

The LORD Our Covenant Redeemer Exodus 6:2-8

Moses is facing a devastating crisis right at the very start of his ministry. His confrontation of Pharaoh had led to a terrible intensification of Israel's suffering. To 400 years of bondage is added oppression and torture of the most horrific kind – impossible quotas, without the requisite materials, then beatings when they fail, as they knew they would, with no prospect of any change. All of this was precipitated by Moses' obedience to the command of the Lord.

Moses does the right thing in casting this heavy burden before his God (5:22–23). And God gives him an immediate and clear assurance of his definite purpose, even in and through all the affliction (6:1).

But God does more than merely state what he is going to do – he explains to Moses the reasons why such a deliverance was necessary and inevitable. There were three vital truths about God that would give Moses the confidence he needed to press on with his mission.

(1) God Is The LORD Almighty (v2-3)

God begins by repeating to Moses his name – a reminder of what he had been told already in 3:14–15. Moses was in danger of forgetting so soon, just like us. We hear, we rejoice, we sing – then we go out, face trials, and forget! That's why we need reminding – our God is the LORD, YHWH, the God of infinite being and perfection, whose essence is in and of himself, glorious and transcendent – and this God is OUR God.

John Gill describes the LORD this way: “Jehovah, the self-existent being, the being of beings, the everlasting I AM, the unchangeable Jehovah, true, firm, and constant to his promises, ever to be believed, and always to be depended upon.”

There is a difficulty here, since God did reveal himself as YHWH to the patriarchs in Genesis. But God never manifested what that name meant in its fullness. It's like the difference between the acorn and the oak – the essence of his name was given to the patriarchs (the acorn), but the fullness of its meaning would only be revealed to Moses and the Israelites now (the oak).

God was about to reveal himself in a way never seen before. Consider all he was about to do: the plagues, the destruction of Egypt's firstborn, the deliverance through the Red Sea. The LORD (YHWH) would manifest all the power of the omnipotent one (El Shaddai, God Almighty) on behalf of his people. This was not a time for Moses and the Israelites to give up – it was a time to renew their faith, refresh their confidence and press on with assurance.

Yet how quickly they would forget. Almost immediately after the Red Sea, they grumble and complain – forgetting that he was the LORD God almighty. That's why the Psalms often review the Exodus (Psalm 105), and Isaiah exhorts us to seek the LORD while he may be found (Isaiah 55:6–7) – we must never forget what the LORD has done for his people.

And if the revelation of God as the LORD almighty is gloriously seen in the Exodus, how much more in Christ Jesus? Zechariah knew that Jesus was the prophet greater-than-Moses, Luke 1:68–71. He is the fullness of the Godhead bodily – the outshining of divine glory. The bread in the wilderness became the bread of life. The water from the rock became the living water. The Tabernacle became the incarnate Christ.

Can we not trust him, even when things are tough?

(2) This LORD Made A Covenant (v4-5)

In verse 4, we're reminded that the LORD established a covenant, and in verse 5, that he remembered it. What God establishes cannot be dis-established, since God is immutable! What he has promised and purposed to accomplish, he will bring to pass at the perfect time.

What is a covenant? *Milk for Little Ones* answers: "A binding commitment between two or more persons." A covenant is an absolute commitment of one to another to perform certain promises. And when God makes a covenant, it really is binding.

When did God make this covenant to bless his people? Before time began (Hebrews 13:20), revealed in Genesis 3:15, preserved with Noah (Genesis 8:21–22), perpetuated through Abraham, Moses, and David. Each of these Old Testament covenants brought temporal blessings upon Israel, but more importantly, they perpetuated the promise of Christ – each of the covenants with Abraham, Moses and David are pregnant with the New Covenant. Now, in Christ, the New Covenant has been brought forth and is ratified, Luke 1:68–75.

God revealed to Moses that being the LORD meant he was the covenant God – faithful to perform all he had purposed. What an encouragement to Moses to press on! The Psalms repeat this assurance (Psalm 105:8-12), as do the prophets (Isaiah 55:1-3). But for us, Christ has come to fulfil the greatest covenant promises. He has come to bring an innumerable host into a new heavens and new earth, under his own authority and kingship (not just a few Israelites into Canaan under David for a time). This work began in his first coming (Jeremiah 31:31-34), and he will complete it when he returns (Revelation 21:1-7).

If the immutable LORD God almighty has made an unbreakable covenant of grace with his people, ought we not to trust him, even when things are tough?

(3) The Covenant-LORD Redeems His People (v6-8)

What has the LORD God almighty covenanted to do for his people? He has purposed and promised to redeem them. Redemption is a financial term. In the ancient marketplace it described the release of a slave by payment of a ransom. In Scripture, it is almost always performed by a kinsman – it is a buying-back of a loved one.

That is what God did for Israel through Moses. And in verses 6-8 he declares seven "I WILL" statements: I will bring you out; I will rescue you; I will redeem you; I will take you to myself; I will be your God; I will bring you into the land; I will give it to you as a heritage.

This is God's sovereign redemption – certain, powerful, liberating, and intimate. Then He repeats again, "I am the LORD." This same Lord God Almighty speaks such words of covenant faithfulness to us his people – he will redeem us! Or rather, he HAS redeemed us, not from Egypt, but from the curse of the law (Galatians 3:13–14); not from Pharaoh, but from Satan's dominion (Colossians 1:13–14); not from physical slavery, but from spiritual bondage and fear (Hebrews 2:14–15). He has redeemed His people unto Himself calling us His children and filling us with His Spirit (Romans 8:15–17). He purchased all of this with his own precious blood (1 Peter 1:18–21). This is the glorious liberty of God's children, as described in 2LCF 21.1

If the immutable covenant-LORD God almighty has redeemed us through the blood of his own Son, ought we not to trust him, even when things are tough?