

EXODUS 6:14-30 (THE FAMILY OF MOSES AND AARON)

Introduction: Genealogies and records of ancestry can be important for a multitude of reasons. An example which I chew on probably more often than I should is listening to people whine about the past and how they have a right to reparations for one supposed offense or another.

It is quite common among the black community today to lump all whites in as "former slave owners," and people like our current president, Jesse Jackson, Al Sharpton, Eric Holder, and others of their ilk, use race in an attempt to divide, not unite, the American people.

They have steeped the black community of our nation into believing that whites only have their worst intent in mind, and that it has always been this way; it is all about race and subjugation to them. Such is not the case and their version of history is riddled with misrepresentations and lies.

Having a truthful account of one's ancestry then can be used to bring out the truth of a matter which is necessary to quell the tide of such revolting nonsense. In the case of the Garrett family - my family, we have an unusual right, honor, and privilege to recognition from the African American slave community.

Our ancestry leads to my great, great grandfather, Thomas Garrett. He was born on August 21, 1789 in Upper Darby, PA. He is one of the most prominent figures in the history of the Underground Railroad.

He has been called Delaware's greatest humanitarian and is credited with helping more than 2,700 slaves escape to freedom in a forty-year career as a Station Master. He was a white Quaker, whose family hid runaway slaves in its Delaware County farmhouse.

As a child, he credited an experience which he characterized as "transcendental" with directing his life's work toward aiding in the escape of slaves. The incident, in which a black servant employed by his family was kidnapped and nearly forced into slavery, was a watershed moment in his life.

Because of it he would devote his life to the abolitionist cause. He was a friend and benefactor to the great Underground Railroad Conductor Harriet Tubman. She passed through his station many times, during which he frequently provided her with money and shoes to continue her missions.

Of note, he personally provided Tubman with the money and the means for her own parents to escape from the South. In 1848, he and fellow abolitionists were tried and convicted for aiding in the escape of a family who had been slaves in Maryland. Both were given considerable fines which rendered them nearly bankrupt.

In his closing address, Garrett regaled those in the courtroom with a redoubled commitment to help runaway slaves. Eyewitness accounts detail the particular contrition of one slave-holding juror from southern Delaware who actually rose to shake Garrett's hand and apologize at the close of the impassioned speech.

Following the Civil War, he continued his work for minority groups in America. In 1870, when blacks were given the right to vote, he was carried on the shoulders of black supporters through the streets of Wilmington as they hailed him "our Moses."

There was the Moses of Wilmington, and knowing his accomplishments is both something I take joy in, and it is something that I wish I could put right in the face of the race-baiters of today. Our president disgusts me because of his one-sided, misguided, and skewed view of Christian history and of American history.

All men are on an equal standing before God and the terrible consequences we are paying because of this modern mindset of ignoring the deeds of those who worked to secure freedom for blacks, can only result in greater animosity and division.

There is another Moses, the first Moses, who also had a genealogical record which is found Scripture to prove that he was of the same stock of those who he was sent to lead out of their own bondage. God ensured this record was maintained and the placing of it in the Bible is absolutely perfect.

Text Verse: But for their sake I will remember the covenant of their ancestors, whom I brought out of the land of Egypt in the sight of the nations, that I might be their God:

I am the Lord.” Leviticus 26:45

Yes, it is good to know our roots. But even if they have been lost through the ravages of time or carelessness, we still can trace who we are back to our one father Noah and from him back to our original father, Adam.

So in the end, we are all really one blood and one people, divided by petty divisions which the Lord does not see as we do. He sees us in one of only two ways, either redeemed by Christ, or a child of the devil. He would choose that you become His adopted son once again so that you can fellowship with Him for all eternity.

A portion of the great story of how that is possible is found in today's verses. Yes... it's all to be found in His superior word. And so let's turn to that precious word once again and... May God speak to us through His word today and may His glorious name ever be praised.

I. The Generations of Levi (verses 14-19)

14 These are the heads of their fathers' houses:

Suddenly after the last 13 verses, there appears this genealogical listing which was preceded by a note from Moses declaring his inability to speak properly and then a command by the Lord concerning the children of Israel and Pharaoh about their departure from Egypt. The exact words of verses 12 & 13 were -

"And Moses spoke before the Lord, saying, 'The children of Israel have not heeded me. How then shall Pharaoh heed me, for I am of uncircumcised lips?'

