

Message #12**Exodus 6:10-7:7**

When God told Moses what He was going to do, Moses was very optimistic. He made seven wonderful “I Will” promises to Moses and Israel and Moses was excited. But his optimism was soon shattered. According to **Exodus 6:9**, when he went to the people of Israel and told them, they did not listen to him and did not believe him.

So once again Moses’ faith was right back where it started; it was shattered. Moses didn’t want this job and he wanted out of this job. But once again God comes to Moses and what he tells him is—**your job is to accurately communicate My Word to Pharaoh because when you do I am going to show Pharaoh and the world that I am God and I accomplish My will.**

WHEN WE ARE BEING DOMINATED BY AN ARROGANT GODLESS POWER AND WHEN WE ARE TOTALLY DEPRESSED, OUR RESPONSIBILITY IS TO KNOW THE WORD OF GOD, OBEY THE WORD OF GOD AND COMMUNICATE THE WORD OF GOD AND WATCH GOD SOVEREIGNLY WORK.

There are nine specific narrative facts brought out in this section:

NARRATIVE FACT #1 – God tells Moses to go speak to Pharaoh . 6:10-11

Moses had once again been rejected by Israel, but God came to Moses and said you go to Pharaoh and tell him to let the sons of Israel go out of his land (**6:11**). The language here is not a nice suggestion like that of 5:1; this is, as one commentator said, “blunt, full exodus language.” This language indicates that this is to be a direct confrontation and demand. There is warning in the language. God is through fooling around with Pharaoh.

NARRATIVE FACT #2 – Moses tells God he doesn’t want to do it. 6:12

Now Moses comes up with two reasons why he doesn’t want to do this job.

Reason #1 - Since the sons of Israel don’t listen to what I have to say, Pharaoh won’t either.

There is some validity to this argument. If you can’t get God’s own people to listen to His Word, why would you think the lost world would listen to it? It would be like us saying if you cannot convince God’s people in God’s churches that our treatment of Israel is critical to our survival as a nation, why would you think you could convince lost political leaders in Washington?

Reason #2 - I am not skilled in my speech.

Now the actual Hebrew meaning of the words “unskilled in speech” is “my lips are uncircumcised.”

This would seem to suggest he did not have some speech impediment, he is saying I am not fluent enough to speak publicly in either the Hebrew language or the Egyptian language. He was away from this area for 40 years and when you get away from a language for 40 years, you aren't as polished as when you were in it.

Now by using this phrase, it is possible that Moses is thinking back to the moment when God almost killed him for not circumcising one of his sons (4:24-26). It is possible that Moses is thinking I may be executed by God for not doing this, but I don't want to do this.

NARRATIVE FACT #3 – God gives a charge to Moses and Aaron. **6:13**

God basically said to Moses here—it doesn't matter what your arguments are, you are going to do this job and I am giving you a divine charge to do this job. You and Aaron are responsible to go to Pharaoh and get the sons of Israel and bring them out of the land of Egypt. This is your charge.

NARRATIVE FACT #4 – God specifically lists some Hebrew families to whom he was linked. **6:14-26**

This almost seems strange, but right in the middle of this discussion between God and Moses, there is a genealogical list of Hebrew families that Moses is responsible to bring out of Egypt. The seeming point of the list is to put the pressure on Moses to carry out his task. There are certain observations we want to make about this list:

Observation #1 - The list starts with Reuben, Jacob's firstborn son, which traces the Hebrew lineage of Aaron and Moses clear back to Israel/Jacob who began the nation. **6:14**

Observation #2 - The list ends with Aaron's grandson (Phinehas) which connects the ancient lineage to the priestly lineage. The main emphasis is on Levi, not Jacob. Only two generations of Jacob are given and five generations of Levi. **6:25**

Observation #3 - The list introduces us to many of the Israelites who will be delivered, who later will turn out to be losers - (i.e. Korah, **6:21, 24/Numbers 16:1-49**; Nadab and Abihu, **6:23/Numbers 3:2-3**).

Observation #4 - It honors Aaron's family and sets the stage for their priestly responsibilities (**6:23, 25**). **Most verses are about descendants of Levi, not Jacob.**

Observation #5 - It shows that Moses was from a priestly tribe and family which would give him the right to not only function as a prophet, but as a priest. **6:18, 20**

Observation #6 - It shows the importance of several Hebrew women who were purebloods necessary to form the proper priestly line and the importance of women who were not from a pureblood line. **Rare list that contains women.**

Observation #7 - Most of the names of this genealogy never show up again in Scripture. So God had sovereignly preserved the right lineage prior to Him establishing His priesthood. Known unto God are all his works from beginning to end. In **verse 14**, we are introduced to the phrase “these are the heads of their fathers” which is a typical way a genealogy list begins.

