

Exodus 017
Experiencing God
Exodus 6:1-8
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Let us take our Bibles this morning and open them to Exodus 6, which means we are no longer in Exodus 5. We are moving like a herd of turtles. Lord willing, we will be trying to cover Exodus 6:1-8 this morning. The title of our message is "Experiencing God." That was actually the title of a book that came out a number of years ago, and I like the title so much I just stole it—"Experiencing God."

We are moving verse by verse through the Book of Exodus, which is about the redemption of a nation. We have seen why redemption is necessary. The nation was in bondage 400 years, which is a long time, to a Pharaoh that knew not Joseph (Exodus 1). God picks His man that He wants to use to free the nation (Exodus 2-4).

That man happens to be Moses. Moses does not want to apply for the job, so God deals with him (Exodus 2-4). Then Moses steps out and seeks to do God's will (Exodus 5), and everything that can go wrong goes wrong. I do not know if that has ever happened to you. You try to do something right, and everything seems to fall apart. When that happens, we have a tendency to get very discouraged.

God is so faithful in Exodus 6, which is where we are entering now, to take his servant Moses, his very weak and vacillating servant, and give him encouragement. He encourages Moses here by reminding him what God has promised in the past, and better yet, what God is going to do in the present. We come to Exodus 6, and the first part of it is divine reassurance, which is what we are going to look at today (Exodus 6:1-8), encouraging somebody who is extremely discouraged.

The first thing he says is, "Do not worry about Pharaoh. He is going to do what I want him to do under divine compulsion."

"Then the Lord said to Moses, 'Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land'" (Exodus 6:1).

It is very comforting to know that when we are most despondent and discouraged, God seeks to encourage us. Paul the Apostle, in Acts 18:9-10, had a lot of discouragement, and in the midst of that God said this:

"And the Lord said to Paul in the night by a vision, 'Do not be afraid any longer, but go on speaking and do not be silent; for I am with you, and no

man will attack you in order to harm you, for I have many people in this city" (Acts 18:9-10).

What a word that was for Paul, who was struggling so significantly at that point in his ministry. This is the kind of thing that God is doing now with Moses. "Do not worry about the fact that Pharaoh just rejected you and rejected your message and said, 'I will not let Israel go,' for I am going to compel Israel to go."

It is interesting that God gave Pharaoh a chance to cooperate. Exodus 5:2, to the initial offer, it says:

"But Pharaoh said, 'Who is the Lord that I should obey His voice to let Israel go? I do not know the Lord, and besides, I will not let Israel go'" (Exodus 5:2).

God in turn says to Pharaoh, "All right, I gave you an opportunity, and now you are going to be coerced to do this by forces that are bigger than you and Moses. You are going to live to see it, and it is going to start to materialize in the immediate future."

God deals with people this way. I do not believe that God is a coercer in the sense that He has made us in His image, and He has given us free will, but you can go so far in your rebellion against God through your free will that finally God uses extra pressure. That is what he is doing here with Pharaoh. We were told back in Exodus 4:21 that God was going to harden Pharaoh's heart.

Charles Ryrie says:

"Ten times it is said that Pharaoh hardened his own heart...and ten times that God hardened Pharaoh's heart...Paul uses this as an example of the inscrutable will of God and of mercy toward men...Seven times Pharaoh hardened his own heart before God first hardened it, though the prediction that God would do it preceded it all."¹

Ed Hindson, in his commentary, says something very similar:

"I will harden Pharaoh's heart. An expression to mean 'to strengthen his will.' The text identifies the heart as the location of the volition, man's decision-making ability. On seven occasions in the narrative, God hardens Pharaoh's heart...or foretells that he will harden Pharaoh's heart... and nine times in the text, Pharaoh hardens his own heart...For the initial five plagues, the text registers Pharaoh as the agent of hardening. Not until

¹ Charles Ryrie, *Ryrie Study Bible*, page 96.

the sixth plague does God participate in the confirmation of Pharaoh's own volitional choice."²

People can go so far in their rebellion against God that God solidifies them in their own will and gives them over to what they want to do, and says, "I will not bother you anymore. In fact, I will expedite the process." Those are frightening words, as far as I can tell. That is what God is doing with Pharaoh here.

Moses is very upset because Pharaoh is not playing ball the way he thought initially. We can get like that as well. We can get so afraid of people and so intimidated by their reactions that we forget that they would not even have their very next breath if it were not for God. God is the very being that is keeping their respiratory system and circulatory system functioning. God is the very being that is keeping their heart beating.