13 Then the Lord spoke to Moses and Aaron, and gave them a command for the children of Israel and for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt."

Now, with what seems sudden abruptness, the Bible turns to 14 verses of the names of families and individuals. And then as soon as they end, they will be followed by two verses which give a command for Moses, and then a note from Moses, declaring his inability to speak properly.

What liberal scholars see as arbitrary and even ill-planned is actually a beautifully formed chiasm which acknowledges the right of Moses and Aaron to the leadership of Israel. This chiasm is the second such chiasm in the chapter and which, together, span the entire chapter, from verses 1-11 and then from verses 12-30 -

Exodus 6:12-30 - The Family of Moses and Aaron

A Foreshadowing of the Coming Prophet and Priest (1/12/2015)

a (vs 12) And Moses spoke before the Lord, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I am of uncircumcised lips?"

b (vs13) Then the Lord spoke to Moses and Aaron ... for Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

c (vss14-15) Families of Reuben and Simeon (rejected as leaders)

d (vss 16-19) Genealogies of Levi "according to their generations."

x (vs 20) The family of Moses and Aaron

d (vss 21-25) Houses of Levi "according to their families."

c (vss 26, 27) Moses and Aaron (selected as leaders)

b (vs 28, 29) The Lord spoke to Moses ... "Speak to Pharaoh king of Egypt all that I say to you."

a (vs 30) But Moses said before the Lord, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?"

Despite the attacks of liberal theologians, there is harmony, purpose, and order to what is being given in these verses. The term for "father's houses" is *rashey beit avotam*. It refers to the heads of the individual houses. This listing is given for quite a few reasons as we will continue to see in the verses ahead.

One of those reasons is to establish a direct line from Abraham to Moses and Aaron, through Isaac and Jacob. This can be discerned when compared with the other sets of genealogies which have been presented already in the Bible.

A second reason is that God made a promise to Abraham in Genesis 15 concerning his descendants -

“Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. 14 And also the nation whom they serve I will judge; afterward they shall come out with great possessions. 15 Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. 16 But in the fourth generation they shall return here, for the iniquity of the Amorites is not yet complete.” Genesis 15:13-16

This listing is given to show that the Lord's words were true. Jacob went to Egypt with His family which included his son Levi and Levi's three sons, Gershon, Kohath, and Merari. This is recorded in Genesis 46. In Egypt, Kohath had a son named Amram and Amram had a son named Moses.

Thus, Moses is the fourth generation from Jacob who went to Egypt. This listing is a proof of the fulfillment of covenant promise. A third reason is that the specific ages of Levi, Kohath, and Amram will be given.

By knowing their ages, the approximate length of time which the Israelites dwelt in Egypt can be determined. This dating can then be checked against other dating and confirm that there are no missing names in the genealogies.

In other words, the line goes directly from Abraham, to Isaac, to Jacob, to Levi, to Kohath, to Amram, and then to Moses without any interim generations being left out. The line is complete and unbroken. Moses is the 7th from Abraham; from Promise to Deliverer.

This might seem unneeded, but it's not. It proves the right of Moses and Aaron to lead and it also shuts up scholars who either negligently or willfully claim the Bible has errors or omissions in it - and there are lots of them that do.

Some scholars will say this listing, without missing generations, is impossible because of the number of Levites who are recorded later in Exodus. It is a faulty conclusion based on a misunderstanding of who is included in those census numbers. There is nothing missing from this genealogy.

The placing of this listing here is natural and appropriate because the Lord will now begin His decisive actions against Pharaoh. The time has reached its fullness and action is coming. In order to establish that Moses was qualified for assuming this responsibility, the listing is given now.

This type of specific recording is the same as for that of Christ. It is also somewhat of a picture of His record. Moses is to be Israel's prophet and Aaron is to be their priest. Jesus' genealogy is likewise meticulously recorded to show that He is Israel's rightful Prophet and Priest.

14 (con't) The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben.

