



Pastor Scott Velain

Exodus Chapter 5

Last week as we ventured into the book of Exodus chapter 4, we watched as Moses continually tried to be dismissed from the task that our Father in heaven had chosen him to complete. And we also made note of the fact that Moses didn't see himself as being eloquent enough to go before Pharaoh and demand that he release the children of Israel. Nevertheless... no matter how many times Moses tried to convince our Father in heaven that he had the wrong man, our Father was not going to allow Moses to bow out of the responsibility that her Father had given to him.

Instead, our Father tells Moses that he's going to send his brother Aaron with him, and Aaron shall be his mouth, and that Moses shall be as a God to his brother Aaron. And we also spoke about the fact that Moses winds up not only being a God to his brother Aaron, but he also winds up being a God to the people of Israel who chose Moses to be the one mediator between God and man.

Yahovah, then reassures Moses that the men who were seeking his life back in Egypt were all dead. And although I'm sure this made things somewhat easier for Moses, our Father also tells Moses that even though he has given many miracles to Moses to perform before this Pharaoh, God tells Moses that he's going to harden Pharaoh's heart so that he won't let his people go.

And so, I think it should be pretty clear to us that even though Moses knew that the men who were trying to kill him in Egypt had all passed away... any comfort that may have been gained from knowing this... was probably twice removed when our Father told Moses that he was going to harden the heart of Pharaoh so that Pharaoh wouldn't let his people go.

And we spoke in detail why it is that our Father hardened the heart of Pharaoh last week. And we took the time to read what the apostle Paul had to say about the hardening of Pharaoh's heart in Romans chapter 9 versus 14 to 24, and once again, just as we've said many times before, so I now say again; you cannot just read one of the 66 books of the Bible by itself without reading the other 66 books of the Bible. If we want more insight as to why it was that our Father hardened the heart of Pharaoh, we must turn to the New Testament in the book of Romans in order to hear what the apostle Paul had to say about the hardening of Pharaoh's heart. And so, once again, it's imperative that we read the whole Bible and not just half of it or were going to miss out on the biblical truths that are father wants us to have.

It's written that the end is proclaimed from the beginning, and I really don't think that to very many modern-day professing Christians understand this critical concept. The 66 books that we

call the Bible, are so intricately woven together, that it is literally impossible for us to read one of these books as a standalone book and come away with any real knowledge about what it is that we just read in that one book. All of these books are intricately woven together, and they are meant to be digested together as a whole... and not separately as stand-alone books. And the more we study the Scripture, the more profound this concept becomes.

We also spoke about the fact that God tells Moses to make sure that he tells Pharaoh that Israel is his firstborn son. And our Father not only tells Moses to make sure that Pharaoh understands that Israel is his firstborn son... but he also tells Moses to let Pharaoh know that if he does not let Israel his firstborn son go... that our Father will kill Pharaoh's first-born son.

Now my friends, I don't know about you, but if my Father told me to go in front of the Pharaoh of Egypt, and to tell him to let his people go, or God was going to kill his firstborn son... I might feel a little reluctancy myself. Can you imagine what was going through the mind of Moses? Here, our Father is telling Moses to go threaten Pharaoh. An Egyptian king that could have him killed immediately on the spot. And not only does he tell Moses to threaten Pharaoh himself... but to threaten his firstborn son.

Now, for those of you who have no idea what it's like to be a parent, it might be a little bit difficult to understand this concept. But for those of you who are parents, what would you do if someone threatened to kill your firstborn child? That probably wouldn't be a good scenario would it? The one true God of Abraham, Isaac, and Jacob was sending Moses directly into the lion's den by threatening the firstborn son of the Pharaoh of Egypt. If there was anything that was going to get this Pharaoh's attention... I would submit to you that this would be it. You simply don't walk into a throne room, and threaten any King with murdering his firstborn son and expect there to be a good outcome.

Our Father in heaven wanted to make sure that he had Pharaoh's attention. And our Father in heaven also wanted to make sure that Pharaoh knew who it was that he was dealing with.

And so our Father sends Aaron out into the wilderness to meet his brother Moses, and Moses downloads all of this information that God given him into his brother Aaron, and then they both go gather all of the elders of the people of Israel, and they download all of that information into the elders of the people of Israel, and they do all of the miracle that God had given Moses to do in front of the elders of Israel, and we're told that the people of Israel believed. And we're told that because the people of Israel believed, that they bowed their heads and that they worshiped.

