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Now You Will See What I Will Do to Pharaoh 5:22 to 6:13

Now you will see what I will do to Pharaoh DIG: Why does Moses react the way he does? How does ADONAI reaffirm His trustworthiness? How did Moses end up feeling? Read Isaiah 45:14 and 17. How does God's Presence through prophecy change the hearts of unbelievers?

REFLECT: In your own walk with God, which is more important: the past acts of YHVH, your present circumstances, or His future promises? Why? In what ways can the LORD deliver you from the might of the very thing oppressing you?

Moses confronted **ADONAI** over the reason why **Isra'el** has not yet been delivered from **Egypt**. **Moshe** complains directly to **Him** and is quite bold in addressing **YHVH** in this manner. But **ADONAI** does not rebuke **Moses**. Instead **He** patiently explains, in great detail, what is going to take place in **Egypt** and why it is going to happen. **God's** forbearance with **Moshe** is a concession to **the prophet's** weakness and impatience. **He** is being taught to wait upon **the LORD** who does things according to **His** own timing.⁸⁷

His fellow Hebrews had just accused Moses of wrongdoing; therefore, he **returned to God**. We should not regard the response of **Moshe** to **Ha'Shem** as being irreverent or insubordinate, but these were words of a searching heart and of one deeply confused by the turn of events. What is significant about all of this is that **Moses** did not surrender the cause to which **the LORD** had called **him**.⁸⁸ In faith, **he** turned to **God** and said: **ADONAI, why have you brought trouble upon this people? Is this why you sent me? Ever since I went to Pharaoh to speak in Your name, he has brought trouble upon this people, and You have not rescued Your people at all (5:22-23). Moses** laments that things had gotten worse because of **him** and **his** confrontation with **Amenhotep II**. **Moshe** could not see the entire picture, but **God** was moving slowly and patiently to work out **His** plan. However **He** responded with words of assurance. **He** had much to teach **Moses, the Israelites, the Egyptians and Pharaoh**.⁸⁹

*In every instance where **God** brings about judgment, He always brings someone to give warning and an opportunity to repent. **Enoch** warned the antediluvians, or the people*

before the flood, to repent. He even named his son **Methuselah**, which means, “When he dies, it shall be sent.” **Noah** built an ark for one hundred and twenty years on dry land as a testimony to preach a message of repentance. **Jonah** preached to Nineveh. **Isaiah** and other prophets preached to the northern kingdom of **Isra’el** before they were assimilated by Assyria. **Jeremiah** and other prophets preached to the southern kingdom of Judah before being taken to Babylon. **John the Baptist (Matthew 3:1)** preached a message of repentance before the coming of Christ. And **the hundred and forty-four thousand** will preach a message of repentance before the plagues of the book of **Revelation**, which mirror the plagues of Egypt in many ways, will come upon the whole world. Who came, or has come into your life with the Gospel? What did you do with the message of repentance?

The Israelites were now at the end of their self-sufficiency. **Moses** and Aaron could not help **them**; **Pharaoh** would not help **them**; and **they** were powerless to help **themselves**. If help was to be had, it had to come from **the God of Abraham, Isaac and Jacob**. Just then, when **they** had given up hope through any other source, was the time for **ADONAI** to step in and save **them**. That was just what **He** did.⁹⁰

First, God contrasted His strength with that of Pharaoh. Then **ADONAI** said to **Moses** His servant: Now you will see what I will do to Pharaoh: Because of My mighty hand he will let them go and drive them out of this country (6:1). The initial failure of **Moses** was necessary to show **him** why **God** would drive him out of Egypt. **Pharaoh** had to be given the opportunity to repent and respond. At that point the opportunity had been given and rejected. Then **the mighty hand of God** would respond with ten plagues. In the final analysis, **Pharaoh** would not only allow **the Hebrews** to leave, but **he** would drive **them** away.

