

“Then I will take you for My people”

Exodus 6:2-8

Introduction:

God’s concern for humanity has been clearly seen throughout the Bible.

One striking example is witnessed in The Book of Exodus.

God has compassion for the nation of Israel suffering in Egyptian bondage, so He hears their cry and calls Moses to deliver them.

The ten plagues show the power of God over everything and His ability to use anybody and anything to bring about His will.

The love of Yahweh, the proper name for the covenant God of Israel—Jehovah (KJV), is shown in His institution of the Passover and His guidance of the children of Israel to Mt. Sinai.

The righteousness of God is seen His covenant with Israel, namely the Ten Commandments and other ordinances.

The grace of God provided detailed instructions for building the tabernacle, where God would dwell in the midst of His people—Israel.

The patience of God is in view during His renewal of the covenant, after Israel’s apostasy in the worship of the golden calf.

The glory of God is displayed in the building, erection, and dedication of the tabernacle, or tent of meeting, when His glory filled it.

God said as recorded in Exodus 6:6-8, “Say, therefore, to the sons of Israel, ‘I am the LORD, 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 for My people, and I will be your God; and you shall know that I am the LORD 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 for a possession; I am the LORD.’”

These words summarize God’s plan for His people.

Notice what God tells the Israelites through Moses, “I will bring you out...I will deliver you...I will redeem you...I will take you...I will be your God, and you shall know that I am the LORD your God...I will bring you...and I will give it to you.”

I. “I will bring you out.”

“I will bring you out from under the burdens of the Egyptians.”

God would free the Israelites from doing hard labor for the Egyptians.

Egypt had unfairly oppressed the Israelites believing they were a threat to national security.

God would rescue the Israelites while also punishing the Egyptians in the process.

Two additional statements flesh out how God would bring the Israelites out of Egypt.

The first statement of God, “I will deliver you from their bondage.”

God would release the Israelites from their oppression by the Egyptians.

He was not just going to relocate the Israelites, He was going to free them.

The second statement of God, “I will redeem you.”

God would buy them back, meaning almost the same as bring them out and deliver them.

They would become His possession, if you will.
God would redeem them “with an outstretched arm.”

This is a figure of speech meaning with power, additionally, “with great acts of judgment.”

The single Hebrew words implies terrible punishment, likely referring to the plagues that the LORD will bring upon the Egyptians.

God’s power and terrible punishment will be enacted upon the Egyptians as God saves the Israelites.

What does this mean for us?

Jesus said, “I will bring you out from under the burdens of life; Here is how He said it, “Come to Me, all who are weary and heavy-laden, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light” (Matthew 11:28-30).

John wrote “For this is the love of God, that we keep His commandments; and His commandments are not burdensome” (1 John 5:3).

Paul reminded the brethren in Galatia, “It was for freedom that Christ set us free; therefore keep standing firm and do not be subject again to a yoke of slavery” (Galatians 5:1).

The writer of Hebrews detailed how Jesus rids us of the power of the devil, penning in Hebrews 2:14 and 15 “Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil, and might free those who through fear of death were subject to slavery all their lives.”

Peter said, “Conduct yourselves in fear during the time of your stay on earth; knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ” (1 Peter 1:18 and 19).

Jesus will bring us out from under the burdens of life, deliver us from the yoke of the burdensome law, and redeem us with His precious blood.

II. “Then I will take you for My people.”

Sandwiched between two sets of promises, promises of deliverance and promises of provisions comes these words, “Then I will take you for My people, and I will be your God; and you shall know that I am the LORD your God.”

God assured Israel of a special status.

God wanted the Israelites to be His people!

He wanted to be their God, the God they would worship.

The relationship between God and man is a two-way exchange but God is the initiator of both aspects.

He first promised to deliver them, then promised to provide for them.

He wanted justice for the Israelites; He wanted to bless them.

He wanted Israel to know (experiential knowledge, experience) who He is—“the LORD your God.”

“You shall know” is commonly used in prophetic passages as a “proof by fulfillment” type of incentive to encourage the people to believe and act upon the divine word.

Their experience with God would be their deliverance as He brought them “out from under the burdens of the Egyptians.”

When they were delivered, then they would know that He was Yahweh—their covenant God who was keeping His covenant (Exodus 6:4), His contractual agreement.

The covenant blessings and responsibilities would be fleshed out at Mt. Sinai with the giving of the Ten Commandments and other sanctions.

Then, the Israelites could look back and see what had happened and see that Yahweh—their God—had accomplished everything as He promised to them.

God is willing to take us as His people.

He wants us to be His people. Starting 1 Peter 2:9, “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR God’s OWN POSSESSION...”