And so, with that small recap from last week out of the way, let's go ahead and turn to the fifth chapter of the book of Exodus and let's read it for ourselves so that we can know exactly what it says, and just as importantly, what it does not say. Exist chapter 5:

Exo 5:1 *Afterward Moses and Aaron went and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let **my people** go, that they may hold a feast to me in the*

wilderness.”

Exo 5:2 But Pharaoh said, “Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.”

Exo 5:3 Then they said, “The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword.”

Exo 5:4 But the king of Egypt said to them, “Moses and Aaron, why do you take the people away from their work? Get back to your burdens.”

Exo 5:5 And Pharaoh said, “Behold, the people of the land are now many, and you make them rest from their burdens!”

Exo 5:6 The same day Pharaoh commanded the taskmasters of the people and their foremen,

Exo 5:7 “You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves.

Exo 5:8 But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, ‘Let us go and offer sacrifice to our God.’

Exo 5:9 Let heavier work be laid on the men that they may labor at it and pay no regard to lying words.”

Exo 5:10 So the taskmasters and the foremen of the people went out and said to the people, “Thus says Pharaoh, ‘I will not give you straw.

Exo 5:11 Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.’”

Exo 5:12 So the people were scattered throughout all the land of Egypt to gather stubble for straw.

Exo 5:13 The taskmasters were urgent, saying, “Complete your work, your daily task each day, as when there was straw.”

Exo 5:14 And the foremen of the people of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, “Why have you not done all your task of making bricks today and yesterday, as in the past?”

Exo 5:15 Then the foremen of the people of Israel came and cried to Pharaoh, “Why do you treat your servants like this?”

Exo 5:16 No straw is given to your servants, yet they say to us, ‘Make bricks!’ And behold, your servants are beaten; but the fault is in your own people.”

Exo 5:17 But he said, “You are idle, you are idle; that is why you say, ‘Let us go and sacrifice to the LORD.’

Exo 5:18 Go now and work. No straw will be given you, but you must still deliver the same number of bricks.”

Exo 5:19 The foremen of the people of Israel saw that they were in trouble when they

said, “You shall by no means reduce your number of bricks, your daily task each day.”

Exo 5:20 They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh;

Exo 5:21 and they said to them, “The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us.”

Exo 5:22 Then Moses turned to the LORD and said, “O Lord, why have you done evil to this people? Why did you ever send me?”

Exo 5:23 For since I came to Pharaoh to speak in your name, he has done evil to this people, and you have not delivered your people at all.”

One of the first things that I want us to notice is how many times the name of God is mentioned here in the first three verses of Exodus chapter 5. We need to remember that where we see this word “Lord” all in capital letters, is actually the name of God. The word “Lord” in our Bibles in most cases... not all... but in most cases especially in the Old Testament... is a blooper in our English translation.

The reason that they capitalized the word “Lord” is because they don’t want you to know the name of your God. The Jews started doing this earlier on because they felt that no one should say the name of God. The Jewish sages felt that man would profane the name of God if he pronounced it wrong, or if he misspelled it, or used it in the wrong context. Many Jewish sages felt that the name of God was not safe in the hands of men because they would surely profane the name of God if they knew what it was. What they did not understand is that we do not profane the name of God by mispronouncing his name, or by not capitalizing his name. We profane the name of God when we profane his sabbaths, and his commandments, and when we profane his precepts and his appointments. Disobedience is how we profane the name of our Father, not by misspelling or mispronouncing the pronunciation of his name.

Now, as ridiculous as this sounds, this is why they covered up the name of God in our Bibles. And this is why to this very day, modern Christians do not know the name of their Father in heaven. Our Father in heaven wrote his name in his Scripture well over 6000 times. Do you think he wants us to know his name? You bet he does. But once again, the scribes and the Pharisees know better than God does... (At least in their own minds they do) and so, they have kicked the dirt over the very name of God because through their own vanity, and self-righteousness... only they themselves believed that they were privileged enough to know the name of God. Because only they could handle it properly.