Haftarah Sh’mot: Yesha’yahu (Isaiah) 27:6-28:13, 29:22-23 (A); Yirmeyahu (Jeremiah) 1:1-2:3 (S)

(see the commentary on Deuteronomy, to see link click [Af](#) - Parashah)

Mightier works of the hand of **ADONAI** are not prophecies in order to redeem the fallen history of the sons of **Jacob**. **Ephraim** has lost **his** crown and the glory of leadership to **Assyria (Isaiah 28:1-4)**. But **YHVH**, who redeemed **Abraham** when **he** was assimilating in **Assyria (Isaiah 29:22)**, and delivered **the house of Jacob** from the power of **Egypt**, will act once more! **The LORD’s** hand will work out a new redemption. No longer will **Jacob** be embarrassed in the midst of the nations over **his** fallen holiness. **When his descendants see the work of my hands among them, they will consecrate My name. Yes, they will consecrate the Holy one of Jacob and stand in awe of the God of Isra’el (Isaiah**

29:23). Unlike **Ephraim, the House of Jacob** will be delivered from the perils of national assimilation and loss of covenant status.

B'rit Chadashah suggested readings for Parashah Sh'mot: Mattityahu (Matthew) 22:23-33; 41-46; Mark 12:18-27, 35-37; Luke 20:27-44; Acts 3:12-15, 5:27-32, 7:17-36, 22:12-16, 24:14-16 and Hebrews 11:23-26.

Up to now, foreign **languages** have been a sign of **God's** judgment. **Ha'Shem** created languages to divide the nations (see the commentary on **Genesis, to see link click [Dn](#) - Let Us Go Down and Confuse Their Language**), and even to judge **Isra'el** among the **Assyrians** (see the Haftarah on **Isaiah [Fm](#) - With Foreign Lips and Strange Tongues God Will Speak to This People**). In the B'rit Chadashah, ADONAI chides the **Corinthians** for child-like immaturity, particularly when they judge the intensity of their personal experience in worship as a sign of spiritual maturity (**First Corinthians 3:2 and 14:40**). Prophecy, however, makes sense what foreign languages do not! In prophecy, secrets of the heart are laid bare, bringing the terrifying conviction that **God dwells among His people (First Corinthians 14:25)**.

Parashah 14: Va'era (I appeared) 6:2-9:35
(see the commentary on Deuteronomy, to see link click [Af](#) - Parashah)

The Key People are **Moshe, Aaron, Pharaoh, and the sorcerers.**

The Scene is in **Egypt.**

The Main Events include **God** identifying **Himself** as **YHVH**, the **God** of the Covenant; **Moshe's** reluctance to lead; lineage cited to validate **Moshe** and **Aaron**; wonders performed with **Moshe's staff** becoming **a snake**; plagues of **blood, frogs, lice, flies, livestock** dying, and **boils**; **Pharaoh's heart hardened** first by **himself** and later by **Ha'Shem**; the plague of **hail** with warning to seek shelter; **Pharaoh** backing down, but only while under pressure, and then **hardening his own heart** again.

Having established the principles by which **God** would act in the next few chapters, the promise that **He** had made to **Moses** earlier is now renewed. **God also said to Moses, "I AM ADONAI" (6:2)**. This is **God's** personal name and emphasized **His** ability to keep **His** covenant. This is important to understand because of what **He** says in the following verses.



Secondly, ADONAI showed Moshe that redemption of Isra'el from bondage was assured because it rested on His unconditional promises. I appeared to Abraham, to Isaac and to Jacob as God Almighty, or El Shaddai, or the provider, but by My name, YHVH (Yud-Hay-Vav-Hay), I did not make Myself known to them. This did not mean that the patriarchs **did not** know that **God's name** was YHVH. Even non-Hebrews, such as the king of Sodom, were familiar with *the Name*. They knew **Him** by that **name**, *but they did not experience what that name implied, namely that He is the One who keeps His covenants.* The name *El Shaddai* emphasizes **God** as **the One** who would take care of **them**, provide for **them** and make a covenant with **them**. **God** did bring the patriarchs into the Land, and **He** did provide for **them** and **YHVH** did make the Abrahamic Covenant with **them**. But while **God** made a covenant with **Abraham, Isaac and Jacob**, **they** never experienced the fulfillment of that covenant because **they** all died before possessing the Land. **Their** only possession was a burial cave at Machpelah (**Gen 23:9-20**). Thus, **they** did not know **Him** as **God** who *keeps* the covenant; **they** only knew **Him** as *El Shaddai, the One* who *makes* covenants. Then **He** continued: **I will also establish My covenant with them to give them the land of Canaan, where they lived as aliens (6:2-4).**

