

Title: **THE GOSPEL ACCORDING TO MOSES**
Text: Exodus 6:1-8
Subject: *Seven I Wills of God*
Date: Tuesday Evening — March 13, 2007
Tape # Exodus 42

Introduction:

The title of my message tonight is — **The Gospel According to Moses.**
Our text is Exodus 6:1-8.

(Exodus 6:1-8) “Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. (2) And God spake unto Moses, and said unto him, I *am* the LORD: (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them. (4) And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. (5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. (6) Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: (7) And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. (8) And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.”

The Book of Leviticus is all about redemption, redemption by the precious blood of Christ, the Lamb of God, our sin-atonement Substitute. But, before we can know anything about redemption accomplished for us, we must experience that redemption. The redemption was accomplished before we came to experience it; but it is not known until it is experienced. Therefore, by the arrangement of Divine providence, we come to the Book of Exodus before we get to the Book of Leviticus. The Book of Exodus is all about the experience of grace, the experience of redemption. Leviticus portrays redemption accomplished. Exodus portrays redemption applied. But no one can know that he was redeemed at Calvary until Christ the Redeemer is

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revealed in him, causing him to believe. In other words, we come to know that Christ obtained eternal redemption for us when God the Holy Spirit makes the gospel effectual to us in the saving operation of his grace. That is precisely what we are taught in Ephesians 1:3-14.

, “Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory” (Ephesians 1:14).

(Ephesians 1:3-14) “Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ: (4) According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: (5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. (7) **In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;** (8) Wherein he hath abounded toward us in all wisdom and prudence; (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him: (11) **In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;** (12) That we should be to the praise of his glory, who first trusted in Christ. (13) **In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation;** in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

The Lord God had a people in Egypt. They were his own elect people, the people of his choice. Though they had been grievously oppressed, and though had been brought into bitter and ignominious slavery, his interest in their welfare had not diminished.

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The Lord's purpose in sending Moses down into Egypt was that he might bring that specific, chosen people out from among the nations and make them a peculiar people unto himself, that he might give them an inheritance and cause them to possess the land of Canaan, that land which flowed with milk and honey, and that they might dwell there as witnesses of his boundless mercy, grace and covenant faithfulness. And that which the Lord God was doing with Israel in the land of Ham is precisely what he is doing with his elect throughout the world.

OBJECT OF PREACHING

The great object of gospel preaching is to gather out of the nations a people loved, chosen, and predestined by the triune God from old eternity, a people he has redeemed unto himself to be his peculiar heritage. Those people loved and chosen of God and redeemed by the precious blood of Christ, his covenant people, must and shall be fetched out of the nations by God the Holy Spirit, just as David fetched Mephibosheth out of Lodebar by his servant, Ziba (2 Samuel 9:4-5). Every chosen, redeemed sinner must and shall be made, by the experience of grace, God's own. The elect shall obtain their covenant inheritance. They shall be brought into a distinct, covenant relationship with the eternal God as his peculiar people, by the distinct experience of grace. They must be made a separated people. They must be brought into a distinct position and a distinct relationship with the Lord God. — *“Lo, the people shall dwell alone, and shall not be reckoned among the nations”* (Numbers 23:9). And, ultimately, they shall be brought to a prepared place, for which they shall be distinctly prepared. — *“And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him”* (Malachi 3:17).

GOD'S WORK ALONE

This great work of grace is the work of the triune God alone. The same right hand of Jehovah, glorious in power, that brought the sons of Jacob out of Egypt, is stretched out to deliver his chosen today. And ransomed sinners in this gospel age, standing with Moses, Miriam and the children of Israel on the Canaan side of the Red Sea, sing the praises of Christ their Redeemer, saying, *“He hath triumphed gloriously, the horse and his rider hath he thrown into the sea”* (Exodus 15:1, 21).

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In fact we are specifically told, in Revelation 15:3, that in heaven's everlasting glory we shall sing the song of Moses, the servant of God, and the song of the Lamb, because the redemption of Israel out of Egypt was always meant to be a delightful, instructive type of our redemption by our Lord Jesus Christ, who loved us and gave himself for us.

INSTRUMENTS USED

In this great work of deliverance is the work of God alone. — “*Salvation is of the Lord!*” None can perform it but God. And, in great, condescending grace and goodness, he has chosen to accomplish it by the instrumentality of men, just as he used Moses for Israel's deliverance from Egypt. It is written, “*It pleased God by the foolishness of preaching.*” But he only employs instruments like Moses, who know that they are very poorly suited for the work, utterly unworthy to speak in his name and utterly incapable of the work they are sent to perform, “*that no flesh should glory in his presence*” (1 Corinthians 1:26-29).

(1 Corinthians 1:26-29) “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:* (27) But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; (28) And base things of the world, and things which are despised, hath God chosen, *yea,* and things which are not, to bring to nought things that are: (29) That no flesh should glory in his presence.”

In the first eight verses of Exodus 6 the Lord God tells Moses to tell his people who he is, what he had done for his people, and all that he was about to do for them in the blessed experience of redemption.