And this my friends, is exactly why our Messiah hated Judaism with a passion. And if you do not understand how much our Messiah hated Judaism, you need to go read Matthew chapter 23, and you need to understand that our Messiah loved the Jewish people. Our Messiah himself was a Jew who came from the house of David and the tribe of Judah. But our Messiah hated

“Judaism”. “Judaism” is a man-made false religion. Judaism much like Catholicism, are standalone religions that teach and preach their own doctrines, and their own philosophically driven theologies, and dogmas that often times have absolutely nothing to do with what is commanded in our God breathed Scripture. And this is exactly why our Messiah hated these false religions that added to, and took away from his Father’s word

And the very idea that they covered up the very name of our Father in heaven who wrote his name in his Scripture over 6000 times because they themselves thought of themselves so highly... says it all. And there is a whole teaching that we could get into here concerning vanity, and the dangers of the wisdom of men, which often times produces disobedience and feeds lawlessness within the ranks of God’s people. But we won’t get into that here today for time sake. My point in all of this, is so that we will know and understand when we are seeing the very name of God in the Scripture. And when we see the very name of God in the Scripture, we can know and understand exactly who it is that they’re talking about. There are many lords, just as there are many gods found in our Bibles. All we have to do is read Psalms 82 to understand that biblical truth. But... there is only one true God of Abraham Isaac and Jacob. There is only one Yahovah.

What we need to keep in mind here is that the word Lord in capital letters is indeed the name of Yahovah our Father. And once we understand that, this will help us to understand the dialogue that’s going on between Moses and Pharaoh.

Notice in verse two, that Pharaoh asks that all-important question, “*who is Yahovah?*”. *Pharaoh says “who is Yahovah that I should obey his voice and let Israel go?”*. So, in other words, Pharaoh has never heard of Yahovah before. Pharaoh was completely dumbfounded concerning whom the God of the Israelites even is. Pharaoh continues on and he says and I quote, “*I do not know Yahovah, and moreover, I will not let Israel go*”.

Something else that I want us to notice is found in Exodus chapter 5 verse one, where Moses tells Pharaoh that the God of Israel says and I quote, “*let my people go*”. Right out of the gate our Father in heaven wants Pharaoh to know that the people of Israel belong to him and him alone. And so, I want us to stand back just a moment and take in what’s going on in these first few verses of chapter 5.

The people of Israel were the slaves of Pharaoh, and had been for hundreds of years before Moses shows up on the scene and informs Pharaoh that the slaves of Egypt are actually a people that belong to another God.

Now with that in mind, I want us to understand that the Pharaoh of Egypt himself... was always seen as a God. The Egyptian people always worshiped the Pharaoh of Egypt himself as a God. And so, here comes this shepherd out of nowhere, proclaiming to Pharaoh who believed himself to be a God... that the slaves of Egypt do not belong to Pharaoh. Furthermore... This strange God that has claimed the slaves of Egypt for himself is now threatening the firstborn

son of the king of Egypt.

And so, I would submit to you my friends that it would be foolish of us to expect this Pharaoh to immediately bow the knee and allow all of his slaves to just up and leave. And this is exactly why our Father already knew that Pharaoh was not going to let his people go, and because our Father already knew that, so did Moses and his brother Aaron. Moses and his brother Aaron were in it for the long haul, and our Father in heaven had already made it clear to them that Pharaoh was not going to let his people go easily.

In verse nine, Pharaoh very quickly squelches all hopes of a quick release for Israel. Instead, Pharaoh increases the workload so that they will pay no regard to what he calls “*the lying words of Moses and Aaron*”.

E1

And before we move too far ahead there’s something else that I want us to see here in verse three. Pay close attention to what Moses and Aaron said in verse three. **verse three.**

Exo 5:3 Then they said, “The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword.”

Notice that Moses and Aaron tell Pharaoh to please let the Israelites go into the wilderness so that they can sacrifice to Yahovah their God so that, and I quote “*he does not fall upon us with pestilence or with sword*”. Let me ask you my friends, where is that found in what God commanded them to tell Pharaoh? Did our Father in heaven ever threatened to come against the people of Israel with pestilence or sword? It kind of sounds like Moses and Aaron have taken it upon themselves to embellish what God the Father told them to command Pharaoh.

Once again, I think what we’re seeing here is human nature at work in all of its glory. Instead of a direct commandment coming from the one true God who is the creator of all things seen and unseen, Moses and Aaron seem to be almost begging Pharaoh to let the people of Israel go. The forceful commandment of the one true God of Abraham, Isaac, and Jacob seems to be almost lost in the conversation. Moses and Aaron seem to be almost begging Pharaoh to please let the people of Israel go so that the people of Israel are not punished... rather than the Pharaoh of Egypt being punished.

