

Exodus 5:1-7:7

Taught by Simeon Forder on Sunday morning, 1st November 2026 @ Deal Christian Fellowship
Reading: Matthew 28:16-20

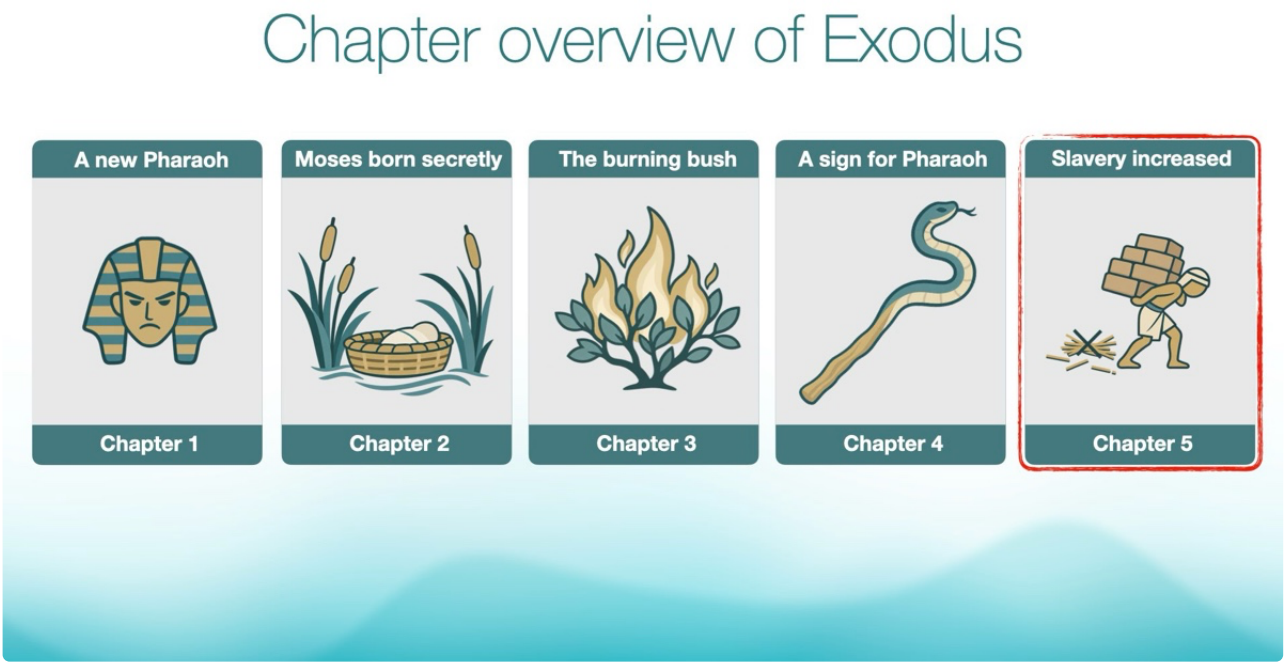
Introduction

As you know, we are studying the book of Exodus — the second of five books that make up what we call the Pentateuch — and so far we've studied the first four chapters. *Today*, we're going to pick up the pace a little and study all of chapters five and six, as well as the first seven verses of *chapter* seven. And we'll be done well in time for you to get home for half hour or so before our evening service starts this evening at 6pm! I joke, of course; but please do come along this evening as we begin a verse by verse study of the book of Ezra.

Now, here in Exodus we've seen Moses (who wrote these things down) record how the children of Israel had been enslaved by the Egyptians, and even persecuted by them as the Pharaoh of that time sought to kill all their baby boys. Yet in the midst of that, Moses had been born, hidden, found by Pharaoh's daughter, and ultimately brought up in Pharaoh's household as her own son. Then, aged forty, Moses thought he was ready to deliver his people. But, failing to do so, he then spent the next forty years in Midian (which *we* know as Saudi Arabia) where he married, had children, and tended to the sheep of his father-in-law.

