

³ And ^dMoses went up to God, and the LORD ^ecalled to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel: ^{4f}“You have seen what I did to the Egyptians, and *how* ^gI ^hbore you on eagles’ wings This nation will need to flee thusly into the wilderness again (Revelation 12:14). Seems like this is symbolic of the swiftness with which Israel escapes in both situation [by the way, they escape from “Egypt” both times (Revelation 11:8)]. **and brought you to Myself.** These are strong and resilient birds and so it makes sense that God makes the connection between them and Himself. God **brought up** His people, as Acts 7:38 shows, by Moses who pictures Christ. God brings His people to Himself, then, by Jesus Christ (1 Peter 3:18 bears that out). ⁵ Now ^htherefore, This is a pretty powerful word. It means they were “brought up” for the following understanding: **if you will indeed obey My voice and ⁱkeep My covenant, then ^jyou shall be a special treasure to Me above all people; for all the earth is ^kMine.** ⁶ And you shall be to Me a ^lkingdom of priests The High Priest is a gift to the people for a relationship with the Lord, but he is not a substitute for the priesthood. **and a ^mholy nation.**’ The deliverance they are enjoying means there are responsibilities of conduct. **These *are* the words which you shall speak to the children of Israel.**” One might think that this display of love for the people of God is brought upon by the conduct of His people:

In all our dealings with God, free grace anticipates us with the blessings of goodness, and all our comfort is owing, not to our knowing God, but rather to our being *known of him*, Gal. 4:9. *We love him*, visit him, and covenant with him, *because he first loved us*, visited us, and covenanted with us. God is the Alpha, and therefore must be the Omega. 2. That the matter of the covenant is not only just and unexceptionable, and such as puts no hardship upon them, but kind and gracious, and such as gives them the greatest privileges and advantages imaginable.¹

Romans 9:5 says God selected these while they were but genetic potential in the loins of Isaac. How much, exactly, can they take credit for?

⁷ So Moses came and called for the ⁿelders of the people, and ²laid before them all these

^d Acts 7:38

^e Ex. 3:4

^f Deut. 29:2

^g Deut. 32:11; Is. 63:9; Rev. 12:14

^h sustained

ⁱ Ex. 15:26; 23:22

^j Deut. 5:2; Ps. 78:10

^k Deut. 4:20; 7:6; 14:2; 26:18; 1 Kin. 8:53; Ps. 135:4; Titus 2:14; 1 Pet. 2:9

^l Ex. 9:29; Deut. 10:14; Job 41:11; Ps. 50:12; 1 Cor. 10:26

^m Deut. 33:2–4; [1 Pet. 2:5, 9; Rev. 1:6; 5:10]

ⁿ Deut. 7:6; 14:21; 26:19; Is. 62:12; [1 Cor. 3:17]

¹ Matthew Henry, [*Matthew Henry’s Commentary on the Whole Bible: Complete and Unabridged in One Volume*](#) (Peabody: Hendrickson, 1994), 122.

ⁿ Ex. 4:29, 30

² set

words which the LORD commanded him. ⁸Then ^oall the people answered together and said, “All that the LORD has spoken we will do.” I guess they didn’t know they had a heart problem (Deuteronomy 5:9; 9:25; 29:4; Psalm 78:7)—even after they were just told that their very existence and movement was thanks to the God who bore them. **So Moses brought back the words of the people to the LORD.**

^o Ex. 4:31; 24:3, 7; Deut. 5:27; 26:17