A GRACIOUS ANSWER

In the last two verses of chapter 5 we saw Moses unburdening his heart before the Lord. Here the Lord God graciously answers his servant, assuring him of his great grace, assuring him that he would do all that he promised. He does this in two ways: (1st) He reminds him of his great name,

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Jehovah, by which his character is revealed. (2nd) The Lord reminds his servant of what he had done (vv. 1-5).

First, the Lord God reminds Moses of his great Name, assuring him that he would perform his word and purpose of grace to deliver his people.

(Exodus 6:1-3) “Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land. (2) And God spake unto Moses, and said unto him, I *am* the LORD: (3) And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but by my name JEHOVAH was I not known to them.”

Obviously, God’s great redemptive name was made known to his people before this. From the day that he made himself known to Abraham and made his covenant with him, the triune God was known and worshipped by his great, distinguishing name Jehovah (Genesis 15:6-8; 26:2, 24; 28:13).

(Genesis 15:6-8) “And he believed in the LORD; and he counted it to him for righteousness. (7) And he said unto him, I *am* the LORD that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. (8) And he said, Lord GOD, whereby shall I know that I shall inherit it?”

(Genesis 26:2) “And the LORD appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of.”

(Genesis 26:24) “And the LORD appeared unto him the same night, and said, I *am* the God of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abraham’s sake.”

(Genesis 28:13) “And, behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.”

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But Jehovah had not revealed himself as fully to the patriarchs as he had revealed himself to Moses in the bush and would reveal himself in bringing Israel out of Egypt. Jehovah is the name by which the Lord God makes himself known to us distinctly as our eternal, immutable, self-existing, self-sufficient, life-giving, life-sustaining covenant God. He who is El-Shaddai, the Almighty God, is Jehovah our Savior, our covenant God. The revelation of his name is the revelation of his character. His name is who he is.

Do you know him in this character, as your God and Savior? If so, it is because he has made himself known to you. It is by this name, the very Being of God our Savior, that we are encouraged to walk before him in confident faith (Isaiah 40:26-31).

(Isaiah 40:26-31) “Lift up your eyes on high, and behold who hath created these *things*, that bringeth out their host by number: he calleth them all by names by the greatness of his might, for that *he is* strong in power; not one faileth. (27) Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the LORD, and my judgment is passed over from my God? (28) Hast thou not known? hast thou not heard, *that* the everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? *there is* no searching of his understanding. (29) He giveth power to the faint; and to *them that have* no might he increaseth strength. (30) Even the youths shall faint and be weary, and the young men shall utterly fall: (31) But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and they shall walk, and not faint.*”

Connecting these two names together, in the person of our great Savior, Jehovah-Jesus, the Almighty God, we are doubly assured that what God has promised he will perform. How blessed we are to whom the triune God makes himself known in the saving revelation and operation of his grace in Christ! (Exodus 14:18; Isaiah 44:6; Revelation 22:13; John 17:3; Jeremiah 9:23-24). Others know about him. We know him, because he has established his covenant with us in the blessed experience of grace! This is our glory!

(Exodus 14:18) “And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his

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chariots, and upon his horsemen.”

(Isaiah 44:6) “Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I *am* the first, and I *am* the last; and beside me *there is* no God.”

(Revelation 22:13) “I am Alpha and Omega, the beginning and the end, the first and the last.”

(John 17:3) “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

(Jeremiah 9:23-24) “Thus saith the LORD, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches: (24) But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.”

It is only when we focus on ourselves, look to ourselves, seek satisfaction in ourselves, try to find a reason for hope in ourselves, and trust in ourselves that we meet with disappointment and failure.

- Job 29 gives a picture of Job in his most pitiful state. Defending himself before Bildad, he gloried in what he had done. In 25 short verses he used the words “*I*,” “*me*,” and “*my*” thirty-nine times!
- In Ecclesiastes 2 Solomon spoke of all that he had seen and learned. He used those same three words: “*I*,” “*me*,” and “*my*,” thirty-eight times. But it was all vanity, nothing but vanity!
- Our thoughts are terribly low, when we think about ourselves! And our words are most vulgar when we begin to talk about ourselves!

None but God can rightly and truly speak much of “*I*.” **And when the Lord God speaks to his chosen in mercy, when he speaks of his salvation, we rejoice to here him use those blessed words — “*I*,” “*me*,” and “*my*”!** He used those words 19 times in these eight verses to quieten Moses’ fearful heart and assure him of his salvation. Our Savior’s “fear nots” are always followed his “*I*”! He says, “*Fear not*” ...

- “*It is I.*”
- “*I have redeemed thee.*”

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- “*I am with thee.*”
- “*I will help thee.*”
- “*I will uphold thee.*”
- “*I have loved thee.*”
- “*I will never leave thee, nor forsake thee.*”
- “*I will keep thee.*”
- “*I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins.*”
- “*I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*”

I love to hear him say, “I”! Don’t you?

Second, having reminded Moses of his great and glorious Name, Jehovah, the Almighty God reminded his servant of all that he had done for his people in the past (vv. 4-5).

(Exodus 6:4-5) “And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. (5) And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.”

