

Exodus 6

Exodus 5:20-23 Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. (21) And they said to them, "Let the LORD look on you and judge, because you have made us abhorrent in the sight of Pharaoh and in the sight of his servants, to put a sword in their hand to kill us." (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."

Moses was a man of great chutzpah (exceedingly bold or stupid, depending on the context or how the other person reacted).

Moses complains; the LORD listened –He is exceedingly patient. Moses only sees what is immediately in front of him; God knows the beginning to the end; Moses sees defeat; God wants him to see Him. Moses sees himself as inadequate, God sees him as perfectly inadequate so that Moses will learn to bow down to Him and not himself for his sufficiency.

Tonight, we being chapter 6. For those who like lists, we will read the 3 "I Haves", the 7 "I wills" and the 7 times the LORD declares, "I am the LORD".

So, let's begin and see that He is the LORD: patient, compassionate, serious but kind!

(Exodus 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."

Moses is told what God Himself will do but not **when!** That's been an issue since day 6 of Creation. Our pride is multi-dimensional: it thinks it knows the "what" and the "how" but it rarely knows the "when" unless the LORD chooses to reveal it (and, when He does, He's very precise!).

(Exodus 6:2) And God spoke to Moses and said to him: "I *am* the LORD.

This phrase occurs 162 times in 13 books of the OT. In four of those books it occurs 141 times. Two of these are in the Torah and two are in the Major Prophets.

- 68 Ezekiel
- 45 Leviticus
- 17 Exodus
- 11 Isaiah

So, why the numbers? The phrase is a declaration by God Himself. It should be taken with the utmost seriousness and attention. It tells me, "I am God; I created everything your senses can perceive and everything else you cannot see. What I tell you is important! It is life altering and life sustaining! It puts all things into proper perspective: I am God and you are not!"

(Exodus 6:3) I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, **but by My name**

LORD I was not known to them.

This is one of those controversial verses that people love to debate. The critics (scoffers) will say that God made a mistake and therefore the entire Bible must be thrown out. Some will say that it's a translation error. Some say, I don't know...I'll put it on my "Ask God" list when I see Him.

We know that those who came before Moses knew the Name and used it appropriately. They weren't confused. So, how shall we understand this?

1. Some say it should be translated "**Was** I not known by My name LORD?"
2. Some say that the use of LORD in Genesis (written by Moses), the name LORD was used in **anticipation** of its revelation in Exodus and going forward.
3. Some say that His Name was known but now, since God is going to give fulfillment to all those promises He made to Abraham, Isaac and Jacob, He is revealing Himself in a fuller way.

There is something reasonable about all of these. I believe that if we translate the word "known" to "understand", a clearer picture is revealed. This Name, to the patriarchs, did not convey the all-sufficiency, faithfulness, and compassion that will be revealed to this generation. Abraham, Isaac, and Jacob knew Him as the LORD God Almighty, the promise-maker, a covenant maker, and the Creator. Now the children of Israel, will know His redemption, His grace and His mercy for their father's sake and for His own Names sake.

Then the LORD gives "proof" to Moses of His self-declaration:

(Exodus 6:4) **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. (Exodus 6:5) **And I have also heard the groaning of the children of Israel** whom the Egyptians keep in bondage, **and I have remembered My covenant.**

This is what I have done, therefore, take what I tell you next, because "I AM the LORD". **More on this later.**

(Exodus 6:6) 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.** (Exodus 6:7) **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. (Exodus 6:8) **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.'** "

Because He said, "I AM the LORD", you can certainly believe and act on the 7 promises He made.

By way of comparison:

Isaiah 14:12-14 "How you are fallen from heaven, O Lucifer, son of the morning! *How* you are cut down to the ground, You who weakened the nations! (13) For you have said in your heart:

1. 'I will ascend into heaven,

2. I will exalt my throne above the stars of God;
3. I will also sit on the mount of the congregation On the farthest sides of the north;
(14)
4. (14) I will ascend above the heights of the clouds,
5. I will be like the Most High.'

It's not going to end well for the rebellious:

- We know from Revelation 19:20 the “beast” and the “false prophet” will be cast into the lake of fire
- We know from Revelation 20:10 The devil was cast into the lake of fire
- We know from Revelation 20:14 that Death and Hades were cast into the lake of fire.
- And we know from Revelation 20:15 And anyone not found written in the Book of Life was cast into the lake of fire.

(Exodus 6:9) **So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.**

Moses tries to deposit this wealth of promises in the “bank of Israel”. But the deposit is refused. Why?

