

Exod 03-03-16b

We're ready now to resume our study in Exodus chapter 6 where we find God speaking to Moses and saying I am the Lord I appeared to Abraham to Isaac and to Jacob as God Almighty but by my name Lord I was not known to them I have also established my covenant with them to give them the land of Canaan the land of their pilgrimage in which they were strangers and I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage and I have remembered my covenant therefore say to the children of Israel I am the Lord I will bring you out from under the burdens of the Egyptians I will rescue you from their bondage and I will redeem you with an outstretched arm and with great judgments I will take you as my people and I will be your God then you shall know that I am the Lord your God who brings you out from the burdens of the Egyptians and I will bring you into the land which I swore to give to Abraham Isaac and Jacob and I will give it to you as a heritage I am the Lord how many times here is that phrase repeated you have say to the children of Israel I am the Lord in verse 6 you have then you shall know that I am the Lord in verse 7 and at the end of verse 8 I am the Lord three times Moses affirms to the people of Israel what God has already affirmed to Moses that he is the Lord well this is highly significant we've gotten eight or nine verses here dedicated to this idea and we think well I am the Lord what's what's the big idea if you have a computer version of the Bible that you can search this is not something you can do with a paper concordance but if you have a means of searching for phrases you will find that the statement I am the Lord occurs over 150 times in the Old Testament over a hundred and fifty times and it means something to God often if you're reading in Leviticus or Deuteronomy and you're in the details of the law of Moses that tell how to live in Israel and what to do and what not to do he will say you know do not boil a kid and its mother's milk don't do this and the other I am the Lord and you think why does he throw that in is it just sort of a a tick a habit that he has while he's thinking of something else to say let's see I don't want you to boil the baby goats I am the Lord and he's trying to think of something else you know it's a gap filler or something there's a reason why it's there if we can figure out by observation what it means when God says I am the Lord we're going to understand well over a hundred and fifty passages where God makes that statement why does he say we got that message when we read Genesis chapter one didn't we got the God of creation the Lord that created man and put him in the garden that came and walked in the cool of the day that was Yahweh that did that well what more do we need to know well it helps by looking at the contrast that God himself suggests here when he says the emphasis in my dealings with the patriarchs was El Shaddai now the name Shaddai appears about 48 times in the Old Testament and again it is always in a context where there is power or mightiness to be displayed or exhibited even in Genesis it appears six times the first instance of it is Genesis 17 one when Abram was 99 years old the Lord Yahweh appeared to Abram and said to him I am El Shaddai walk before me and be blameless well what does he go on to say Abraham falls on his face God says my covenant is with you you will be a father of many nations and change your name to Abraham I have made you a father of many nations I will make you exceedingly fruitful I will make nations of you kings will come from you I will establish look at all

the active verbs in there I will make I will make I will establish I will make it's all about God's power and about what God is going to do but this is all future promise after God finishes and and carries on and leaves Abraham is still the same 99 year old man he was before God came he's got the same tent same wife same nephew down in Sodom nothing has changed he's not holding a title deed to the land of Canaan in his hand in a physical sense these are promises of God that Abraham has to trust by faith well you the next instance in Genesis is Genesis 28 3 where Isaac is blessing you remember the big thing with Jacob and Esau and the whole blessing fiasco we were amusing ourselves thinking about this because my my younger brother is larger and has a mustache and I don't and I was trying to make sure that he wouldn't sneak in there get my blessing from my father and so I would have to even as the older brother sneak in and glue something to my lip and try to fool my father into thinking that that I was the one that needed the blessing but you remember the whole Jacob and Esau thing in Isaac after he blesses Jacob with Esau's blessing basically and Esau comes in is there nothing left for me and he says well you're a wild man you're gonna have wild ways and this other and so then Jacob of course needs to leave or Esau is liable to do away with him so in chapter 28 of Genesis Isaac called Jacob and blessed him and charged him he already blessed him once now he's blessing him again but this is a traveling blessing we say this what do you say to somebody when when they're departing goodbye what does that mean what's the etymology of goodbye God be with ye God be with you so it's a traveling blessing they say you know God be with you and keep you till we meet again Roy Rogers Dale Evans happy trails to you until we meet again you know it's a bond voyage type of thing so Jacob is called by Isaac Isaac blesses him and charges him and says you shall not take a wife from the daughters of Canaan go to Pat and Aram to the house of Bethuel your mother's father take yourself a wife from there of the daughters of Laban your mother's brother then he pronounces a blessing in Genesis 28 3 and he says may El Shaddai bless you and make you fruitful and multiply you that you may be an assembly of peoples and give you the blessing of Abraham to you and your descendants with you that you may inherit the land in which you are a stranger which God gave to Abraham this is a feat of strength to take the land rested away from the current occupants to take a small family and multiply it into a nation is a feat of strength it calls for supernatural mightiness of a divine order of magnitude that's what you have in 17 1 and 28 3 the next instance in Genesis of El Shaddai is Genesis 35 11 you will remember the appearance of God to Jacob when he came from Pat and Aram and blessed him God said to him this is Genesis 35 10 your name is Jacob your name shall not be called Jacob anymore but Israel shall be your name so he called his name Israel and God said to him I am El Shaddai be fruitful and multiply a nation and a company of nations shall proceed from you and kings shall come from your body the land which I gave Abraham and Isaac I give to you and to your descendant after you I give this land then God went up from him in the place where he talked with him Jacob set up a pillar in that place for the drink offering on it he called the name of the place Bethel house of God if it announced himself to Jacob this is not talking about deliverance is not talking about presence it is talking about fulfillment of promise fulfillment of covenant obligation that God swore himself to with Abraham and Isaac and now Jacob the fourth use of this is in Genesis 43 14 because Jacob is sending his sons down to the head man in Egypt to try to get grain and try to get favor there and rescue the brother that was