And as we see throughout the rest of chapter 5, this rather feeble attempt by both Moses and Aaron to beg and plead with this Pharaoh has not only failed, but it made things even worse. Pharaoh immediately doubles the workload by commanding the Israelites to go find their own straw to make these bricks with. And we see the Israelite foreman being beaten because they can’t possibly manufacture these bricks without the straw that they need.

But what I also want us to see is the innate hatred of this Pharaoh. I want us to see the blind

hatred that he has for Moses and Aaron and not only the people of Israel.. but for the very God of Israel as well. Pharaoh hates them all so badly, that he's willing to completely shut down the Egyptian economy, and the infrastructure of Egypt because of his inability to even attempt to negotiate a settlement with the God of Israel.

And I want us to stop right here for a moment and think about this, and where we've seen this kind of innate hatred before in our history. Back in World War II the only thing that Germany had going for its economy was the Jewish people who were industrialists, and bankers, and scientists. Once the hatred of the Jews took flight in the hearts of the German people, the displacement of the Jewish people did major damage to the German economy. It destroyed their best source of technology, and advancement. But you see, in the eyes of our adversary... he just killing two birds with one stone. You see, our adversary was using the Pharaoh of Egypt as a puppet, just like he used Hitler as a puppet. The Pharaoh of Egypt had unknowingly just taken the first step towards Egypt's devastation.

Something else that I find very perplexing is what happened to the faith of these foreman of Israel who were beaten because they couldn't manufacture enough brick without the straw that they needed. We read in verses 20 and 21 that when Pharaoh was through with them, they met Moses and Aaron who were waiting for them outside as they came out from Pharaoh. And I want us to notice what they said to Moses and Aaron in verse 21.

Exo 5:21 and they said to them, "The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us."

Where it says "*look on you and judge*" this is an expression of hostility or suspicion that's coming from the people of Israel who we were just told at the end of chapter 4 just a few paragraphs back... believed... and worshiped because they believed. Oh, what a little persecution will do to the human heart my friends. How easy is it for the human heart to lose faith? How easy is it for our adversary to sift us?

These men just a couple of paragraphs earlier believed, and worshiped the one true God of Abraham, Isaac, and Jacob. But after a good beating... where was their faith? If you've been following along with us in the book of Revelation, this should remind you of the warning that was written to the assembly at Smyrna: (scrn 1)

Those Who Conquer And Are Worthy

Rev 2:10 Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison, that you may be tested, and for ten days you will have tribulation. Be faithful unto death, and I will give you the crown of life.

Rev 2:11 He who has an ear, let him hear what the Spirit says to the churches. The one who conquers will not be hurt by the second death.'

1

I would submit to you that these Israelite foreman were indeed treading on thin ice. All throughout the Scripture, and especially in the New Testament, we are told over, and over, and over again that we must endure to the end. We must be faithful even unto death. We must be worthy.

