



HICKORY GROVE

BAPTIST CHURCH

Life With God

March 30, 2025

Exodus 6:1-13

Clint Pressley

6 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."

2 God spoke to Moses and said to him, "I am the LORD. 3 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. 4 I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. 5 Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant. 6 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. 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. 8 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.'" 9 Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.

10 So the LORD said to Moses, 11 "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land." 12 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?" 13 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.

(Pastor Prays)

Right now, we are in the very belly of the beast of March madness, from the Sweet 16 down to

the Elite 8 and next week, of course, to the glorious Final Four. By now, most of you that have paid any attention, if you followed along, you have a busted bracket. So many upsets seem to happen almost every year. Of course, I do not have a bracket. In fact, everything I've just said, I just made up. I found it on the Internet. I preached in Virginia last week, and I was picked up by a preacher friend at the airport. We were riding along, making conversation, and my friend said, Hey, how is your bracket? I said, my bracket is rusted shut. I don't know what to do about it. I didn't even know what he was talking about. He says everyone I've talked to has a busted bracket.

And in this passage, even Moses has a busted bracket. Let me show what I mean. Chapter 5 goes poorly for Moses. God told him something to do, and Moses was there doing what God had called him to do. He goes and speaks to Pharaoh, and Pharaoh, instead of listening to Moses like Moses maybe thought he would, Pharaoh decides to turn the screws on God's people. He says I want you to make bricks without straw. And he even has some of them beat. Then, the people turned on Moses. By the time you get to the end of Chapter 5, they are accusing Moses, "this is your fault." It had not at all gone the way he thought it would. In fact, you see him there at the end of Chapter 5, praying to the Lord, and he says, in verse 22, Lord, why?

This happens all the time to us. Why? Somebody dies quickly, suddenly, and you wonder why. Why now? Divorce, you didn't see that coming. Why? The pain of loss of someone you were close to, and all you can think is, why? But where there is a why, there is I am the Lord. So, what is the idea of this passage? A preacher's obligation is to take the word of God and make it into a sermon that directly reflects what the meaning of the passage is. What does it mean? Several times, in this old passage, God speaks, and he says to Moses, the solution to your problem is, I am the Lord. So, I will make that the theme today.

God Is Never Far From Our Why

You're asking why. And as you do, know that God is not far from you. Honestly, this is a great passage. I didn't expect it to be so good. This is a great passage that's worth us walking through and then coming back and making some application. So, let's go back to it and get a feel for it. To get a real feel, you gotta go up just a notch to verses 22-23 of Chapter 5 and get a running

start. You have Moses's prayer and then God's answer to that prayer. So join me there at the end of chapter 5. 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."* Now to chapter 6. **6** *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."* I want you to circle that word, now. Scholars say that is an emphatic now. God has Moses's attention, and he says, "Just sit down, son. Now you're going to see what kind of power I have." What it says in verse 1 is that you will see what I will do to the Pharaoh. He is not just going to let your people go. Pharaoh is going to be so broken that he's going to push the people out. He is going to drive them out of the land. He is going to be so glad to see the back of those Israelites.

So God spoke to Moses in verse 2, and he said, I am the Lord. The answer to Moses," why is, Moses, just focus; I am the Lord. If you're reading this from verse 2 to verse 8, it is a speech that God will make to Moses, and he starts it with the statement, I am the Lord. It's the beginning. It's the parentheses. And then again, at the end of the statement, the Lord says, I am the Lord. So what is between all of that? What is he going to say there? Well, you have several things about the past, the present, and the future. And then, by the time you get to verses 6-8, there are 7 "I wills." That will point to the New Testament understanding of salvation. Let's just walk through it. ² *God spoke to Moses and said to him, "I am the LORD.* ³ *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.* He takes us back to Genesis. ⁴ *I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.* ⁵ *Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant.* ⁶ *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.* 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.* ⁸ *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."* He says I appeared to them as God Almighty. I am the mighty God, the one who has power. Even though in Genesis, they knew the name Yahweh, they did not have this

progressive revelation. Progressive revelation is that God, over history and coming up to the culmination of the life, death, and resurrection of Jesus, has shown more and more of himself in the Bible. It's progressive revelation. They knew my name, but they didn't have a personal relationship with me. I appeared to them as Yahweh. Also, in verse four, it says, I established my covenant with them to give them the land of Canaan. So what you have here is what God has done. He shows what he provided in the past. It's good for us to remember what God has done. Look, some of you need to turn around and look at how God has provided in the past. We're going to build something out of that.