held hostage remember that Joseph is the vizier and he sees his brothers they don't recognize him who does he hold hostage Simeon wasn't it didn't he hold Simeon and send the other ten brothers back how many does that make Benjamin's not there Joseph's not there Simeon is not there 3 from 12 leaves 9 9 go back so they tell the story to Jacob we had to leave our brother down there he wants Benjamin to come and Jacob says oh my gray hair is gonna fall to the ground etc etc but they finally their father Israel says to them in 43 11 if it must be so do this take some of the best fruits of the land in your vessels carry down a present for the man a little balm and a little honey spices and myrrh pistachio nuts and almonds take double money in your hand and take back in your hand the money that was returned in the mouth of your sacks perhaps it was an oversight take your brother also and arise go back to the man and may El Shaddai give you mercy before the man that he may release your other brother and Benjamin if I am bereaved I am bereaved so Jacob invokes the God of strength God Almighty as a blessing on his sons when they go and undertake this task so then the fifth usage in Genesis is in 48 3 when the reunion is about to take place between Jacob and Joseph so Joseph was told your father is sick he took with him his two sons Manasseh and Ephraim Jacob was told look your son Joseph is coming to you this is the deathbed blessing episode Jacob was told look your son Joseph is coming to you Israel strengthened himself and sat up on the bed Jacob said to Joseph God Almighty El Shaddai appeared to me at loose this is Bethel in the land of Canaan and blessed me and said to me behold I will make you fruitful and multiply you I will make of you a multitude of people and give this land to your descendants after you as an everlasting possession the final use is just a chapter later in chapter 49 verse 25 in the blessings on the sons Jacob's dying words when it gets down to Joseph verse 22 of Genesis 49 Joseph is a fruitful bow a fruitful bow by a well his branches run over the wall the archers have bitterly grieved him shot at him and hated him but his bow remained in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob from there is the shepherd the stone of Israel by the God of your father who will help you and by the Almighty who will bless you with blessings of heaven above blessings of the deep that lies beneath blessings of the breasts and of the womb and there's a little wordplay there when he talks blessings of the breasts it's Shaddaim and the room which is a Raham so there is an understanding that there is a similarity of those words and there's a little wordplay here Patti asked a good question on the break about the people later on and I think it's in Kings where there's going to be a big battle and they say well let's draw them out into the plains because their God is the God of the mountains and this was perhaps a misunderstanding of the El Shaddai name of God by the Canaanites who said well their God is the God of the mountains let's draw them down into the plains and we will prevail well of course they were godless pagan savages and they didn't know any better and they got defeated in the plain just like they would have got defeated in the mountains so but they made this same sort of connection you know we have false etymologies for words that are they're not exactly true there's been a great amount of humor in that regard which I won't take the time to give you by way of illustration but it the El Shaddai is always in this context of being almighty the name El Shaddai occurs in our book the book of Exodus exactly once and it's right here Exodus 6 3 only place in the entire book of Exodus where the name El Shaddai occurs in the book of Numbers it only occurs twice numbers 24 4 and numbers 24 16 twice in the same