And, now, aged eighty, Moses had been instructed directly by God to return to Egypt, where He would use him to lead His people out of the land. However, the self-confidence Moses once had was gone. And he *continued* to doubt that God could use a man like him. But, as mentioned, that is *exactly* the sort of man God uses.

So then, last time, as we studied chapter four, we saw God give Moses clear signs that he could and should show to his own people as well as to Pharaoh, and at the end of the chapter, we *read* that *"the people believed; and when they heard that the LORD had visited the children of Israel and that He had looked on their affliction, then they bowed their heads and worshiped."*



And that is the context in which we begin chapter five today. But, to the people's dismay, though surely not to Moses' surprise (since God had *said* that Pharaoh would not let the people go), it was not all plain sailing from this moment on. And indeed we're going to see Pharaoh both refuse to let the people go, and also harden his heart — just as God foretold — as Moses and Aaron make their first visit and first request to Pharaoh, the king of Egypt.

So then, to break down these chapters;

Overview of chapter five

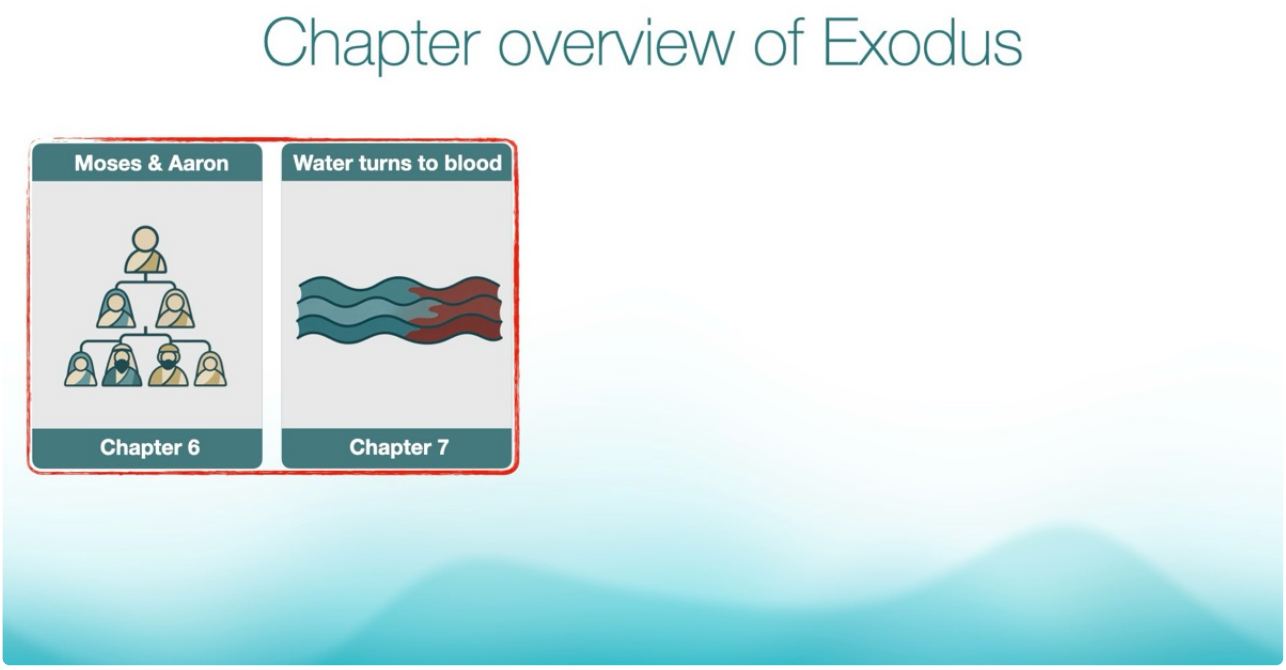
- **v1-5** — Moses' first encounter with Pharaoh
- **v6-14** — Pharaoh's reacts by worsening conditions
- **v15-21** — The officers of the children of Israel blame Moses
- **v22-23** — Moses seeks answers from God

In chapter five we read of Moses and Aaron's first encounter with Pharaoh, and it doesn't go well, with Pharaoh reacting by worsening the conditions for the children of Israel. And therefore, the officers of the people, having learnt of why Pharaoh had done this, choose to blame Moses, who in turn seeks answers from God. And God is not silent.

