

# God Graciously Reassures and Reminds Us

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[ 0 : 00 ] If you would take your Bibles, please, or devices, and go to Exodus chapter 6. If you're visiting with us, that black Bible that's here in front of you, you pull that out, go towards the beginning, and go to page 44.

Exodus chapter 6. We'll start in verse 2 of chapter 6, and then I'll read to chapter 7, verse 7. An awkward break, but nonetheless seems to be the best place to break.

Chapter 6, verse 2, again, page 44 in that black Bible. Chapter 6, verse 2, and I'll read to chapter 7, verse 7.

Chapter 6, verse 2 of Exodus. God spoke further to Moses and said to him, I am Yahweh, and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but my name is Yahweh.

Did I not make myself known to them? And I also established my covenant with them, to give them the land of Canaan, the land in which they sojourned. And furthermore, I've heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage.

[ 1 : 27 ] And I've remembered my covenant. Say therefore to the sons of Israel, I am Yahweh. And I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage.

I will also redeem you with an outstretched arm, and with great judgments. Then I will take you to be my people, and I will be your God.

And you shall know that I am Yahweh, your God, who brought you out from under the burdens of the Egyptians. I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob.

And I will give it to you as a possession. I am Yahweh. So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency and cruel bondage.

Verse 10. Now the Lord spoke to Moses, saying, Go tell Pharaoh, king of Egypt, to let the sons of Israel go out of his land. But Moses spoke before Yahweh, saying, Behold, the sons of Israel have not listened to me.

[ 2 : 28 ] How then will Pharaoh listen to me? For I am unskilled in speech. Then the Lord spoke to Moses and to Aaron, and gave them a charge to the sons of Israel, and to Pharaoh, king of Egypt, to bring the sons of Israel out of the land of Egypt.

These are the heads of their fathers' households. Verse 14. The sons of Reuben, Israel's firstborn, Hanak and Palu, Hezron and Carmi.

These are the families of Reuben, and the sons of Simeon, and Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, the son of a Canaanite woman.

These are the families of Simeon. And these are the names of the sons of Levi, according to their generations, Gershon, and Kohath, and Merari. And the length of Levi's life was 137 years.

The sons of Gershon, Libni, and Shimei, according to their families. And the sons of Kohath, Amram, and Ishar, and Hebron, and Uziel.

[ 3 : 39 ] And the length of Kohath's life was 133 years. And the sons of Merai, Malai, and Mushai. These are the families of the Levites, according to their generations.

Verse 20. And Amram married his father's sister, Jacobid. And she bore him Aaron, and Moses. And the length of Amram's life was 137 years.

And the sons of Ishar, Korah, and Nepheg, and Zichri, and the sons of Uziel, Yuziel, Mishael, and Elzaphon, and Zithri, and Aaron married Eliashabah, the daughter of Abinadab, the sister of Nashan.

And she bore him, Nadab, and Abihu, Eleazar, and Ithamar. And the sons of Korah, Asir, and Elkanah, and Abiasaph.

These are the families of the Kohites. And Aaron's son, Eleazar, married one of the daughters of Putael, and she bore him Phinehas. These are the heads of the fathers' households of the Levites, according to their families.

[ 4 : 45 ] It was Aaron and Moses, to whom Yahweh said, Bring out the sons of Israel from the land of Egypt, according to their hosts. These were the ones who spoke to Pharaoh, king of Egypt, about bringing out the sons of Israel from Egypt.

It was Moses and Aaron, verse 28. Now it came about on the day when Yahweh spoke to Moses in the land of Egypt, that the Lord spoke to Moses, saying, I am Yahweh.

Speak to Pharaoh, king of Egypt, all that I speak to you. But Moses said before the Lord, Behold, I am unskilled in speech. How then will Pharaoh listen to me?

Chapter 7, verse 1. Then Yahweh said to Moses, See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh, and that he let the sons of Israel go out of his land.

But I will harden Pharaoh's heart, that I may multiply my signs and my wonders in the land of Egypt, and Pharaoh will not listen to you. Then I will lay my hand on Egypt, and bring out my hosts, my people, the sons of Israel from the land of Egypt, by great judgments.

