

Exodus 5:20–6:8

“Why God Shows Mercy: to Glorify Himself in Covenant Faithfulness”

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How can God be so patient and forgiving with the wicked complaining of the Israelites and especially Moses? Pastor leads his family in today's "Hopewell @Home" passage. Exodus 5:20–6:8 prepares us for the first serial reading in Morning Public Worship on the coming Lord's Day. In these twelve verses of Holy Scripture, the Holy Spirit teaches us that God shows mercy to some sinners, because He has freely and graciously committed Himself to them, binding Himself to them and them to Himself in everlastingly covenanted love.

Wednesday, September 15, 2021 ▫ Read Exodus 5:20–6:8

Questions from the Scripture text: From where did the Israelite officers come in v20? Who met them? What did they want Yahweh to do now (v21)? Why? To Whom does Moses turn (v22)? What two things does he ask? What does he say has happened (v23)? What does he say hasn't happened? Of what does Yahweh remind Moses in 6:1 (cf. 3:19–22; 4:21–23)? And of what in v2 (cf. 3:13–16)? With whom had Yahweh not used this Name (v3)? But what had He done with them (v4)? And to what circumstances is He responding by acting upon this covenant (v5, cf. 2:23–25; 3:6–9; 4:5, 31)? What will be the manner of Yahweh rescuing and redeeming Israel (v6)? By this plan, what relationship will God uphold (v7)? And what promise will He thus complete (v8)? What bookends Yahweh's speech from v2–v8?

The Lord certainly isn't saving the Israelites because of their godliness, or using Moses to save them because of his godliness. The Israelites attack the one that God sent (v21), and then Moses turns to Yahweh, accuses Him (v22) and complains that He hasn't delivered the people yet (v23). Remember: this is after Yahweh has told him, multiple times, that Pharaoh would refuse to let the people go and harden his heart until compelled by great wonders.

Dear Christian, do not be surprised when you find your heart to be as unbelieving as Moses. Repent of such wickedness; it is as offensive in the mirror as it is in the text. But, do not dismay. Behold the mercy and patience of your God, Who continues to save anyway, for the glory of His Name (6:2), for the keeping of His Word (v3–4), and for compassion to His people (v5).

How does God respond to the faithlessness of His people? By reaffirming that He has joined them to Himself by covenant (v6–7) and reaffirming the promise He has made to them as their God (v8). Careful observers of the Scriptures note from Exodus 20:2 that God's relationship with Israel is an administration of the covenant of grace, and that truth stands out quite clearly here. God actually responds to the wickedness of His people by committing Himself to their deliverance. What glorious grace!

We know that there are those in the church who perish in their sin for lack of faith, and that this entire Israelite generation would end up suffering the same consequence (cf. Heb 3:16–4:2), and that the Lord Jesus solemnly warns unrepenting churches in the seven letters at the beginning of the book of Revelation. So, we can never take such mercy as an excuse for being lax about our sin.

BUT, when we are repenting of our sin and tempted to despair over it, let us turn to Him, rejoicing at His marvelous patience and free grace, rejoicing over the love that gave us Christ and the fullness of the atonement that Christ has made for us.

What difficulties have challenged whether you will keep clinging to the promises of God in Christ? What repeated sin in your life has you tempted to think that God will run out of patience with you, and how does this passage encourage you to keep turning back to Him?

Sample prayer: Lord, forgive us for our impatience with You. We are like Moses, complaining after one try that "You have not saved Your people at all." But how marvelous is Your patience with us! For the sake of Your Name, Your promise, and Your love, persist with us, forgive us, and cleanse us from this unrighteousness. For, we ask this in Him in Whom You have revealed Your Name, kept Your promise, and displayed Your love, even Jesus Christ, AMEN!

Suggested songs: ARP30 "O LORD, I Will Exalt You" or TPH433 "Amazing Grace"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Exodus five beginning verse 20 and going through chapter 6 and verse 8, these are God's words. Then as they came out from pharaoh, they met Moses and Aaron who stood there to meet them, and they said, let y'all way, look on you and judge, because you have made us of horrendous, pharaoh, in the sight of a servants to put a sword in their hand, to kill us,

So Moses returned to y'all and said Lord, why have you brought trouble on this people? Why is it you have sent me for since I came to Pharaoh to speak in your name, he has done evil to this. People neither, have you delivered your people at all? Then y'all who said to Moses now?

