

Exodus 6:9–27

“God’s Sign Points to His Faithfulness, Not Our Fitness”

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***Why does this particular genealogy appear at this point in Exodus?*** Pastor leads his family in today’s “Hopewell @Home” passage. Exodus 6:9–27 prepares us for the first serial reading in Morning Public Worship on the coming Lord’s Day. In these nineteen verses of Holy Scripture, the Holy Spirit teaches us that our salvation—and ultimately even our usefulness—depends upon His faithfulness, which is the point of His covenant sign.

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**Wednesday, September 22, 2021 • Read Exodus 6:9–27**

Questions from the Scripture text: To whom did Moses speak Yahweh’s words (v9)? How did they respond? Why? Who spoke now (v10)? What did He command (v11)? How does Moses respond—what does he argue against this (v12)? For whom does Yahweh now restate commands to Moses and Aaron (v13)? What does the Scripture proceed to describe about the children of Israel (v14)? Whose sons first, and who were his firstborn? Whose sons second (v15)? Which son is singled out and for what? Whose sons does the rest of the passage cover (v16)? What info does v16 add about him? Which clan does v17 cover? Which clan in v18? What info does v18 add? Which clan in v19? What man, from which clan, does v20 zero in upon? Whom did he marry? Whom did she bear him? What other relations of theirs are described in v21–22? Whose wife and sons does v23 list? Who are they? Upon which of his nephews does v24 focus? Upon which of his sons does v25 focus? What do v26–27 give as the reason for this focus in this genealogy—what had Yahweh said to them? To whom did they speak (v27)?

The Lord had given Moses a command in v6, “Say to the children of Israel...” Now in v9, Moses obeys, but with bad results literally “because of shortness of breath and cruel bondage.” With their new working conditions, no one had the breath to listen or believe.

So when in v11 the Lord gives Moses a similar command, “Go in tell Pharaoh...,” Moses states what he thinks is obvious: the “telling people stuff” campaign doesn’t work with “uncircumcised lips” like his. Moses doesn’t understand the point of circumcision: that we need our fleshliness cut away by God’s almighty power and atoned for by God’s infinitely worthy sacrifice. (Baptism is even better it announces that God pours out His Spirit to give us new birth and washes us clean by the blood of Jesus!)

This time, the Lord doesn’t stoop down to argue with Moses. He just renews the commands (v13). There’s a good lesson in that. Sometimes, the Lord gives us reasons so that we can understand how His commands are good or will work. But even without them, He is the Lord, and we should obey.

The Holy Spirit, however, gives us an answer to Moses’s question in the genealogy that follows. The conclusion to the genealogy in v26–27, restating the commands, and emphasizing twice that it was these very same Moses and Aaron “who spoke to Pharaoh.” The lesson is pretty plain: Moses is from the covenant line, as his circumcision attests. When Pharaoh listens to him, it will not be because his lips did such a good job, but because God has exerted His almighty power. He doesn’t need “circumcised lips.” He is as he needs to be, because God has set him apart to Himself by covenant.

So the genealogy places Moses and Aaron among the covenant people generally at first. Eldest son (v14). Second son (v15). Third son (v16). By giving the ages at death of Levi and Kohath (v18), the text may even be implying that the Lord granted unusually long (for that time) lifespans so that Moses’s and Aaron’s parents would be a grandson of Levi and a daughter of Levi—Moses is much more immediately connected to the patriarchs than many of us imagine!

And that’s the point. Moses isn’t just a covenanted servant. Israel is a people whom the Lord has covenanted to save. This promise has been His declaration over each of their households, throughout their generations, despite their unworthiness (or anti-worthiness, cf. the Canaanite mother of Shaul in v15, and the infamous names of Nadab and Abihu in v23).

And your baptism testifies the same to you. The Lord has put you among His covenant people. The Lord summons you to believe in the cleansing blood of Christ and depend upon the regenerating power of His Spirit. More than that, the Lord promises unto your faith that you are useful despite your deficiencies and shall be finally and fully saved, despite your anti-worthiness! He traces His work across generations, makes promises to grandparents and great-grandparents, and then keeps them to their offspring.

He is the Lord. That is enough to obey Him. And He is the covenant Lord. That is enough to be confident that His commands will bring blessing!

What have you been called to that you feel inadequate for? Why can you be confident of its ultimate effectiveness? Of what else can you be sure by God’s covenant?

*Sample prayer: O Lord, You are the faithful, powerful, wise, covenant-keeping God! Blessed be Your Name forever and ever! But we so fail to glorify You that we often doubt the goodness of Your commands, or even resist obeying until we approve of their prospects of doing good. Forgive us, O God!*

Suggested songs: ARP32AB “What Blessedness” or TPH435 “Not What My Hands Have Done”

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**(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)**

Exodus 6 9 through 27. These are God's words. So Moses spoke us to the children of Israel, but they did not eat Moses because of anguish of spirit and to cruel bondage. And y'all always spoke to Moses saying go in. Tell Pharaoh, king of Egypt to tell the children of Israel to go out of his land.