We have a tendency to be more afraid of people than we are of God, forgetting that God is the ultimate source of power behind people. Do you have a rebellious situation in your family? In your workplace? Is there an over demanding manager? Boss? Teacher? We all experience those kinds of things, and it is important to understand that God is in control of that. God knows what is happening, and we need to learn to give those situations over to the Lord.

The Bible teaches this. It says:

*"The fear of man brings a snare,
But he who trusts in the Lord will be exalted" (Proverbs 29:25).*

That is what Moses at the Valley of Discouragement is being reminded of here. What follows in Exodus 6:2-8 is a series of divine promises where Moses would not only learn about what God will do, but he will actually experience the hand of God in a way that not even Abraham, Isaac, and Jacob experienced it. We find that in Exodus 6:2-8.

You will notice how all of this begins. There is an introduction:

"God spoke further to Moses and said to him, 'I am the Lord'" (Exodus 6:2).

You will notice in your English translations that the word "Lord" is in capitalization there. Typically what that means is the name Yahweh is being used. If you look at Exodus 6:8, just for a minute, at the very end of the verse, how does this unit or paragraph conclude? The same way, "I am the Lord." It begins with a reminder of who God is, and it ends this paragraph with a reminder of who God is.

² Hindson, E. E., & Mitchell, D. R., eds. (2010). *King James Version Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the King James Version* (p. 86). Thomas Nelson.

That is so important for us as we deal with daily problems and struggles. We just have to get our minds fixed not so much on our problems, not so much on ourselves, but on who God is. He is the One who spoke, and the heavens and the earth leapt into existence. Do you think He can handle Pharaoh? Do you think He can handle your boss? Do you think He can handle relational conflict or whatever happens to be taking place in your life? "I am the Lord," begins the section. "I am the Lord," concludes the section. What is the application for us? Let us keep our eyes on the Lord.

Peter wanted to walk on water. I do not know if I recommend that to you. If you wanted to try it, you could. It is interesting to me that he wanted to walk on water. The Lord summoned him out, and here is Peter walking on the water.

Things were going really well as long as his eyes were on the Lord, but the Bible is very specific that his eyes were taken off the Lord, and he turned his attention to the wind and the waves. The moment his eyes were off the Lord and onto problems was the moment he started to sink.

That is a pretty good barometer for us. I know that my optimism is pretty high in life, as long as it is on the Lord. The moment it moves to my problems instead of the Lord is the moment I start to sink. Moses is reminded here to keep his eyes on the Lord.

Now we have something here. I do not know what else to call this, pardon me for the long name there, but I called it the patriarchal enhancement, meaning that Moses is going to experience something in his life that not even the patriarchs—Abraham, Isaac, and Jacob—would experience. You see that in Exodus 6:3, as God is speaking to Moses:

"And I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, the LORD [Yahweh], I did not make Myself known to them"
(Exodus 6:3).

One of the things to point out here is the name Almighty. He is called the Lord, Yahweh, but He is also called the Almighty. That is a name for God, which in Hebrew is "El," God, and "Shaddai," as in mountain. God is powerful and mighty as the presence of a mountain itself.

When we were in the Book of Genesis, we saw that there were multiple names for God. Elohim, meaning God of power, fits perfect with creation. Yahweh, meaning relational God, fits perfectly with Genesis 2, where God formed man and wanted a relationship with him. El Roi, meaning "God Who Sees," speaking of His awareness. El Olam, meaning that God is eternal. He is the uncaused cause. Jehovah Jireh, meaning God is a God of provision. The God Isaac feared, meaning God is to be revered. Then the God of Israel, meaning He is a national God for the nation of Israel. Yes, He died for all people, but He has a special particular relationship with the nation of Israel.

Names for God in Genesis



1. Elohim (1:1) – Power
2. Yahweh (2:4) – Relational
3. El Roi (Gen. 16:13) – Aware
4. **El Shaddai (Gen. 17:1) – Almighty**
5. El Olam (21:33) – Eternal
6. Jehovah Jireh (22:14) – Provision
7. God Isaac Feared (31:42, 53) – Reverenced
8. God, the God of Israel (33:20) – National

The liberals think, "This was obviously written by different people because there are different names for God here." That is what you call absolute nonsense, even though they say it with great authority on the History Channel, etc. The different names of God does not mean there are different writers. Moses is the ultimate compiler, but the different names of God reveal different features of His character and personality as He deals with us.

