

“God’s Promise of Deliverance”

INTRODUCTION: American Christians tend to think that *Revivals* only occurred in history from the time of Pentecost Sunday onward.

1. True, Pentecost was the *mother of revivals*, in that it spawned the reformations, great awakenings and religious revivals of Church history – from 30 AD up to the Jesus Movement in the 1960’s-1970’s.
2. But Revivals have been present in the history of God’s people from Genesis to Revelation. The OT saints experienced at least 10 revivals.
 - a) Psalm 85 is itself the great *revival prayer* of the Bible ...

*Will you not revive us again,
 that your people may rejoice in you? (Ps. 85:6)*
 - b) Alongside 2 Chronicles 7:14 ...

if my people who are called by my name humble themselves, and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and heal their land. (2 Chron. 7:14)
 - c) I mentioned last week that OT Scholar, **Walter Kaiser**, has written a book about OT Revivals.
 - d) *Revive Us Again: Biblical Insights for Encouraging Spiritual Renewal.* (Broadman & Helman; 1999)
3. In that book **Dr. Kaiser** mentions 9 “Characteristics of Great OT Revivals” borrowed from **Wilbur Smith’s** little book, published in 1937, *The Glorious Revival Under King Hezekiah.* (Kaiser, pp. 10-15)
 - a) **First:** Most revivals were preceded by a long time of deep religious decline and spiritual despair.
 - b) **Second:** Each OT revival first began in the heart of one man, who became God’s instrument of awakening.
 - c) **Third:** Every OT revival rested solidly on a new and powerful proclamation of God’s revealed Word.
 - d) **Fourth:** Every OT revival led to a return to a genuine worship of the true God – Yahweh.
 - e) **Fifth:** In every OT revival idolatry was destroyed, thus enabling the people of God to rediscover the True God and recommit themselves to Him.
 - f) **Sixth:** In each OT revival there was a deep sense of sin, a profound movement of repentance, and an exceptional effort of the people of God to free themselves of bondage to such sin.
 - g) **Seventh:** In every OT revival the people returned to the offering of blood sacrifices as the centerpiece of their corporate worship.

- h) **Eighth:** after every OT revival great joy and exuberant faith flooded into the souls of the OT saints.
 - i) **Ninth:** Every OT revival was followed by a time of great productivity and prosperity.
4. I would suggest to you that all nine of these characteristics of revival were present in Israel, when Moses led them out of bondage to Egypt and their gods, to the mountain of the Lord, where Yahweh was waiting to “revive them again.”
5. I would add a **Tenth** characteristic of revival that neither Walter Kaiser or Wilbur Smith mentioned, but we see in this story of Moses and Israel in the *Book of Exodus* ...
- a) **Tenth:** Revival only came to the OT people of God once they came to the end of themselves and turned in humble reliance upon God *alone*.
6. **Remember** the story line to this point ...
- a) Israel had been in bondage, as slaves in Egypt, for over 400 years.
 - b) God had raised up Moses to be their deliverer and to lead them to the Promised Land.
 - c) Moses experienced his own personal encounter with God, on Mount Sinai, in a burning bush. His own personal renewal prepared him to be God’s instrument of revival for Israel.
 - d) Moses had to learn how to follow God, in faith and obedience before he could lead Israel anywhere. He failed to do so twice –
 - (1) First: When he acted in anger and in his own strength.
 - (2) Second: When he failed to follow God’s instructions and speak God’s words.
 - e) Israel had initially believed Moses’ message of deliverance, but disappointment with God now crushed their hearts and hardened their Spirits.
 - f) **Key:** *Both Moses and Aaron, along with the people of God, had come to the end of their own strength and power.*
 - g) **Now God was ready to redeem, revive and deliver Israel!**
7. Exodus 6:1-30 is the start of the “spiritual steamroller” called *the hand of God* that would –
- a) Propel Moses into the position of a mighty leader,
 - b) Call forth and build up the faith of Israel,
 - c) Crush the pride and opposition of Pharaoh,
 - d) Plunder the Egyptians of their possessions,
 - e) Glorify God as the only True God,
 - f) Set the people of God free at last,
 - g) **Destroy the gods of Egypt so all men would know that God is the LORD!**
 - (1) *For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. (Ex. 12:12)*
 - (2) *The LORD is a man of war;*

the LORD is his name. (Ex. 15:3)

(3) *Who is like you, O LORD, among the gods? Who is like you, majestic in holiness, awesome in glorious deeds, doing wonders? (Ex. 15:11)*

8. Chapter six begins with words that **should** give you honest-to-goodness goosebumps!

- a) *But the LORD said to Moses, “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. (Ex. 6:1)*
- b) Moses and Israel were crushed with defeat, disappointment and even despair. And so Moses talks to God ...