- 1) Reuben is Jacob’s firstborn son who is listed first to show his importance. However, his listing only goes to his immediate children because Moses and Aaron were not specifically descendants of his family line. **Exodus 6:14**
- 2) Simeon is Jacob’s second born son, again linking us to Jacob/Israel. The mention of “a Canaanite woman” as the mother of Shaul does two things: **First**, it contrasts the line of Levi, which is the pure priestly line; **Second**, it shows that there have always been key women in Israel’s history who were not purebloods. **Exodus 6:15**
- 3) Levi is Jacob’s third son. He is important to the rest of the genealogy because his line includes Aaron and Moses. It is specifically revealed that he lived a long patriarchal life of 137 years. But this point also says he died at age 137. His sons are specifically named—Gershon, Kohath and Merari. **Exodus 6:16**
- 4) Levi’s first born son, Gershon’s sons, are named in **Exodus 6:17**—Libni, Shimei.
- 5) Levi’s second born son, Kohath’s sons, are named in **Exodus 6:18**—Amram, Izhar, Hebron, and Uzziel. We may notice that the age of Kohath is given to be 133 years and the reason for this is that he is the one through whom Aaron and Moses were born.
- 6) Levi’s third born son, Merari’s sons, are mentioned in **Exodus 6:19**—Mahli, Mushi.

Verses 17-19 then give us a listing of the families of the Levites.

- 7) Amram, who is the father of Moses and Aaron, is now mentioned in **Exodus 6:20**. It is specifically stated that he married his aunt, whose name was Jochebed, who was his father’s sister. This has presented a problem since Lev. 18:6, 12 teaches that a sexual relationship with one’s aunt is an abomination to God.

Now most explain this by observing the fact that the Law had not yet been given and therefore violations of the Law were not imputed by God. This point is clearly established by Paul in **Romans 5:13**. However, in that very Romans text, Paul’s point is that people still died because they had sinned against God. In fact, it is stated in **Exodus 6:20** that Amram died at age 137.

A theological point here is that no one kept the Law of God perfectly, including the family of Moses. In other words, the very family lineage line of Moses proves even the best of families have fallen short of the glory of God.

God can and does call people and use people who have come out of backgrounds that have been bizarre. Moses is one such example

- 8) Izhar, who is a son of Kohath and the brother of Amram (**6:18**), had three sons—Korah, Nepheg and Zichri (**Exodus 6:21**). Korah is the cousin of Moses and Aaron and he is the one who will lead a rebellion against them (Numbers 16).
- 9) Uzziel was a son of Kohath and the brother of Amram (**6:18**), and he had three sons—Mishael, Elzaphan and Sithri.
- 10) Aaron married Elisheba, whose father, Amminadab and brother, Nahshon, are in the listed family line of Jesus Christ (Matt. 1:4). Aaron and Elisheba had four sons—Nadab, Abihu, Eleazar and Ithamar. **Exodus 6:23**
- 11) Korah, who is the cousin of Moses and Aaron, had three sons—Assir, Elkanah, Abiasaph. This Korahite family would become a powerful family clan, whom God would totally destroy (Numbers 16:32-33). **Exodus 6:24**
- 12) Aaron's son, Eleazar, married one of the daughters of Putiel, and they had a son named Phinehas (**Exodus 6:25**). Now one of the questions is why doesn't Moses mention Aaron's other sons—Nadab, Abihu and Ithamar? When Moses wrote this, Nadab and Abihu were dead because God killed them because they offered a strange fire to Him (Num. 3:2-4). Both Eleazar and Ithamar would end up serving as priests during the lifetime of Aaron (Num. 3:4). As far as Ithamar is concerned, he was an honored Priest and did produce a large number of priests (Num. 4:28, 33; 7:8; I Chron. 24:1-6; Ezra 8:2). The reason why Phinehas is mentioned is because he would be the one who would put an end to the cult prostitution scandal at Baal-Peor in Numbers 25.
- 13) The specific men, Aaron and Moses, who were connected to this lineage, were the two Hebrews singled out by God to go to Pharaoh and bring the sons of Israel out of Egypt. **Exodus 6:26-27**

By God giving this list, it again demonstrates to Moses and Aaron that they have a big job to do that is lineage linked clear back to Israel in the book of Genesis. This assignment is not just about having some weekend family reunion, this is a national covenantal program of God designed to take Israel to a specific land.

NARRATIVE FACT #5 – God again speaks to Moses and tells him to go tell Pharaoh everything He wants. **6:28-29**

God specifically tells Moses that he is to go to Pharaoh and use His “I, I AM” (ANI YHWH) name and tell that Pharaoh King everything I shall speak to you.

In other words, Moses’ job was to go give Pharaoh the Word of God.