Moses needed to be reminded that God is El Shaddai—He is powerful. The Exodus and dealing with Pharaoh was easy for God. It was not easy for Moses, but it was easy for God because of the basic character and nature of God as revealed in this name.

"And I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them" (Exodus 6:3).

"To the patriarchs I appeared to them, but you, Moses, are going to see My hand in a special way, where you are going to know Me in a way that the patriarchs did not. To the patriarchs I gave promises, but you, Moses, are going to walk out the fulfillment of those promises that they died before they were fulfilled. Moses, you are in a unique position. You are going to experience Me now."

One of the things that God is trying to move us into is not just an intellectual knowledge of Him. Intellectual knowledge of Him is wonderful, and it has its place. It is great to be able to pass doctrinal tests and understand intellectually all kinds of things about God, but you see, the work of God in the life of the Christian is so much more significant than that. He wants us to experience Him, to know Him relationally, experientially.

Take the historical account of Shadrach, Meshach, and Abednego—their Hebrew names were Mishael, Hananiah, and Azariah. You remember that Nebuchadnezzar changed their names. They were thrown into the fiery furnace in Daniel 3 because they would not bow down to Nebuchadnezzar's giant golden statue.

"Then Nebuchadnezzar the king was astounded and stood up in haste; he said to his high officials, 'Was it not three men cast bound into the midst of the fire?' They replied to the king, 'Certainly, O king.' He said, 'Look! I see

four men loosed and walking about in the fire without harm, and the appearance of the fourth is like a son of the gods!" (Daniel 3:24-25).

Through that Shadrach, Meshach, and Abednego—their Babylonian names—were released from the fiery furnace. They were not touched by the fire at all. Nebuchadnezzar ended up promoting them, glorifying God, etc..

I would say that before they entered the fiery furnace, they had an intellectual knowledge of God. They were very young; they were very bright; they were taught correctly in their homes; and they knew a lot about God, but it was not until they were in the furnace that they experienced God. It is like a graduation from an intellectual understanding of God to actually experiencing Him. Boy, did they experience Him.

This may have been the verse going through their minds when they were pushed into this fiery furnace:

*"When you pass through the waters, I will be with you;
And through the rivers, they will not overflow you.
When you walk through the fire, you will not be scorched,
Nor will the flame burn you" (Isaiah 43:2).*

They had no guarantees, actually, that God was going to protect them, because they said, "Nebuchadnezzar, even if we are not protected in the fire, we still are not going to worship this image" (Daniel 3:18).

Moses was in a position to experience God because of everything that went wrong in Exodus 5. Shadrach, Meshach, and Abednego were in a position to experience God because they were in the fire. It is a completely different way of looking at your circumstances. It is easy to look at our circumstances and become upset, become dismayed, but those are the seasons of life when God shows up in ways that you really never anticipated, because you have no hope left. In order to experience God, you have to be put in a hopeless situation where you need Him. That is what Moses is being reminded of here.

Dr. Ed Hindson, in his commentary, says:

"Although they were well aware of God's sole personal name...it would have been impossible for the patriarchs to have experienced the Lord in the way He was now revealing Himself. The patriarchs knew the Lord as the architect of the Abrahamic Covenant and the guarantor of its promises. They had not lived long enough to witness those promises brought to fruition, as Moses' generation would soon have the privilege to realize. God was about to reveal much more of Himself and His power to

the patriarch's descendants than the patriarchs themselves had ever experienced."³

Imagine being able to know God better than Abraham. That is what Moses is being given the opportunity for. That opportunity was his because of everything that went wrong in Exodus 5. What I am saying is that your opportunity, the trials of life, do one of two things to us: they either make us bitter or they make us better.

As you walk through some kind of valley—a medical problem, physical problem, relational problem, emotional problem, financial problem, job problem, whatever it is—you discover God showing up as the God of all comfort. You get an understanding of God that you cannot get by passing a doctrinal exam or reading a book. This is what we call experiencing God. That is our opportunity as His people.

Now God gives to Moses three divine declarations. If you look at Exodus 6:4, He says, "I also established." That is declaration number one. If you look at Exodus 6:5, He says, "I have heard." That is declaration number two. Then at the end of Exodus 6:5, He says, "I have remembered." That is declaration number three.

The first thing Moses is reminded of is this:

"I have established My covenant with them, to give them the land of Canaan, the land in which they sojourned" (Exodus 6:4).

He is speaking there of the Abrahamic Covenant. That may be why, going back to Exodus 6:3, it says that He appeared to Abraham, Isaac, and Jacob. This is the covenant that God made with Abraham that was passed down through the patriarchs. The patriarchs died not seeing the covenant brought into fulfillment, not brought into realization. It really is the spine of the entire Bible, the Abrahamic Covenant.