[ 5 : 56 ] And the Egyptians shall know that I am Yahweh, when I stretch out my hand on Egypt, and bring out the sons of Israel from their midst. So Moses and Aaron did it.

As the Lord commanded them, thus they did. And Moses was 80 years old, and Aaron 83, when they spoke to Pharaoh. The title of the article I found is, quote, After Failure to Repeal Obamacare, Obamacare, Pence and McMahon Reassure Small Businesses, dated March 27th.

The article says, After failure by the U.S. House of Representatives to pass a bill that could repeal and replace the Affordable Care Act Friday, Vice President Mike Pence, and SBA Administrator Linda McMahon, if I'm saying her last name right, made a stop in West Virginia to reassure small business owners and listen to their concerns.

The pair met with a crowd of small business leaders at Foster Supply, a family-owned business in Charleston, West Virginia, hosted by owner Ronald Foster and delegate Nancy Reagan Foster.

The event featured remarks from both Pence and McMahon about small businesses and the fight against Obamacare. Now, whether you're for or against the ACA, the Affordable Care Act, if your health care is in jeopardy, you definitely want some reassurance, don't you?

[ 7 : 38 ] To be reassured, it means to say or do something to remove the doubts and fears of someone. When doubts and despair set in, when doubts about your health care set in, you need to be reassured of what's going to happen.

Moses experienced doubt. Moses experienced despair. And Moses is being disobedient. And that's when God steps in.

And that's when God reassures. As we come to this part in Exodus, Exodus, the Christian life displayed historically, that's the book of Exodus.

Today we come to see that God graciously reassures and reminds us. God graciously reassures us.

God graciously reminds us. God graciously reassures us and always reassure, remind us.

[ 9 : 02 ] Because we're very forgetful people. God graciously reassures us with Himself and reminds us of Himself when disbelief, disobedience, and despair sets in.

God is always reassuring us. God's always reminding us of gospel truths to renew our trust in Him and our obedience to Him.

when despair sets in. When disobedience is there on the brink of your life. That's when God, He doesn't blow you off.

He reassures and reminds you of the gospel truths. So that it will renew in you trusting in God.

and then obeying Him. He reassures us. He reminds us of gospel truths to renew our trust in Him so we'll be a people who obey Him.

[ 10 : 23 ] Another statement. When we're tempted to disbelief, disobedience, and or despair, God reassures us of gospel truths to renew our trust in and our obedience to Him.

What He does is He reassures us and reminds us of Himself. He reminds us of who He is. Because we so easily forget.

We get so taken over by the things and the circumstances of life. It overwhelms us to the point where there's despair, disbelief.

And as we're going to see in just a few moments, almost outright rebellion from Moses. Here is a definite low point in Exodus.

A low point is going to be in Exodus chapter 32 with the golden calf, yes, but here's another low point. It started last week and it spirals down even more.

[ 11 : 40 ] Moses is ready to bail. So what does God do? He reassures and reminds Moses of Himself, of God.

God will be consistent. Get this. God will be consistent and faithful to us because He is consistent and faithful to His Word, which means He is consistent and faithful to Himself.

If He wasn't faithful and consistent, then He would not be faithful and consistent to His Word and He would not be faithful and consistent to Himself and therefore He would stop at that moment being God.

Which is never going to happen. God can never not, not be God. Did I just say a triple negative? Is that even possible? Preachers can make up words.

It's kind of cool. He cannot not be God. He will always be God. He has to be God. So if God is always God, He will always be consistently faithful to Himself, which means He will be faithful to His Word, which means He will be faithful to you.

[ 13 : 00 ] Always. Always. Always. always. Always. So let's jump in. And notice it actually will end and begin with the same point, relatively speaking.

Point number one, God and His gospel truths. Who Yahweh is and what He will do. That's what you see in chapter six, verses two through eight.

God reminding Moses, God reassuring Moses of Himself. Who He is and because of who He is, this is what He's going to do.

This is a poetic oratory whereby Yahweh proclaimed who He was and what He would do. His identity and His purpose.

