

The mighty ones*

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AS THE BOOK of Exodus opens, the children of Israel are at the end of an era, waiting for deliverance from the bondage of Egypt. Similarly, we are at the end of an era, waiting for deliverance from “the bondage of corruption into the glorious liberty of the children of God” (Rom. 8:21). Moreover, natural Israel are at the end of the times of the Gentiles, waiting for deliverance (11:25,26).

These words help to put us in our place. We are “a wild olive tree” who have been grafted into Israel to partake of “the root and fatness of the olive tree” of Israel. How much more, if they “abide not still in unbelief”, is “God . . . able to graft[t] them in again” (vv. 17,23)! The time for the deliverance of Israel is very near.

Abraham and the Memorial Name

In Exodus 6 God says that He is about to manifest the name Yahweh, ‘He Who will be’. Abraham appears to have used the name Yahweh, but God was not made known by that name to him, but by the name Almighty God, *Ail Shaddai*, ‘The Strength of the Mighty Ones’. We see this if we go back to Genesis 17, where God said to Abraham, “I am the Almighty God” (v. 1).

The word *shaddai* has the sense of ‘violence’, ‘to ravage’, ‘to devastate’. This was shown in Abraham’s deliverance of Lot from the five kings and the destruction of Sodom and Gomorrah. It also has the sense of fruitfulness, in that it is linked with the Hebrew word for the breast. So, although Abraham was a stranger and sojourner in the land, God Almighty made him fruitful and nourished him.¹

It is interesting that in Genesis 17 God Almighty said, “I will establish My covenant between Me and thee” (v. 7). The token of the covenant was circumcision, which signified the cutting off of the flesh, linking with God’s words: “walk before Me, and be thou perfect” (v. 1). But in Exodus 6 we read of this covenant again: “And I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers” (v. 4). Let us note that this covenant was with Abraham, Isaac and Jacob, to give them the land of Canaan, but the land at this time was given to natural Israel, not to them. Surely this is show-

ing that what we read in Exodus was but typical of that time when the land will be given to Abraham, Isaac and Jacob, as we read in Romans 11. Is this not thrilling? We are about to see the full development of the Abrahamic promises.

So in Exodus the name Yahweh, ‘He Who will be’, which had not been made known to Abraham, was about to be made known. The phrase, “I am That I am” in 3:14 should be “I will be That I will be”. The very sense of these words occurs in verse 12, “Certainly I will be with thee”, and links with the name Yahweh in verse 15, which means, ‘He Who will be’. These words literally read: ‘He Who will be the mighty ones . . . of Abraham, the mighty ones of Isaac, and the mighty ones of Jacob’.

Jesus shows that these words teach that Abraham, Isaac and Jacob will be the mighty ones of the Kingdom age. This is the Memorial Name, the Name by which our Father wishes to be remembered. Brother Thomas renders the end of this verse: “This is My memorial for a generation of the race”. We believe that this is the correct sense. It is only one generation of all generations who remember that Name, namely, the generation spoken of in Psalm 24:6: “This is the generation of them that seek Him”. May we be among that generation.

Returning to Exodus 6, Abraham had not yet possessed the land, but now it was to be given to his seed, the children of Israel. It is clear from what we have considered that the full development of the Name has yet to be fulfilled in the return of the Master as “the Deliverer, [who] shall turn away ungodliness from Jacob” (Rom. 11:26). In Exodus 6:6-8 “I will” occurs seven times, emphasising the certainty of God’s purpose. Also note verse 7: “I will take you to Me for a people, and I will be to you a God [*elohim*, mighty ones]: and ye shall know that I am the LORD [Yahweh] your God [mighty ones]”. We hope to be with the Lord Jesus Christ as the *elohim* or mighty ones who will rule over Israel in the Kingdom age, as described in Revelation 5:9,10.

* Based on the daily readings for 1 February.

1. See “The Exodus” ([Jan. 2002, p. 11](#)) for more on the significance of *Ail shaddai*.

Before Israel were delivered, so extenuating were their circumstances that they “hearkened not unto Moses for anguish of spirit, and for cruel bondage” (Ex. 6:9). After Moses had spoken to Pharaoh, Pharaoh had made their situation even worse by refusing to give them straw for bricks yet requiring the same number of bricks as before. Things became worse before they became better. This can be the same with us. It is through much tribulation that we must enter the Kingdom of God. Sometimes, however, our troubles can so bear down upon us that we can begin to wonder whether God will deliver us from them. David in the Psalms teaches us to have trust and assurance that our heavenly Father will deliver us from our troubles.