Moreover, now he brings us up to the present. He says, I have heard the groanings. That's the unutterable prayer that you have. You're asking God to do something, and you don't even know what it is. It's hard to even formulate the words to get the prayer right. Your heart knows it. You know what you want. You're asking God, but even you have a hard time articulating it. God says I've heard that prayer. I know what you're asking. I know that your people are slaves. In fact, the word is I've heard, and I've remembered. You see, that is not his past, but his present. God is hearing and remembering; he knows what he's promised. He's acting on that promise. If you are a child of God, there are promises in the New Testament that you can claim. And if you claim them in Christ, you can claim every one of them in the Old Testament. All of God's promises find their yes and Amen in Christ.

So that's what I've done in the past and the present. And the future is where the hopefulness is. Here's the message to the people. Here's what I want you to tell them. Say to the people of Israel, I am the Lord. You're asking why. You tell them, I am the Lord. And here come the "I wills." There are seven of them. I will bring you out from under the burdens of the Egyptians. I will deliver you out from slavery to them. So those two go together to show us the deliverance. Here's the third one. I will redeem you with an outstretched arm with the acts of great judgment. You understand that redemption is payment. If you have a coupon and you go to the grocery store, you redeem that coupon. You hand it over, and they give you a product. The idea of redemption is that God will take his people, but the way he will do it is that he will buy them. And the picture is for us, Jesus Christ going to the cross and dying in our place. That is the price of redemption for our souls. That's the third one. Let's go to the 4th and 5th. I will take you to be my people, and I will be your God. You will know that I am the Lord your God who has

brought you out from under the burdens of the Egyptians. Here's number six. I will bring you into the land that I swore to give to Abraham and to Isaac and to Jacob. And here's number seven. I will give it to you for a possession. I am the Lord.

So that's the message. Now here's what I want you to do. Go and tell the people. Verse 9 tells us Moses is a preacher. This is what a preacher is supposed to do. God says, here's the message; go tell the people. And when you read the verses 6-8, it is such a hopeful passage. You're in slavery, and you hear God say, "I will," seven times. It's a beautiful, wonderful, optimistic, and hopeful message. Yet look what look what the text says. Moses spoke to the people of Israel, but they did not listen to Moses. Why? Because of their broken spirit. It is the Hebrew word, wind. Breath is the same word. They are broken because of their harsh slavery. They couldn't hear it. Later on down the road, in Exodus, we'll find the people in rank rebellion. They do terrible, sinful things. The people of God will sin. That's not what's going on here. This is not sinfulness. Moses has just delivered the most optimistic lesson in scripture that they will ever hear, and they can't hear it. That word, broken, could be the word, short of breath. They have been hit so hard in the solar plexus that they've had the breath knocked out of them. All they can do right now is lie there and try to get their senses back. Not only that, they're under slavery; they've been so abused, and so damaged. Now Moses has shown up with the God of the bible speaking to them, saying here's something good for you, and they can't yet get it.

Verse 10 tells us that God turns back to Moses, the preacher. We'll come back to the people, but right now, we are looking at the preacher. And the Lord says to Moses, go to Pharaoh, and you tell him, the king of Egypt, to let Israel go out of his land. ¹² *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?"* Moses is saying, Lord, if I can't get my own people to listen to this, how am I going to get the most powerful man in the world to listen to this? I'm not even that good of a speaker. I can't do it. But God just ignores what Moses has said. ¹³ *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.* Just do what I tell you to do.

God is never far from our why. Now, let's back up and make some application. Here's the first point, number one.