Genesis 15 and verse 18 says,

*"On that day the Lord made a covenant with Abraham, saying,
'To your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates'"
(Genesis 15:18).*

You will notice that God made the covenant with Abraham. It is not Abraham making a covenant with God. That is what makes the nation of Israel different. She is the only nation in the history of the world that has a covenant, which is a contract coming from God to them.

The United States of America, as wonderful of a country as it is, to my knowledge has no such similar agreement. We have the Mayflower Compact. The pilgrims in 1620

³ Ibid., 88.

made a covenant to God, which is great. I am glad we live in a country where our forebears did that. But you see, Israel had something completely different. It was a covenant coming from God to Israel, not Israel to God.

This is how your salvation works. Your salvation is not some kind of deal you made with God. If it is a deal you made with God, that is not going to give you a lot of assurance in life, because we break our words all the time. Those of you that are not nodding yes are breaking your word right now because you are lying about it.

This is a covenant that is unconditional. We trace this in the Book of Genesis. It rests completely on God's shoulders, and it is unfulfilled even to the present hour. This covenant has not been thoroughly exhausted. Israel today has but a small sliver of everything that God promised in this Abrahamic Covenant.

"For all the land which you see, I will give it to you and to your descendants forever" (Genesis 13:15).

Forever is a long time.

"I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God" (Genesis 17:8).

They died with that promise. "Moses, you are going to start to see this fulfilled, because I am taking you out of Egypt, and I am going to put you on a track into the Promised Land, which will not represent a complete and total fulfillment of the package, but you are going to see things in terms of partial fulfillments that not even Abraham, Isaac, and Jacob could see."

This is how God works. He makes a promise, and then the rest of Scripture He keeps His promise because He cannot lie. In the same way, He makes you promises by way of eternal life, and He spends the rest of your life keeping what He promised He would do, because we are in the double grip of grace.

We are in the Father's hand; we are in the Son's hand; and nothing can take us out (John 10:28-29). Just like Israel cannot be sidetracked from her destiny, neither can you be sidetracked from your heavenly destiny.

The first thing, by way of declaration that He says, is, "I have established something and it is called the covenant." Then He says something else.

"Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage" (Exodus 6:5).

"I know all about your suffering. I know all about your bondage. I know all about your enslavement. I know all about the taskmaster's whip. I am the God that sees." That is why earlier we said one of His names is El Roi, the God who is aware.

Sometimes we think that God is way up there somewhere, and He is just oblivious to what we go through. Yet when Saul of Tarsus was persecuting the early church in Acts 9:4, what did God say in a vision to Saul of Tarsus? "Saul, Saul, why are you persecuting, not My church, but Me? I am the head, they are the body. The body hurts, the head hurts. You cannot separate the two."

I am here to tell you that God is very intimate. He is very personal. He is not some distant, removed deity. He knows exactly what you are going through. In fact, in Psalm 56:8, The psalmist writes:

*"You have taken account of my wanderings;
Put My tears in Your bottle.
Are they not in Your book?" (Psalm 56:8).*

You cry because you are hurting. God has a bottle with all your tears in it. For some of us, it is going to take more than a bottle, I think. All our sufferings are recorded in His book. He is aware and He is going to move in history to fix this issue of bondage.

Then He gives the third divine declaration: "I have remembered."

"...and I have remembered My covenant" (Exodus 6:5).

This is not the first time He said that. He said it back in Exodus 2:24.

"So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob" (Exodus 2:24).

This is the habit and the pattern of God. He promises something on oath, and He keeps His promises. Do you remember the Promise Keepers? I always got a chuckle out of that because none of us are very good at it, Promise Keepers, but God is really good at it, and He is going to move in history for the events of the Exodus. Why? Because He heard their groanings.

That is a big part of it, but it is ultimately covenantal. He established His covenant, and then He remembers what He promised. Since the covenant is unfulfilled as of this point in time, God is going to keep keeping His word to the Jewish people. In fact, Ezekiel 36:22 talks about a great End Times regathering of the Jewish people from the four corners of the earth back into their own land, something that we are witnessing today. Ezekiel explains why God is doing it.

"Therefore say to the house of Israel, 'Thus says the Lord God, 'It is not for your sake, O house of Israel, that I am about to act, but for My holy

name, which you have profaned among the nations where you went""
(Ezekiel 36:22).