Put the name of our God to his promise and add to that all that we have already experienced in his goodness, and all doubt should be driven from our hearts forever! O my fearful heart, remember these things, just these three things, and be still! The Lord God declares...

1. “*I have established my covenant with them*” (Genesis 17:8;; 2 Samuel 23:5).

(Genesis 17:8) “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”

(2 Samuel 23:5) “Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things*, and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to grow.”

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2. “*I have heard the groaning of the children of Israel*” (Psalm 106:4).

(Psalms 106:4) “Remember me, O LORD, with the favour *that thou bearest unto thy people*: O visit me with thy salvation;”

3. “*I have remembered my covenant*” (Psalm 106:45; 105:8; 103:10-17).

(Psalms 106:45) “And he remembered for them his covenant, and repented according to the multitude of his mercies.”

(Psalms 106:45) “And he remembered for them his covenant, and repented according to the multitude of his mercies.”

(Psalms 103:10-14) “He hath not dealt with us after our sins; nor rewarded us according to our iniquities. (11) For as the heaven is high above the earth, *so* great is his mercy toward them that fear him. (12) As far as the east is from the west, *so* far hath he removed our transgressions from us. (13) Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him. (14) For he knoweth our frame; he remembereth that we *are* dust.”

(Psalms 103:17) “But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness unto children’s children.”

SEVEN SURE PROMISES

Third, after reminding Moses of his great Name and of his great grace performed in the past, the Lord God gives him seven sure promises, seven “I wills”. And God’s “I wills” are as sure as his “I haves”. God’s word to his servant was, “*Now shalt thou see what I will do to Pharaoh.*” As a result of what he was about to do, the strong hand of Pharaoh, which had oppressed, enslaved, and tormented his people, would soon drive them out of his land. Pharaoh and his kingdom would soon be turned upside down; and Israel would soon be free. Hear these seven great “I wills” of our God (vv. 6-8) and be assured that “*He which hath begun a good work in you will*

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perform it” and bring it to its completion, because “*It is God which worketh in you both to will and to do of his good pleasure.*”

(Exodus 6:6-8) “Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: (7) And I will take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians. (8) And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I *am* the LORD.”

1. “**I am the LORD, and I will bring you out from under the burdens of the Egyptians.**”

Israel had been forced to make bricks without straw. — An impossible task! Rest was what they needed and wanted; and rest is what the Lord God promised to give. So it is with us (Matthew 11:28-30).

(Matthew 11:28-30) “Come unto me, all ye that labour and are heavy laden, and I will give you rest. (29) Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (30) For my yoke *is* easy, and my burden is light.”

2. “**I will rid you out of their bondage.**”

The Lord did not tell Israel to do anything to accomplish this. He promised to do it. And that is what he has done for us (Colossians 1:12-14; 2:8-17).

(Colossians 1:12-14) Give “thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: (13) Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son: (14) In whom we have redemption through his blood, *even* the forgiveness of sins.”

(Colossians 2:8-17) “Beware lest any man spoil you through

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philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. (9) For in him dwelleth all the fulness of the Godhead bodily. (10) And ye are complete in him, which is the head of all principality and power: (11) In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: (12) Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead. (13) And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; (14) Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; (15) *And* having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. (16) Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath *days*: (17) Which are a shadow of things to come; but the body *is* of Christ.”

3. **“I will redeem you with a stretched out arm, and with great judgments.”**

Notice that this is a promise of redemption by power and by judgment. Deliverance, salvation, can never be obtained except by judgment accomplished and by the power of omnipotent grace. Our redemption was accomplished by the judgment of our sin in Christ at Calvary. It was applied to us by the omnipotent power of God’s sovereign grace in the effectual call of his Spirit (Galatians 3:13-14).

(Galatians 3:13-14) “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree: (14) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

4. **“I will take you to me for a people.”**

Our blessed Savior has redeemed us unto himself as his own peculiar people, distinguishing us from all others by blood and by grace. — “*Ye are*

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not your own. Ye are bought with a price. Therefore glorify God in your bodies and in your spirits, which are God's."

5. **"I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians."**

And all who experience the blessed, saving operations of his grace know him, and are assured that he alone is God who is their God; and they know that all the work of their salvation is his work.

6. **"I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob."**

He who has chosen us, redeemed us, and called us will keep us; and he will bring us home, to sit down with Abraham, Isaac, and Jacob in his Kingdom.

7. **"I will give it you for an heritage."**

Not only will he bring us home at last, he will cause us to possess and enjoy all his Kingdom and Glory forever as our rightful heritage, as a people who are *"heirs of God and joint-heirs with Jesus Christ."*

Be sure you do not fail to observe that the Lord's first words in this string of promises were, *"I am the LORD"* (v. 6). And his last words are *"I am the LORD"* (v. 8). That is because the whole thing is God's doing, not man's. He who is our Savior is the Alpha and the Omega, the First and the Last, the Beginning and the End. And in the whole business of salvation he is the Alpha and the Omega, the First and the Last, the Beginning and the End. And that is **The Gospel According to Moses.**

Amen.