"I Am Yahweh: Past, Present, and Future"
Exodus 6:2-7:7

Note: Exodus 6:2-5 is similar to the call of Moses found at 3:15ff. It reminds Moses of:

1. Who God _____.

2. Who God made a _____ with but with _____ distinction.

3. A covenant promise of _____.

4. A reminder of His _____ of the people's suffering.

Note: In 5:20-23 and in 6:1, the people were _____ with Moses because of what he instigated with Pharaoh and Pharaoh's response (no _____; same quota of bricks). Moses immediately _____ God's plan for them and…for him. God ended that conversation with a "now you'll see" foreshadowing.

Note: _____ "I am" verbs will be used to emphatically _____ God's redemptive plan. Verse 2-5 are directed to Moses. Verses 6-8 are directed to the people and form the "I wills" that are _____ associated with the _____ Passover cups.

v. 2 Q. What does God initially say to Moses?

A. The God who is strong and nurturing, reminds Moses of the sacred, _____ Name [_____] to reassure him of his covenant promises.

v. 3 Q. What did God remind Moses of?

A.

1. Yahweh appeared to Abe, Isaac, and Jacob, but only as _____ _____ [lit. El Shaddai; might/nurture] It focused on God's power/character.

2. God did not reveal himself "_____" by the Name Yahweh _____ it was known but not the _____ of their experience. It was to be for the future. It was to be connected to the _____ of the covenant promise – the Exodus and the _____of His people.

Note: Isaiah 52:5-6 and Jeremiah 16:21.

"For my people have been taken away for nothing, and those who rule them mock, " declares the LORD. "And all day long my name is constantly blasphemed.
6 Therefore, my people will know my name; therefore, in that day they will know that it is I who foretold it. Yes, it is I." (Isa. 52:5-6 NIV)

Note: This passage is segueing into the great prophetic Messianic section found in Isaiah 53: the Suffering Servant [Jesus].

20 "Do people make their own gods? Yes, but they are not gods!"
21 "Therefore, I will teach them-- this time I will teach them my power and might. Then they will know that my name is the LORD."
(Jer. 16:20-21 NIV)

Note: Responding to the Babylonian captivity.

Note: With the advent of Moses and the Exodus, the term _____ becomes _____; it is preserved only in _____ texts. The greatest concentration is found in _____, which we would expect since it is placed within the _____ period.

Note: As early as _____ 4:26, we see the name Yahweh being used.

26 "Seth also had a son, and he named him Enosh. At that time people began to call on the name of the LORD." (Gen. 4:26 NIV)

Opposing scholars will argue that the phrase "call on the name of the LORD" was just a way of saying that they _____ God, not necessarily that they knew the Name.

Others will argue that it is _____ in nature. Moses, writing Genesis, uses the Name because he is now aware of it and places it back into a historical document that was never used in that time.

It seems to be a _____ effort to explain something that is apparent and simple. They knew the Name…but not fully/_____.

v. 4 Q. What else does God remind Moses of?

A. God promised them a _____ – a land that was currently _____ by other people groups.

Note: The Hebrew for "I also" [*ve-gam*] underscores the _____nature of the divine commitment. [irrevocable]

v. 5 Q. What else to God affirm?

A.

1. I have _____ the suffering sounds of my people who are in bondage.

2. I have _____ my covenant with your patriarchal fathers.

Note: This has the same "ve-gam" as above [Moreover…] and communicates the unchangeable nature of God's _____and _____to his promises.

The second phrase, "I have remembered" is the common way of saying, "_____…I'm going to act."

Four Passover "I wills" – Seven total "I wills." (vv. 6-8)

v. 6a Q. How does God start his message to the people?

A. God starts out the same way he did with Moses (v. 2) – by reminding them of His _____ Name and the soon to be _____ nature of His promises.

Note: The four "I wills" each speak of a different part of God's _____ work.

v. 6b. Q. What is the first "I will"?

A. "_____…"

Note: This is associated with "_____" or God's initial act of _____ them for holy purposes.