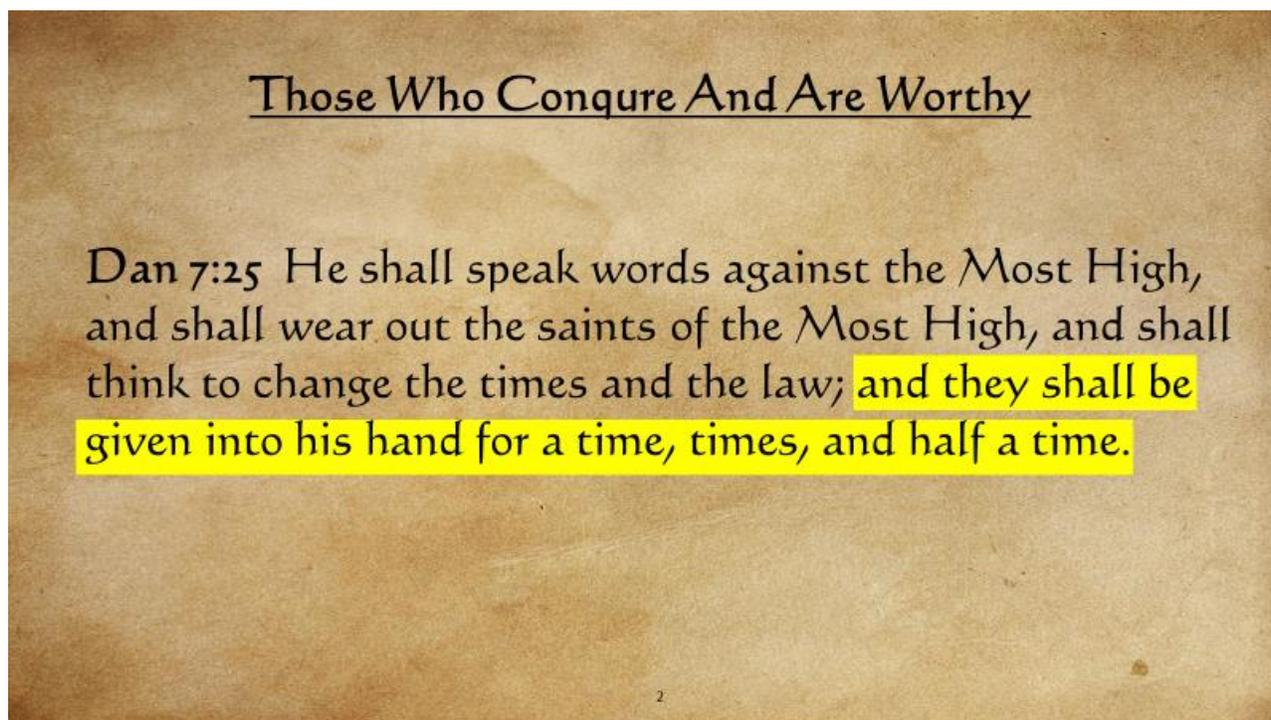
I want us to clearly understand the patient's that our Father in heaven has had with mankind. I want us to clearly understand that he is indeed slow to anger, and the wrath of our Father in heaven does not come until he knows full well that there is no other way. Our Father in heaven is not quick to anger, and this often times causes many of us to wonder whether or not he's ever going to return or dish out justice to the wicked. But for those of us who have taken the time to sit down and actually read his God breathed Scripture... we're thankful that our Father in heaven doesn't fly off the handle easily. We are thankful for his mercy, and his grace, and his patients with all of us. And yet... at the same time, we realize that we must indeed endure to the end. We must conquer. We must be worthy, and we above all, we must be faithful even unto death.

How many times do we see that the apostles that were beaten over, and over, and over again? How many times did we see Paul receiving 40 lashes -1 because he was a Roman citizen? We read about the apostles singing praises to our Father while sitting in a prison after just being flogged.

Once again, I would submit to you that these Israelite foreman had seen nothing compared to what many of their future offspring would surely see. They had been through nothing compared to the prophets, and the apostles, and those who would come after them. And they surely had seen nothing compared to what their Messiah would one day see.

And so, I think it's important for us to remember these things when we're persecuted, and especially for his namesake. We should count it all glory when we are persecuted for his namesake. We should be glad that we were appointed for such persecution, and instead of running from it... we ought to be running toward it. And I know that that's a tough lesson to learn especially for today's modern-day professing Christian who today live comfortably in the lap of luxury. But I would submit to you my friends, that that day is coming. That day, when we will be called to pick up our crosses and to follow him through the persecution of this world is soon to come. And my fear is that too many of us are not prepared for that day. And not only are we not prepared for that day, but neither are our children and our children's children prepared for that day.

What we see here in the book of Exodus, is nothing short of a shadow picture of things soon to come. Yah's people will once again be handed over to the devilish likeness of the Pharaoh of Egypt in the very near future. I want us to understand what is written in the book of Daniel chapter 7 verse 25:



This ties directly into the book of Revelation in many different ways that we won't get into here this evening. But I do want us to understand that there is a time that is coming when we will be handed over to our adversary for the time, times, and a half of time to be tested... just like the church at Smyrna.

The end has indeed been declared from the beginning. We as modern-day Christians need to know and to understand that. And we need to make our children and our children's children understand that as well.

Moving forward, let's move on into Exodus chapter 6 so that we can know exactly what it says, and just as importantly... What it does not say. Exodus chapter 6:

Exo 6:1 *But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land."*

Exo 6:2 *God spoke to Moses and said to him, "I am the LORD.*

Exo 6:3 *I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them.*

Exo 6:4 *I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.*

Exo 6:5 *Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant.*

Exo 6:6 *Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.*

Exo 6:7 *I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.*

Exo 6:8 *I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD."*

Exo 6:9 *Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.*

Exo 6:10 *So the LORD said to Moses,*

Exo 6:11 *"Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land."*

Exo 6:12 *But Moses said to the LORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?"*

Exo 6:13 *But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.*

Exo 6:14 *These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the clans of Reuben.*

Exo 6:15 *The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon.*

Exo 6:16 *These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, the years of the life of Levi being 137 years.*

Exo 6:17 *The sons of Gershon: Libni and Shimei, by their clans.*

Exo 6:18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years.