But now **God** said that **Isra'el** was about to experience Him as **ADONAI**, because part of the Abrahamic Covenant said that after four hundred years **they** would be brought out of **Egypt** into the Promised Land. It was this generation of **Hebrews** and the following one, who would *experience* what the name **God** implied. **He** was not only the *maker* of the Abrahamic Covenant, but also the *keeper* of the Abrahamic Covenant.

Moreover, He said: I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered My covenant (6:5). In other words, **He** was prepared to act, and act very soon. In **verses 6** through **8** **ADONAI** reveals the **seven I wills of redemption** (also see **Genesis 17:1-8** and **Jeremiah 31:31-34**). These verses paint a marvelous picture for us today and were a great encouragement to **Moses** in his

day. **God** announced who **He** is and what **He** is going to do. Today we have the same **Savior** who tells us who **He** is and what **He** is going to do. **He** is able to save all those who come to **Him**.⁹¹

Thirdly, YHVH made a sevenfold promise with the words: “I will” beginning each phrase. Therefore, say to the Israelites: I AM ADONAI; and I can be trusted to honor My promises.

Perhaps the most famous commentary written of the story of the **Exodus** is the Passover Haggadah. In it we find that the whole **Passover** celebration (Seder) is divided into four parts. Each section is marked off by the drinking of a cup of wine. These **four cups of wine** even have traditional names, two of which can be seen in the Passover Haggadah which **Messiah** participated in on the evening before **He** was crucified.

1. I will bring you out (see the commentary on **The Life of Christ Kg - The First Cup of Sanctification**) from **under the yoke of the Egyptians (6:6a)**. **His people** had been groaning under the intolerable cruelty of **their** taskmasters. Was there no one to deliver **them**? There was. The covenant **God** made with **their** fathers had promised that at the end of four hundred years of affliction, **they** should be delivered (**Genesis 15:13-16**). That time had come for **God** to make good on **His** promises. **He** declared, therefore, that **He** would bring them **out** from **under the yoke** of their burdens. And this is what **God** does for those who follow **Him** today. We are delivered from the burden of sin from our souls.

2. I will free you (the second cup of Salvation) from **being slaves to them (6:6b)**. **God** was going to do far more than merely relieve **the Israelites** of **their** burdens, **He** would completely set them **free**. Instead of them toiling in the kilns of Egypt, **He** would have **them** out in the wilderness, in communion with **Himself**. Those who receive **Jesus** as their **Savior** are no longer a slave to sin, no longer a slave to Satan, or the fear of death. *The one who believes in **Christ** is set free.*

3. I will redeem you (see the commentary on **The Life of Christ Kk - The Third Cup of Redemption**) with an outstretched arm, and with mighty acts of judgment (6:6c). **To redeem means to purchase and set free**. This is the mighty arm of **God** spoken of by **Isaiah** the prophet. **Who had believed our message and to whom has the arm of ADONAI been revealed (Isaiah 53:1)**? It turns out that the arm of ADONAI is none other than **Jesus Christ** (see the commentary on **Isaiah Ja - Who Has Believed Our Message**). **He** is the **One** who redeemed **Isra’el** and **He** is the same **One** who redeems today. Each of us needs a **Savior** from sin because we are corrupt in **His** sight. **He** loved us enough to die for us in order that we might be saved. If **He** was willing to do that, we must

be willing to come to **Him** as sinners. If we place our faith in the work that **Jesus** did for us we will be saved. **God** has a great plan of salvation but we must come to **Him** for it. **He will redeem you with an outstretched arm.**