Then Moses turned to the Lord and said, “O Lord, why have you done evil to this people? Why did you ever send me? 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.” (Ex. 5:22-23)

- c) God’s answer is absolutely stunning!
 - (1) “Now ...” Something big is about to happen. No more delay. Israel had come to the end of themselves only to discover God standing there!
 - (2) “... you shall see what I will do to Pharaoh ...” God is about to square off with the greatest king on the earth, in his own time. Look out!
 - (3) “... for with a strong hand he will drive them out, and with a strong hand he will drive them out of his land.” (i.e., Egypt)

(4) Meaning: “Pharaoh will be forced by Me to do what I said I wanted done –

But I know that the king of Egypt will not let you go unless compelled by a mighty hand. So I will stretch out my hand and strike Egypt with all the wonders that I will do in it; after that he will let you go. (Ex. 3:19-20)

d) **Douglas K. Stuart:** *Exodus: NAC; p. 169.*

God here promised Moses that he would force Pharaoh to let the Israelites go – not just for a three-day festival but he would “drive them out of his country.” What God was planning for and reassuring Moses about was nothing less than the full exodus.

9. I want us to see today, in this passage, what God can and will do for those who truly believe that He is the LORD.

10. In chapter 6:1-7:7 a phrase occurs a total of **six times**: “*I am YHWH (the LORD)*”

11. This is the **key** to understanding what God is about to do ...

I. GOD RENEWS HIS COVENANT WITH MOSES (EX. 6:2-9)

God spoke to Moses and said to him, “I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. Say therefore to the people of Israel, ‘I am the Lord,

and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord.’” Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery. (Exodus 6:2-9)

A. God Renews for Moses Personal Revelation (Ex. 6:2-5)

1. *God spoke to Moses and said to him, “I am the Lord. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the Lord I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. (Ex. 6:2-5)*
2. God says: “I am the God of your fathers, the Patriarch, but I am revealing myself to this generation under my covenant name:
 - a) the Abraham, Isaac, Jacob and even Joseph I made myself known as **God Almighty** (*El Shaddai*)
 - b) but now I shall be called **YHWH** (*I am*)
3. I “*established my covenant with them to give them the land of Canaan in which they lived as sojourners.*”
 - a) To Abraham God said ...
 - (1) *Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.” (Gen. 12:1-3)*
 - (2) *Abram passed through the land to the place at Shechem, to the oak of Moreh. At that time the Canaanites were in the land. Then the Lord appeared to Abram and said, “To your offspring I will give this land.” So he built there an altar to the Lord, who had appeared to him. (Gen. 12:6-7)*
 - (3) *The Lord said to Abram, after Lot had separated from him, “Lift up your eyes and look from the place where you are, northward and southward and eastward and westward, for all the land that you see I will give to you and to your offspring forever. I will make your offspring as the dust of the earth, so that if one can count the dust of the earth, your offspring also can be counted. Arise, walk through the length and the breadth of the land, for I will give it to you.” (Gen. 13:14-17)*
 - (4) *On that day the Lord made a covenant with Abram, saying, “To your offspring I give this land, from the river of Egypt to the great river, the river Euphrates, the land of the Kenites, the Kenizzites, the Kadmonites, the Hittites, the*

Perizzites, the Rephaim, the Amorites, the Canaanites, the Girgashites and the Jebusites.” (Gen. 15:18-21)

- (5) *And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. And I will give to you and to your offspring after you the land of your sojournings, all the land of Canaan, for an everlasting possession, and I will be their God.” (Gen. 17:7-8)*

b) to Isaac God said ...

And the Lord appeared to him and said, “Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws.” (Gen. 26:2-5)

c) to Jacob God said ...