We are living in an age where everybody is ganging up on Israel. There was just a United Nations meeting about that last week. The Israelis called the UN the United Nothing. That is their name for it. It is all about the Jews behaving badly, "God is through with them," sort of mentality. Yet it is very clear here that God is moving His hand in history, not on account of their righteousness, but on account of His promises, which is exactly the same pattern in your life.

He keeps His promises to you not because you are doing so great, because sometimes in your life you are doing great, and other times you are not. He keeps His word and His promises to you because of His promises. They are ironclad. I used to say that you can take them to the bank, then all the banks started collapsing. I cannot even say that anymore. I need to come up with something else.

This is the importance of the Abrahamic Covenant. God promises to Israel, through covenantal form—which is a contract—promises that are literal, reliable, unconditional, and unfulfilled. When God moves His hand in history, He is moving His hand in history to keep His word.

That is what He is doing here with Moses. Since these promises, as to our time period, have never been completely exhausted, God has to move His hand in history to fulfill His Word. We are watching it happen. This forms the basis of a future earthly Kingdom, a kingdom which is coming to planet Earth after Jesus returns to the earth. The church will not set up this kingdom; Jesus will set it up. It is a real kingdom with real land and real boundaries.

Why would I even believe such a thing? I believe it because it is part of the promises that God has made. If there is no earthly kingdom, then there is no time in history for God to fulfill exactly what He said He would do. That is why we say the Abrahamic Covenant is the spine of the Bible. Without a knowledge of the Abrahamic Covenant, Moses would have no understanding of what God was about to do. We would have no understanding of what God is doing today without understanding the Abrahamic Covenant.

Then God makes seven related promises (Exodus 6:6-8). Let us see if we can get through these. He says, "I will," about seven times. That is very similar to what He did in Genesis 12:103. He said, "I will," over and over again when He called Abraham from the Ur of the Chaldeans.

He said, "I will give you land. I will make you a great nation. I will personally bless you. I will give you a great name. I will make you a blessing to others. Those who bless you, I will bless; those who curse you, I will curse; and you will be a blessing to the whole world." "I, I, I, I, I." I do not have a problem with that because it comes from God.

Now Satan of course, got into the "I will" act. In Isaiah 14:12-15, there is a description of Satan's fall from heaven. Satan said five times, "I will." "I will ascend to heaven. I will raise my throne above the stars of God. I will sit enthroned on the mount of the assembly. I will ascend above the tops of the clouds. I will make myself like the Most High."

He is asserting His will against God's. I would just say, "Good luck with that." Since we are free will agents, the smartest thing you could ever do with your will is give it right back to God. Do not use your will in a way that is contrary to God. Use your will in a way that is submissive to God.

Jesus, as the God-Man, role-modeled this better than anyone. He did not want to go through the ordeal of the cross. He did not, in His natural self, want to be the sin bearer of the world. Whatever you are doing theologically with the sin barrier, He did not want there to be a temporary severance between Him and the Father as He bore the sins of the world through His death on the cross. But He said, "It is not about Me. It is about You. Not My will be done, but They will be done" (Matthew 26:39, 42).

That is what we are supposed to do with our will. The greatest power God has given humanity is free will—the ability to receive, the ability to reject. God honors the choice. The reason He honors the choice is because if He did not honor the choice, He would be ignoring how He has manufactured us as image bearers of God. You have a power that no other being, perhaps other than the angels have, which is this capacity to exert your will in submission to God or against God. The choice is yours.

Here comes the will of God; here are things God is going to do with and through Moses' generation that they will not only memorize for a test. They are going to see it. "You have a privilege coming to you that Abraham, Isaac, and Jacob could not even dream of."

"The first thing I am going to do is take you out of Egyptian bondage."

"Say, therefore, to the sons of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians'" (Exodus 6:6).

Is that not what Christianity is all about, folks? If you had to summarize it in a nutshell, the release from bondage, and in our case the slave market of sin and its horrific consequences, what did Jesus say in John 8:32? "And you shall know the truth, and the truth will make you miserable." It doesn't say that.

"And you will know the truth, and the truth will make you free" (John 8:32).

That is Christianity. "I better not get too close to Jesus. He is going to wreck my life." Are you kidding me? He is the one that is going to redeem your life, emancipate your life.

The second thing God says here to Moses is, "I will deliver you from their bondage, deliverance from slavery. Egypt is a type of sin. It makes us a slave. We have a tendency to look at sin as freedom and opportunity, but look at the price tag.

