

Objection Overcome: The Mission Commences (Part 1)

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[0 : 00] I recall last time in the beginning of chapter 6, God speaks to Moses again, says, I am Jehovah, and talks to him about how he had revealed himself to their fathers as the Almighty God, as the El Shaddai, but now he's going to manifest himself to the Almighty God.

And that is through the name Jehovah. He mentions that again at the last part of verse 5. And then verse 6 through 8, remember he said, he's to tell this to the people of Israel. Wherefore, say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm and with great judgments.

And I will take you to me for a people, and I will be to you a God, and ye shall know that I am Jehovah your God, which bringeth you out from under the burden of the Egyptians.

And I will bring you in unto the land concerning which I did swear to Abraham, to Isaac, to Jacob, and I will give it to you for inheritance.

[2 : 03] I am Jehovah. I am Jehovah. What a great statement he makes there. More precise and more full of things than any of the things he's mentioned to Moses that he's to say to the people of Israel.

So he said, go tell them that. I remember the covenant. I know of their bondage and their burdens that they have under that. So I am going to deliver them from that.

I'm going to bring him into the land of their inheritance, that land of Canaan, because I am Jehovah. I'm the one that's going to accomplish all of this.

And then remember in verses 9 through 12 now, Moses spake so, he told the people of Israel what God had said.

But they hearkened not unto Moses for anguish of spirit and for cruel bondage. And the Lord spake unto Moses, saying, go in, speak unto Pharaoh, king of Egypt, that he let the children of Israel go out of his land.

[3 : 11] Now, take notice there, something a little different there this time that I just realized earlier today. Remember earlier, the idea was he was going to go to Pharaoh and say, God, our God has spoken to us.

The God of the Hebrews has appeared to us and said, you're to let us go. Go out of Egypt so that we can do a sacrifice and worship and celebrate the God of the Hebrews.

And then we'll be back. This time he's saying, you're to go into Pharaoh and tell him that he's to let the people of Israel go out of his land.

And Moses spake before the Lord, saying, so Moses, again, speaks to Jehovah here after he mentions that and says, the children of Israel have not hearkened unto me.

They've not listened to me. How then shall Pharaoh hear me? If Israel won't hear me, how in the world is Pharaoh going to hear me since I am a person of uncircumcised lips?

[4 : 20] In other words, I am the stammering. I have stammering speech. I can't communicate to that. And so there's the other complaint of Moses.

All right. That God is going to take care of in the first verse of chapter seven. But before we get there, there's something else takes place.

Verse 13 is just concluding summary before we get into the further verses. And a different kind of takes a different direction for a little bit.

Verse 13, remember, says Jehovah spake unto Moses and unto Aaron and gave them a charge unto the children of Israel and unto Pharaoh, king of Egypt, to bring the children of Israel out of the

land of Egypt.

Now in verse 14 and following, for some reason, God gives us the genealogy of Aaron and Moses. [5 : 19] And there's a purpose in that. And we'll take a look at that in just a moment. But let's read together and see if we can get the names right. Verses 14 through verses 27.

If I make a mistake, Jerry can correct me here. If he makes a mistake, Lee will have to correct him. All right. Verse 14 and following. These be the heads of their father's houses.

The sons of Reuben, the firstborn of Israel, Hanuk and Palu, Hezron and Carmi. These be of the families of Reuben and of the sons of Simeon, Jemuel and Jamin and Ohad and Jachin and Zohar and Sheol, the son of the Canaanitish woman.

These are the families of Simeon. And these are the names of the sons of Levi, according to their generations. Gershon, Kohath and Meriah and the years of the life of Levi were 130 and seven years.

The sons of Gershon, Lebni and Shemai, according to their families. And the sons of Kohath, Amram and Ishar and Hebron and Uzeel.

[6 : 37] And the years of the life of Kohath were 130 and three years. And the sons of Meriah, Mahalai and Mushai. These are the families of Levi, according to their generations.

And Amron took him, Jochebed, his father's sister to wife. And we're familiar with that because we've read that before. And she bare him Aaron and Moses.

And the years of the life of Amron or Amram, excuse me, were 137 years. And the sons of Ezhar, Korah and Nephag and Zichri.

And the sons of Uzeel, Mishael and Elzaphan and Zithri. And Aaron took him, Elishabah, daughter of Amenadab, sister of Nashon to wife.

And she bare him Nadab and Abihu, Eleazar and Ithamar. And the sons of Korah, Asir and Elkina and Abisaph.

[7 : 47] These are the families of the Korites. And Eleazar, Aaron's son, took him one of the daughters of Putil to wife. And she bare him Phinehas.

