

Dispensationalism — Israel (God's Purpose)

Exodus 6:1-9 NASB

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." [2] God spoke further to Moses and said to him, "I am the LORD; [3] and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, LORD, I did not make Myself known to them. [4] I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. [5] Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant. [6] 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. [7] 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. [8] 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.'" [9] So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency and cruel bondage.

"The content of the message which is bracketed by this self-identification formula is actually an explication of the name itself and contains the essence of God's purpose with Israel."

— Brevard S. Childs, *The Book of Exodus* (Philadelphia: Westminster Press, 1974), 115.

"Although there is a history of revelation which includes a past and a future, the theocentric focus on God's initiative in making himself known tends to encompass all the various times into the one great act of disclosure. To know God's name is to know his purpose for all mankind from the beginning to the end."

— Brevard S. Childs, *The Book of Exodus* (Philadelphia: Westminster Press, 1974), 119.

"Our exegesis of the Exodus text has established that it speaks to the basic question of what God purposes for his people. Moses has put the question: 'God, what is it all about?' Moses has also lodged a complaint. God has replied by reassuring Moses that his action will indeed be a satisfactory answer to that complaint. Furthermore, God has addressed the basic question of purpose which Moses raised, first by establishing his identity in the name Yahweh, and then by explicating a fourfold purpose."

— Elmer A. Martens, *A Focus on Old Testament Theology: God's Design*, (Baker Bookhouse, Grand Rapids, Michigan, 1981), 20.

"There is general agreement that the Old Testament has Yahweh for its central subject, but we may ask, what does one say after having said that? We may posit that the text in Exodus 5:22-6:8 clarifies the way in which the central subject of the Old Testament, Yahweh, is to be elaborated. Yahweh has a plan. This plan is one to bring deliverance, to summon a people who will be peculiarly his own, to offer himself for them to know and to give to them land in fulfillment of his promise."

— Elmer A. Martens, *A Focus on Old Testament Theology: God's Design*, (Baker Bookhouse, Grand Rapids, Michigan, 1981), 20.