Note: Some Jewish sources associate this with the first _____ "I will" [contextual]. "I will bring you _____ _____." Separating the Hebrews out for _____ purposes.

Note: The "how" would be pictured in the Seder _____ of the "plagues" or "signs and wonders" that God would demonstrate as punishment upon the Egyptians.

v. 6c Q. What is the second "I will"?

A. "_____ from being slaves to them…" (Exod. 6:6 NIV)

Note: This is associated with "the _____" – the actual _____ from bondage.

Note: This was associated with the second anti-Hebrew - "I will _____you and make your labor _____." The Seder remembers this by taking _____ _____ and dipping them in _____ representing their bitter struggle and their tears.

v. 6d Q. What is the third "I will"?

A. "_____…"

1. With an _____ arm…

Note: Cf. 3:19-20 – God told Moses that he would have to _____ Pharoah to let them go with an outstretched hand which was the _____sign of Pharoah's false sense of deity, i.e., God's hand/arm is stronger.

2. With mighty _____ of judgment.

Note: This was associated with the third anti-Hebrew act of _____ the _____ of all newborn male babies.

Note: The third cup is called the "Cup of _____" and recalls the _____ of the Passover Lamb applied to the lentils of the doorways - _____ the Hebrew first-born son's lives.

Note: The Hebrew verb used for "redeem" is "_____/". It is a very specific verb that is used for the occasions where God _____ death to life, and hopelessness to hope. (Cp. Ps. 103:4; Lam. 3:58; Hos. 13:14) The verb form found in Ruth for Boaz is "_____" = "_____ Redeemer."

The basic idea of this particular verb ("redeem; redemption") is to _____something to its _____ condition. God will restore the Hebrew people to their original state of freedom.

There is another word in Hebrew for "redeem" – "_____". But it is used specifically with persons, e.g. parents redeeming their _____sons or livestock (Ex. 13:13).

The basic difference between the two is that "*pādah*" means, "to buy what was originally _____ your own." "*Gā'al*" means, "to buy back what _____ originally yours." God is restoring the Hebrews to their original _____ and _____ with Him.

v. 7a Q. What are the fourth and fifth "I wills"?

A.

1. I will take you as _____ people.

Note: The literal Hebrew is, "I will take you to me/_____ as a people." The wording is similar to the _____ language that will be adopted in 19:4 at Sinai. God first and foremost desires to bring His people to himself, in _____.

2. I _____ their God.

Literally: "I will be _____ as God."

Note: The terminology is derived from _____ and _____ceremonies.

The fourth cup (as well as the fifth) remind us at the end of the Seder that God has brought us into a _____ with himself and…that that will ultimately be _____(marriage language) at the end of the age.

Note: When Jesus celebrated the Passover with his disciples (John 12), he took of the first three cups (traditionally) but _____ to take the fourth. "I tell you, I will not drink from this fruit of the vine from now on until that day when I drink it new with you in my Father's kingdom." (Matt. 26:29 NIV)

v. 7b Q. What is the "Recognition Formula" tied to?

A. You will know/_____ that I am Yahweh, the God of your fathers, _____…I deliver you from Egyptian slavery.

v. 8 Q. What are the sixth and seventh "I wills"?

A.

1. I will bring you into the "_____" land" connected to your patriarchal fathers.

2. I will give it to you as your _____.

Note: "With uplifted hand" is a _____ swearing formula.

Note: [13] "When God made his promise to Abraham, since there was no one greater for him to swear by, he swore by himself…" (Heb. 6:13 NIV)

v. 9 Q. In 4:30-31, Moses and Aaron shared the plan, did the signs and wonders, and the people believed and worshipped. How did they respond to the repeat message? Why?

Note: The Hebrew says, "Their spirits were _____ by cruel bondage."

A.

1. The people _____ _____ this time around.

2. _____ and _____ _____ made it difficult to impossible to believe that God was going to do anything.