These are the heads of the fathers of the Levites, according to their families. These are that Aaron and Moses, to whom the Lord said, bring out the children of Israel from the land of Egypt, according to their armies.

These are they which spake to Pharaoh, king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron. Now, the genealogies here begin, notice, by saying these are their fathers' houses.

Now, the fathers' houses were a technical term applied to a coalition of families that were called by the name of a common ancestor, usually of the heads of the fathers.

The fathers' houses were, of course, the larger divisions into which the families were grouped among the people of Israel. These were the largest subdivisions of the tribes of Israel.

[8 : 59] Now, the reason for that is this. In order to show the genealogical position of Levi, who is the tribal father of Moses and Aaron, to show that position among the sons of Jacob, the genealogy begins with Reuben, who is the firstborn of Jacob, gives the names of his sons and those of Simeon, who were the founders of families, according to Genesis 46.

And then, notice, follows Levi. And not only are the names of his three sons given, but the length of his life is mentioned as well in verse 16.

Also, that of his son, Kohath, and his descendant, Amram, because they were the tribe fathers of Moses and Aaron. Now, there's two Amrams mentioned in that, you notice.

One in verse 20 and one in verse 18, and one of them is different. The second one in verse 20 was the father of Moses and Aaron.

And Amram of verse 18, no doubt, was a later descendant, so don't get them confused. Now, the object and the reason of introducing the genealogy is shown in the expression, these are that Aaron and Moses.

[10 : 21] They needed to see, for some reason, how they fit among all the people of Israel, where their lineage comes from. Now, again, these are that Aaron and Moses, as stated at the beginning of verse 26.

And then again, these are that Moses and Aaron at the close of verse 27. A reason for the reversal of the order here.

When it comes to the genealogical order, Aaron's going to be first because he's the firstborn. All right, he's the eldest. But when it comes to the historical narrative, Moses is going to be listed first because he's the one that's divinely appointed by God to deliver the people of Israel out of Egyptian bondage.

And so the historical fitting is such that Moses would be listed first as the redeemer of the nation of Israel. Now, verses, everybody got that clear?

Okay. That test we'll have next week will be, that will be in that, so study it closely. You've got to spell them correctly, so you're going to have to memorize them well.

[11:39] All right. Verse 28 through 30. It came to pass on the day when Jehovah spake unto Moses in the land of Egypt, that Jehovah spake unto Moses, saying, I am Jehovah, speak thou unto Pharaoh, king of Egypt, all that I say unto thee.

And Moses said before Jehovah, behold, I am of uncircumcised lips. How shall Pharaoh hearken unto me? So that in reality is a continuation of verse 12 before we get to the genealogies and all of that.

Now, chapter 7 begins by clearing up this last objection of Moses. Remember we saw at one point we got the idea that in reality Moses just didn't want to do this.

He just didn't want to do it. So he came up with, you know, purpose and reason after reason after reason, objection after objection, why he could not do this.

And the latter, the latter one is, remember, people of Israel won't listen to me. How's Pharaoh going to listen? Because I am, I'm a man that cannot speak eloquently.

[12:59] I'm not a master of the language and all of that stuff. Now look at verse 1 of chapter 7. And the Lord said unto Moses, Jehovah said unto Moses, see, here's my lines translation.

Look here, Moses. Here's what's going to happen. I have made thee a God to Pharaoh. And Aaron thy brother shall be thy prophet.

Thou shall speak all that I command thee. And Aaron thy brother shall speak unto Pharaoh that he send the children of Israel out of his land. And I will harden Pharaoh's heart and multiply my signs and my wonders in the land of Egypt.

Wow. Moses, I'm going to make you a God to Pharaoh. Now think about what that would mean to Moses here, who has objected so many times.

Moses that over and probably thinks, hey, that's a pretty cool deal. I'm going to be like God to Pharaoh. So I can do this. All right. Now that's just conjecture here.

[14:13] All right. But God removes that last objection here, the idea of being one that can't speak well.

All right. He says, see, I have made thee a God to Pharaoh, and Aaron thy brother shall be thy prophet. Now remember back in chapter 4 in verse 16, God had said to Moses, I'm making you like God to Aaron.

And in other words, that you're going to be the one to communicate to Aaron what I'm saying to you. And then he will be like your prophet that will speak what you say to him.

That was in chapter 4. Now he said, I've made you a God to Pharaoh, and Aaron your brother shall be your prophet. Same type thing. Now, at the same time, well, the idea is this.

Aaron is called the prophet of Moses because he, of course, would be the one to announce to Pharaoh the revelations that Moses gives, the ones that God's given to him.