- (1) *“I am the Lord, the God of Abraham your father and the God of Isaac. The land on which you lie I will give to you and to your offspring. Your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south, and in you and your offspring shall all the families of the earth be blessed. Behold, I am with you and will keep you wherever you go, and will bring you back to this land. For I will not leave you until I have done what I have promised you.” (Gen. 28:13-15)*
- (2) *And God said to him, “Your name is Jacob; no longer shall your name be called Jacob, but Israel shall be your name.” So he called his name Israel. And God said to him, “I am God Almighty: be fruitful and multiply. A nation and a company of nations shall come from you, and kings shall come from your own body. The land that I gave to Abraham and Isaac I will give to you, and I will give the land to your offspring after you.” (Gen. 35:10-12)*
- (3) *Then he said, “I am God, the God of your father. Do not be afraid to go down to Egypt, for there I will make you into a great nation. I myself will go down with you to Egypt, and I will also bring you up again, and Joseph's hand shall close your eyes.” (Gen. 46:3-4)*

d) When he was about to die Jacob said to Joseph ...

- (1) *“God Almighty appeared to me at Luz in the land of Canaan and blessed me, and said to me, ‘Behold, I will make you fruitful and multiply you, and I will make of you a company of peoples and will give this land to your offspring after you for an everlasting possession.’ (Gen. 48:3-4)*
- (2) *Then Israel said to Joseph, “Behold, I am about to die, but God will be with you and will bring you again to the land of your fathers. Moreover, I have*

given to you rather than to your brothers one mountain slope that I took from the hand of the Amorites with my sword and with my bow.” (Gen. 48:21-22)

e) And Joseph said to his brothers ...

“I am about to die, but God will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.” Then Joseph made the sons of Israel swear, saying, “God will surely visit you, and you shall carry up my bones from here.” (Gen. 50:24-25)

4. God *renews* this great promise of the Promised Land, and seals that promise by a *New Name*

a) *“I am The LORD.”* – God’s personal (Covenant) name (**First time**)

b) Here God swears by His own name that He will fulfill His covenant promise

c) *For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself, saying, “Surely I will bless you and multiply you.” And thus Abraham, having patiently waited, obtained the promise. For people swear by something greater than themselves, and in all their disputes an oath is final for confirmation. So when God desired to show more convincingly to the heirs of the promise the unchangeable character of his purpose, he guaranteed it with an oath, so that by two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast to the hope set before us. (Hebrews 6:13-18)*

d) *“... that by two unchangeable things ...”*

(1) God’s unchanging promise (oath)

(2) God’s unchanging self (name)

5. God is saying, again, to Moses: *“Know who I am. Know me well. I am the God of your Fathers. The God of the Covenant. The God who has sworn to you, by My own name, that I will take Israel to the Land of Canaan.”*

B. God Renews His Promise of a Mighty Deliverance (Ex. 6:6-7)

1. *Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. (Ex. 6:6-7)*

2. In promising to take Israel to Canaan God tells Moses that this exodus from Egypt will **not** come about slowly, evolving over a span of years or centuries.

3. God says, “Tell Israel I am about to act miraculously ...

a) *“I am the LORD” (YHWH)* (**second time**)

b) I will bring you out from under the burdens of your Egyptian slavery. *I will set you all free.*

c) I will redeem you with great acts of power. *I will judge Pharaoh, Egypt and their gods for all of you to see.*

d) I will take you to be my special people; I will be your God. *You will all know that I am the Lord. (Third time)*

4. In other words: “Go tell Israel that this God you’ve come to know personally, by name, in my covenant of grace, is about to act in such a way that Israel will come to know me as well – my name, my covenant, my great acts of deliverance.

5. **R. Allen Cole:** *Exodus: TOTC; p. 86*

a) *This is one of the clearest statements of the mutual relationships brought about by the covenant. This is the beginning of the great creedal statement of Israel’s faith, which can best be seen in the introduction to the ten commandments.*

b) *And God spoke all these words, saying, “I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. (Ex. 20:1-2)*

c) *“Hear, O Israel: The Lord our God, the Lord is one. (Deut. 6:4)*

C. God Renews his Pledge (Ex. 6:8)

1. *I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the Lord. (Ex. 6:8)*

2. For the **fourth time** God says, “I am the Lord.”

3. The **ESV** words, “I swore” are, literally, in Hebrew, the words “I lift up my hand.”

a) designating a **formal oath**

b) **NIV:** “I swore with an uplifted hand.”

c) **John Currid:** *Exodus: EP Com; p. 141*

It is a pledge. The Hebrew literally says, ‘I lifted my hand’, which refers to a symbolic gesture that signals one’s word of honour. The act denotes a divine guarantee.