These are the same names recorded in Genesis 46:9, but with the additional note that Reuben was the firstborn of Israel. He has been rejected as a leader and so he will be passed over.

15 And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon.

This is the exact same record as that given in Genesis 46:10. Simeon has been rejected as a leader and so he will be passed over.

16 These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi were one hundred and thirty-seven.

These are the same names as are recorded in Genesis 46:11, but something new is given... the lifespan of Levi. If one understands the clues of how to interpret what is going on in the Bible, they can tell from this one addition that the house of Levi will now become a central figure in the narrative.

A point that is worth remembering is that three people are recorded as living 137 years in the Bible - Ishmael, Levi, and Amram the father of Moses and Aaron. Ishmael pictured the law during his life and the families of Levi and Amram both encompass Moses and Aaron, the lawgiver and the law's priest.

Another point of interest is that the term "generations" in this verse is the Hebrew word toledot. It can be spelled in one of four ways. The way that it is spelled for the generations of Ishmael, and often in the family of Levi is unique. Unlike other genealogies in the Old Testament, it is lacking the letter vav.

This is a hidden clue concerning the law which is given for us to understand what the Bible teaches. The clue is that the law can never save. In fact, relying on works of the law merely separate us further from God.

As the family of Levi is the steward of the law, this unusual spelling of the word in Hebrew shows us this. This information on the letter vav was explained in detail in earlier Genesis sermons and in the final sermon from the book of Ruth.

Seeing these hidden clues in Scripture gives us a much greater understanding of how God deals with man and what man needs to do in order to be right with Him. What is hidden in the Old Testament is explicitly explained in the New. Here are Paul's words on the matter -

"...knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified." Galatians 2:16

17 The sons of Gershon were Libni and Shimi according to their families.

Gershon was the firstborn of Levi and so his family is listed first.

18 And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel. And the years of the life of Kohath were one hundred and thirty-three.

Kohath is the second son of Levi and so his family is listed next. However, like his father, his age at death is given. If we were to stop here and pick up in the future, we could first say to ourselves, "Sometime important will come from the line of Kohath."

19 The sons of Merari were Mahli and Mushi.

Merari is the youngest of Levi and so he is listed last.

19 (con't) These are the families of Levi according to their generations.

Again, the spelling of the word toledot is without a vav. The Bible is showing us a clue that the generations of the law will come to an end and they will be replaced with something greater - the dispensation of grace found in Christ Jesus.

So many generations, name upon name

Why are they there in the Bible's pages?

If they weren't there, wouldn't it be the same?

Would it make any difference to scholars and sages?

The answer is that they are there for a reason

Each name is important as God reveals to us

Things that have been, and that will also be in a season

Things that point to the Lord Jesus

If we skip them or pass by them without a care

We will miss so much that we could know

In these lists God is willing to share

Many hidden treasures that He desires to show

II. Aaron and Moses; Moses and Aaron (verses 20-27)

20 Now Amram took for himself Jochebed, his father's sister, as wife;

Amram is the father of Moses. For a wife, he married his own father's sister, Jochebed. She is a daughter of Levi and a sister of Kohath. At this time, such a marriage was common and accepted.

As their father lived to be 133, he could have had Amram many years earlier and the two of them could have been the same age, or Amram could even be older; we can't know. Later, under the law, such a marriage will be forbidden. This is found in Leviticus 18 -

"You shall not uncover the nakedness of your father's sister; she is near of kin to your father." Leviticus 18:12

However, prior to the law, as we have seen repeatedly in such things, there were no prohibitions against them and there was nothing wrong in what occurred. Paul explains this in Romans 5 -

"For until the law sin was in the world, but sin is not imputed when there is no law." Romans 5:13

Her name, Jochebed, or Yokeved, is the earliest known name which carries the abbreviated form of Yah, or Yehovah. Her name means either "Lord of Glory" or "Glory of the Lord." What a fitting and appropriate time for such a name to come into the biblical account and what a fitting family for it to be recorded!

Her son, Moses, would literally be the one to first lead the united people of Israel to seeing the glory of the Lord in the most astonishing ways. And, as we're considering names, we shouldn't leave out Amram. His name means "A People Exalted."