Overview of chapter six

- **v1-13** — God assures Moses that He will save His people
- **v14-27** — Moses records his and Aaron's lineage
- **v28-30** — God confirms Aaron will be Moses' spokesman

For in chapter six, we see that He assures Moses that He will save His people.



Moses then records his and Aaron's lineage, for good reason, and this chapter ends, and the next one begins with God confirming that Aaron will be Moses' spokesman, just as he had told Moses back in Midian.

Overview of chapter seven

- **v1-7** — God confirms Aaron will be Moses' spokesman (continued)
- **v8-13** — The miracle of Aaron's rod before Pharaoh
- **v14-24** — The first plague: Waters become blood

And all this will lead us into the miracles and plagues that we'll consider next time, as we continue on from these chapters, where God will not only deal with Pharaoh, but with the many false gods that the Egyptians worshipped. And, God willing, we'll look at *all* of the plagues before we take a break from our study of this book over the Christmas period.

Chapter five

So then, after the children of Israel had heard that God would save them, rescuing them out of Egypt and the oppression they were under, they worshipped. That's what chapter four ends with. And next, as we read verse one of chapter five we read:

> **Exodus 5:1**
> Afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may hold a feast to Me in the wilderness.'"

Here then, Moses and Aaron make their initial request. And they make clear that it's not merely their idea, but that God *Himself* — specifically using the Hebrew name for God (spelt YHVH, where we get the names Yahweh or Jehovah from) — that has told Pharaoh to let *His* people go. That is, they are not *Pharaoh's* people to do with as he pleases.

But also note, the initial request here is merely to leave Egypt *temporarily* that they might sacrifice to God in the wilderness. Why? Perhaps because sacrificing bulls, which the Egyptians deified, would have been abhorrent to them. But also, perhaps, because this small request would show how stubborn Pharaoh already was. And indeed it *would* show that, for we read next:

> **Exodus 5:2**
> And Pharaoh said, "Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go."

So then, Pharaoh was at least honest in that He didn't know the Lord. But it wasn't because he didn't believe in a god, per se. For he believed in *many* gods, as *all* the Egyptians did, having as many as 2000 deities that they worshiped. But he didn't know the God of the Hebrews, the one true God — the God that *we* know and believe in.

Yet the problem was deeper still, for the Pharaoh's claimed to be descendants of the sun, and as such claimed deity themselves, and set their own rules. And isn't that the principal objection any man has; that they refuse to entertain the thought that there might be a higher power to which they are accountable. Indeed, maybe that's your objection — that you don't *like* the idea of there being a God to whom *you* are accountable. Because acknowledging such, would suddenly mean that *you* are no longer in charge. That there would be a need for *you* to submit to someone else.

Here, Pharaoh, ignorant of the one true God, self-assured, even believing that *he* was God, refused Moses and Aaron's request, considering it nothing more than a request from man.

> **Exodus 5:3**
> So they said, "The God of the Hebrews has met with us. Please, let us go three days' journey into the desert and sacrifice to the LORD our God, lest He fall upon us with pestilence or with the sword."

In other words; God wants us to worship Him, as is right. But if we *don't* do so, He may judge us for not doing so. Therefore let us go for just these few days, that we might worship Him.

Again, what was being requested here was not a permanent arrangement, and given the backdrop of forty years of slavery, it was not an unreasonable one. But Pharaoh didn't want to even entertain the thought. No doubt the forced labour of the Hebrews was coming in handy. And so we read:

> **Exodus 5:4-5**
> Then the king of Egypt said to them, "Moses and Aaron, why do you take the people from their work? Get back to your labor." And Pharaoh said, "Look, the people of the land are many now, and you make them rest from their labor!"

Clearly irritated by the request, Pharaoh was concerned that the the time Moses and Aaron *had* spent and *were* spending meeting with their people was distracting these Hebrew slaves from the work at hand. His solution? Take away any free time that they thought they had, that they might not spend it wondering about a better life.