[15:24] The same time, Moses was to be made a God to Pharaoh, the idea here is that God had promised divine authority and power to Moses is the idea.

And that's what God's going to do through Moses. In other words, God's just going to work through him. So he'd be like God to Pharaoh. Now, so as a result of that, there's no more necessity for Moses to be afraid to stand before Pharaoh.

No more reason to be afraid because that's what God's going to do. God's going to be working through that. Now, think about that just a moment.

No more need to be afraid. Y'all ever been fearful? You ever been afraid? Go over in your Bible to the book of Philippians.

Let's just remind ourselves of something here. Philippians chapter 4. Chapter 4, yes.

[16:38] Verse 5 and following, 5 through 7. King James renders it. Let your moderation be known unto all men. The Lord is at hand.

Moderation here has these meanings. Not to be unduly rigorous. Being satisfied with less than one's due.

Sweet reasonableness or forbearance. He said, let your moderation. Let those characteristics be known.

All right. Unto all men. To know is or known is the idea of gaining knowledge by experience or experiential knowledge.

In other words, don't keep those characteristics within your heart. They're there, but don't keep them there. Let those be manifest to other people through your conduct.

[17:41] So other people can experience those blessings of that type of attitude in your heart. And the reason being, the Lord's at hand.

Or he's near. So the fact of the nearness of the coming of the Lord is a reason for those characteristics to be active in the life of the believer.

Plus also a reason for not worrying. Notice what he says. Be careful for nothing. But in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.

That phrase be careful means in the Greek worry, anxious care. It's a prohibition of something that's already been taking place.

The people of the believers of Philippi were constant warriors. And Paul is saying, stop worrying. Stop doing that.

[18:50] Because the Lord's at hand. All right. He's at hand. Be satisfied with less than you do.

Have that calmness of spirit, that sweet gentleness, if you will. Let that be a part of your life. So he said, stop worrying about anything.

All right. Be careful for nothing. Literal idea of that is not even one thing. All right. Don't worry about anything.

Not even one solitary thing. Now. Let me ask you something. I'm going to get personal here. All right. If that's in the word of God, which we just read it from, that we're not to worry over even one solitary thing.

Then if we worry about something, what is it? Very good, Elsa. I'm going to have to start bringing that candy down here. Dishing out that candy.

[19:57] Yeah. It's sin. If we're worrying, recognize the Lord is at hand. And that, of course, in the context, speak of the coming of the Lord Jesus and the rapture for the church.

But if we recognize something else, the Lord's present within us. Amen. Amen. Amen. Yeah. Yeah. Now. Notice. Thank you. Yeah. Say it again. Amen. Yeah. Yeah. Now, notice. Here's the cure for it. Here's a cure for worry or something to keep us from the worrying.

Be careful. Careful for nothing. But in everything, every solitary thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.

By prayer and supplication. Prayer here speaks of prayer addressed to God as an act of worship and devotion. Supplication speaks of supplicating for one's personal needs.

[21:04] Let your requests. The word request is the object that you're requesting, that you've asked for in your supplication. All right. Do that unto God.

Literally in the presence of God. Suggesting the fact that he is always there. All right. Always present within us in lieu of the presence of the Spirit of God within us.

Now, with that idea there, the idea is that is always to be the attitude that we have in the atmosphere around us in our lives as we're living our life.

It's kind of like this. Boy, it's been hot. Amen. And Travis Myers on the weather. Not just spoke doom and gloom, but he looked doom and gloom when he spoke it.

Man, it's going to get really bad next week. Yeah. But I'm sitting there thinking, yeah, it's going to. But I had a dermatologist appointment.

[22:16] She chopped off a little part of my arm here and had a biopsy. And she called the other day and said, it's fine. No problem. See you in six months. So the lady, I said, OK, when is six months?

She said, that's January. And I said, it's going to be cold then. She said, yeah, it is. Yeah, it is. I'm thinking, yeah, we can look forward to the reality that one day it's going to get cold again.

Amen. Amen. And we're going to gripe about the cold. I hope when it gets cold, if it stays cold for a while and snows a bunch, I hope we remember the 106 and 109 degree weather we're supposed to have next week.

Amen. Yeah. But the idea is this, you know, difficult times, problem times. We have difficulties. All of us do. But look ahead.

Look ahead at what's coming. Amen. Amen. That's why he said, let your moderation be known unto all men. The Lord's at hand. He's coming. There's a great day coming.

[23 : 21] There's a song about that. Great day coming. A great day coming. Yeah. All right. So when we pray that way, anxious care being out of place in the presence of God, even within us.

All right. Our requests are to be made known to him because those are the place that he wants them. And notice what he said.

We do that. Then the peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus.

