

Exodus 6 - Thursday, August 28th, 2008

- Chapter five ended with Moses complaining to the Lord because he had done what he was to do, but God wasn't doing anything "at all!"
- Moses is really discouraged about right now. The Israelites hate him because he seems to be making it worse for them in Egypt.

6:1 Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

- God in His grace reassures Moses and reaffirms that he will see how Pharaoh is going to let them go. It will take God's strong hand.
- Not only will Pharaoh want them to leave, he will actually drive them out of the land after God is through with him.
- It's interesting that God would have to continually reassure Moses. It's as if Moses believes that Pharaoh is too hard of a case for God.

2 And God spoke to Moses and said to him: "I am the LORD. 3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. 4 I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. 5 And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant.

- Why would God tell Moses that the patriarchs didn't know Him by His name LORD/YHWY, and only by the name; "God Almighty?"
- Because He had only made the covenant with the Patriarch's, but was now going to fulfill that covenant with Moses and the Israelites.
- God is sort of taking it to the next level, if you will, and revealing to Moses that he can and will know the Lord in a personal way.

6 Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. 7 I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 8 And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.'"

- Notice that God doesn't give too much consideration to Moses' complaint, and instead, sends him back in to the Israelites.
- Now God is commanding Moses to tell the Israelites, not only Who He is, but what He is capable of doing and absolutely will do.
- God wants them to trust in Him to do what He says He will do! Notice that there are a total of seven times that God says; "I will."

1. I will bring you out from under the burdens of the Egyptians
2. I will rescue you from their bondage
3. I will redeem you with an outstretched arm and with great judgments
4. I will take you as My people
5. I will be your God
6. I will bring you into the Land which I swore to give to Abraham, Isaac, and Jacob;
7. I will give it to you as a heritage

9 So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage. 10 And the LORD spoke to Moses, saying, 11 "Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land." 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?"

- When Moses does what God tells him to do, the Israelites do not listen because of the anguish of their cruel and harsh slavery.
- Then, in response to this, God tells Moses to go to Pharaoh and tell him; "to let the children of Israel go out of his land."
- Moses asks the Lord why Pharaoh would listen to him when the children of Israel won't even listen to him.

- Why would the Israelites not believe and heed the message that God had given Moses to speak to them? The Prophet Ezekiel tells us:

Ezekiel 20:4-7 4 "Will you judge them? Will you judge them, son of man? Then confront them with the detestable practices of their fathers 5 and say to them: 'This is what the Sovereign LORD says: On the day I chose Israel, I swore with uplifted hand to the descendants of the house of Jacob and revealed myself to them in Egypt. With uplifted hand I said to them, "I am the LORD your God." 6 On that day I swore to them that I would bring them out of Egypt into a land I had searched out for them, a land flowing with milk and honey, the most beautiful of all lands. 7 And I said to them, "**Each of you, get rid of the vile images you have set your eyes on, and do not defile yourselves with the idols of Egypt. I am the LORD your God.**" NIV

- The reason the Israelites wouldn't trust in the Lord and believe the message or the messenger is because of their Egyptian idols.

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.

- The Lord reiterates to Moses and Aaron that He will bring the Israelites out of the land of Egypt, even though it doesn't seem like it.
- It's almost as if God wants Moses to develop a patience and perseverance at this juncture because he is going to need it in the desert.

14 These are the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben. 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. 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. 17 The sons of Gershon were Libni and Shimi according to their families. 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. 19 The sons of Merari were Mahli and Mushi. These are the families of Levi according to their generations.

- It seems that God wants us to know specifically who He will be leading out of Egypt by having Moses record this specific genealogy.
- Notice that we have Levi's descendants name for us. The reason could be because this is the priestly line as Levites for the Israelites.

One commentator has suggested that just as Moses and Aaron were descendants of the third son of Jacob, so too would "the Son," descend from God the Father, rise again on the third day and ascend to the right hand of the Father.

20 Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven. 21 The sons of Izhar were Korah, Nepheg, and Zichri. 22 And the sons of Uzziel were Mishael, Elzaphan, and Zithri. 23 Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar. 24 And the sons of Korah were Assir, Elkanah, and Abiasaph. These are the families of the Korahites. 25 Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas. These are the heads of the fathers' houses of the Levites according to their families. 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." 27 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.

- One might ask why we have a redundant genealogy listed at this point in the Exodus account.
- Once the Israelites are out of Egypt, these individuals will have a significance of sorts, as it relates to the wilderness wanderings.

Why the genealogies?

1. The names are important to God
2. The lineage is important to Jews
3. They are identified by their family, not their occupation
4. It was necessary for the establishment of the Priestly line
5. It was important for the tithes, offerings and even the taxes for the temple
6. It was needed to establish the blood line of the Messiah

28 And it came to pass, on the day the LORD spoke to Moses in the land of Egypt, 29 that the LORD spoke to Moses, saying, "I am the LORD. Speak to Pharaoh king of Egypt all that I say to you." 30 But Moses said before the LORD, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?"

- This is now the second time, in this chapter alone, that Moses is reluctant and even disobedient in being complaint before the Lord.
- He again questions the Lord asking why Pharaoh would ever listen to him and let the Israelites go when he is of uncircumcised lips.
- It's thought that Moses is questioning how God can really use him when he himself is a sinful man. This sort of echo's what Isaiah said.

Isaiah 6:5-7 5 "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty." 6 Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. 7 With it he touched my mouth and said, "See, this has touched your lips; your guilt is taken away and your sin atoned for." NIV

Lesson's that I can learn from Exodus chapter six:

1. The Lord seems all too willing to reassure and reaffirm us when we find ourselves, like Moses and even Thomas, doubting the Lord.
2. Sometimes the "strong hand" of the Lord has to come down heavy on Pharaoh's. There's the easy way, and then there's the hard way!
3. When God says it that settles it! Like when God commands Moses to say to the Israelites seven times, "I will," it means He will do it!
4. Like the Israelites not heeding the message, so too am I likely to not heed the message if I have not gotten rid of my Egyptian Idols.
5. The Lord may need to reiterate to me, like with Moses, that just because it doesn't seem like it, doesn't mean He can't or won't do it.
6. The Lord, like with the Israelites, knows my lineage. It's important to Him, because I am important to Him. He thinks of me all the time!
7. We may not experience immediate success when, like Moses, we heed God's call. He may need to teach us patient endurance.
8. Like with Moses, God is keenly aware of our uncircumcised hindrances real or perceived, and can cleanse us and use us in His plan.