With God, the valley is not the end

When you walk to the valley of the shadow of death, that's not the end; it's the beginning. You'll come out of the valley. Let me show where I get that in Exodus 5:22-23. Moses is praying. He's asking God why he's under conviction because the people hate him. Nothing has gone right. And then, in chapter 6:1, God answers with the promise of power. In fact, if you're asking why God doesn't answer your why questions, that's his prerogative. You can ask why all you want. God has no obligation to us to tell us why. How does he answer? He answers with a statement of power. What does God say in verse 1? He says, Moses, have a seat right here, and I want you to watch what I'm going to do to the most powerful man in the world. In other words, sometimes the answer to the question of why is just a restatement of the truth that God is in control. And evidently, that's all we need to know. God says to Moses, now you're going to see what I do. I'll go farther and do more than you ever dreamed of. Not only are they going to let you go, but they're going to throw you out of Egypt. God is going to fulfill his perfect plan. Listen, brothers and sisters, God is moving in ways that we don't understand and in ways that create questions in us. And we wonder why he does not answer those questions. What he does is he keeps moving and developing his perfect plan. It's unfolding. And that perfect plan includes getting you out of the valley. With God, the valley is not the end. That's one point I think you can get from this passage. Let me give you a second thing to consider, number two.

With God, the past is his proving ground

Let me show you that in verse three and four. Notice the past protection. What does the text say in verses 3-4? *³I 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. ⁴I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.* The Lord says, look, I appeared, I did something in the past. Here's what I've done. I have shown myself to them, but I didn't let them have the personal side as much as I'm doing with you. That is a progressive revelation. But I did establish my covenant with them. My covenant and promise is that I'm going to give them the land of Canaan. There is a great promise. There is a great provision. Look back at your life. God has brought you to this point. You look back right now and think of your life and what God has brought you through, the terrible mistakes that you have made, the sins that you have committed. You should have been snuffed out and sent to

hell immediately. But God, in his good grace, weighed in and was patient with you, brought you forward, protected you, and provided for you. God intervened in your life. For a lot of you, you got his broad reconciliation where there was brokenness. Think about your salvation story. Think about how God saves you. Think about, for some of you, how you responded to the gospel, joined the church, and lived life profiling the Savior. You were living your life like a sinner, and yet God was patient and brought you back. Think about the great security that you have in Christ. That if you die today, you're gonna be with Jesus forever.

When the sun came up this morning, it was a reminder that our good God is in control, and he is your father. And all of that is in your past. Think about how you became a Christian. Somebody shared the gospel with you. Maybe you went through some traumatic event, and God knocked you flat on your back so that you committed your life to Christ. That is God's goodness. You see, with God, your past, what's happened to you, that is the proving ground. So that's the past. Let's talk about the present, number three.

With God, the present is hopeful

Brothers and sisters, there is hope there in verse 5. You see, the vocabulary is the same vocabulary we found in Chapter 2:24. When Moses tells us that as the people suffered, God heard and remembered and saw and knew, it is the exact same vocabulary right there in verse 5. *⁵ Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant.* All of that is in the present tense. So God hears all of our groans. God hears our crying, every prayer, every pain, every frustration, every sorrow, and in the middle of that, we are reminded that God remembers the covenant he has made with us. That special word, covenant, is the special love that he has for his people in Christ. And the great promise is that if you have put your faith in Christ and you've trusted in Christ alone to save you, the life and death and resurrection of Jesus alone will save you. If you've done that, then you are his. He has made a covenant with Christ, who you are in Christ. With God, the present gives us great hope. So, there's there's three. Let me give you a fourth.

With God, the future is bright

So that's the past and present. Let's go to the future. Verses 6-8 are the future. With God, the future is bright. It's bright. You ought to get that out of verses 6-8. Here is one of the hidden treasures of the Old Testament. These three verses are some of the most loved verses by the Jewish people. In Jesus's day, they would cling to these verses. The people of God have cherished these seven "I will" statements. I will point them out and categorize them into four categories. Four of the "I will" statements point us to salvation and to Jesus Christ. I'll just give you a couple of words. It's not original to me. Lots of people who study this passage will come up with these words. So, I'll use some that help us think. Here's the first word. It's the word liberation. Liberation is a gospel word. You find liberation in verse six. The first two parts are: I will bring you out, and I will deliver to you. Those two words point to what God does for us in Jesus. When we are slaves to our own sin, God comes after us, and he brings us out, and he delivers us. When you're praying for someone you know who is not a Christian and is a slave to sin and caught in some terrible lifestyle, you pray that God will bring them out and deliver them. Here's a picture of liberation: the gospel is a gospel of liberation. What does Paul say in Colossians? Paul says he delivered us from the domain of darkness and transferred us to the Kingdom of his beloved son. That points to the gospel. That God has come to get us. The first gospel word is the word liberation.