God spoke further to Moses and said to him, verse two, I am Yahweh. That's how He begins. And you see this given four different times, which we'll talk about the importance of that in just a moment.

[ 14 : 09 ] But what we see God doing here is that Yahweh is both consistent and faithful. So He's dependable and He's trustworthy.

Christian, our God is trustworthy. Christian, our God is reliable.

He's better than a Honda Civic and a Ford. He is faithful. He's trustworthy. You can depend on God.

This is what He's telling Moses. And if we could, we could take just the message here, six, two through eight, because the poetry structure here is remarkably beautiful.

How God structures this for Moses. But He says that He's the covenant God of Israel and He declared that He revealed Himself to the fathers.

[ 15 : 16 ] He made a covenant with them promising to give them the land of Canaan to their descendants. And notice it says the end of verse five, I've remembered my covenant. Beginning of verse five, I've heard the groaning of the sons of Israel.

He hears the troubles of His people. He cares about them. So God does not remove Himself. Even though this is part of God's plan for our lives, God doesn't remove Himself and say, you know, I was just part of the plan, just suck it up, what's the matter with you?

He doesn't do that. He's involved. He cares. He shows concern for you. And what motivates Yahweh to do this is the covenant that He made with the patriarchs and the fact that He sees the pain of His people.

God remembers His covenant and is faithful to keep it. God remembers His covenant and He's faithful to keep it and prays His name.

He also remembers the new eternal covenant in the blood of His Son, Jesus Christ. Remember that? This is the new covenant in my blood, Jesus says with the cup when He gave it to the disciples at the Last Supper.

[ 16 : 45 ] Do this in remembrance of me. God remembers that covenant that all our sins are forgiven in Christ, that we're welcome and embraced, in Christ.

And God would deliver His people from their slavery bondage and then He would become their God and give them the land of Canaan. Notice what we see here.

Yahweh would deliver them, redeem them, adopt them and give them an inheritance or liberation, redemption, adoption, possession.

Is that not a display of the gospel? God liberates us. He frees us from the slavery of sin and this world and the devil.

He redeems us. He pays the ransom, the penalty. He adopts us to be His own and then we're going to have the possession. Everything that you see in this universe, it's yours, Christian.

[ 17 : 52 ] You will reign with Christ. You know, you might not be able to buy that house or that piece of real estate over there, but eventually it's going to be yours anyways.

Here is the gospel. When God says there in verse 6, I will deliver you from your bondage, I will redeem you. Verse 7, I will take you to be my people, I will be your God.

I will bring you to the land which I swore to give to Abraham. Verse 8, liberation, redemption, adoption, possession. Here's the gospel. Here's the gospel.

If you're here and you're not a follower of Jesus, here is the gospel given to you. Jesus Christ can liberate you. Jesus Christ can redeem you.

Jesus Christ, through Him you can be adopted to be a son or daughter of God and you will possess the universe. Repent. Put your trust in Jesus Christ and He'll save you.

[ 18 : 59 ] God is gracious in all this, which leads us to this next point. All of this was done by His grace. He called them to trust Him. This is what I'm going to do.

Trust me. It's not something that they earned. Yahweh is doing this so that they could worship Him and they display Him to the world. That God is a God who's slow to anger and abounding in steadfast love.

He's faithful, the faithful covenant keeping God. That's why He's doing this. So God's on display. So He's reminding Moses who He is.

He's reminding Moses what He will do. He will liberate them, redeem them. He would be their God.

Hello, get that right. He would adopt them to be His people, His son. They would display His amazing grace because of the word of His promise and His oath.

[ 20 : 00 ] He would do all this for Israel. They didn't deserve it. They were nothing. You don't deserve it. You're nothing. You're nothing.

We are nothing. And yet God shows us grace. I told you about when the Lord or Yahweh says, I am Yahweh, you see that in verse 2, verse 3, verse 6, verse 8.

Some think that there in verse 3 that He didn't make Himself known as Yahweh, which that's not really a good translation. I changed the translation for you there in verse 3, but my name is Yahweh.

Why does He keep repeating, I am the Lord, I am the Lord, or I am Yahweh.