chapter interestingly in both cases if you remember your chapters in Numbers what is going on in chapter 24 Balaam it is in the speech of Balaam and two times Balaam introduces his oracle from God by saying the utterance of him who hears the words of God and has the knowledge of the Most High who sees the vision of El Shaddai who sees the vision of the Shaddai who falls down with eyes wide open the reason this is interesting to me is we know that Balaam is connected with the God of Israel but independently of the body of Israelites were in Egypt Balaam doesn't live in Egypt he's up in the northern reaches he's like one that slipped through the cracks or early on some of his people went back north in the good days when the Pharaohs remembered Joseph and there wasn't a burden of slavery upon the Israelites and they were free to come and go we know that there was traffic up and down from the land into Egypt for the first few generations until things got tough well Balaam is from this stock evidently his family maintained a worship of God and he was a prophet of God although separated from the people so in numbers 24 4 and 24 16 Balaam uses this title for God you also find it in the book of Ruth chapter 1 verse 20 and 21 but here's what I consider to be one of the most interesting features of this name this name is used 31 times in the book of Job the book of Job what has our if you remember some of our brief perusals of Job when did we decide Job took place and Job lived that same interim period between the coming of Jacob and his family down to Egypt and the time of oppression where they were no longer free to come and go and became slaves and Job is up there in the land of us it is still in the days of the family priesthood because we don't switch over to the Levitical priesthood until Sinai and so you have Job offering sacrifices for his sons you have peoples coming in you have the Sabians coming and stealing the camels and the and this kind of thing who were people in existence and in the vicinity in those in that span of time between roughly 1650 and 1450 BC 1440 1447 depending on how you count your years is roughly the time of our events here the Exodus the sojourn in Egypt I believe there's great scholarly debate one way or another the passages of Scripture can be construed more than one way the Bible says two or three places that mentions a time of 430 years however if you look carefully that appears to be from the time of the confirmation of the covenant to Abraham in Genesis 17 until the time of the Exodus which means that from the time of Joseph on down would be about half that about 215 years of the actual sojourn in Egypt which quickly turned into bondage and this is going to quickly become an issue we'll be talking about that in just a moment but Job 31 times Job 517 behold happy is the man whom God corrects therefore do not despise the chastening of the Shaddai the Almighty now that I could preach on that verse for two whole sessions happy is the man whom God corrects well I thought the correction of the Lord was scourging every son he receives you know skins alive with a whip and that kind of thing but he says happy is the man whom God corrects therefore do not despise the chastening of the Almighty Job 517 Job 6 for the arrows of the Almighty are within me my spirit drinks in their poison the terrors of God are arrayed against me Job 614 to him who is afflicted kindness should be shown by his friend even though he forsakes the fear of the Almighty Job 8 3 does God subvert judgment or does the Almighty pervert justice on and on and on throughout the book you have references to God as Shaddai the strong God the God who makes and keeps covenant promises but what is the problem in Job what's Job's if you boil down all of the what are there 42 chapters in Job if you boil that all down what is the essence of