Exo 6:19 The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations.

Exo 6:20 Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.

Exo 6:21 The sons of Izhar: Korah, Nepheg, and Zichri.

Exo 6:22 The sons of Uzziel: Mishael, Elzaphan, and Sithri.

Exo 6:23 Aaron took as his wife Elisheba, the daughter of Amminadab and the sister of Nahshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.

Exo 6:24 The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites.

Exo 6:25 Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.

Exo 6:26 These are the Aaron and Moses to whom the LORD said: "Bring out the people of Israel from the land of Egypt by their hosts."

Exo 6:27 It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

Exo 6:28 On the day when the LORD spoke to Moses in the land of Egypt,

Exo 6:29 the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you."

Exo 6:30 But Moses said to the LORD, "Behold, I am of uncircumcised lips. Heaven will Pharaoh listen to me?"

Once again, we see the use of the actual name of God listed several times throughout this passage for several different reasons.

Yahovah Appears 4 Times

1. To introduce the message
2. To confirm his promise of redemption
3. To define his intention to adopt Israel
4. To confirm his promise of the land



In verse three of chapter 6, we see that our Father says that he did not make himself known to Abraham, Isaac, or Jacob. This does not mean that Abraham, Isaac, and Jacob didn't know the name of their Father. What it means is, that they did not understand the characteristics, and the nature, and the power of their Father and heaven. What Yahovah was telling Moses is that Abraham, Isaac, and Jacob didn't understand the characteristics and the power, and the unfolding logos (or plan) of God who would redeem his people. That fact could only be comprehended by the Israelites who were about to experience the Exodus firsthand.

“*Make myself known*” is a phrase being used here to identify the power and authority of the one true God of Abraham, Isaac, and Jacob. Only the Israelites being led out of Egypt, who lived through these 10 plagues, and saw the power and the majesty of God would truly know who he is, was, and always will be. And I also want us to go back and look at **Exodus chapter 6 verse six: E2:**

Exo 6:6 Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment.'

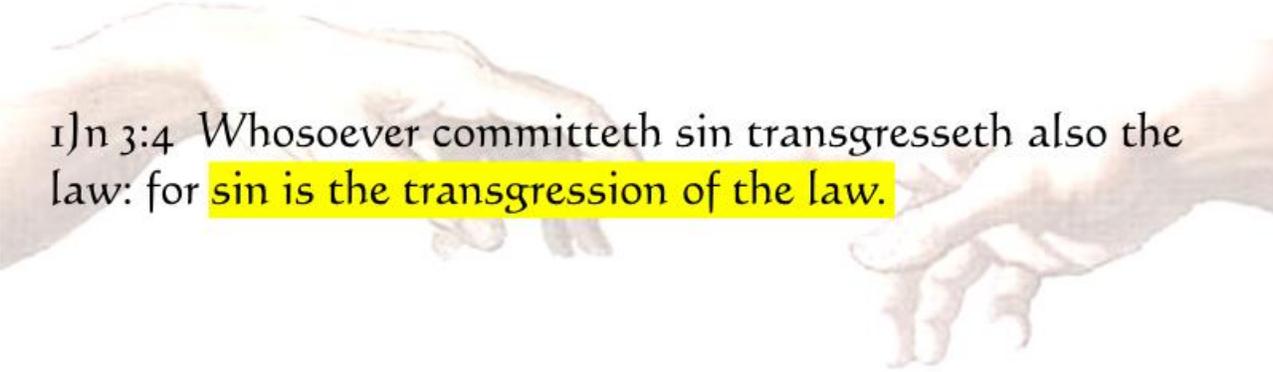
It's important that we understand what's being said here in verse six. Yahovah wants his people to know that they have been marked for redemption. He wants them to know that he is the Redeemer who will redeem them. I wanted to pay particularly close attention to the idea of him bringing them out of slavery. Sin is synonymous with slavery.