"Knowing this, that our old self was crucified with Him in order that our body of sin might be done away with, so that we would no longer be slaves to sin; for he who has died is freed from sin. Now if we have died with Christ, we believe that we shall also live with Him" (Romans 6:6-8).

Do not go back to sin. That is like a dog returning to its vomit. I understand that with sin there is a momentary window of pleasure, but the key word is "momentary." It yields negative fruit in our lives. I do not have to go back to it because I have been set free from it. Before I met Jesus, I was a slave to it, but now it is different.

I met Jesus; I trusted in His provision, and He put resources in me through the new nature and the indwelling ministry of the Holy Spirit. Although the sin nature is always saying, "Come on back," now when I go back, it is because I want to go back, not because I have to go back. Why go back to it at all? What fruit did it really yield in your life before you met Jesus? Jesus sets us free.

The nation of Israel is going to be set free. He does it through His power. This is the third I will statement:

"I will also redeem you with an outstretched arm and with great judgments" (Exodus 6:6).

Do you see that word "redeem"? You should circle that in Exodus 6:6. It is the Hebrew word "ga'al" redemption. What does that even mean, redemption? It means to be released from bondage, which is about to happen to Israel, nationally, through the blood of an innocent sacrifice. In the Book of Exodus, it is called the Passover Lamb. The New Testament points to Jesus as the ultimate Passover lamb, "ga'al," redemption—freed from bondage through the blood of an innocent sacrifice. That is a beautiful portrait or picture of Christianity.

For God to pull this off, it is going to take a display of His power. We would not have the redemption that we have today if it were not for the power displayed through Jesus in His death, burial, resurrection, and ascension. If that power was not displayed, redemption would be impossible. In the same way, God is going to redeem nationally His people through power.

They are called the ten plagues: water to blood, frogs, gnats, flies, disease on the cattle, boils, hail, locusts, darkness, and finally the death of the firstborn. Then Pharaoh will say, "I cannot take any more. You can go." Just like God said, "He will let you go, but he will be under duress. He will be under compulsion. I gave him a chance to play ball, but

he would not play ball. Now I am going to coerce it on him through forces bigger than him."

It is interesting that each of these plagues that are coming is designed to mock an Egyptian deity. The Egyptians worshiped the Nile. God says, "Fine, I will turn it to blood red." They worship frogs. "Oh, you like frogs? I will multiply them all over Egypt." Right on down the list, every one of these ten plagues is designed to mock and humiliate a false god in Egypt.

The Plagues of Egypt			
	DESCRIPTION	SCRIPTURE	Egyptian Deity
1.	Water to Blood	Exod. 7:14-25	Hapi, Khnum
2.	Frogs	Exod. 8:1-15	Heqt
3.	Gnats	Exod. 8:16-19	Set
4.	Flies	Exod. 8:20-32	Uatchit
5.	Disease on Cattle	Exod. 9:1-7	Hathor, Apis
6.	Boils	Exod. 9:8-12	Sekhmet, Serapis
7.	Hail	Exod. 9:13-35	Seth, Nut
8.	Locusts	Exod. 10:1-20	Seth, Nut, Osiris
9.	Darkness	Exod. 10:21-29	Re, Horus, Atum
10.	Death of the First Born	Exod. 12:29-36	Min, Osiris, Heqt, Isis

"Yes, it is coming, Moses. To pull it off, you are going to see My power. Abraham did not see it like that. Isaac did not see it like that. He saw stuff, but not like this. Jacob did not see it like that. But you are going to see it. You are going to not only know about it, read about it, but you are going to walk through it. You are going to experience Me." This is an explanation of why God let them go into bondage to begin with. How do you display your power to people that are not in bondage?

The fourth "I will" statement is in Exodus 6:7: *""Then I will take you for My people.""* I thought they already were His people. They are, but now they are going to experience what it is like to be His people. "Check off the doctrinal box; check off the academic test; My people, check. No, there are no academics here. You are going to experience what it is like to belong to Me, as you are going to see My mighty hand at work. I am going to be your God."

The next "I will" statement, number five, is, *"I will be your God; you shall know that I am the Lord your God, who brought you out from the burdens of the Egyptians"* (Exodus 6:7). I thought God was already their God. He is, but now they are going to experience what it is like to be related to God, experiencing God.

"Once we get out of Egypt, where are we going to go?" God says, "I have got that covered. Read the Abrahamic Covenant. I am going to bring you into your land. Even before you read the Abrahamic Covenant, read God's names: Elohim, power; Yahweh, relational; El Roi, aware; El Shaddai, Almighty; El Olam, eternal; Jehovah Jireh, provider; the God Isaac feared, reverence. The last one is in Genesis 33:20: God, the God of Israel.