that book Job is put to the test God calls his name and says Satan you see my servant Job take a look at him Satan says I can break him I can deflect him I can get him to deny you curse your name and die God says knock yourself out go see if you can wear out Job Job definitely suffers but he does not yield but what does this produce in Job he says I wish I had a mediator I wish there was one to span the gap between me and the Almighty the Almighty is there I trust him I believe his covenant promises though he slay me yet will I trust him I know that even if the worms are consuming my flesh I will stand on the last day and see my Redeemer that faith is never shaken but he says God seems far off where is the go ale where is the kinsman Redeemer who can bridge this gap who can represent me before God there is a distance between me and El Shaddai 31 times that name is used in Job well what is the conclusion in Job there is a foreshadowing of the fulfillment of that need you in order to recognize a solution you've got to identify the problem right people don't latch on to a solution until they have grasped the problem Job is all about the problem of the distance between man and God so is the bondage in Egypt so is God's dealing with the patriarchs there is not a closeness you do not find a sense of fellowship there is fear there is falling down there is wrestling there is conflict almost between Abraham Isaac and Jacob and the Lord God you don't find the sense of fellowship and closeness like you find in David like you find in Joshua and Caleb like you find with Moses a man with whom God spoke face to face on a regular basis didn't do that with Abraham Isaac and Jacob this is the difference between El Shaddai and Yahweh the I am I am I am with you I am for you I am delivering you I am guiding you I am leading you notice he says in Exodus chapter 6 here he describes this that's why he uses the title for himself three different times not only is he going to fulfill the covenant promises but he says look at verse 5 I have heard the groaning of the children of Israel whom the Egyptians keep in bondage I have remembered my covenant therefore say to the children of Israel I am the Lord I will bring you out from under he doesn't say I will send you out from under or I will remove the burden he says I will bring now somebody's coming over to your house and they say I'll bring a dessert or I'll bring a coke or I'll bring a bag of chips the stuff doesn't arrive there without the person right when you bring something you're present you have to be there to bring it I don't bring my mortgage check to the bank I send it unless you know God forbid it should be real late then you might bring it but you show up in person you try to get it in you know so it'll get there and you don't foreclose bringing has the idea of presence God says I will bring them this means he's going to have to be there that's why we're going to have the pillar of cloud pillar of fire I will rescue you from their bondage I will redeem you with an outstretched arm and with great judgments for seven I will take you as my people and I will be your God then you shall know that I am the Lord your God who brings you out from under the birds who brings you out this is about presence what is the difference in the Old Testament age in our age in terms of the presence of God John says in the old days the spirit was not yet given because Christ was not yet glorified we have something the Old Testament Saints never had we have the indwelling we have the constant presence of God most of us as believers discount and fail to give proper acknowledgement to that great gift God is with us more than he was with the Israelites if you were an Israelite you could look at your tent flap and see the pillar but God was not inside your tent flap you could look over at the at the covering of the tabernacle and know that the Ark of

the Covenant was two or three layers within and God glory was dwelling the Shekinah was present there when they dedicated the temple the Shekinah glory of God filled the Holy of Holies you could look and see that but it wasn't within it wasn't present that was a gift reserved for a very few the Spirit of the Lord that came upon the kings of Israel or the prophets of Israel or those who were doing mighty deeds for Israel the tabernacle architects and this sort of thing but it was a rare and temporary presence it is our birthright it is our gift from God each one of us has the ongoing continual daily personal presence of God with us he is Emmanuel there never was Emmanuel until the Lord came God with us it was predicted and foreshadowed it was illustrated on a temporary basis but once Jesus came and was glorified as Emmanuel God with us he is with us he says I'm going away but I will not leave you comfortless I will not leave you orphans I will come to you and he does the Spirit is always with us and the Lord Jesus Christ comes to us read John 14 I am the Lord I will bring you out from under the burdens so we could dwell on this a great extent but just keep in mind God does not have to come to us from Mount Sinai God does not have to come to us from the bush God does not have to come through us through a spokesman like Moses God is with us what does John say in his epistle you have no need that any man teach you because you have the Spirit who dwells in you and guides you enables us he leads us into all truth so the Lord spoke to Moses after giving this great affirmation I will bring you into the land which I swore to give to Abraham Isaac and Jacob and I will give it to you as a heritage as a permanent possession I am the Lord every time you find I am the Lord you find this idea of presence of redeeming by being there God did not redeem us from heaven he redeemed us at the cross the Lord Jesus did not have did you ever think about this why the whole incarnation and ministry among men we just take it for granted because that's all we've ever heard think about this if there was a sacrifice needed for sin why did God not appoint a day in heaven and have a marvelous golden altar and the angelic hordes and open the heavens and all mankind looks up and here is the Lord ascending the steps the way Abraham and Isaac ascended Mount Moriah and reaching the top he turns around and his father places him on the altar just as Abraham placed Isaac and the great sacrificial knife is raised on high and God himself accomplishes the sacrifice and it's this grand divine presentation that happens in heaven and the blood of the sacrifice atones for sin and is accepted by God and the fire comes and consumes the offering and then the Lord Jesus is raised and restored to his original glory as the Son and the second member of the Trinity all of this could have happened in the heavenly realms if it just required a spiritual sacrifice for sin to satisfy the character of God why does it happen on earth why is it happen at our hand well for one thing isn't it poetic justice that the very people who incurred the guilt that required the sacrifice are the people who accomplish the sacrifice we crucified the Lord of glory and that is a stain on us that only salvation from the Lord Jesus Christ himself can erase he looked down from the cross and said father forgive them they know not what they do and we didn't then but we know now and by claiming him as our Savior we have that full reconciliation and redemption and propitiation applied to us but more than that it is Emmanuel God with us it is the Yahweh aspect of our redemption he doesn't just accomplish the sacrifice in heaven say well when you die I'll reach down and transport you from your bondage to your land of Canaan while I sit here in my throne room we are with Christ what are the greatest promises in