Moses spoke before y'all is saying, the children of Israel have noted me. I'll them shall pharaoh, heed me for, I am of uncircumcised lips and you always 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, these are the heads of their father's houses.

The sons of Ruben. The first one of Israel were not pallu heads. Run and karmi. These are the families of ribbon. And the sons of Simeon were Yemuelina had Joaquin's a hard and shovel the son of a canaanite woman. These are the families of Simeon. These are the names of the sons of Levi, according to their generations, their Sean Cohat and Mari.

And the years, the life of Levi were 137. The sons of Gershon were libney and shimmy according to their families and the sums of gohat where I'm ram is hore head run and util and the years of the life of Koh hat, where 133, the sons of Merary were multi and mushy.

These are the families of Levi, according to their generations. Now and ran took him for himself yakka bed, his father's sister as wife and she bore him Aaron and Moses. And the years of the life of Eminem were 137, the sounds of is horror or quora an ef egg and zippery and the sons of Uzi were Michelle's a fan.

And z3 Aaron took to himself, Eli Sheba daughter of a minute, abs sister of nation his wife, When she bore him Nadab a value or Abihu, Elliott's armed Ithamar, the sons of Korra were a seer Akana Abiasa. These are the families of the core of heights. How the ads are?

Aaron's, son took for himself. One of the daughters of Putio as a wife. And she bore him. Phineas these are the heads of the fathers houses of the Levites according to their families. These are the same errand and Moses to him. Y'all way said, bring out the children of Israel from the land of Egypt.

According to their families. These are the ones you spoke to Pharaoh king of Egypt to bring out the children of Israel from Egypt. These are the same Moses and Aaron so far though the word of God.

Well God had given what John you when your Bible says these are the same Aaron and Moses to him. The Lord said, bring out the children with Israel from the land of each other going to their families mind says armies. Sorry, I says armies. Did I say families? Yeah.

Okay, it's actually the word is hosts which they come out and a certain arrangement, according to their tribes, which is very similar to how militaries marked and the word hosts usually means a military but I'm not sure armies is a great translation. There would have been better if they just used the vanilla word, hosts back in.

Verse 6. God had given command say to the children of Israel, etc, but when at the beginning of our process and verse 9, Moses tries it, they don't heed him because of and it says, English of spirit, the phrase literally means lack of breath. And cruel bondage. The idea was that they're so oppressed now and they're so exhausted that they have neither physical breath, nor emotional spirit in themselves to, to give much of response to what Moses says, but the Lord after Moses done that the Lord says, now go talk to Pharaoh.

And here's what you say to Pharaoh and Moses responses, having me say, things doesn't seem to be working. The Israelites have not heeded. Me how will Moses heed me? Yeah, sorry. How will Pharaoh hate me? Since I am of uncircumcised lips, it's still similar to other complaints. These made that has speech seems to be ineffective and he assumes that it's because of his lips, you know?

Well it's God's words, it's God's command. But using my lips to do, it doesn't seem to be working. Interestingly enough here, God doesn't even argue with very just repeats. A command, this is frame of an circumcised lips. And then verse 13, then you always spoke to Moses and Aaron and gave them a command for the children of Israel can give.

Egypt. God doesn't tell us reasons. He doesn't owe us for us to understand why what he says is right, and good. He often tells us many of the ways in which this commands are right and good. But the, the first and great reason to obey God is because he's God, the first and great reason to obey.

One of God's commands is because it's one of God's commands and here. The as far as we know, when the

presentation of the text by the Holy Spirit to pause, he doesn't even reason with Moses, just repeats the command. And then the Holy Spirit gives us a genealogy and it's a genealogy full of and it didn't count when I wrote the devotional and I was going to count as I read.

But my brain isn't doing reading and counting at the same time right now. But dozens of guys who are circumcised, the point of circumcision is not that it has some kind of magical power in it. So that oh, well, what Moses really needed was circumcised lips or the magical power of circumcision.

The scientist is lips. Not that you would like cut his lips off. The point of circumcision is that we need who we are in ourselves and who we are. That we got from our father cut away from us and we need God's life and God's power and God's righteousness.

And God's goodness in us, we need him to be our father. We need a new nature from him. We need a new life from him. It's the same thing back to them signs and seals onto us as the water is poured out. And in baptism on earth, which we baptize with water, but the Lord baptizes us with his spirit and what does the spirit do?

His spirit gives you life, a spirit gives new birth. He gives real spiritual life to those who are physically dead. The other thing that the water signifies is the washing by the blood of Jesus. His cleansing us from from what we are in ourselves. A baptism is also the scripture teaches us baptism into Jesus.

That not only does it. Signify the pouring out of the spirit new birth and the washing that Jesus gives us in cleansing us with his blood. But it is also a seal of the fact that when you believe in Jesus, you are joined to him. You are his and he is yours and everything that you need from him becomes yours.