4. This is a formal ratifying act which assures Moses that God meant what He said.

5. So, Moses goes and tells the people of Israel what God had revealed, promised and formally pledged. But they aren’t buying it!

a) *Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery. (Ex. 6:9)*

b) *broken spirit:* no hope within their own souls. They were depressed.

c) *harsh slavery:* no change in their oppressive circumstances. They were down cast.

6. **See this!** They had come to the “end of themselves”! So God acts on their behalf.

II. GOD RESTATES HIS CHARGE TO MOSES (Ex. 6:10-13, 26-30)

So the Lord said to Moses, “Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.” But Moses said to the Lord, “Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?” But the Lord spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt. (Ex. 6:10-13)

These are the Aaron and Moses to whom the Lord said: “Bring out the people of Israel from the land of Egypt by their hosts.” It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron. On the day when the Lord spoke to Moses in the land of Egypt, the Lord said to Moses, “I am the Lord; tell Pharaoh king of Egypt all that I say to you.” But Moses said to the Lord, “Behold, I am of uncircumcised lips. How will Pharaoh listen to me?” (Ex. 6:26-30)

1. God’s message (charge) to Moses has not changed. God is incredibly persistent. For the **third time** God repeats the message:
 - a) *And they will listen to your voice, and you and the elders of Israel shall go to the king of Egypt and say to him, ‘The Lord, the God of the Hebrews, has met with us; and now, please let us go a three days’ journey into the wilderness, that we may sacrifice to the Lord our God.’ (Ex. 3:18)*
 - b) *Then you shall say to Pharaoh, ‘Thus says the Lord, Israel is my firstborn son, and I say to you, “Let my son go that he may serve me.” If you refuse to let him go, behold, I will kill your firstborn son.’” (Ex. 4:22-23)*
 - c) *So the Lord said to Moses, “Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.” (Ex. 6:10-11)*
2. Moses naturally answers: “Look, Lord. If Israel won’t accept that message how will Pharaoh ever receive it. I tried that once but to no avail.”

But Moses said to the Lord, “Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?” (Ex 6:12)
3. God says, “My message hasn’t changed. You *tell* Pharaoh what I *said*. It is my job to make Pharaoh *do* what I said!”
4. The text is then *interrupted* by a **genealogy** that traces Moses and Aaron back to **Levi** (and even Abraham).
 - a) *These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years. The sons of Gershon: Libni and Shimei, by their clans. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years. The sons of Izhar: Korah, Nepheg, and Zichri. The sons of Uzziel: Mishael, Elzaphan, and Sithri. Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar. The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans. (Ex. 6:14-25)*
 - b) Abraham’s third son was **Levi**: the Priestly line

- c) Levi's second son was **Kohath**: the line of Moses
- d) Kohath had four sons, the first being **Amram**
- e) Amram took **Jochebed**, his aunt, as his wife –
 - (1) This was Moses' mother, daughter of a Priest.
 - (2) Not yet a sin to do so because Leviticus had not yet been revealed or written.
 - (3) So Moses and Aaron come from a double priestly line.
- f) Amram had two sons: **Aaron** and **Moses**
 - (1) Aaron was 3 years older than Moses.
 - (2) And Miriam (not listed) was their older sister.
- g) Aaron married **Elisheba**, the daughter of **Amminadab**
 - (1) Amminadab was of the Tribe of **Judah**
 - (2) Linking Aaron's sons to both Levites and the Messianic family of David.
- h) Aaron's four sons were **Nadab, Abihu, Eleazar** and **Ithamar**
 - (1) Nadab and Abihu died early (in tabernacle service) (Lev. 10:1-2)
 - (2) Eleazar became high Priest, married a daughter of **Putiel**
- i) They gave birth to **Phineas** of Numbers 25 fame.

And the Lord said to Moses, "Phinehas the son of Eleazar, son of Aaron the priest, has turned back my wrath from the people of Israel, in that he was jealous with my jealousy among them, so that I did not consume the people of Israel in my jealousy. Therefore say, 'Behold, I give to him my covenant of peace, and it shall be to him and to his descendants after him the covenant of a perpetual priesthood, because he was jealous for his God and made atonement for the people of Israel.'" (Num. 25:10-13)