Looking at this union then, we see a picture of what is coming. Israel, A People Exalted, will be united to the Lord of Glory.

20 (con't) and she bore him Aaron and Moses.

From this union between Amram and Jochebed will come Aaron, which means "Light Bringer" and Moses, which means "He who Draws Out." Thus we have another picture of what is coming in Christ.

Through this exalted people, Israel, (pictured by Amram) in their union to the Lord of Glory (pictured by Jochebed) will come the true High priest who will bring light to the people (pictured by Aaron), and the true Redeemer and Prophet who will draw out a people from the world for Himself (pictured by Moses). The names of this family show us a snapshot of what is coming in history.

20 (con't) And the years of the life of Amram were one hundred and thirty-seven.

Again, the years of this line are given. And for the third and last time in Scripture, a person will be noted as dying at 137 years of age - Ishmael, who pictured those under the law; Levi, whose name is used synonymously with the law; and Amram, from whom will come Israel's human lawgiver, and also the priest of that law.

21 The sons of Izhar were Korah, Nepheg, and Zichri.

Izhar is the second son of Kohath and Amram's brother. His family is listed showing the future heads of their houses. Korah will be the instigator of a most remarkable rebellion in Numbers 16. Though his family line will continue and be notable, even for the writing of 11 of the psalms, he himself will forever be remembered as one of the great losers in the history of the Bible.

He's even mentioned in the New Testament book of Jude -

"Woe to them! For they have gone in the way of Cain, have run greedily in the error of Balaam for profit, and perished in the rebellion of Korah." Jude -11

Thus he is forever noted alongside two other troublemakers of history.

22 And the sons of Uzziel were Mishael, Elzaphan, and Zithri.

The third son of Kohath, Hebron, is overlooked and the record goes directly to his last son, Uzziel. Two of his sons will be remembered again in Scripture as they are asked to carry from the camp the dead bodies of Aaron's sons. That is recorded in Leviticus 10 -

"Then Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, 'Come near, carry your brethren from before the sanctuary out of the camp.' 5 So they went near and carried them by their tunics out of the camp, as Moses had said." Leviticus 10:4, 5

23 Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife;

Aaron married a woman who is from the tribe of Judah. Both Amminadab her father and Nahshon her brother, are listed in the genealogy of Jesus in Matthew 1. The name Elisheba is the same as the name Elisabeth which is the wife of Zechariah, the mother of John the Baptist.

Her name means "Oath of God." At the exodus, her brother Nahshon will be the leader of the tribe of Judah. In her marriage to Aaron, we see a uniting of the lines of the King and of the Priest, both offices of the coming Christ.

23 (con't) and she bore him Nadab, Abihu, Eleazar, and Ithamar.

These are the sons of Aaron who were born to Elisheba. The oldest two will die when they offer unauthorized fire before the Lord. This will leave Eleazar as the oldest son and through him will continue the high priestly line of Israel when Aaron dies.

It's interesting that this name Elisheba, or Elisabeth, is only given to these two women in the Bible. Together, they will have intimate contact with women named Miriam. The first became the sister-in-law of Miriam, Aaron's sister. The second is a relative of Miriam, or Mary, the mother of Christ Jesus.

And the Bible records the unusual deaths of each of their first born. Nadab died when he was burnt by fire before the Lord, and John the Baptist died by beheading.

24 And the sons of Korah were Assir, Elkanah, and Abiasaph. These are the families of the Korahites.

Even though Korah was destroyed when he rebelled against the Lord, the whole family wasn't destroyed with him. At least three of them continue to be mentioned in Scripture, even to the writing of some of the psalms.

25 Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas.

The line of Eleazar is given to show where the high priestly line was heading. When Nadab and Abihu die, the line will continue through Eleazar and thus his son Phinehas. The Bible is being very specific, in advance, to show us hints of what is coming.