David’s anguish and God’s mercy

Consider now Psalm 59, and note the superscription: “Al-taschith, Michtam of David; when Saul sent, and they watched the house to kill him”. We need to enter into David’s sufferings at this time. He had wrought great deliverance by killing Goliath. Saul was now his father-in-law, for he had given him Michal, his daughter, to wife, and now he had to flee away because his father-in-law was pursuing him to kill him. Truly David must have felt anguish of spirit, and could have seen the situation as hopeless. While his enemies wandered in the street below him he believed with all his heart that God would deliver him. Hence his words:

“But Thou, O LORD, shalt laugh at them; Thou shalt have all the heathen in derision. Because of his strength will I wait upon Thee: for God is my defence. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies . . . Let them wander up and down for meat, and grudge if they be not satisfied. But I will sing of Thy power; yea, I will sing aloud of Thy mercy in the morning: for Thou hast been my defence and refuge in the day of my trouble” (vv. 8-10,15,16).

When we are in deep distress let us believe, as David did, that God is our defence and the God of our mercy. Let us have in mind the words of the Apostle Paul in Romans: “For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us” (8:18). Psalm 59 reveals what base men Saul had under him. They included Doeg the Edomite, who betrayed David when he escaped to Nob and to Ahimelech, the priest,

which resulted in Saul slaughtering the priests of Nob. This man is condemned by David in Psalm 52.

But there is a deeper significance in Psalm 59. Saul’s men are typical of the heathen in the latter days who will oppose the greater Son of David, even the Lord Jesus Christ. Perhaps this is why it is entitled ‘Al-taschith’, which means, ‘Thou must not destroy’. As Saul allied himself with evil men, so in the latter days the papacy will ally itself with an evil military ruler, possibly Russia. We see this from the following verses of the psalm:

“But Thou, O LORD, shalt laugh at them; Thou shalt have all the heathen in derision. Because of his strength will I wait upon Thee: for God is my defence. The God of my mercy shall prevent me: God shall let me see my desire upon mine enemies. Slay them not, lest my people forget: scatter them by Thy power; and bring them down, O Lord our shield. For the sin of their mouth and the words of their lips let them even be taken in their pride: and for cursing and lying which they speak. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. And at evening let them return; and let them make a noise like a dog, and go round about the city” (vv. 8-14).

Two points come to mind from these verses. Firstly verse 11 says, “Slay them not, lest my people forget”. These powers still exist in the earth to remind us of the enmity that should exist between us, the seed of the woman, and these powers, the seed of the serpent. We have to remember that one day Christ will destroy them.

Secondly there is verse 12: “let them even be taken in their pride: and for cursing and lying which they speak”. At evening, that is, in the latter days, these powers will return. So we read in Revelation 18:

“For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and

famine; and she shall be utterly burned with fire: for strong is the Lord God Who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come” (vv. 5-10).

The occurrences of earthquakes in Italy remind us of that time when Rome shall suddenly disappear into the abyss. Then those words in Psalm 59 will be fulfilled: “Consume them in wrath, consume them, that they may not be: and let them know that God [*elohim*] ruleth in Jacob unto the ends of the earth” (v. 13). Our hope is to be among these *elohim*.

Perhaps these things will be among those that are to the forefront of our minds when next we meet to remember the Lord Jesus, he who suffered such anguish of spirit for our sakes and yet believed with all his heart that his heavenly Father would deliver him. “He That spared not His own Son, but delivered him up for us all, how shall He not with him also freely give us all things? . . . Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Rom. 8:32, 35,38,39).



Exposition

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The Exodus

A commentary on Exodus 1-15

E. Moses and Pharaoh: first encounters—Exodus 5-6 (Part 4)

Mark Vincent

The format of the commentary

The narrative has been broken down into several **major sections**, of a chapter or two each; some of these will be covered in one month, others will take longer. An **Introduction** is provided for each of these major sections, which sets out the major events and themes dealt with in those chapters.

Each major section is broken into **sub-sections** or **episodes** (these are typically between five and twenty verses each). For each the **AV text** is followed by a **Comment**, which draws out the major lessons and items of interest from the text. The AV text also contains **Footnotes**, in which additional ‘one-off’ points are made for those wanting to work through Exodus more slowly.

Introduction

EXODUS 7 begins a new section of the Exodus narrative with the plague accounts. This article concludes chapters 1-6, bringing us to the very edge of God’s strategy of deliverance in chapter 7, in which God is about to act in a major and decisive way through miracle and sign.

The two sections to be considered this month are framed by further doubt on Moses’ part. In verse 12 and verse 30 Moses complains about his inability as a speaker in phrases which are very similar: “how then shall Pharaoh hear me, who am of uncircumcised lips?”; “Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?”.

The two expressions may refer to the same conversation. The dialogue is split by the in