Why does He do that? What's the purpose? What's the point? It's to continue what He has already revealed. He made promises to Abraham, Isaac, and Jacob as to their descendants in the land of Canaan.

[ 21 : 10 ] He was the God of their fathers, so now He's their God too, entering into a covenant with them. See, this is not something new, in other words.

This is the completion of something that's very old. You're talking 400 years ago from this point when this was happening with Moses and the people, the sons of Israel, 400 years.

This took place with Abraham, then Isaac, then Jacob. God is consistent and faithful. He's dependable and reliable. He will be the same God to Israel as He was to their fathers, the patriarchs.

There is no God like Him. He's the powerful I Am. And this poetic oracle was meant to display God's amazing character.

So reassure Moses. Moses and reassure the sons of Israel. He would vindicate Moses too. Moses truly was God's chosen man for the position of leading the people out of Egypt.

[ 22 : 17 ] So even though times of suffering come for you, God will remind you of who He is and what He's done and will do for the glory of His name.

though we suffer reminded of His great steadfast love and faithfulness in Christ Jesus. So Christian, you can trust Him. You can trust Him.

After this horrible ordeal with Pharaoh and the people, He always speaks this to give great assurance to Moses. He reminds Moses of what he said. I've already told you this.

God is faithful to reassure us of Himself and that He keeps His promises. We so easily forget so we need the message of the gospel repeated and reminders given so that our faith can be made stronger and our fortitude and perseverance deepened.

We hope in a consistently faithful God. God. The same God that we worship today is the same God that was there at that time. It's the same God.

[ 23 : 30 ] Silence your phones please during the message. So that means Christianity is not a new religion. Have you heard somebody say that to you?

Oh, Christianity is just a new religion. All these other religions are so much older than Christianity. I say, no, you don't understand. Christianity is not a new religion. It's the fulfillment of something that's the oldest thing that's ever been.

Christianity is the fulfillment of truth proclaimed since the beginning of time. God is merely fulfilling the promise he made to Adam and Eve, then to Abraham, Isaac, then to Jacob.

So you're talking something that's thousands of years old. So the same God of Abraham, Isaac, and Jacob, who is the same God who delivered the sons of Israel out of Egypt, is the same God who raised Jesus from the dead, Jesus who pleasingly sacrificed himself on the cross for sinners.

He's the same true God. And, what's more, this same God will not abandon us to the grave, but will resurrect us as he resurrected his sons, so we can have a lasting eternal relationship with him where we will spend an eternity singing, praising, and thanking him for his gracious faithfulness to us.

[ 25 : 02 ] Same God, the same God. God and his gospel truths, he reminds us of that. Who God is and what he's done. Ah, but notice what happens.

Temptations set in. Chapter 6, verse 9, Moses spoke to the people, but they rejected his message. Verse 9, so Moses spoke this to the sons of Israel.

Guess what? God's going to do this. He's going to liberate you, redeem you, adopt you. You're going to have a possession. Get out of here.

What's the matter with you? Who needs you? They did not listen to Moses on account of their despondency and cruel bondage.

They blew him off. Either because of despair or angry impatience with him. Either way, it was the wrong way to respond.

[ 26 : 06 ] But can you blame him? It seemed like Pharaoh's power over them was unbreakable. It seemed impossible to them for Yahweh to deliver, for Yahweh to redeem, for Yahweh to adopt.

They had such horrible bondage. They had no hope. Do you feel that way some days? things? We do the same thing, don't we?

We do the same thing. What are the two causes to our own sins and failures? We have a weak character and the corruption of sin within us. We are lousy Christians.

You're a lousy Christian. Just admit it. Let's say it together. Let's say, I am a lousy Christian. I am a lousy Christian. We're dull, weak, forgetful, and stubborn.

And yet, praise our God and Father of our Lord Jesus Christ for His grace. There's temptation that comes. It's there. It comes.

[ 27 : 21 ] The temptation to despair. The temptation to disobedience. The temptation to not trust God. And notice what happens. Moses gives in.

Disbelief, disobedience, and despair sets in. God commands him, but Moses gives in to the temptation. He gave in. Yahweh spoke to Moses.