You shall see what I will do to Pharaoh for with a strong hand. He will let them go, or the strong hand, you will drive them out of his land. And God spoke to Moses and said to him. I am Yahweh. I appeared to Abraham Isaac and to Jacob as gold almighty.

But by my name Yahweh, I was not known to them. 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 in the Egyptians keep in bondage and I have remembered my covenant, therefore say to the children of Israel.

I am Yahweh. I'll bring you out from under the burdens of the Egyptians little 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 Yahweh.

Your God it brings you out from under 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 Yahweh since it's raining of gods inspired and an errant word.

The passage is not start out very encouraging but it is pretty typical here at the beginning of God's gathered church. We find that they are acting in a way that we still see many in the congregations. So, God's gathering things don't go well with them and interaction with the world and they turn on one another.

As they came out from Pharaoh, they made, Moses and Erin is to there to meet them. They said to them, let y'all way look on you and judge it. As you have made us a boring in the sight of Pharaoh and in the side of his servants. Well, anybody who had been reading the book of Exodus or had lived through the last 80 years, plus, or of which the book of Exodus is covered, would not think that Pharaoh had just now become hostile to the Israelites and anybody even more than that with good Bible, theology knows that the answer to why Pharaoh was so hateful.

And so murderous towards Israelites was because Pharaoh is hateful and murderous and the Israelites are the ones from whom. The Christ will come. So Satan who hates God and who hates man in God's image and it hates the promised Christ. And he hates his church as stirred up. Pharaoh was we've been seeing especially by the murder, which is and the murder of babies which is, especially satanic throughout the scripture.

But often we don't do a good job of applying what we know in the midst of a difficult situation under pressure, and these elders and taskmasters even are officers of the children of Israel, verse 15, or under pressure, and in a difficult situation. So they come out and they attack Moses and Aaron and they say you put us sword in their hand, kill us.

Okay, they've been trying to kill you for generations, even more. Horrifying though is what Moses turns around and does, right? So Moses turns to Yahweh and says why is it you a lot of you brought up on those people? Why is it you have sent me? Remember the Lord has told him multiple times now that he's going to harden, Pharaoh's heart and that he will not let them go.

So you have Pharaoh, who is already not? Exactly. Israel's best friend and God says, he's gonna harden his heart. What did you expect? You know, sometimes when we run into Christians and this used to happen sometimes and not so much and I wanted you to expect sort of way but I'll talk to pastors or elders from persecuted churches and they be like, yep, that's normal.

But did you think that what you have in America is normal? That's like that's you must not read the Bible. It's like the implication. You must not know church history, you must not be aware of the actual reality of the way things are in this world. You must be a post.

Maybe we'll go there but the Lord has told him and so he comes. And he says, for since I came to fair to speak in your name which is like yesterday. It's done. Maybe a little bit longer than that, but could actually be literally yesterday. The text he has done evil to this.

People neither have you delivered your people at all? And so he doesn't just say we don't have the expected results yet. He actually verbalizes. What is always implied when we grumble against God? Accusing God of being unfaithful or unable what a horrible thing, grumbling and complaining is because at the end of the day, that's what we're really doing.

We would hardly admit it to ourselves because hopefully we would shrink back in horror from doing it which is maybe one of the reasons we need to admit it to ourselves that our grumbling and complaining is really an employed accusation against the Lord that he is and isn't being faithful.

So I hope you picked it up during the reading, what would justly and rightly and we and our self-righteous sometimes. But also righteous indignation would expect. Then you always said to Moses now, you shall see what I will do to, by all rights that should be completed with you.

Right? The now you shall see what I shall do to you, but it's not completed by you. He says, now you're supposed to say what I still do to Pharaoh, and for the rest of the passage, we find out why is God acting in patient? Forgiving saving delivering grace to this people.

And even this man who are acting so wickedly towards him and it's because of his covenant. I am Yahweh, uses, covenant name. He points out that he had identified himself as El Shaddai. Got almighty to the patriarchs Abraham, Isaac, and Jacob, and that he actually has given Moses. A new covenant name, the name Yahweh was known but the formula of the covenant, the in God's interaction with Abraham Isaac and Jacob had not included the name.