By simply reading the genealogies, one can divine clues as to the importance of individuals before their actions are ever mentioned. Such is the case with Phinehas who will become a great name in Israel's history. So great in fact that this is recorded in Numbers -

“Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. 12 Therefore say, ‘Behold, I give to him My covenant of peace; 13 and it shall be to him and his descendants after him a covenant of an everlasting priesthood, because he was zealous for his God, and made atonement for the children of Israel.’” Numbers 25-11-13

Wouldn't it be nice if all of us were so noted in our lives for the zeal of the Lord! The name Putiel isn't mentioned anywhere else and it's believed to possibly be of Egyptian origin. The same is true with the name Phinehas.

If this is so, then a son who partly comes from the line of Ham, the wayward son of Noah, figures predominantly in the high priestly line of Israel. God is no respecter of persons and many notable figures of the Bible come from what may seem unsavory or unclean lines of people.

In the end, we are all one race of people, human beings. In Christ, every curse is lifted and all are on an equal playing field. If you harbor racial or cultural prejudices against another, you're not looking at those people as God does. Get beyond those things!

25 (con't) These are the heads of the fathers' houses of the Levites according to their families.

This verse sums up the entire listing of names which went from verse 16 through 25. The introduction has been carefully placed here to show us this most important family before they begin their awesome work before the Lord.

It is work which would continue until the time of Christ and only be annulled in His establishment of a New Covenant.

26 These are the same Aaron and Moses to whom the Lord said, "Bring out the children of Israel from the land of Egypt according to their armies."

With the matter of the genealogies established and properly recorded, and in preparation for what lies ahead, this verse is given. The words are emphatic. It is these - Aaron and Moses, to whom the Lord has spoken.

And so as quickly as the genealogical record appeared, it as quickly ended and the narrative commences where it left off. This list has been no unexplainable insertion, but rather a carefully placed listing intended to validate the offices of Aaron and Moses.

And as the narrative recommences, in this quote from the Lord, something new is given. It says, "Bring out the children of Israel from the land of Egypt according to their armies." The word for "armies" is tsibotam, plural of tsaba, which means "war, to train, army, struggle, etc."

This is the first time in the Bible the word is used when speaking of the people of Israel as a unified force, capable of mustering troops. Israel won't just leave Egypt as a ragged bunch of people, but rather as a well organized group of people, each in ranks and each rank exhibiting dignity and power because of the power of the Lord their Leader.

27 These are the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt.

What was commanded is what was spoken to Pharaoh. Though the occurrence is still future in the overall narrative, it is past at the time of the recording of the genealogy which occurred, as all of the record of the exodus did, after the events happened.

Moses is looking back to show that those who were selected were those who performed, and those who performed were qualified to do so as testified to by their well-documented heritage. And more than just bring out the children of Israel, they brought them out from under Pharaoh king of Egypt.

The entire title, including the words "king of Egypt" are given as a contrast to the previous word "armies." The power of the king was ineffective against the hosts of Israel when led by the Lord of Israel. Now is this only mild speculation by Charlie, something to just lengthen a sermon, or is this something we can be sure of?

It is, in fact, something we can be sure of. After verse 29 of this chapter, the title "king of Egypt" won't be used again until Exodus 14:5, after the Israelites have departed from the land. And the entire title Pharaoh, king of Egypt, won't be used until verse 14:8 when the fool decides to pursue Israel to try to recapture them.

However, in the intervening verses, from Exodus 6:29 until Exodus 14:5, the term Pharaoh will be used 72 times without the additional title of "king of Egypt." It is during these verses that the Lord gives this stubborn individual a marvelous display of His power and majesty, showing him who the true King is.

27 (con't) These are the same Moses and Aaron.

Again, the names are emphatically stated. It is these two who were called and who were obedient to the call. And thus they are noted once again. However, this time, the order is reversed. In the previous verse, it said "Aaron and Moses" to show the firstborn status of Aaron. Now in this verse, Moses is placed first.

As so often happens in the Bible, the second replaces the first in position of preeminence. It is a picture of Christ who is given preeminence over Adam. The

concept is explained in detail by the hand of Paul in 1 Corinthians 15, so take time to read that today!

So far we've seen this pattern occur many times, including Abel's offering/Cain's offering; Shem/Japheth; Abraham/Haran; Isaac/Ishmael; Jacob/Esau; Jacob's Second Wife/Jacob's First Wife; Perez/Zerah; Ephraim/Manasseh; etc. God is giving us these hints to think on and to understand what He is doing and why.