We will oftentimes hear allusions in the New Testament concerning being redeemed, and being free. Too many modern-day professing Christian believe that when the New Testament writers

were talking about “*being free*”, they were talking about being free from the law. However, if you read the whole Bible instead of just reading half of it, you quickly realize that the freedom that the New Testament writers are talking about was freedom from sin, which is the transgression of the law. Our Messiah did not come to give us the freedom to sin, he came to give us the freedom to live righteously. Just as he very clearly tells us in the book of Matthew chapter 5, he did not come to abolish the Law or the Prophets. He tells us very clearly in Matthew chapter 5 that not the crossing of a T, or the donning of an “I” will pass from his Father’s law until heaven and earth pass away. And that of course does not happen until clear at the end of the book in Revelation chapter 21.

And so, I just want us to clearly understand that this slavery under Pharaoh, is also synonymous with slavery to sin. This is why it is written in James chapter 4 verse four, that friendship with the world is enmity with God. Whoever wishes to be a friend of this world, makes himself an enemy of God according to James who was the brother of our Messiah, and the head of the Jerusalem Council. Just as our Father came to redeem the Israelites from the slavery of Pharaoh... so to, did our Messiah come to redeem us from the slavery of sin.

The Biblical Definition of “Sin”:



1) In 3:4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

And so, my point in all of this, is that we need to understand what it is that God’s people are redeemed from. God’s people are redeemed from the bondage of sin through the mercy and grace of the one true God of Abraham, Isaac, and Jacob. What we see happening here in the book of Exodus is a God that loves his children so much, that he himself becomes their Redeemer. It is he himself, through his mercy, and his grace that redeems his people. And it’s important for us to make this connection here in the book of Exodus, because this is what we will soon be celebrating during the feast of Passover.

Why is it that during the Passover, and the feast of unleavened bread that our Father commands us to remember the Exodus from Egypt? He commands us to remember the Exodus from Egypt so that we will remember who our true Redeemer is. Yes, our Father in heaven sent his only begotten Son who he created from the loins of David his faithful servant to redeem us from the slavery of our sin. But... we must remember that without the Father... there would be no Son. The Son is part of the logos (or unfolding plan) of the Father. And so, redemption originates with the Father, and is brought forth through the Son. And this is exactly what we celebrate during the Passover. And we'll get more into that as we move throughout the book of Exodus and future chapters. And will certainly get into more of that as we begin our celebration of the Passover here in just a couple of months.

But I want us to remember that redemption means not only release from slavery and suffering, but it also means deliverance to freedom and joy. In verse seven of chapter 6 we are told that Yahovah will take the Israelites to be his own people, and he tells them that he will be their God. And it's these very words that anticipate the covenant given at Mt. Sinai that we'll soon see come to pass as we move forward in this study.

E2

I want us to also see in chapter 6 verse nine, that when Moses spoke to the people of Israel they did not believe him. And the reason that they did not believe him was because this Pharaoh had broken their spirit through the harsh slavery that he was dishing out upon them. And so, when our Father tells Moses to go tell Pharaoh, the king of Egypt to let the people of Israel go, Moses turns to our Father and he tells him that *“even the people of Israel will not listen to me, how then, shall Pharaoh listen to me because I am of uncircumcised lips?”*.

What Moses is trying to say here concerning *“his uncircumcised lips”* is that the message that he's delivering from Yahovah is falling on deaf ears. It's coming back void. No one seems to be listening. But once again, we see in verse 13, that our Father gives both Moses and Aaron charge over the people of Israel and this Pharaoh who is the king of Egypt. In other words... Moses and Aaron are the boss. They have been given complete authority over the people of Israel and Pharaoh. And we'll soon see, that through this authority that our Father has given to both Moses and Aaron, they will indeed break the hand of Pharaoh, and bring him to his knees.

The next thing that we see in verses 14 through 25 is the genealogy of Moses and Aaron. Only the first three of Jacobs 12 sons (Ruben, Simeon, and Levi) are listed in this genealogy because Moses and Aaron were from the third tribe. Something else that's interesting to make note of is that the very name of Moses, Putiel, and Phinehas are all Egyptian names. And of course, you would expect that because they were born and raised in the land of Egypt. But, I want us to understand this because this is exactly what happens to the Israelites later on in the future when they are taken into captivity under Babylon. Even the Jewish names of the month on the Jewish calendar are all Babylonian names.