Yahweh, this is a new and special privilege that God had given to Moses to ashore him and reminded him. That this isn't just between Pharaoh and Israel. This is Yahweh is showing himself to be the one true God over all the earth and showing the Israelites to be. His covenant people, God has definitely not saving the Israelites because they are worthy or good or saveable, If anything they've just shown themselves to be unapprovably.

Wicked helplessly wicked apart from almighty grace. God is saving them because he is faithful, because he's made a commitment, because he has bound himself to them. That's what a covenant is. That's God binding himself to a people. We even see him use that language. Verse 7, I will take you as my people and I will be your God, then usual know that I am Yahweh your God.

And so why would God be good to sinners? A because he wants to and be because he entered into a covenant, he bound himself to us. Never do we see that more than in the Lord. Jesus Christ in which God actually becomes a man in order. That the God, man, the Lord Jesus would be our covenant representative and so God's covenant with us as a covenant, that is in Christ.

And so, now, even our side of the covenant is perfectly kept because God came and became a man in order that he might keep our side as well. And so the Lord says that as you see Pharaoh drive you out with a strong hand driving you out of Islam, as you see me, bring you out from under the burdens of the Egyptians for swan and then verse 7, and bringing you into the land, which I had sworn to Abraham, Isaac, and Jacob.

All of these things should be assigned to. You not just say, hey, we get to live in a new land and to have to make bricks anymore and get to have, you know, a bunch of cool, new new food supply in the landfilling, milk and honey. But when you see those promises capped, you should see that I am Yahweh and I have made you my people and made myself to you as your God and that covenant relationship.

And so we as we see these things happening throughout the book of Exodus and even out of the pentatonic to Joshua and judges are to see that the Lord is a Lord who gives himself by grace to a people. And that he turns for our sin for the same reason that he was delivering the Israelites from Egypt, not because we're worth it.

So because he has decided to bind himself to us in grace, and in love, and he mayself our worthiness. And so, he saves us because he has committed himself to doing. So simply out of his pleasure simply out of his love to show how full of love and how full of faithfulness he is this is what God's salvation shows it is ultimately for his glory and that should both encourage us and it should move us to worship but let it not make us laughs.

But that's not think we can be saved without faith or without Christ because there are some people use grace grace. Great, see how good God is, dissinners? All just keep being a sinner although God has made these covenant commitments. And he does save a people doesn't mean that every last sinner is saved, doesn't it?

And it doesn't mean that every lesson or among his people is saved.

Everyone of these people who are coming out of Egypt would fall in the wilderness, right? And Hebrews chapter 3 and 4 and interprets. Psalm 95 as saying not just that, they didn't enter the promised land with that on the whole, doesn't mean every last individual. But on the whole that generation were unbelievers and when they died, they did not go to heaven.

They did not enter into the rest of God. So it is extremely important that you know, this faithful. God, this loving God. That's God who saves sinners and forgives us and says now, you shall see what I shall do to. It doesn't say you. He says to Pharaoh that, you know, him to be that to you personally individually.

As you're savior in Jesus, the one to whom you cling the one whom you love to whom you would never respond by saying. Well, I guess I just get to be a sinner because although he is faithful and he saves his everlasting leeches and people it does not mean that every member of his church on earth will saved.

So let each of us look to this gracious, forgiving faithful covenant God as our own savior and rejoice. That he is like this to his church as a whole spray. Our God and our fathers God, we thank you that even our being gathered, as a family, even our being gathered many generations from our first ancestors who have known you shows that you are still this covenant.

God that you saved because you want to that you saved because you love you save because you make promises that you have bound yourself to us. In Christ help us out God. Every one of us to lay hold of you by faith and rejoice that we may be yours to love you.

Because you first loved us, grant that your spirit would give us joy and diligence in our whole life long and loving you and obeying you and serving you grant, that we would worship you as the God who have shown yourself faithful and merciful. And we do pray that you would destroy Pharaoh and others of the spirit of Pharaoh and RH who have raised themselves up against you and your Christ into your church and grant that as we know that it shall be at the last and whatever.

Part of it. We get to see in this life that the result would be that we would remember that you are faithful and we would trust you and we'd worship you for your worthy of all praise and we offer it to you through Christ and his name, we asked this.

Amen.