Note: vv. 10-30 present a large chiastic structure:

A. _____ between YHWH and Moses (vv. 10-2)

B. _____ _____ to Moses and Aaron (v. 13)

C. _____ focused on Moses and Aaron (vv. 14-25)

B'. _____ _____ to Moses and Aaron (vv. 26-27)

A'. _____ between YHWH and Moses (vv. 28-30)

vv. 10-11 Q. How did God respond?

A. God tells Moses to go to Pharoah and "_____" that he let the Hebrews go to worship for three days. [as God's spokesman]

Note: Failure to convince the Hebrews was not an _____ for ministry sidestepping.

v. 12 Q. What did Moses resort to?

A. He _____ to excuse number 3 – "I dun't speak real good." [Lit. "uncircumcised lips"]

Note: This was a Hebrew _____ _____ – a greater to least or least to greater argument – tied to an already answered excuse (4:10-12).

"If I can't even get the common people to listen to me _____ will Pharoah, especially with my speech issue?"

v. 13 Note: This serves as a summation verse.

13 "Now the LORD spoke to Moses and Aaron about the Israelites and Pharaoh king of Egypt, and he _____ them to bring the Israelites out of Egypt." (Exod. 6:13 NIV)

Genealogical focus on Moses and Aaron: vv. 14-26

vv. 14-15 – Families of _____ (first-born) and _____ (second-born).

v. 16 Family of _____ listed.

vv. 17-19 _____ of Levi

vv. 20 – Son of Kohath = _____

Sons of Amram – _____ and _____

vv. 21-22 Other sons of Kohath: _____ and _____

Note: Korah would be the one who would lead a _____ against Moses and Aaron in Numbers 20:20-28.

v. 23 Family of _____

Note: Nadab and Abihu would sinfully enter the new tabernacle and offer _____ incense. They would immediately be killed by the fire of God. Cf. Lev. 10; Num. 3:3-4

Note: _____ and _____would serve under Aaron all his life.

v. 24 Family of _____

v. 25 Family of _____

Note: _____ would be the one who would redeem the Levites through his _____ for purity in the camp. It would restore them to a place of _____, and they would replace the first-born dedication in Israel. Cf. Numbers 25

vv. 26-27 These serve as summation verses

vv. 28-30 Reviewing. Q. What was Moses to do and what excuse are we reminded of?

A.

1. Moses is reminded of the _____ Name of God: YHWH.

2. Moses is reminded to tell Pharoah _____ God says.

3. We are once again reminded that Moses uses his "_____" defense against God's calling.

7.1 Q. What role does God say Moses and Aaron will play in this divine drama?

A.

1. I have made you _____ God to Pharoah.

Note: "See I place you in the _____ of God…"

Note: This was a _____ _____ on Pharoah who thought of himself as a god. Moses, by God's authority, would _____this deception.

2. If you are like God, then Aaron will be your _____(spokesman).

7.2 Q. What is the process by which this unfolds?

A.

1. _____ will speak to Moses.
2. _____ will tell Aaron.
3. _____ will tell Pharoah.

7.3 – 4a Q. What does God say he and Pharoah will do?

A.

1. God will _____ Pharoah's heart (an already resistant heart).
2. Though God _____ all the signs and wonders necessary, Pharaoh will not _____ or let the people go.

7.5 Q. What is the Recognition Formula tied to?

A. They will _____ that God is Yahweh when _____ these judgments take place and His people are _____.

7.6 Q. Summary.

[6] "Moses and Aaron _____ just as the LORD commanded them." (Exod. 7:6 NIV)

7.7 Additional personal information.

[7] "Moses was _____ years old and Aaron
_____ when they spoke to Pharaoh." (Exod. 7:7 NIV)

Application Questions:

Q. How does discouragement or suffering provide a roadblock to the promises of God?

A.

Q. How can discouragement and unbelief of the people affect the leaders?

A.

Q. How does discouragement and suffering promote ministry side-stepping or quitting?

A.

Q. "ve-gam" [God's attentiveness and commitment to His promises] How does this bring hope and joy to those who read the Bible?

A.