Go tell Pharaoh, king of Egypt, to let the sons of Israel go out of his land. But Moses spoke before Yahweh, saying, look, the sons of Israel, they don't listen to me.

How in the world will Pharaoh listen to me? My speech is horrible. If the sons of Israel won't know, Moses, he's had it.

Kaput. He's done. If God's people won't listen to me, why would Pharaoh listen to me? Notice how he brings up his speech, you know the whole speech thing that he brings up in chapter four?

[ 28 : 26 ] He brings it up again. Except here, his words are even stronger. He's almost vulgar in how it's structured in the Hebrew. Almost, he's saying, my words are almost embarrassing.

I'm an idiot. I'm horrible. I'm a lousy Christian. Here is a low point in Exodus.

You had the mountaintop experience we saw two weeks ago. And last week, you see he goes to Pharaoh. Pharaoh blows him off. The people begin blowing off and then they blow him off again.

Moses nearly goes into outright rebellion here. I ain't gonna do it. No way. I'm done. Moses and the people had turned a deaf ear to God and his hopeful message.

faithlessness takes hold and we forget that we're called to trust a faithfully consistent God not ourselves.

[ 29 : 42 ] Moses, you're not called to persuade Pharaoh. That's not what you're there to do. You're announcing my command and then you allow me to enforce the command.

Not you, Moses. we can't change people and we're not meant to. We give way too much attention to our own weaknesses and inabilities.

We focus on our own stupidity. We lose sight of the mighty, gracious, supreme, faithful power of God. God. We forget. We lose focus.

We begin to give in to the temptation, disbelief, disobedience, despair. Disbelief, disobedience, despair.

What causes it in you? What may cause it in you? Is it a weak soul? Are you discouraged, Christian? Are you impatient? Are you just being argumentative?

[ 30 : 51 ] have you been damaged? Has someone sinned against you? Have you been sexually abused? Have you been raped? Have you been hurt?

Is it an overwhelmed soul? Do you think it's all on you? Is it an arrogant soul? Do you focus on your own strengths or your own failures?

Do you God? Yes, we're lousy Christians, but God's a very powerful, gracious God. Notice what God says.

Verse 13, Then the Lord spoke to Moses and to Aaron and gave them a charge of the sons of Israel and to Pharaoh king of Egypt to bring the sons of Israel out of the land. Blunt command, just go do what I told you to do.

trust me and obey me. No matter how unhappy, how weak, how damaged, how arrogant, or how overwhelmed we are, God says to you, trust and obey.

[ 32 : 11 ] God says, trust and obey. I am consistently faithful. I am God's grace to us.

Moses and Aaron are God's leaders, elected by His grace. It's just almost weird. You're reading the passage, and these are the heads of the fathers' households.

All these names you can't even pronounce. Shammai, blah, blah, blah, Hebron, Uziel, and this dude marry that dude.

Why in the world is this here? I could say so much about this. There's much to say. But here's the short answer. It's here to recognize that Moses and Aaron were of high noble lineage within the tribe of Levi, and yet they're low on the totem pole.

Other words, using Moses and Aaron was completely a work of God. It's all His grace. They could not boast about anything.

[ 33 : 28 ] Moses' calling and election was purely by the grace of God. He didn't do anything to deserve this. It's not based on rights or privileges of birth. Notice, he's not from the firstborn.

He's from the third one. He's not Levi's oldest son. He's the youngest. Aaron was older than him, and yet Moses is the one who's leading the people.

There's no privilege here. And then you come to verse 26. It was Aaron and Moses to whom the Lord said, bring out the sons of Israel. They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel.

It was Moses and Aaron. God commissioned these two men to be the spokesmen. Despite their failings, God had sovereignly elected them.

Here's the principle. Here's the point. Despite the failings and weaknesses of leaders, they are to be respected and honored because of the office they hold given by God.

[ 34 : 39 ] We're failures. Leaders are sinners too. Don't put us up on a totem pole. Don't put us up like that.

We're sinners too. But there's another principle here. Despite all our feelings and weaknesses, God graciously elects us. You're a lousy Christian, but God's a gracious God.