Babylonian Names of Yah's Months

Shevat	Av
Adar	Elul
Nisan	Tishrei
Iyyar	Heshvan
Sivan	Kislev
Tammuz	Tevet

Most of the names of these months that people think of as Jewish... are nothing more than Babylonian names. Think about it for just a moment. Tammuz was a pagan god. Our Father in heaven would surely not name his months after a pagan god that was clearly an enemy of the one true God of Abraham, Isaac, and Jacob. Talk about adding to, and taking away from God's word. But... this is what happens when a nation is taken into bondage by another nation. The Israelites had been taken into bondage under the Pharaoh of Egypt, just like the Israelites were taken into bondage under Babylon. And because they had lived there for so long, they began taking part in their customs, rituals, holidays, and sometimes even the worshiping of their gods.

And we need to be aware of these things as we are taking notes concerning the different nations that the Israelite people were in bondage under. And these nations that overran the Israelite people are not the only nations that the Israelites mingled themselves with. We have to remember that the reason that Israel was under bondage in Babylon in the first place, was because of her whoredom, and her adulterous worship of unknown pagan gods. Israel wasn't forced to worship these other pagan gods... she did it on her own free will. And this is why Israel was under bondage in Babylon for 70 years. But once again, I bring these things to our attention so that we will understand not only why Moses and Putiel, and Phineas all have Egyptian names... but also so that we can understand why the Jewish people have so many Babylonian customs to this very day.

One of the most ridiculous of Jewish customs is Rosh Hashanah which comes in the middle of our Father's year. Many misguided, and unstudied Jews will teach that Rosh Hashanah is the Jewish new year. This misguided teaching has no biblical foundation at all whatsoever. What they are celebrating is the Babylonian new year not our Father's new year. Our Father's new year begins in the month of "*Abib*" in the spring 14 days before the Passover. And we'll see that

very clearly according to the Scripture when we get into the 12th chapter of the book of Exodus (or you can go read the 12th chapter of the book of Exodus for yourself so that you can know and understand when our Father's true new year really begins).

E2

Getting back to the genealogy that's found in Exodus chapter 6 versus 14 through 22, what's important to grasp here is that this lineage is all about the Levites. In verse 14 it says "*these are the heads of their Fathers houses*". Where it says "*heads*" the Hebrew word is "*rosh*", and it means "*head*". Now, here in the English Standard Version it tells us in verse 14 that these are the "*clans*" of Ruben. The English standard version has the correct interpretation, while the King James version tells us that these are the "*families*" of Ruben which is not a proper contextual translation. The original Hebrew word for clan or family is "*mishpâchâh*". And because *mishpâchâh* means "*clan*" the title assigned to the head or the "*rosh*" of each of these clans is chief. So, this verse is talking about the Chiefs who were the head of the clans. This is part of the Israelite societal structure. After the Prince who is the head (or the *rosh* of the tribe) we have these chiefs, who are the head of the clans of the tribe. Over time, as the current Prince dies, one of these chiefs (usually the firstborn) will become the new Prince of the tribe.

What this genealogy all boils down to is that Moses and Aaron were of the tribe of Levi. And more importantly, they were of a specific clan that began with the clan of Kohath (found in verse 18). Two other clans of the Levites are also named in verse 16, which are the clans of Goshen, and Merari. And we won't get into all of the genealogies of the different clan lines at this point in time, but what's important to understand is that while the overall tribe of Levi became the priests of Israel, only one clan of Levi could produce the line of "*High Priest*" in the line of Aaron, and that is the line of the clan of Kohath, which will further subdivide into the line of Aaron. The other Levi clans would be restricted to other duties of lesser priests and Temple officials. And so, it can get a little bit confusing but with a little study we can rest assured that all the information is laid out before us if we want to take the time to study each one of these different clans. And will get into this a little bit later as we move on through our study into the book of Exodus.

And with that my friends, we will be moving into the seventh chapter of the book of Exodus next Wednesday evening at 7 PM Eastern standard Time.

I'm pastor Scott Velain with Holy Impact Ministries. And I'd like to thank each and every one within the sound of my voice for sharing your time with us here this evening to comb through our Fathers God breathed Scripture.

And as I always do, I would like to ask that you please, please take what you've heard here today to your prayer closet. Bow your head, and bend your knee, and face the holy promised land of Jerusalem, and asked in the name of Yeshua, Hamashiach if what you've heard here today be true... Or not.

Ask, seek, and knock, and the door will be opened to you. And if you'll do that... You and I will indeed walk hand-in-hand through the gates of the soon coming kingdom.