5. Why all this *selective* genealogy in the middle of this chapter?

- a) It connects Moses to Abraham the Patriarch and Levi the Priest, and his family to David's Messianic line.
- b) *Patriarch ... Priest ... King ...*
- c) It connects Moses' parents to the generation who entered the promised land.
- d) It established his *credentials* as a spiritual leader.
- e) It shows us that *God's covenant faithfulness* extends "to a thousand generations"
- f) *And I will establish my covenant between me and you and your offspring after you throughout their generations for an everlasting covenant, to be God to you and to your offspring after you. (Gen. 17:7)*

I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. (Ex. 6:7)

6. Note: Later in the story of the Exodus, in Numbers 16, **Korah** will rebel against Moses' authority. This genealogy tells us why.
- Korah** was Moses' cousin; an equal Levite.
 - He would go on to think, "Why should I submit to my cousin's rule?"
 - Douglas K. Stuart**: *Exodus: NAC*; p. 178

From the point of view of strict genealogical prestige, he was the equal of Moses and Aaron and could lay his claim to Israelite leadership accordingly. Thus his lineage is further described in v. 24. Korah's lineage, may have had an ominous overtone for future readers for whom the story of the great rebellion in the wilderness (Num, 16) led by Korah was history. "The Korahites," ignoble as their ancestor's actions were, nevertheless were a powerful clan among the Levites and fully worthy of mention here even if only for that reason.

7. God's great works are always carried out by common people, from extended families, each possessing "black sheep" and "heroes" – a mixed bag of humanity.
8. So ... Moses points back to his family with honesty and interest:

These are the Aaron and Moses to whom the Lord said: "Bring out the people of Israel from the land of Egypt by their hosts." It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron. (Ex. 6:26-27)

III. GOD RENEWS COMMISSION TO MOSES (Ex. 6:28-7:7)

On the day when the Lord spoke to Moses in the land of Egypt, the Lord said to Moses, "I am the Lord; tell Pharaoh king of Egypt all that I say to you." But Moses said to the Lord, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?" And the Lord said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the Lord, when I stretch out my hand against Egypt and bring out the people of Israel from among them." Moses and Aaron did so; they did just as the Lord commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. (Ex. 6:28-7:7)

- Moses, still with doubt, says to God: "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?" (v. 28)
 - "uncircumcised lips" = poor in speech
 - "I speak with faltering lips" (NIV)
 - "I am unskilled in speech" (NASB)
 - "I am a clumsy speaker" (RSV)
 - Gist**: I will not impress a Pharaoh with the way I speak, the use of words, or the power of persuasion.
- So, once again, for the **fifth time**, God says, "I am the Lord."

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

3. Then God tells Moses four encouraging things –

a) **First:** God will make Moses impressive to Pharaoh, and Aaron persuasive with power.

(1) *And the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. (Ex. 7:1-2)*

(2) You, Moses, will be like me; *God* to Pharaoh.

(3) Aaron, your brother, will be My prophet.

b) **Second:** Pharaoh will not initially respond to you but will resist you. This is not due to your inadequacy or failure. I want to harden Pharaoh’s heart for a reason.

(1) *But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. (Ex. 7:3)*

(2) I will cause this to happen so that I might judge Pharaoh, Egypt and all their idols.

c) **Third:** If Pharaoh willingly went along with your message people would say, “How nice, just and good, Amenhotep II was.” But I will receive the glory!

(1) *Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. (Ex. 7:4)*

(2) “*I will lay my hand on Egypt*” to display my Lordship over all peoples.

d) **Fourth:** Eventually, Pharaoh and all Egypt will acknowledge this truth – “*I am the Lord.*” (sixth time)

(1) *The Egyptians shall know that I am the Lord, when I stretch out my hand against Egypt and bring out the people of Israel from among them. (Ex. 7:5)*

(2) The Chief end of Man!

(3) *And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,*

“Great and amazing are your deeds,

O Lord God the Almighty!

Just and true are your ways,

O King of the nations!

Who will not fear, O Lord,

and glorify your name?

For you alone are holy.

All nations will come

and worship you,

for your righteous acts have been revealed.” (Rev. 15:3-4)

4. When God is through with Egypt ...

- a) God will be glorified by all
- b) Moses will be like a god to Pharaoh
- c) Aaron will be revered as a prophet
- d) Pharaoh will be greatly humbled
- e) Egypt will be plundered of wealth
- f) Israel shall be free at last
- g) *and all false gods will be brought to Nothing!*

5. Game over! Moses and Aaron say, “Ok, here we go!”

- a) *Moses and Aaron did so; they did just as the Lord commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh. (Ex. 7:6-7)*
- b) Moses ... age 80; Aaron ... age 83!
- c) Who says a person can be too old to do God’s work?