God is a gracious. Let's say that together. God is a gracious God. He is. Isn't that so good? It's good how God marks this out for us in the book of Exodus.

And then notice what happens in verse 28 through 30. This comes up again. Disbelief, disobedience, and despair. God commands, but Moses doubts. This is a repetition of chapter 6 verse 12, I believe.

When Moses commanded, excuse me, Yahweh commanded Moses to speak, and Moses complains. I am Yahweh, speak to Pharaoh. Moses said before Yahweh, I am unskilled in speech.

[ 35 : 51 ] How then will Pharaoh listen to me? Notice how much attention is given to Moses' lack of faith and unwillingness.

to obey God's command. And God took it seriously. We should be careful. We should be careful. We do not allow doubts about God and His call to us as His people to prevent us from obeying and trusting Him.

Are you allowing doubts? Are you allowing things to take place in your life so that despair sets in? The temptation to despair and disobedience and disbelief that sets in?

Are you allowing that to bring about the fact that you're doubting God and His consistent faithfulness? Well, we actually will end the same way we began.

Actually, that's what the Lord does because the last point here is God and His gospel truths who Yahweh is by what He will do. The Lord said to Moses, I make you as God to Pharaoh and Aaron's your prophet.

[ 37 : 09 ] Aaron will be the prophet delivering the message. And once again, God predicts that Pharaoh would refuse to listen to Moses. You're going to go to him. He ain't going to listen.

As a matter of fact, I will harden Pharaoh's heart so I will multiply my signs and my wonders in the land of Egypt. I'm going to do it and then I'm going to bring the people out with miraculous works, with great judgments.

I'm going to do this. So God would display His mighty justice upon Egypt but also show His amazing mercy towards His people by bringing them out of Egypt.

They are His house, His people. They belong to Him. So what's the point? Verse 5, And the Egyptians shall know that I am Yahweh.



When I stretch out my hand on Egypt, I bring out the sons of Israel from their midst. Interesting. In point one, God and His gospel truths, Yahweh said, so Israel will know that I am Yahweh.

[ 38 : 15 ] Here in chapter 7, verse 5, the Lord says the Egyptians will now know that I am Yahweh. So the point that God is trying to make in His gospel truth is this.

The Egyptians will know that He is Yahweh when He stretches out His hand against Him. And Israel will know who is Yahweh. Both of them would know. Israel, His people, and the Egyptians.

God shows who He is by what He does. and He would give the Egyptians an opportunity to believe in Yahweh. And finally, verse 6, Moses and Aaron, they obeyed.

They did as the Lord commanded them. They did it. Wow. You have some hope, dear Christian, because it took Moses 80 years to get to this point.

I don't think there's a lot of 80-year-olds in our midst. Let's just pretend there are. Hopefully, it won't take you 80 years to get to that point. Trust God and obey Him.

[ 39 : 33 ] That's what He wants. That's what He wants. Be assured He's consistent and faithful to Himself and to His Word. So be consistent and faithful to us as people.

He will keep His Word and His Son. As we said earlier, God graciously reassures us with Himself and reminds us of Himself when disbelief, disobedience, and despair sets in.

That's when He calls you to trust Him. That's when He calls you to obey. Father, thank You that You're a consistently faithful God.

and we confess to You we are lousy, dull, weak, stubborn, and yet thank You that You're so gracious.

as You were gracious to Moses, as You were gracious to the sons of Israel, so You were gracious to us. And You were to reassure us of Your gospel truths.

[ 40 : 41 ] You reassure us of Your self. Soften us. Open ears, open minds, softened hearts that we might be a church, a local body, with our hands out saying, Lord, use us for Your glory, because You're such a graciously, consistently faithful God.

take some time and reflect upon what we've seen in God's Word this morning.

We'll take a few moments of silence for you to ponder and to think. And after a few moments, we'll worship in our giving worshiping and song, two songs we'll sing, and then we'll have our closing prayer.

Let yourself think and ponder. Overwhelm yourself with God's gracious, consistent faithfulness to His Word. Amen.