Let me give you a second gospel word. It's the word redemption. Put your eyes back on verse six. The text says, *⁶Say 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.* Your ears should perk up when you hear that. The idea of redemption is to make a payment to receive something. Truthfully, it's the language of slave commerce. You go down to the slave market, and there is a slave that you wish to purchase. The way you purchase is you pay for something, and that slave becomes yours. We understand from the New Testament what God has done for us. He has made the payment to himself for us. And he did that with the blood of Jesus Christ. Look, when God looks at us, our intrinsic value is because we are made in the image of God. You have value, but the intrinsic value in you is not enough. Otherwise, everybody would be saved. Our intrinsic value is nothing compared to the value that God places on us. When you are in Christ, you are loved differently. When you are in Christ, because you are bought by the blood of Jesus, that imposed worth on you. It's a gospel word: redemption.

Here's a third gospel word. It's the word adoption. Do you see it there in verse 7? It doesn't come out immediately. I'll try to pull it out. It's an idea of family. *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.* I will bring you to myself. You will be my people. It's the idea of adoption. We've heard it enough around here that you understand adoption. You understand that a couple that cannot have children and have decided to adopt a child, they will love a child that is not theirs biologically. They will make that child theirs legally. So that that child actually becomes theirs with their name. That little girl has the rights of every member of that family because she has been adopted. What does the Bible say about us? We were by nature children of wrath like the rest of mankind, but God, being rich in mercy, came after us. That's the word adoption. I will take you to be my people. I will be your God. You will know that I am the Lord. This is the grace of God. This happens through God's grace, through our faith in Christ alone.

Let me give you the 4th gospel word. It's the word reward. Do you see it in verse 8? *⁸ 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.* There is a reward for being in Christ. When God saves us to be his children, and we live this short, wretched life, when we breathe our last, we go on to be with the Lord. That is our inheritance; it would be the promised land for us. It is heaven. This is why you can preach a great message. This is why God gives us ailments in this world. This is why getting old is no fun. This is why when your body is breaking down, and your joints are aching, and you get things replaced and patched up, it hurts; that is to remind you that this is not our home. Sickness is here to remind us that it's no good here. Paul says it like this. This light, momentary affliction is preparing for us an eternal weight of glory that is beyond all comparison. Aging is hard, but it's hard for a reason: to make us long for heaven. Those are four gospel words. Let me give you a fifth point, number five.

With God, there is no pit too deep

In verse 9, the people didn't obey what Moses preached, not because they were in sin, but because they were shell-shocked. They had a broken spirit because of the harsh slavery; they've been abused. And when you read that, you realize it's bad, but it's not going to last. God is going to pull them up. God has heard their groaning. God is coming to deliver. That's the

entire story of the whole book of Exodus. God is going after his short-winded, abused people. The pit is not deeper than the long arm of God. Let me give you a sixth point, number six.

With God, his word is enough

Let me show you where I get that. Verses 10 and 11 are commands. So you see the command verses 10 and 11, and then you have, right in the middle, the excuse. And then, on the other side of that, you have the same command in verse 13. ¹⁰ *So the LORD said to Moses,* ¹¹ *“Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.”* That's one layer. Here comes the excuse. ¹² *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?”* Here comes the bottom layer of a command sandwich. ¹³ *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.*

So there is the command, an excuse because of a broken confidence, and then the command again. And what do we learn from that? We learn that God's word surrounds our insecurities. We might be insecure, but we are surrounded by the word of God, who will carry us through. And his word always brings us back to Christ. Look, a lot of you are asking why about something. And you should know that our God is never far from our whys. With God, the valley is not the end. With God, your past is the proving ground. With God, your present, it's hopeful. With God, your future is bright. Be reminded that there's no pit too deep and that God's word is enough. God is not far. He is close in Christ.

(Pastor prays)