1. Impatience (anguish of spirit) or inward pressure that might cause a person to not breath properly (in a figurative sense).
2. Severe treatment in the work forced upon them
3. The anguish may have led to despondency and the despondency might lead to unbelief.

Are these reasons “reasonable”? What’s the problem that the children of Israel are experiencing?

They are “walkin by sight” and not by faith. ***More on this later.***

(Exodus 6:10) **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."

The LORD tells Moses to go to Pharaoh and tell him to let the children of Israel leave Egypt.

Note, that he doesn’t say anything to Moses about the situation, but rather He re-focuses Him on the task at hand.

(Exodus 6:12) **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?**"

Moses is focused on the issue his authority and their fear. He asks a strange question: How then shall Pharaoh heed me, for I *am* of uncircumcised lips?"

Moses seems to have been affected by the Israelites and is once again questioning God about His call on Moses’ life. He therefore repeats his objection that he raised in chapter 4:10

Exodus 4:10 Then Moses said to the LORD, "O my Lord, I *am* not eloquent, neither before nor since You have spoken to Your servant; but I *am* slow of speech and slow of tongue."

Moses now says, more graphically, “I am of uncircumcised lips” meaning his lips were “covered with a foreskin” and made his tongue and lips “heavy” and therefore he just could not speak

This verse is what many commentators use to describe Moses as a stutterer.

I think the issue isn't that he could not speak, or even speak well, but that he couldn't speak with persuasive power like God could. ***More on this later.***

(Exodus 6:13) 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.

Once again, God doesn't respond to Moses' whining. Why should He? Did He not already tell Moses:

Exodus 4:12 Now therefore, go, and I will be with your mouth and teach you what you shall say."

Exodus 4:16 So he shall be your spokesman to the people. And he himself shall be as a mouth for you, and you shall be to him as God.

So, once again He **commands them to command the two parties involved). He commands Pharaoh to let the children of Israel go out of the land of Egypt. And, the children of Israel are commanded to GO! Stop resisting Moses because in truth you are resisting Me!**

We've come to a long passage of genealogy that seems to be stuck right in the middle of our exciting story of redemption and freedom from bondage. But we will see that there is a reason for it.

It lists the sons of Reuben, Simeon, and Levi.

(Exodus 6:14) 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**.

Reuben and Simeon are here just to get to Levi. In other words, you need to speak of the 1st two sons before you can speak of the third!

(Exodus 6:16) 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. **(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.**

Levi is the point of the passage. It is thru Levi that we come to Moses and Aaron. Because of this, there's a bit more information.

1. Levi who lived to 137 years old
 - a. Kohath who lived to 133 years old
 - i. Amram son of Kohath, lived to 137 years old
 1. Aaron
 - a. His wife, Eli-Sheba (God of Seven or God of the Oath) was the daughter of Amminadab who also bore Nahshon who were from the tribe of Judah. Nahshon is in the lineage of Jesus.
 - b. Nadab, Abihu, Eleazar, and Ithamar.
 - i. the two first of these died by fire from heaven in their father's lifetime, for offering strange fire to the Lord, [Lev 10:1](#). Eleazar succeeded his father in the priesthood, [Num 20:26](#) along with the sons of Ithamar ([1 Chronicles 24:2](#)).
 - ii. Eleazar bore Phineas. He was famous for running a spear through a man who married a Midianite/Moabitess. These people caused many Israelites to bow down to the idol Ba'al of Peor.
 2. Moses – we already know of some of Moses' genealogy. And being the writer of this genealogy, he may have felt that it was unnecessary to include in here.
 - ii. Izhar was Amram's brother. He bore Korah who was mentioned because of a rebellion recorded in Numbers.

([Exodus 6:26](#)) 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.**

The genealogy is firmly established to show that Aaron and Moses were **qualified to lead the children of Israel** being descended from one of Jacob's sons. This would cause the children of Israel to understand their position of representing them to both Pharaoh and to God!

The establishment of the legitimacy of Aaron and Moses leadership was the purpose of placing the genealogical record here.

([Exodus 6:28](#)) 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?"

Verse 28 is simply a prequel to verse 29. And verse 30 is a repeat of what was in verse 13. Why? Well, we'll wait until Chapter 7 where Moses objection is answered by GOD – **again!**

Five take-ways for us:

1. **Exodus 6:9** So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.