He wants to be our God, the God we worship. Continuing 1 Peter 2:9, “so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.”

He wants us to be in a relationship with Him where we can come to know Him by experiencing life’s journey with Him. 1 Peter 2:10, “for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.”

When we accept His deliverance and we choose Him, we know that He is “the LORD [our] God.”

III. “I will bring you to the land.”

“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; I am the LORD.”

God said, “I will bring you to the land which I swore to give” using a figure of speech which rarely is preserved in our English translations.

The figure of speech is “which I lifted my hand to give” meaning to promise with an oath, therefore “swore” is often substituted.

God made a strong promise to Abraham, to Isaac, and to Jacob.

God would give the Israelites what He promised to the patriarchal Fathers.

God brought them out of Egypt, to send them into the promised land—the land of Canaan (v. 4).

Back up three chapters to Exodus 3:8 and 9 then read with me; God said, “So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.”

The Israelites were going to own Canaan.

God said, “I will give it to you for a possession” (Exodus 6:8).

They were being moved from a status of being owned by the Egyptians to being owned by God and receiving the best land possible for them to claim as their own.

God was gifting them with land of their own, yet another incentive to follow Yahweh!

“I am the LORD” or “I am Yahweh” bookends this passage of divine speech (Exodus 6:2-8).

These words bring to mind the impending covenant identifying the initiator.

These words also bring to mind the relational identity, inviting the hearer to identify with the initiator—I know Him personally. He is my God.

In our salvation, Paul wrote to the Christians at Colossi, “He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins” (Colossians 1:13 and 14).

In God’s beloved Son, we are promised many blessings.

In your study time, cross reference Jesus as the speaker with the phrase “I will give.”

Consider the promise of rest in Matthew 11:28-30; Jesus said, “Come to Me, all who are weary and heavy-laden, and **I will give** you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.”

Jesus also said to His disciples, “Do not let your heart be troubled; believe in God, believe also in Me. In My Father’s house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also” (John 14:1-3).

Do you believe that Jesus will come again and take us to the land where He is?

The writer of Hebrews wrote about the promised rest.

In Hebrews chapter 3:7-19, the Holy Spirit gives a warning about the sin of unbelief.

The Spirit says, Israel sinned in the wilderness by allowing unbelief to turn their hearts against God.

As a result, an entire generation died in the wilderness and did not enter the Promised Land.

The Spirit exhorts, when you hear God’s Word, heed God’s Word and encourage one another to believe daily.

“Therefore,” Hebrews chapter 4 begins, “let us fear (that is respect, reverence God) while a promise remains of entering His rest.”

God gave the Promised Land as a rest for Israel in the Old Testament, but Israel failed to enter due to unbelief.

God’s New Testament promised rest is the place of His perfect will, which is available for all believers.

Moses and David spoke of these rests (Genesis 2:2 and Psalm 95:11, respectively).

Guided by godly fear, we are to do our utmost to enter into this rest that remains.

Hebrews 4:11, “Therefore let us be diligent to enter that rest (the rest God has promised to all believers who follow His instructions), so that no one will fall, through following the same example of disobedience (which the Israelites laid out before us).”

Application:

The deliverance of Israel was like our redemption in that it was through the power of God, with the strict obedience of man, by means of a deliverer, under cover of blood—Passover.

Exodus 12:23 says, “For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you.”

Their deliverance also required passing through water—Red Sea.

Exodus 14:22 says, “The sons of Israel went through the midst of the sea on the dry land, and the waters were like a wall to them on their right hand and on their left.”

Thus Paul wrote in 1 Corinthians 10:1-4, “For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.”

Paul goes on to exhort us about the factors that lead to our deliverance.

God has not promised to shield us from temptations (1 Corinthians 10:11 and 12).

God has promised to see us through temptations (v. 13).

Fellowship with God is especially seen through the Lord’s Supper, which expresses the unity among the members and their participation in the blood and body of Christ (vv. 14-18).

God makes us a promise to save those who believe.

Faith leads us to act and follow God’s instructions.

When we are baptized, then He takes us as His people, and fleshes out blessings and responsibilities.

He promises that if we remain faithful to Him, He will bring us to the ultimate promised land—Heaven.

Conclusion:

Where are you in being brought out of sin?

God promises to save those who believe. Do you believe?

Has your belief led you to act and follow God’s instructions?

Have you followed God’s instruction to be baptized?

God says, “Then I will take you for My people.”

God has so much more He wants to bless you with, but with blessings come more responsibilities. Have you accepted more responsibility?

God promises to bring us to where He is if we remain faithful to Him. Are you living faithfully to God?