His death is your death, as resurrections, your resurrection, your baptized into his death and the person who you were is gone and there's a new person who you are from, Jesus Christ, your baptized into his resurrection and his resurrection power is the strength by which you are able to walk in newness of life, read that we read that in Romans 6.

And so Moses had misunderstood what the idea of circumcision was about. It wasn't like he was on his way back to Egypt from idiom and, and Gershon needed to be circumcised. So that there would be extra power for Moses, as a result of this infusion. Baptism. Does not like channel, extra power from God, by virtue of the baptism that points to how God himself gives himself to be the life and righteousness and goodness of those who have faith in Jesus Christ.

And so you have this interaction with between Moses and God, right beforehand, which he makes the complaint. And he says, my lips aren't good enough and God just repeats the command. He tells us the genealogy, we don't get the idea. That Moses got the genealogy between verse 13 and verse 28.

And perhaps, when Moses came to write this later, he understood the relationship between the two things. Who knows? You know, for Peter chapter 1 tells us that those who prophesied by the spirit of Christ, didn't understand everything about what they were writing at the time that they were writing it.

But the Lord includes the genealogy for us that we will see that God has covenanted himself to a people and that he has taken care of those people for generations and that we're actually not that far away from the original patriarchs Abraham, Isaac and Jacob, Levi was one of the sons of Jacob.

You know, who else leave? I is Levi is Moses, or is Moses's grandfather and great grandfather, because Moses's dad. I'm RAM, married, his father's sister. He married, his aunt, who was want to leave eyes children. So sometimes I, you know, at least when I was growing up and reading the Bible and they didn't tell us that the 430 years was from from when Abraham received the promise still until the exodus.

So I grew up thinking foolishly as a mistake on my part that that the Israelites were in bondage for 430 years in Egypt, which isn't true at all. You look at the age of Levi and the age of Cohat and you realize that cohappd is Moses's uncle and grandfather.

Because if Eminem marrying, his aunt, that's kind of weird to us. This is very, very short, it's probably about 200 to 250 years in, in Egypt and 2002 years. Before that in, can I in Egypt and the wilderness. So, the wilderness is 40 years, probably about 50. 50 will say 210 170 years in Egypt, 80 of which Moses is alive before you even get to the Exodus?

So they only been in Egypt 90 years or so. When Moses is born. So couple of things here one God is reminding us that he's committed himself to a people. Number two, he's reminding us. That it actually has not been that long number three, here's reminding us. That the reason Moses is lips are going to be good enough.

There's not because Moses or his lips are good. Enough is because the covenant God has determined to save this family and has decided to use this. Man is going to save this family using this man, that's very encouraging for you because you have a sign of the covenant on yourself, and it shows how God is determined to save his church of which you are a member and your household of which you are a member.

Now that doesn't get you out of believing in Jesus does it the whole lot of these people are gonna fall in the wilderness and Hebrews 3 and 4 says, even though they participate in something that corporately for the church as a whole is sure that they were many who did not believe and when they died they did not enter God's wrath.

Do not let that happen to you. But for you who believe in the Lord, Jesus Christ, the sign, and the seal of the covenant upon, you is a reminder that the reason you will be saved is because God is the one who commits to save through faith in Jesus.

And the reason you are useful and will be useful. And the ministries that God gives you, whether as a wife and mother or a husband father, Elder whatever it is that he gives you to do in his church. According to his work, the reason that will succeed is because God is the one who's decided to do it through you and he is faithful to keep his promises.

That's the main point of the genealogy and that's the main point of circumcision and that's the main point of baptism. God is faithful to keep his promises now. Even if you didn't understand all that theology, obviously Moses didn't even get this genealogy and didn't understand all that ideology at this point.

But he did understand God gave him a command. He gave a complaint God just repeated the command because we don't have to understand how if we are properly respecting who and the who gives the command is God. Same thing with his promises you don't necessarily have to understand how so long as you respect, who and the who, who gives the promises is God and Jesus Christ to secured them for us, the Son of God.

It's perfect. Our father in heaven, we thank you for this portion of your word. We thank you for how amazingly patient you were with Moses. Be patient with us two week. Pray, give to us obedience, we do confess that we're very much like Moses. Often we come upon commands and principles from your word and we resist obeying them.

So long as we feel like they won't work. Oh, forgive us for such unbelief towards you and rebellion towards you and be patient with us and persistent. With us, as you were with Moses, repeat your commands as often as we need them. Repeated, we pray and grantify. Your spirit that we would have soft hearts.

So would be submissive to obey. Help us to remember from the water that was poured out on us in baptism. And the water that we have seen poured out on others that you really do pour out your spirit and cleanse people by the blood of Jesus Christ that you are, the one he gives us in Jesus.

Everything we need. And so stir up our faith in him and make us sure that our faith in him will receive all of your salvation from him. We ask these things and his name and your children say amen.