> **Exodus 5:6-9**
> So the same day Pharaoh commanded the taskmasters of the people and their officers, saying, "You shall no longer give the people straw to make brick as before. Let them go and gather straw for themselves. And you shall lay on them the quota of bricks which they made before. You shall not reduce it. For they are idle; therefore they cry out, saying, 'Let us go and sacrifice to our God.' Let more work be laid on the men, that they may labor in it, and let them not regard false words."

The instruction comes from Pharaoh, then, to make the Hebrews, the children of Israel, go and gather their own straw for making bricks of straw and clay, rather than having that straw provided to them as it had been up until now. But, though this would require more work, the same output was to be expected, even demanded of them — preventing them from being idle in his eyes. But also note, Pharaoh's last comment — that this would be so that they would not regard false words, which is to say that he was talking derogatorily of what they believed God had told them.

But as further application to *us*, note what is taking place here. First, the Hebrews believe. Then they worship. Then they desire to sacrifice, to make an offering to God. And what does the enemy do? Bury them in work. And I wonder, is the enemies strategy really that different today?

I mean, our jobs can become all consuming — keeping us from the spouse and children God has blessed us with. Keeping us from fellowship which He has provided us with. And keeping us from serving Him, as we ought to. All because we feel we ought to get that extra bit of work done to build *our* kingdom, or worse, our *employer's* kingdom. It's not that it's *wrong* to work — far from it — but you can see how the enemy tries to make the same move in our lives, to keep us from what is more important. To keep us from offering to the Lord what we ought.

Here, Pharaoh's taskmasters did what they were told, and enacted his new policy. We read:

> **Exodus 5:10-11**
> And the taskmasters of the people and their officers went out and spoke to the people, saying, "Thus says Pharaoh: 'I will not give you straw. Go, get yourselves straw where you can find it; yet none of your work will be reduced.'"

Which obviously was not good news, for they had already been crying out to the Lord *before* this turn of events. And we read:

> **Exodus 5:12-13**
> So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw. And the taskmasters forced them to hurry, saying, “Fulfil your work, your daily quota, as when there was straw.”

The pressure, then, was real. And not only were the general populous forced to hurry, but also those set over them. We read on:

> **Exodus 5:14**
> Also the officers of the children of Israel, whom Pharaoh’s taskmasters had set over them, were beaten and were asked, “Why have you not fulfilled your task in making brick both yesterday and today, as before?”

Of course, the reason was obvious. But that wasn't the point. This was to pile on yet more pressure.

> **Exodus 5:15-16**
> Then the officers of the children of Israel came and cried out to Pharaoh, saying, “Why are you dealing thus with your servants? There is no straw given to your servants, and they say to us, ‘Make brick!’ And indeed your servants are beaten, but the fault is in your own people.”

So then, not understanding *why* the taskmasters were making their work more difficult, yet requiring the same output, the Hebrew officers — rather than first going to God — came and complained to Pharaoh, the king. A reminder that we also so easily resort to human solutions, before we even think of asking God to intervene or even reveal *why* we are going through that which we are.

> **Exodus 5:17-18**
> But he said, “You are idle! Idle! Therefore you say, ‘Let us go and sacrifice to the LORD.’ Therefore go now and work; for no straw shall be given you, yet you shall deliver the quota of bricks.”

And so, here, the reason is given. It was now clear to the Hebrew officers that this was because of Moses' and Aaron's request.

> **Exodus 5:19**
> And the officers of the children of Israel saw that they were in trouble after it was said, “You shall not reduce any bricks from your daily quota.”

Indeed, the gravity of the situation became apparent.

> **Exodus 5:20-21**
> Then, as they came out from Pharaoh, they met Moses and Aaron who stood there to meet them. 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.”

That is, these officers feared the worst, that they would not meet their quota, and they would be killed as a result. But look at who they blame! For they suggest that God should judge *Moses* for making such a request to Pharaoh, forgetting that it was God who had *told* Moses to say those very things! Unhappy with the result, they blame the messenger. And that's sometimes how it is, right?