Conclusion: What power and blessing there is when people acknowledge that *God is the Lord!*

1. This whole passage (Exodus 6:28-7:7) is bracketed by a grand *inclusio*.

- a) i.e., beginning and ending with the same phrase and same truth: “*I am the Lord*”
- b) *Then Moses said to God, “If I come to the people of Israel and say to them, ‘The God of your fathers has sent me to you,’ and they ask me, ‘What is his name?’ what shall I say to them?” God said to Moses, “I am who I am.” And he said, “Say this to the people of Israel, ‘I am has sent me to you.’” God also said to Moses, “Say this to the people of Israel, ‘The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and thus I am to be remembered throughout all generations. (Ex. 3:13-15)*
- c) **J. Alec Motyer:** *The Message of Exodus: EST; p. 105*

Who, then, is Yahweh, the Lord? In what ways do these verses extend what was taught in 3:15-15? They tell us that the Lord keeps his word, feels our woes, sets us free, brings us close to himself and that he will eventually lead us home. Faithfulness, empathy, deliverance, intimacy and inheritance are all embraced by the gracious inclusio, I am the LORD.

- 2. This is how *redemption* comes to a person, how *revival* comes to a church, and how *restoration* comes to a nation: They acknowledge that God is the Lord!
- 3. **Not** merely a lord: one of many ways to heaven; a god for Sunday but not Monday to Saturday; Lord of the Church but not the office, the classroom, the courtroom or the bedroom; the God of our worship but not our sports, and our internet, and our domestic life.
- 4. No! Salvation for all of us comes when we sing the song of Moses – and believe it!
 - a) *The Lord is a man of war;*
the Lord is his name ...
“Who is like you, O Lord, among the gods?
Who is like you, majestic in holiness,

awesome in glorious deeds, doing wonders?

You stretched out your right hand;

the earth swallowed them.

“You have led in your steadfast love the people whom you have redeemed;

you have guided them by your strength to your holy abode ...

You will bring them in and plant them on your own mountain,

the place, O Lord, which you have made for your abode,

the sanctuary, O Lord, which your hands have established.

The Lord will reign forever and ever.” (Ex. 15:3, 11-13, 17-18)

- b) *And they sing the song of Moses, the servant of God, and the song of the Lamb, saying,*

“Great and amazing are your deeds,

O Lord God the Almighty!

Just and true are your ways,

O King of the nations!

Who will not fear, O Lord,

and glorify your name?

For you alone are holy.

All nations will come

and worship you,

for your righteous acts have been revealed.” (Rev. 15:3-4)

5. Revival and Renewal begin with facing the **most important** truth in the world –

- a) There are many gods but only one True Lord!

- b) St. Paul put it this way:

For although there may be so-called gods in heaven or on earth—as indeed there are many “gods” and many “lords”—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist. (1 Cor. 8:5-6)

- c) *One God:* YHWH (Jehovah), the God of Abraham, Isaac, Jacob, Joseph and Moses; God of the Covenant of Grace.

- d) *One Lord:* Jesus Christ, God’s only Son, God incarnate; our Savior and Lord.

- e) All other gods are false; all other lords are enslavers.

6. Jesus said that the recognition of this was the *essence* of salvation!

And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent. (John 17:3)

7. When we come to the end of ourselves we discover this: *We’ve made many other things our gods, and we’ve become our own lords. And we are miserable in heart and enslaved in spirit.*

8. And we are ready for **revival** and **renewal** ...

*Will you not revive us again,
that your people may rejoice in you?
Show us your steadfast love, O Lord,*

and grant us your salvation. (Ps. 85:6-7)

9. How about you? Do you know and live under this truth: *God is the Lord?*

But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith which we are preaching, that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. For the Scripture says, “Whoever believes in Him will not be disappointed.” For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call on Him; for “Whoever will call on the name of the Lord will be saved.” (Romans 10:8-13 NASB)

10. *And Adam knew his wife again, and she bore a son and called his name Seth, for she said, “God has appointed for me another offspring instead of Abel, for Cain killed him.” To Seth also a son was born, and he called his name Enosh. At that time people began to call upon the name of the Lord. (Genesis 4:25-26)*

11. “...At that time people began to call upon the name of the Lord.”