Scripture look at Revelation 2 and 3 we went through those recently to sit with him on his throne to walk with him in white to partake of the hidden manna to have a nickname that the Lord Jesus gives you that only you and he know he comes up to you and calls you know he'll come up to me and say well squirrely you made it you're you know you at least got saved how's it going chopping cotton down there on on that plantation how many rows have you hoed this week but there if you if you reach the place where you have a level of intimacy that is the highest reward in Scripture is fellowship with God intimacy with God to rule and reign with him to walk with him to partake with him to sit down at table with him it is intimacy with God what circumstance in this life would you allow to interfere with that prospect and with that potential would you say well but I've got these problems I've got these expectations I've got these goals and desires and that really means more to me than Emmanuel it means more to me than opening the door and letting the Lord come in and fellowship at my table I really need this other thing to happen if we have even a glimmer of understanding of what it means to be privileged enough to have the presence of God in our lives then we would do anything to cultivate and to maintain and to take advantage of that presence to enjoy it well this is what is being offered to Israel in this illustrative way what is on the line at the point of salvation think about Israel as the picture of personal salvation in bondage in slavery God comes and makes deliverance available they seize it by faith they splash the blood on the lentils and they come forth and what is the major change God was not with us before God is with us now he was the mighty God and the creator everybody has a knowledge of God Romans chapter 1 he's manifest in creation is eternal God had his mighty power his El Shaddai ness if you will is visible and manifest everyone Satan and the angels know God and know his power they know he's El Shaddai but to them he is not Yahweh he is not the I am the present God of fellowship and of intimate personal relationship that's what changes for Israel before and after this great deliverance God was not with them in Egypt he is with them personally throughout their wanderings even when they fail he's with them pillar of cloud pillar of fire still there water comes out of the rock manna rains down every day even as they fail and even as they drop God is with them that is a unchanging presence manifested by this name so in future anytime you're having a devotion you're reading the scripture and you come across Lord in all caps you know what it means anytime you see God Almighty taking nothing away from the all mightiness of God it is his strength that makes these covenant promises and assures their fulfillment but in the day-to-day milieu of this life it is Yahweh it is the Lord with us that makes all the difference how can we fail if God before us if God be with us I will never leave thee nor forsake thee I will strengthen you I will help you I will uphold you with the right hand of my righteousness that is the great overlooked resource in the Christian world today it's not the books and it's not the plans and the programs and the insights and the quick fixes it is the presence of God if we learn to appreciate and learn to avail ourselves of the presence of God we will experience things that will put the ten plagues in the shade but it's up to us we have to come to know God and to come to know here is not just to acknowledge or to have a mental reference point it is to experience to experience the presence of God how does that take place how does everything take place in the Christian life it's what we're doing right now it's the Word of God it's the Spirit of God that is what manifests the presence of God God can be present and you can't see him

the Jews missed Jesus when he was there why didn't apply the Word of God even though they knew it didn't have a ministry of the Spirit of God did not respond when it was made manifest we can't afford to make that mistake that is the main idea here in the first half of Exodus chapter 6 and God goes at great pains look at these first 12 verses here first 10 verses especially it is the God who is going to deliver them out of that spirit of cruel bondage and look at verse 9 here Moses spoke thus to the children of Israel but they did not heed Moses because of anguish of spirit and cruel bondage what did Jesus say about the field that had the thorns the cares of this life grew up and choked the word and rendered it unfruitful we have a choice of being occupied with Christ or occupied with the details of life we have a choice of focusing on our problems or focusing on the presence of God which is the solution the Israelites here this is a portent of things to come when the Word of God comes in and explains their situation and says hang on deliverance is coming look up your redemption draws nigh they couldn't see it they didn't heed Moses anguish of spirit and cruel bondage my circumstances are too severe well it's a warning it's a great illustration and having been warned we can heed and avoid this particular mistake what great blessings are in store for Israel if they will only look up and watch their redemption from the Lord draw nigh let's close in a word of prayer father thank you for the privilege of study and fellowship in your word thank you for your gracious gift of presence in our life we thank you for the Holy Spirit especially and for your word