What is *important* is that the messenger is faithful to what God has told them to say. That is true for me, it is true for anyone standing in this or any pulpit. And it is true for each one of you, as you seek to relay that which God has given *you* to say. In training your children, in older men and women nurturing those younger in the faith (which you should be doing). And in each one of us sharing the gospel. Indeed, it is vital that our Sunday School teachers, our Livewires leaders, and our Youth Club leaders each say what God would have them say to those in their spiritual care. Neither neglecting to say it, nor distorting it.

As for the results, well, that is not our responsibility. What God holds people accountable for is *delivering* the message. That's all. Let's take a look at Ezekiel chapter three for a moment, where we see this principle most clearly. We read in verse sixteen on:

> **Ezekiel 3:16-21**
> Now it came to pass at the end of seven days that the word of the LORD came to me, saying, “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me: When I say to the wicked, ‘You shall surely die,’ and you give him no warning, nor speak to warn the wicked from his wicked way, to save his life, that same wicked man shall die in his iniquity; but his blood I will require at your hand. Yet, if you warn the wicked, and he does not turn from his wickedness, nor from his wicked way, he shall die in his iniquity; but you have delivered your soul. “Again, when a righteous man turns from his righteousness and commits iniquity, and I lay a stumbling block before him, he shall die; because you did not give him warning, he shall die in his sin, and his righteousness which he has done shall not be remembered; but his blood I will require at your hand. Nevertheless if you warn the righteous man that the righteous should not sin, and he does not sin, he shall surely live because he took warning; also you will have delivered your soul.”

Here, Moses had been faithful to deliver the message God had given him. What *we* should ask ourselves in light of that is whether *we* are being faithful to deliver the message that God has given *us*. And not just deliver it, but deliver it faithfully too. Of course, we may not see the results, we may not understand the results, but that changes nothing of our responsibility.

In this case, Moses did see the results — he both knew *Pharaoh's* reaction, and also the Hebrew officer's reaction. But that evidently didn't make sense to him. And so, he does the only sensible thing he can do, and that is go to God. We read:

> **Exodus 5:22-23**
> So Moses returned to the LORD and said, “Lord, why have You brought trouble on this people? Why is it You have sent me? 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.”

So then, going to God was the smart thing to do. However, what we also see is that Moses now blames *God* for having brought trouble on the people, and also complains that God has not saved His people at all. In other words, he's frustrated, he's impatient. But these actions by Pharaoh and his taskmasters had not caught God by surprise — indeed, He had already told Moses before that Pharaoh would not let God's people go.

Chapter six

So, as we enter chapter six, we see God replies to Moses, saying:

> **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."

Which is not a contradiction, but a statement that God already knew how this would play out... that Pharaoh will not only permit the people to go, but he'll want to be rid of them, and so will drive them out! How would that happen? Well, we'll see that when we get to the tenth of the ten plagues that God will bring on Egypt. Here, God continues. Verse two saying:

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

God reminding Moses of who He is — His name meaning the self-Existent or Eternal One, which means He does not have to make preparations for the future, for He already knows the end from the beginning (which is why He is able to declare from ancient times things not yet done, as Isaiah tells us). As has been well said, He does not lean upon anything; rather, all of creation leans upon Him for support. And God wanted Moses to lean upon Him too. God continues:

> **Exodus 6:3-4**
> I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. 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.

That is, as J Vernon McGee puts it; *God is telling Moses that He had appeared to Abraham, Isaac, and Jacob—but not as Jehovah. God, as Jehovah, was going to redeem His people, adopt them as His own, deliver them from bondage, and lead them to the Promised Land. By all of this they would know God as Jehovah, a part of His character that He had not revealed to Abraham, Isaac, and Jacob.* And we also see here that He is the God who hears, for we read:

> **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.

Indeed, God had *not* forgotten the people's plight or His promises to them.

> **Exodus 6:6-8**
> 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. 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. 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.'"