4. I will take you (the fourth cup of Acceptance) as My own people (6:7a). For **Isra'el** this meant from that time on, as a nation, **they** would have a unique relationship with **God**. **They** would be **His** treasure and the objects of **His** special care and favor. Amazingly, **God Himself** owned a downtrodden nation of slaves. But **He** did! On what basis? On the basis of redemption. With **the mighty arm of ADONAI, Jesus Christ, He** had purchased **them** by the blood of **the Passover Lamb**. This same truth is set forth in the B'rit Chadashah. Just think, **God** has lifted us out of the muck and mire of sin and made us **His** sons and daughters by faith in **Christ**! Now he tells them: **I will be your God**. But **God** does not save us and then run off and leave us. **He** wants to be your **God** and **He** wants us to be **His people**.

This **cup of Acceptance** introduces one of the most beautiful themes in the Bible - the theme of marriage between **God** and **His people**. The Hebrew word which is translated **will take** is a rather common word usually meaning *to take*. However, it is also used in reference to a man **taking** a bride for himself. For example it is used that way in **Genesis 4:19, 6:2, 11:29 and 12:19**, just to name a few places in the Torah alone. Based on this usage, we can say that here in **Exodus**, **ADONAI** is telling **Isra'el** that **He** will take **her** to be **His wife**! In other words, this is **God's** engagement to **Isra'el**!

Let's develop this theme a little more. **YHVH** first promised to separate **Isra'el** from all the other nations in the world. By **His** grace, **He** selected **her** as **His bride** and **He** intends to marry **her**. But **His** bride is held in slavery bondage to someone else. Therefore, **the LORD** promises to sever those bonds. Then the **Exodus** actually happens. **God** leads **His** bride to the wedding at Mount Sinai (see the commentary on **Deuteronomy Bf - God's Chosen People**). **He** even gives **her** a ring in the Sabbath (see **Er - The Sabbath, the Sign of the Covenant**). However, not all of **His bride** is ready. **He** is still adding on. **Ephesians 5** tells us that all believers in **Yeshua** are **His bride**, along with the believing remnant **Isra'el**. Finally the wedding is consummated (see the commentary on **Revelation Fg - Blessed Are Those Invited to the Wedding Feast of the Lamb**).

There's going to be a wedding: Therefore, if **ADONAI** makes a promise to be a **husband** to **Isra'el**, **He** will assuredly keep it. Now, it is true that this relationship with **Isra'el** has had some shaky moments throughout **their** history. But **the Eternal One** has assured **Isra'el** (in **Hosea Chapters 1-3**) that no matter how unfaithful **Isra'el** would be as a **bride**

(or betrothed one) **He** would always remain faithful and keep **His beloved one** as **His** own.

The truth is that Gentile believers in **Yeshua**, though also called **His bride**, have NEVER replaced **Isra'el** in that position (**Ephesians Chapter 5**). We know this because **God's** promises, such as **Exodus 6:7**. **They** are only added to **Isra'el** by being grafted into the **Olive Tree** (see the commentary on [Romans Cz - The Illustration of Isra'el's Future](#)).

Not only does this provide assurance for **Isra'el** on a national level, it also provides assurance for all of **God's children** on a personal level. If **the Eternal One** can suffer all which **He** has from **His bride** and still love **her** infinitely and keep **her** as **His bride**, then **He** most assuredly will do so for the individual members of **the bride** . . . meaning us! **The Eternal One** who makes promises concerning **Isra'el** has also made promises to us individually. **He will never leave us or abandon us (Hebrews 13:5)**, and there is **nothing** which is able to **separate us** from **His** covenant-keeping **love** (see the commentary on [The Life of Christ Ms - The Eternal Security of the Believer](#)).

5. I will be your God. Then you will know that I AM ADONAI, your God, who brought you out from under the yoke of the Egyptians (6:7b). Who but **God** could have made a way through the Sea of Reeds so that **His redeemed** could pass through on dry land? Who but **God** could have caused that Sea to turn back and drown the chariots of **the Egyptians**? Who but **ADONAI** could have guided **His people** through the wilderness wanderings by a cloud by day and a pillar of fire by night? Who but **the LORD** could have quenched **their** thirst from a rock, and fed a hungry nation with manna and quail for forty years? Truly, **He** was **God** to **Isra'el**. And such is **His** promise to us today: **I will be their God, and they will be My people (2 Corinthians 6:16)**. Every believer receives this promise daily. Who but **YHVH** could bring us **out from under the yoke of** our own sin?