NARRATIVE FACT #6 – Moses tells God he is not skilled enough to do it. **6:30**

Moses again brings up the subject of him not being a fluent speaker. Again he says, “my lips are not circumcised” which means he does not think he is enough of a polished speaker.

It is very rare when God identifies Pharaoh as “Pharaoh/King of Egypt.” This only occurs 23 times in the entire Bible and only in two chapters of the book of Exodus–6:11, 29; 14:8. Pharaoh is called “king of Egypt” 44 times and “Pharaoh” 197 times, but “Pharaoh king of Egypt” is rare. Why does God use it here? To show Moses He is the one who is totally and completely in charge of the most powerful man on earth.

God is not asking Moses to be a great philosophical orator or communicator, he says you go give this big political leader My Word and I will take care of the rest.

NARRATIVE FACT #7 – God tells Moses that they are to speak directly to Pharaoh. **7:1-2**

Now the emphasis of what God wants Moses to do here is not that he go back to Israel and try to convince the Hebrews and persuade them that He is going to lead them out of Egypt, **both Moses and Aaron were to go directly to Pharaoh and speak to him.**

In **verse 1**, God tells Moses I am going to make you as God to Pharaoh and your brother Aaron shall be your prophet. This has nothing to do with the skill of Moses. This is all about what God would make Moses.

According to **verse 2**, Moses was to speak “all” that God commanded. He was to tell Aaron and Aaron was to speak to Pharaoh and he is to tell him that he is “to let the sons of Israel go out of the land.” **Now we do learn here what the job of a prophet actually is and that is to speak the exact words of God. His job is not to invent his own views of things; his job is to speak the exact words of God.**

NARRATIVE FACT #8 – God tells Moses exactly what He is going to do with Pharaoh’s heart. **7:3-5**

According to **verse 3**, God informs Moses that He was going to harden Pharaoh’s heart “that.”

Most people in their theology want to change that word “that” to an Arminian “because.” In other words, most people want to say God would harden Pharaoh’s heart because Pharaoh hardened his own heart. But that is not what this text says. We are not faithful to the Word of God if we say that. **This text says God hardened Pharaoh’s heart that He might multiply His own signs and wonders in the land of Egypt.**

We cannot water this down to make it say what we want it to say. God is taking full initiative here for the hardening of Pharaoh’s heart. He does not apologize to Moses or us, nor does He debate this point like Arminius wanted to with Calvin. **God gives one reason why He is going to harden His heart; “so that” He can show Himself to be the only true, all-powerful God through His signs and wonders.**

Now some may think we have misread this and we just don’t quite understand this. Some may think we are naïve in our theological position and have just not arrived at the true interpretation to this verse. Well, fortunately for all of us we have, in the Grace Age-inspired Scriptures, a specific interpretation of this very text given to us by the Apostle Paul. The Apostle Paul had specifically carefully read and studied the book of Exodus and he comments on this very passage in Romans 9:16-18, and he specifically uses it in the context of God’s sovereign hardening of hearts in the matter of election and salvation.

Paul believed God had total sovereign control over every person’s heart, not just Pharaoh’s. He can harden a person and he can demonstrate mercy to a person. He is God. God can do what He wants to do. Everything God does will always be right and this is true when he hardens someone or demonstrates mercy to someone.

Now to further prove the point, God says to Moses in **verse 4**, when I harden his heart and Pharaoh doesn’t listen to you, I am going to lay my hand on the entire land of Egypt. I will bring out my hosts.

Now the noun “hosts” is one that means armies. It could mean that God is going to get Israel and turn her into His army by the great judgments He will bring against Egypt. This also can mean God will use all of the armies at His disposal to do judgmental things against Egypt. God can use angels and demons and Satan to accomplish His will. Satan and his forces are accountable and answerable to God.

The end results of **verse 5** are two fold:

(Result #1) - The Egyptians would end up knowing the I AM God.

It is one thing when God’s own people end up acknowledging the greatness of the Sovereign God of the Bible, but it is quite another when godless pagan people end up acknowledging it.

(Result #2) - The Israelites would end up leaving the land of Egypt.

NARRATIVE FACT #9 – Moses and Aaron did what God wanted them to do. **7:6-7**

Moses did not start debating with God about His sovereignty over a man's will. He did not challenge God by saying, well, that doesn't seem fair that you harden someone's heart. He took God at His Word. He accepted it and didn't question it.

Moses is an 80-year-old man and Aaron is an 83-year-old man and they were willing, at their age, to obey God's commands and do this job. From here on out they were committed to doing what God wanted them to do. Moses would end up living another 40 years and would die at age 120 (Deut. 34:7). Aaron would also end up living another 40 years and would die at age 123 (Num. 33:39). It is never too late to start obeying God's Word and defending the true doctrines of God.