Amen. You know what that means? It means literally it'll mount a guard like a sentinel at the heart's door. Patrolling the door of our heart as a sentinel to bring peace.

All right. To our heart and mind. So, Moses, stop worrying. You're going to be a god to Pharaoh. Aaron's going to be your prophet.

[24 : 26] And likewise for us, we're to stop worrying as well. Now, God reiterates the fact that he is going to bring his people out of Egypt and going to give them, take them to that land that he's promised to give them.

All right. Now, verse four through seven. But Pharaoh, here again, Pharaoh shall not hearken unto you. He's not going to hear. He's not going to hear. He's not going to listen to what you say. That I may, and here's the reason.

So that I may lay my hand upon Egypt and bring forth mine armies and my people, the children of Israel, out of the land of Egypt by great judgments.

And the Egyptians shall know that I am Jehovah when I stretch forth my hand upon the Egypt and bring out the children of Israel from among them. And Moses and Aaron did as the Lord commanded them.

So did they. Moses was four score years old and Aaron four score and three years old when they spake unto Pharaoh. All right.

[25 : 36] Stop and think about that just a minute. God said, here's what's going to happen. These things are going to happen. And he's going to refuse each time until one particular time that I do something.

And that's going to happen so that I might lay my hand upon Egypt and show that I am Jehovah. He's got to break that defiant spirit that Pharaoh has.

And I'm thinking here, think about this. Of course, my mind's going now to Cecil B. DeMille. And Yul Brynner.

Remember, he played Pharaoh. Yeah, yeah, yeah. But. The thing, of course, that lets them go is. The death of the firstborn of Egypt. Especially the son of Pharaoh. And he's broken over that.

[26 : 45] He's in anguish over that. The heir to his throne. He is now dead. That should put him in grief. But remember what happens.

After he lets Israel go and they head toward the Red Sea. His heart is still defiant. Yeah, he's letting them go, but he's going to go after them.

Amen. He's going to go after them. That shows how justified God is. God was. In bringing about all of the plagues to Egypt that he did.

That my hand might be upon them. So that they can recognize and realize. I am Jehovah. Man, you would think.

And we're going to. We'll give a brief, brief summary of some of that next week. But. And then later on, we'll get into them. But you realize of all the things that God does there.

[27 : 51] All those plagues. All those things that happen. It wasn't until. He parts. The Red Sea. And brings it.

Over the armies of Pharaoh. And drowns them. That Pharaoh finally recognizes. No doubt. That the God of the Hebrews.

Jehovah. Is the one and only God. Yeah. Yeah. Wow. You talk about stubborn. Amen.

That's even more stubborn than the Lucas's. That's my wife's maiden name, by the way. She didn't realize.

Now. Yeah. That I may lay my hand upon Egypt. Genesis 12. 3 comes to mind. To Abram. His covenant. I will bless them that bless thee.

[28 : 53] I will curse them that curse thee. All right. And I'll bring my armies. Bring out my armies. My people. The children of Israel. They'll be like. Armed like.

Or like armies that are armed. Coming out of Egypt. Is the idea there. Exodus 13. 18. It says. When they came out. But God led the people around.

By the way of the wilderness. And the Israelites. And the Israelites. Went up. Marshaled. In ranks. Out of the land of Egypt. The complete Jewish Bible says.

They came out fully armed. The ESV says. Equipped for battle. So it's the idea. Of being armies. And this was an army. That would contend. For the cause of Jehovah.

And fight his battles. Now. So that in that respect. They're known as. The hosts. Of Jehovah. So.

[29 : 49] The calling of Aaron. And Moses. Is now concluded. God's called them. And now. Verses 6 and 7. Pave the way. For the account. Of their performance.

Of the duties. That God had called them. To perform. So. Moses and Aaron. Did as the Lord. Commanded them. So did they. And Moses.

Was four score years old. And Aaron. Four score. And three years old. When they spake. Unto. Pharaoh. Let's pray. And we'll.

Dismiss. Father again. Thank you. For your loving kindness. Tonight. And thank you for. Again. The time together. In your word. Father we are again. Grateful for what you show us. That how.

That you are mighty. You are powerful. And you provide. For us. All those things. Including the presence. Of the spirit of God. To enable us.

[30 : 42] To live a life. That's dependent upon you. With peace of heart. Peace of mind. That calmness of spirit. That we can just. Rest in.

Because we trust you. Because we know who you are. And we rejoice in that. So thank you for that. And enable us now. Even more so. To be able to live our lives.

Without fear. Without worry. And just rest in you. With all of our life. And we'll thank you and praise you for it now. In Jesus name we pray.

Amen. Thank you.