6. I will bring you to the Land that I swore with an uplifted hand, as One taking an oath, to give to Abraham, to Isaac and to Jacob. Not only did **God** bring **His people** out of the land of bondage, but **He** also brought **them** into **the Land** that **He** had promised to **Abraham, Isaac and Jacob**. It is true that many died in the wilderness; however, **God** brought *the nation of Isra'el* into Canaan. And **He** will bring *each of us*, the ones bought by **His** blood, safely to heaven. **The world, the flesh and the Devil** may be against us, but not a single sheep of **Christ** will be lost (**John 6:45-40**).

7. I will give it to you as a possession. This is the goal to which **God** is working. All was done in order that **they** might enjoy that which **He** had promised to **their** fathers. This has not yet been completely fulfilled. It is in the messianic Kingdom that **Isra'el** will take the Land as **their possession**. In like manner, the full enjoyment of our heritage is in the

future. But we already have **the Holy Spirit, who is a deposit guaranteeing our inheritance (Ephesians 1:13b-14)**. And notice **it is by grace** that **you have been saved, through faith - and this is not from yourselves, it is the gift of God - not by works, so that no one can boast (Ephesians 2:8-9)**.⁹²

The mention of **Abraham, Isaac and Jacob** connects the end of the divine speech with the beginning of it in **verse 2**. In addition, the divine formula of self-identification: **I AM ADONAI**, concludes the speech as it began **(6:8)**.⁹³

Moses reported this to the Israelites, but they did not listen to him, or believe in what he had said, **because of their discouragement and cruel bondage (6:9)**. Despite everything, however, **the people of Isra'el** were discouraged and unimpressed when **Moses** reported to them what **God** had promised.⁹⁴

Are you not listening to **God** today because of discouragement, or cruel circumstances in your life? I want to encourage you to walk in faith right now, and not to walk by sight. Just as **God** had deliverance and redemption right around the corner for **the Israelites**, **He** has deliverance and redemption right around the corner for you. Do not lose heart, the night has to come before the dawn can shine. I know that's easy to say, but it's true.

Nevertheless, even if **the Hebrews** didn't want to listen to **Moses** and Aaron, **God** again commanded them **to go to Pharaoh** and demand that **he** let **Isra'el** go into the wilderness to worship **Him**. Then **ADONAI** said to **Moses** His servant: **Go, tell Pharaoh king of Egypt to let the Israelites go out of his country (6:10-11)**.

But Moses hesitated, **his** zeal dampened by **the people's** response, and **said to ADONAI**, **"If the Israelites will not listen to me, why would Pharaoh listen to me."** He felt if he couldn't convince **his** own fellow **Jews** that **they** would be delivered, what possible chance would **he** have with **Pharaoh**? Again **he** points out his speech impediment, saying: **since I speak with faltering lips (6:12)**. **He** was looking at the circumstances rather than **God**. And before we get to critical of **Moshe**, we must remind ourselves that we do the same thing.

Now ADONAI spoke to Moses and Aaron about the Israelites and Pharaoh king of Egypt, and He commanded them to bring the Israelites out of Egypt (6:13). **God** had a message for both the elders of **Isra'el** and **Pharaoh king of Egypt**, who no longer believed **Moses and Aaron**. **They** both needed to understand that **ADONAI commanded the Israelites** to be set free.

The Israelites would do nothing to deliver **themselves** from **Egypt**, nor could **they**, beyond believing and obeying what **ADONAI** had told **them**. **God** did it all for **the Hebrews** then, and **He** continues to do it all for us today. **He** purchased us and set us free with **His** blood, whereby we escape death. **He** breaks Satan's power, and **He** leads us up out of the enemy's sphere of influence into our inheritance in **Christ**.⁹⁵