If every name recorded was important to You
And then You handed them along for us to see
Then You must think we're pretty important too
Why else would you keep them so carefully

The details are all part of a great plan
They record special events and names in a tapestry
All intended to detail the redemption of man
And it's there for us if we will open our eyes to see
It all makes sense when we see how much you love us
And wrote each and every word to reveal Jesus

III. I Can Do All Things (verses 28-30)

28 And it came to pass, on the day the Lord spoke to Moses in the land of Egypt,

These words take us right back to the final verses of chapter 5 and which led us into this chapter. There, after being rejected by Pharaoh, this was recorded -

22 So Moses returned to the Lord and said, "Lord, why have You brought trouble on this people? Why is it You have sent me? 23 For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You delivered Your people at all." Exodus 5:22, 23

But in this verse now it says that "the Lord spoke to Moses in the land of Egypt." This wasn't just a call from the bush in Sinai where the Lord reigned. Rather, he made his presence known in Egypt as well. By speaking to Moses in this way in Egypt, he was granting him "a sort of divine dominion, namely, a theocratic dominion over Pharaoh." (Clarke)

On that same day and in the land of Egypt, the Lord spoke and gave His instructions as Moses now remembers for us...

29 that the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh king of Egypt all that I say to you."

This was the general thought given in verse 10. After Moses' words to the Lord, the Lord spent the next 9 verses explaining His intentions and the reasons for them. These reasons extended all the way back to the time of Abraham and the covenant with him. They gave a concise review of Israel's state until that time.

And then in verse 10, he repeated his commission to Moses to do as he was instructed. But Moses had an excuse which he hoped would absolve him of the tasks which lay ahead...

***30 But Moses said before the Lord, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?"**

This is not a newly spoken repeat of these words. Rather they are a reiteration of what Moses spoke in verse 12. In other words, it may seem that Moses is saying the same thing again to the Lord that he said in verse 12. But that isn't the case.

Rather, Moses is re-recording, after the insertion of the genealogy which confirmed him and Aaron in their leadership positions, that he had once said these words to the Lord. That is why the previous verses said the names of Moses and Aaron emphatically and noted their accomplishments in the past tense.

The Lord chose someone who felt wholly unqualified for the task set before him, and yet the Lord demonstrated that he was perfectly qualified. He was selected, even from eons before, to accomplish the task which was known but to God alone when He made the promise to Moses' long dead forefather Abraham.

Moses' recording of this account for the second time is to show us the truth which is recorded in the book of Zechariah which says, "Not by might nor by power, but by My Spirit," Says the Lord of hosts." Zechariah 4:6

It is a concept which is restated in the New Testament as Paul says to the Philippians - " I can do all things through Christ who strengthens me."
Philippians 4:13

The entire sixth chapter of Exodus has been carefully laid out into two separate chiasms to show us these and so many other truths. Both of these chiasms can be found on my Wonderful1 website along with all the other chiasms I've found. Anytime you want, you can go there and review them and think on them.

As you do, you'll more clearly see how God works and why He does things the way He does. Everything has purpose and everything is directed to help us apply the same truths to our own lives. Now let's look at this chapter, with its two chiasms, and imagine our lives being recorded in this way.

If everything you did was carefully recorded to be displayed before all people someday, what would be the defining moment of your life? What would be the one thing that all other things pivoted on? If you were to give any answer other than, "I received Jesus as my Lord and Savior," your life would ultimately be a waste.

For all the money we make, we can't take a dollar of it with us. For all the hard work we did, it will be forgotten. If you worked cutting down trees, more trees will grow and replace them. If you sold insurance, there will be new policies written to replace yours. If you were a tugboat captain, well... that tugboat will someday be scrapped or sunk.

Everything has a season, but every season ends. Without the hope of Christ, it is all merely vapor on a cold morning which disappears from sight. But with the hope of Christ, there is an eternal walk in God's garden of delight. It is the only thing that gives our years and our toils any meaning or purpose.

If you have never called out to Christ to forgive you and redeem you from this fallen world of sin and death, please let me tell you how you can do that today...