"Then he [Jacob] erected there an altar and called it El-Elohe-Israel [God, the God of Israel]" (Genesis 33:20).

We have people today bashing Israel right and left, right wing and left wing trashing Israel, using their platforms and their podcasts to speak over and over again against Israel. "After all, Mossad killed Charlie Kirk." What is your evidence of that? "The bullet, it looked like his shirt puffed out a little bit, so he was shot from behind." That is your evidence? You are going to link that to the Mossad on such anecdotal evidence? This is what goes today for news and podcasting. You blame Israel for every problem in the world.

Israel. What are they? Fourteen million people that they had to rebuild since Hitler killed 6 million? You are going to take 14 million people and blame them for all the world's problems when there are 2 billion, with a B, Muslims on planet Earth. Can't we share the blame around a little bit?

Why is the world reacting this way against Israel? Because Satan hates everything we are talking about. It is his ambition to destroy the nation of Israel and the Jewish people, because in his sick, twisted, demented mind, he thinks he can stop the Kingdom—which we described earlier, those land promises—from coming into existence, because he does not want the Kingdom to come.

I hope you want the Kingdom to come. Jesus actually said,

"Pray, then, in this way...Your kingdom come" (Matthew 6:9-10).

That is hard to do if you are already in the Kingdom, because a lot of churches will tell you we are in the Kingdom. That is very strange, because Jesus said, "Pray for the Kingdom to come," which you cannot do if the Kingdom is already here. I hope this is not the Kingdom, because I am sorry I signed up for this. If this is the Kingdom, I am living in the ghetto section of town. I guess I am looking for the Kingdom that is promised in the Bible.

"I am going to be your God. I am the God of Israel. I am national. I am going to bring you into your land."

""I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob"" (Exodus 6:8).

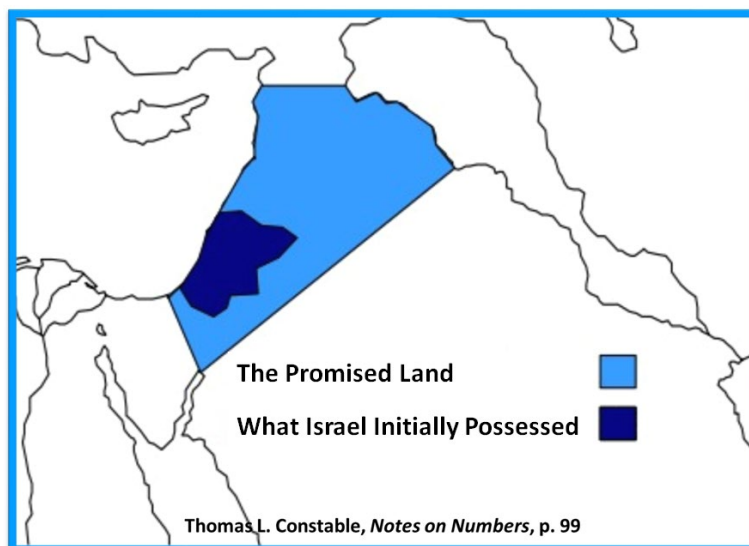
You mean all that stuff back there in Genesis? Yes, that land.

*"On that day, the Lord made a covenant with Abraham, saying,
"To your descendants I have given this land,
From the river of Egypt as far as the great river, the river Euphrates: the
Kenite and the Kenizzite and the Kadmonite and the Hittite Perizzite and
the Raphaim and the Amorite and the Canaanite and the Girgashite and
the Jebusite"" (Genesis 15:18-21).*

"All those people are going out of Israel, and you are going in." It is in the Book of Joshua. What was not fulfilled in the Book of Joshua is going to be fulfilled in the Millennial Kingdom.

"Pastor, you sound like a Zionist." Do you mean the name the Bible uses over and over again to describe Jerusalem, Zion? Yes, I am a Zionist, if that is your definition. If your definition of a Zionist is someone who believes that Israel has a legal and theological right to be in that land, which is only about the size of New Jersey—the small territory that they own, then I am a Zionist.

"Pastor, are you agreeing with everything the Israeli government does?" No. God did not either; read the Bible. There are some bad kings. I am not a blind, clapping seal for anything and everything, but if you are going to query me on, "Does Israel have a theological and legal right to be in that land, then I am a Zionist. If you say that kind of thing on a college campus, you get shot.