They think that they are just resisting Moses but in fact, they are resisting God because of lack of trust. They have not heard, accepted, and submitted to declaration of God Himself: "I AM the LORD"

*Ezekiel 20:5-9 "Say to them, 'Thus says the Lord GOD: "On the day when I chose Israel and raised My hand in an oath to the descendants of the house of Jacob, and made Myself known to them in the land of Egypt, I raised My hand in an oath to them, saying, 'I am the LORD your God.' (6) On that day I raised My hand in an oath to them, to bring them out of the land of Egypt into a land that I had searched out for them, 'flowing with milk and honey,' the glory of all lands. (7) Then I said to them, 'Each of you, throw away the abominations which are before his eyes, and do not defile yourselves with the idols of Egypt. I am the LORD your God.' (8) **But they rebelled against Me and would not obey Me.** They did not all cast away the abominations which were before their eyes, nor did they forsake the idols of Egypt. Then I said, 'I will pour out My fury on them and fulfill My anger against them in the midst of the land of Egypt.' (9) But I acted for My name's sake, that it should not be profaned before the Gentiles among whom they were, in whose sight I had made Myself known to them, to bring them out of the land of Egypt.*

I think the point is, you might have legitimate fears and anxieties. Life is hard and certainly unfair at times. (For instance, several millennia have seen people who have complained to God about how much the wicked excel and are seemingly blessed). However, at some point those feelings become an excuse for resisting and rebelling against your Creator! But, our God is gracious and if you turn from your rebellious ways, agreeing that it is sin, He will, in His grace and mercy, cleanse you of all unrighteousness.

2. After Moses complaint, the LORD doesn't really reply to Moses, but rather He re-focuses Him on the task at hand. GO TELL PHARAOH! (Verses 10, 11).

Why did the LORD not respond to Moses? Because it ultimately didn't matter. Moses was told already (at least a couple of times) that it was God is in control. **All Moses had to do is stay on task** and trust that the LORD could and would certainly take care of him, Aaron and the children of Israel. We need to do the same when we are called by God – oh wait, I've already taught that every Christian is called by God to be an image-bearer of Jesus, His Son. So do that by what we've been taught in the word, stay on task and trust the God will take care of you along the way.

3. Moses complains about his inabilities (speech). (verse 12)

Moses is, once again, trying to disqualify himself. I think the issue isn't that he could not speak, or even speak well, but that he couldn't speak with persuasive power like he thought God wanted him. (In his pride, he felt shame, in his shame he felt unworthy). But God had told him that He would give Moses the words to speak. ("I will be with your mouth and teach you what you shall say").

Moses was really in a **pit** of his own choosing. He's started what the LORD has told him to do. But he seems to lack the faith it requires to "see" it through. He assumed that the calling was to walk along a smooth path, made perfectly flat by simple obedience. But the LORD wanted more from this man (**and all of us**). Yes, the LORD wants our obedience, but He also desires something better: obedience by grace through faith that comes from knowing Him and His Word and through a through a deep and abiding relationship with Him. He wanted Moses to walk with Him through hills and valleys, through fires and floods by a steadfast faith that says, 'Not my will, but Your will be done'

4. At some point in our lives we all will come to some conflict, some resistance or some tribulation that will cause us to shrink back. At that pivotal moment, we may not have any good solution, or so we think. When push came to shove for Moses, the LORD didn't "have a sincere talk or offer any fatherly or motherly advice. He simply commanded them. Their responses were very limited: either obey me or rebel against me. The choice was theirs. And the consequences as well.
 - a. **Isaiah 30:1-3** "Woe to the rebellious children," says the LORD, "Who take counsel, but not of Me, And who devise plans, but not of My Spirit, That they may add sin to sin; (2) Who walk to go down to Egypt, And have not asked My advice, To strengthen themselves in the strength of Pharaoh, And to trust in the shadow of Egypt! (3) **Therefore the strength of Pharaoh Shall be your shame, And trust in the shadow of Egypt Shall be your humiliation.**
 - b. **Isaiah 59:1-2** Behold, the LORD's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. (2) But your iniquities have separated you from your God; And your sins have hidden *His* face from you, So that He will not hear.
 - c. When the LORD speaks, SHEMA! Listen with the intention of obedience.
5. With God, past performance can predict future performance. Jesus is the same yesterday, today and tomorrow. This is why so many saints in the Bible, while they cried out to God, reminded Him of His past grace and mercy, His past rescuing and redemption, His past compassions and longsufferings.

Let's end with another "I am the LORD".

Malachi 3:6 "For I *am* the LORD, I do not change

There is much comfort in that Truth that God does not change. We don't have to worry about anything because we can live at peace because of His Word to us!