

What Shall I Say You Will Do For Us?  
Exodus 6:1-8

## I. The Most Significant Question Any Human Can Ask

### A. The Missing Question

1. R.S. Sproul, *Moses and the Burning Bush*, “One of the church’s biggest problems is that we don’t understand who God is.”
2. The Questions We Fondly Ask
  - a. Health, wealth, prosperity: goods and good in this world
  - b. Miracles, signs, wonders: experiences of the Spirit in this world
  - c. Social justice: righteousness in the human social realm
3. The question we don’t ask:
  - a. The single most important question any human being can ask is the question the Exodus addresses?
  - b. **Who are you, God, and what has that to do with me?**

### B. The challenge question in Exodus

1. Pharaoh: Who is the Lord that I should obey His voice?
2. Moses: Whom shall I say sent me and what shall I say you will do for us?

## II. The Two Facets of Divine Revelation: Aseity and Economy

### A. The Aseity of God: Who He is

1. The Exodus Story to Chapter 6
  - a. Moses encounters God in the desert and is sent by God on a mission to Pharaoh
  - b. Moses and Aaron present God’s command to Pharaoh
  - c. Pharaoh not only rejects the command he increases the Israelite burden
  - d. The people of Israel hold Moses and Aaron personally responsible for Pharaoh’s actions
  - e. Moses complains to God about God
  - f. God reveals Himself to Moses
2. The foundational emphasis: “I, I AM.”
  - a. **PAY ATTENTION:** God affirms His Person four times
  - b. The actions of God are grounded, always in the Person of God not with any person or condition in creation
    - (1) **Yes, God acts in creation but he does so not because of creation but because of who he is.**
    - (2) The aseity of God speaks to God’s self-existence or absolute independence
    - (3) Grudem - God does not need us or the rest of creation for anything, yet we and the rest of creation can glorify him and bring him joy.
      - (a) Paul in Athens: *Acts 17:24-25 (ESV)* <sup>24</sup> *The God who made the world and everything in it, being Lord of heaven and earth, does not live in temples made by man,* <sup>25</sup> *nor is he served by human hands,*

*as though he needed anything, since he himself gives to all mankind life and breath and everything.*

- (b) **Psalm 50:10-12 (ESV)** <sup>10</sup> *For every beast of the forest is mine, the cattle on a thousand hills. <sup>11</sup> I know all the birds of the hills, and all that moves in the field is mine. <sup>12</sup> “If I were hungry, I would not tell you, for the world and its fullness are mine.*
- (4) God requires no external source for his either his existence or the quality of his existence
  - (a) Nothing in creation by act of will or accident adds to God’s essence
  - (b) Nothing in creation by act of rebellion or ignorance detracts from or diminishes God or his quality of existence
- (5) Implications
  - (a) We cannot say God loves us because Christ died for us.
    - i) The death of Christ is not the mechanism by which God comes to love fallen, sinful human beings.
    - ii) We CAN say God loves us and because God loves us, Christ died on our behalf.
  - (b) We cannot say God loves us because we put our faith in Him
    - i) The exercise of faith on our part does not initiate the condition of love on God’s part
    - ii) We CAN say because God loves us we are able to have faith in him and reap the benefits of the faith He gives us.
  - (c) The aseity of God, the essence of who God is, guarantees that his relationship with all creation, including each of us, is always a free gift and never a transaction based on our effort.
  - (d) No blessing from God can ever be rightly understood as a commodity to be earned, but is always a grace to be received.
  - (e) Exodus 6:1-8
    - i) Cannot be understood as God’s actions on account of any human condition
    - ii) God does not act because Pharaoh enslaved Israel
    - iii) God does not act because Israel cried out or worshiped or rebelled

- iv) God acts in human history in general and the life of his people in particular because He is, in His nature and perfection, in all his glory, the covenant-making, covenant-keeping God for whom sovereignty and the manifestation of his glory is his nature.
- v) **God acts on behalf of human beings because of who he is not because of who they are or what they do or do not do.**
  - a) **Romans 5:8 (ESV) *but God shows his love for us in that while we were still sinners, Christ died for us.***
  - b) **1 Peter 2:9-10 (ESV) <sup>9</sup> *But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.* <sup>10</sup> *Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy.***

### **B. The Economy of God: What He Does**

1. When God acts according to His nature in human life experience, he does so not to draw them into a specific existential condition.
  - a. God acts to draw people not to what he does or the condition his actions create.
  - b. God acts to draw people to Himself.
2. **Exodus 6:7 (ESV) *I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.***
  - a. “My” people = unto myself, as a people
  - b. The “taking” God does is not merely possessing a possession, he is embracing a people in a covenant relationship with himself.
3. Illustration: Progression of surrender in Song of Solomon
  - a. **Song of Songs 2:16 (ESV) *My beloved is mine, and I am his; he grazes among the lilies.***
  - b. **Song of Songs 6:3 (ESV) *I am my beloved's and my beloved is mine; he grazes among the lilies.***
  - c. **Song of Songs 7:10 (ESV) *I am my beloved's, and his desire is for me.***
4. **God acts in our lives to draw us not to blessing or blessedness but to Himself from whom blessing and blessedness come.**

### **III. God reconciles us to Himself**

- A. Exodus 6:1-8, with its declarations and promises, is the proclamation of the gospel in the OT Israel that is fulfilled for the elect people of God in the NT in Christ.**
1. **2 Corinthians 5:18-19 (ESV)** <sup>18</sup> *All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation;* <sup>19</sup> *that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.*
  2. **Colossians 1:19-21 (ESV)** <sup>19</sup> *For in him all the fullness of God was pleased to dwell,* <sup>20</sup> *and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.* <sup>21</sup> *And you, who once were alienated and hostile in mind, doing evil deeds,*
- B. God acts**
1. According to his own heart and nature
  2. By sending his Son, God in human flesh, to fulfill the requirements of love and obedience due our Creator because of who he is
  3. By his death on the cross in our place and on our behalf, as an act of love motivated not principally by our need but by his heart
- C. Therefore**
1. **What God promises to do must be received with confidence because we know that He is competent, capable, and committed to honoring His own nature and glory**
    - a. When Jesus says, “Come unto me all you who are weary and heavy laden and I will give you rest,” you know the invitation is not based on your burden but his love for you
    - b. When Jesus says, “Son, your sins be forgiven you,” you know the forgiveness is not based on the nature of your sin but on the nature of his love.
  2. No matter who you are or what you have done or what the condition of your life and heart are today, God’s promises of forgiveness and new life can be trusted and accepted because they rely completely on his character and not yours, his efforts and not yours, his heart and not yours.
  3. God is calling you to himself.
    - a. Don’t fight him.
    - b. **Trust Him.**