"I am going to give you this land." There is the lighter blue area that they are going to possess one day. That may not even be the best, because I understand the river of Egypt is the Nile. It should stretch further—the Nile to the Euphrates, from modern-day Egypt to modern-day Iraq. It is a tract of real estate that not even Solomon, who saw Israel's borders expanded to the furthest degree it has ever been expanded, could see.

You want to talk about experiencing God? Wait for the Kingdom to come. That land over there, people say, "You are saying it belongs to the Jews?" No, I am saying it belongs to God, because in Joel 3:2, God is upset at the nations in the last days because they have divided "My land." God bequeathed it in the Abrahamic Covenant as a gift to the physical descendants of Abraham, Isaac, and Jacob.

The nations will not like that, and so they will try to chop it up. They will have meetings in New York City, for example, where their whole focus is not fixing world hunger, fixing health care, but the whole focus is, "We want to divide Israel up." That is the United Nations for you. They will foul up the elevator so our president cannot get up to where he is supposed to speak, because the United States is one of the only nations that is standing with Israel. I am not here to promote Trump as a perfect person, but I sure like it when our country stands with God's people.

*"I will gather all the nations
And bring them down to the valley of Jehoshaphat.
Then I will enter judgment with them there
On behalf of My people and My inheritance, Israel,
Whom they have scattered among the nations;
And they have divided up My land" (Joel 3:2).*

You start giving up God's land, you better think twice about that. God apparently does not like that.

"The land is Mine (Leviticus 25:23), and I am going to give it to you, Moses, as your inheritance."

"I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession" (Exodus 6:8).

The concept there of possession is inheritance. What exactly is an inheritance? An inheritance is something that is coming to you, but you do not yet legally enjoy it. God has given you an inheritance. It is in, 1 Peter 1:4. He says to us, members of the church, given what our destiny is:

"To obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you" (1 Peter 1:4).

"Why do you worry about money?" Jesus says in the Sermon on the Mount. "That gets corrupted, and thieves break in and steal. Store up for yourselves treasures in heaven (Matthew 6:19-20), that inflation cannot erode it away. Burglars cannot take it. Identity theft cannot encumber it. It is yours. It is legally yours, and it is coming." How do I know I am going to get there? Because verse 1 Peter 1:5 says that I am being *"protected by the power of God through faith for a salvation ready to be revealed in the last time."*

"Moses, you are getting your inheritance. Church, you are getting your inheritance. It is yours in heaven. It cannot be corroded or corrupted. You are on a fast track there that cannot be stopped because you are being protected by God's power until you get there." He does not say, "You had better white knuckle it, folks, and try as hard as you can. Maybe you will get your inheritance, maybe you will not." The Bible knows such teaching. It is a done deal. It is not a question of if; it is just a question of when.

When God spoke to Abraham about the land, it was not a question of if; it was a question of when. It is just that he died not receiving it. Now Moses is going to see the hand of God moving as He moves in this direction. It is amazing. How does He conclude? Exactly the same way He started. That is how we know this paragraph or unit goes together.

This is what you call an inclusio. A statement is made at the beginning, and a similar or the same statement is made at the end. Those two statements are brackets and they encompass everything in between. It is like a hamburger, when you think about it, or a sandwich with two pieces of bread and the sandwich stuff in the middle.

How does He end here in Exodus 6:8? Exactly like He started: "I am the Lord." That is how this whole thing began in Exodus 6:2: "I am the Lord." There is your inclusio. Everything else is in between—patriarchal enhancement, three divine declarations, seven related promises, which are ironclad promises because they come from the mouth of God. Does that comfort you in your disillusionment of life? It sure comforts me. I am on the right side of history.

You may be here today visiting and or maybe listening online or to an archive, and you may not know Jesus personally, and you want to be part of this. I do not blame you. I want to be part of it too. How do you become part of this? It is very simple: you trust in what He did for you 2,000 years ago. "But what else?" That is it. It is that simple. The gospel message is so simple. I think God designed it this way, so that all of the prideful people trip right over it. "It could not be that easy."

Do you remember when Jesus was speaking there to the folks in John 6 and they came to Him and said, 'What must we do to do the works of God? What do we do to be made right with God?' Is that not the emphasis of religion? "What do we do?" Jesus says, "This is the work that you believe in, the one He has sent." As we sang a little earlier, "His yoke is easy and His burden is light." Becoming a believer in Christ is that simple, and that ties you into this inheritance.