Closing Verse: "All flesh is grass,
And all its loveliness is like the flower of the field.
7 The grass withers, the flower fades,
Because the breath of the Lord blows upon it;
Surely the people are grass.

8 The grass withers, the flower fades,
But the word of our God stands forever.” Isaiah 40:6-8

Next Week: Exodus 7:1-7 (Notable Obedience) (18th Exodus Sermon)

Less than a year after being hailed as the Moses of Wilmington, by the black community there, Thomas Garrett died on January 25, 1871. His funeral, attended by many of the black residents of the city, featured a procession of Garrett's coffin - borne from shoulder to shoulder up Quaker Hill. He now awaits his final call for judgment of deeds done while in the body.

The Lord has you exactly where He wants you. He has a good plan and purpose for you. Even if a deep ocean lies ahead of You, He can part the waters and lead you through it on dry ground. So follow Him and trust Him and He will do marvelous things for you and through you.

The Family of Moses and Aaron

These are the heads of their fathers' houses:

The sons of Reuben, the firstborn of Israel

Were Hanoch, Pallu, Hezron, and Carmi, not mentioned are their spouses

These are the families of Reuben as the Bible does tell

And the sons of Simeon

Were Jemuel, Jamin, Ohad, Jachin, Zohar

And Shaul the son of a Canaanite woman

These are the families of Simeon of which you are now famili-ar

These are the names of the sons of Levi
According to their generations, living under heaven
Gershon, Kohath, and Merari
And the years of the life of Levi were one hundred and thirty-seven

The sons of Gershon were Libni and Shimi
According to each family

And the sons of Kohath were
Amram, Izhar, Hebron, and Uzziel
And the years of the life of Kohath were
One hundred and thirty-three as the story does tell

The sons of Merari were Mahli and Mushi, making alliterations
These are the families of Levi according to their generations

Now Amram took for himself Jochebed
His father's sister, as wife
And Aaron and Moses to him she bred
And one hundred and thirty-seven were the years of Amram's life

The sons of Izhar were Korah, Nepheg, and Zichri
And the sons of Uzziel were Mishael, Elzaphan, and Zithri

Aaron took to himself Elisheba, daughter of Amminadab
Sister of Nahshon, as wife
And she bore him Nadab, Abihu, Eleazar, and Ithamar
A very productive lady in her life

And the sons of Korah were
Assir, Elkanah, and Abiasaph
These are the families of the Korahites, for sure
They were guided by Korah's staff

Eleazar, Aaron's son, took for himself
One of the daughters of Putiel as wife
And she bore him Phinehas
Who was a notable figure during his life

These are the heads of the fathers' houses
Of the Levites according to their families
Along with a few of their spouses

These are the same Aaron and Moses to whom the Lord said
"Bring out the children of Israel
From the land of Egypt according to their armies
This is what the Lord to Moses did tell

These are the ones who spoke to Pharaoh
King of Egypt, to bring out
The children of Israel from Egypt
These are the same Moses and Aaron, without a doubt

And it came to pass, on the day
The Lord spoke to Moses in Egypt the land
That the Lord spoke to Moses and did say
“I am the Lord as you understand

Speak to Pharaoh king of Egypt all that I say to you
But Moses said before the Lord
“Behold, I am of uncircumcised lips, it's true
And how shall Pharaoh heed me and Your word?

Thus ends chapter 6 of Exodus
And we can see in it perfect order and harmony
If we research it well, it will speak to us
Of the hidden mysteries which reveal God's glory

So it is with every detail of God's word
It will teach us of the wonders of His plan
In sending to us Jesus the Lord
Who came to redeem fallen man

The Bible does this so that we will seek after God
And search for Him carefully in each detail
So let's do it for as long as on this earth we trod
Until we at last hit that heavenly trail

Yes! Thank You, Lord, for this precious book
Help us to study it well and to each day take a look

There in its pages are wonders for us
Such beautiful wonders concerning our precious Lord Jesus

Hallelujah and Amen...

ו - vav

תּוֹלְדוֹת two vavs

תּוֹלְדָת one vav (first)

תּוֹלְדוֹת one vav (second)

תּוֹלְדָת no vav