesitancy to serve God in an enormous enterprise is overcome by looking up to a really great God.

John Calvin commenting on this text wrote:

For what could be less probable than that a great multitude, which would make up many nations, should obey the commands of two men, should be ruled by their counsel, and gathered into one place by their exertions, in order that they should migrate into another land against the will of a very powerful king? For what was their united authority to command twelve armies, separated in their several battalions? What no earthly kings, with all their power and wisdom, their terror and their threats, could effect, God performed by means of two unwarlike men, neither experienced nor renowned; when Moses himself, alarmed by the magnitude of the work, often deprecated [looked down on] the commission entrusted to him. For, at the end of this chapter, he again repeats his excuse, that he was not eloquent, but of hesitating and embarrassed speech. This, then, is the point to which all tends, viz., to assign to God the praise of His loving-kindness, and to heighten His glory.⁵

Just before Jesus' ascension into heaven, he met with his disciples to give them what we commonly call, the Great Commission. But all is not well on the mountain. Listen to Matthew 28:16-20.

¹⁶ Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. ¹⁷ And when they saw him they worshiped him, but some doubted. ¹⁸ And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹ Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age." [ESV]

Some worship and some doubt or hesitated. Jesus declares that since He has received all authority in heaven and earth, they are to go and make disciples. In the face of an enormous task given to humble and maybe hesitant people, we will go in the name and the power of our Lord Jesus Christ.

The Assurance by God

(v.1-5)

How kindly and merciful of God to speak in such a way as to affirm what He had sent Moses and Aaron to do. God tells them once against what He intends to do and how He will do it. The repetition here is for the ears and eyes of Israel. When Moses writes this, he did not have to come back to this over and over again as he does. But he does so on purpose. He repeats this so that Israel will know that God has delivered them as He promised and will bring them safely into the land. It is an affirmation for Moses; it is an assurance to Israel.

God had determined to deliver His people and destroy His enemy. He would do so in a mighty demonstration of His authority and power. That demonstration would first come through the prophetic ministry of Aaron. It would also come through the powerful miracles of Moses. Ultimately, it would come in the final exodus of Israel out of Egypt and deliverance from slavery. The gods of Egypt

⁵John Calvin, *Calvin's Commentaries: Harmony of the Law* : Calvin's Commentaries on the Four Lastbooks of Moses Arranged in the Form of a Harmony, electronic ed., Logos Library System; Calvin's Commentaries (Albany, OR: Ages Software, 1998).

would have been shown to be nothing. Then, Egypt would know that God was God alone.

The Obedience of Moses and Aaron (v.6-7)

Finally, Moses and Aaron did what God had commanded. They obeyed God. These two men, one eighty and the other eighty-three, stepped forward in the strength God gave through the Word of His power to confront Pharaoh and deliver His people.

God's people must ultimately obey as well. Our hearts must hear and heed God in His Word. The task may be great. The danger may be deadly. The people may be troublesome. We may be small, insignificant stutters. But God is great and mighty. His Spirit indwells. His grace will enable. His glory is worth it.

God's salvation of Israel and vindication against Egypt all serve the same purpose:⁶ **Conclusion**
to declare and to demonstrate that He is Lord. God had revealed Himself through His names. Now through His mighty acts He will be acknowledged as the sovereign Lord. This is ever the way God works.

He is acknowledged by believers who bow to Him in salvation. In saving His people, God shows that He is Lord. His people must believe and trust in Him alone for their salvation. His people must submit to Him as Lord over their lives. The mighty saving acts of God in the Scripture and in our lives are to bring us to saving faith and to humble joy.

He is acknowledged by sinners who bow to Him at judgment. Philippians 2:10-11 say that on the Day of Judgment, "every knee will bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father." [ESV] Like Egypt, God's might acts may be judgment. It may be doom for unbelieving souls. But no one will enter eternal punishment in hell *still shaking their fist at God*. They will have to bow and acknowledge that Jesus is Lord. In this way God will get Himself even more glory.

We who have been saved are now called to serve the One to whom we bow. This serving is called ministry. Ministry may be exciting and fulfilling. Ministry more often is hard, difficult and challenging. Occasionally, it is just plain dangerous. But if we have the promises, power and presence of God, we will go forward in ministry as God requires.

My beloved, the promises of God are sure. God has staked His reputation and His name to those promises. Learn them. Believe them. Trust Him for them. And be willing to wait by faith all the way till you die if necessary.

⁶ Ryken, P. *Saved for His Glory*, p.202.

Finally, here is the gospel. We are all sinners enslaved by our sin. We are separated from God in this life and for eternity in hell if something is not done about it. We are already condemned. There is nothing we can do. The required payment is death. The payment must be paid by someone who has never sinned and therefore does not owe the payment themselves. We not only must pay the price but then we must be totally righteous before God. We are hopeless and helpless in our plight. But God has stepped in. He has sent His son to live a perfect and holy life. His son, Jesus Christ, was placed on a cross to die. Through the death of the perfect son, Jesus, the price for our sin has been paid. Further, through the resurrection of Jesus, three days after His death, we have the righteousness of Jesus point to our account. Do you believe this? Are you willing to abandon all self-effort? Are you willing to bow to Him as Redeemer and Ruler? Then call on Him to save you and He will. Do this today.

Notes