So then, Moses was to tell the people *who* God was, and *what* He would do. That He would keep the promises He had made to Abraham. And here we read seven *"I will"* statements from God Himself, of all that He would do for His people — in which, there are some parallels for us.

First, that He would bring out the people from the burdens they were put under by the Egyptians. And in our case, the burden of our sin and guilt that weighed on us.

Second, that He would rescue them from their bondage which they could not escape from themselves. Which, in our case, is that God would rescue us from our bondage to sin. For before we were saved we couldn't *help* but sin. But now that we are saved, we no longer *have* to sin. I like the way Jon Courson puts it — he says that now he is a Christian he can drink as much as he wants, and go to as many parties as he wants to. And the number that he *wants* to is exactly zero. That's freedom! He no longer is a slave to sin. He is not controlled by it.

Third, we read that God would redeem His people with an outstretched arm and great judgements. And for us He indeed stretched out both His arms on the cross as He redeemed us, that is paid the greatest of prices for us as He bore the judgement we deserved.

Fourth, we read that He would take the people to Himself. Which speaks of His adoption of us. And fifth, saying that He would be their God, that likewise that *we* would *know* Him as *our* God.

Sixth, we read here of God's promise to bring them into the land He had promised Abraham, Isaac and Jacob before; which for us as believers is the new life we have been given in Him.

And seventh, Moses records that God says that He would give His people an inheritance in the land, which should perhaps remind us of what we read in 1 Peter which says that God *"has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time."*

So then, there could not be greater promises given to them (except that is, the promises *we* would later have in Christ). And this should have brought joy. But we read:

> **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.

Oh, how sad it was, that in this moment, the people were more focussed on their afflictions, than they were on what God had promised. I mean, we'd never do that, right?! But we know, don't we, that we do the very same thing. We can hear God's promises read to us, or we can read them ourselves, yet become so consumed by the trials we face here and now.

Now, I'm not saying these things are easy. What *Israel* was going through wasn't easy. But we must keep our eyes on that which God has *promised*, not only that which He has *permitted* in our lives at this time. Indeed, Paul wrote to the church Rome, saying:

> **Romans 8:18**
> For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

So, let *us* not fail to believe God, trust God, or rejoice in Him because of our current difficulties. Here, we read in verse ten onwards:

> **Exodus 6:10-11**
> And the LORD spoke to Moses, saying, “Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land.”

After the clear promises, this is a clear instruction. But Moses ponders at what he still perceived to be a problem, and replies to God:

> **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?”

That is, if Israel (who *know* You) won't listen to me, then how will Pharaoh (who *doesn't* know You) listen to me? That seems like a fair question from Moses perspective. But none of this was to rely on *Moses* ability, so God commands him, and this time Aaron too, to speak to the people *and* to Pharaoh. We read:

> **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.

So then, the people would be under no illusion, that God was the one commanding Moses to go and talk with Pharaoh. And we'll pick up this conversation between Moses at the Lord as we get to verse twenty eight. But first, we see Moses record his and Aaron's lineage from Jacob's children on. Why? Because it further clarified to the people, that He wasn't some random shepherd from Midian, but rather he was one of them, and in fact, the great-grandson of Levi.

And as we read these lineages, only the first three of Jacob's sons are mentioned. That is, we're told enough for context (and no more). Verse fourteen says:

> **Exodus 6:14-15**
> 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. 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.

And then we read:

> **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.

So then, being around 49 years of age when he went to Egypt with Jacob, Levi lived another 88 years after that, 27 years longer than Joseph, and 47 years before Moses was born. And we're told:

> **Exodus 6:17-19**
> The sons of Gershon were Libni and Shimi according to their families. 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. The sons of Merari were Mahli and Mushi. These are the families of Levi according to their generations.

Which is where we get to Moses' immediate family. Verse twenty saying:

> **Exodus 6:20**
> 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.

So then, a question may come up here. For Amran married his aunt, which neither legal in our country, or permissible according to Leviticus chapter eighteen. So was it OK *here*? Well, yes, as it happens, for the law had not yet been given, and the genetic implications of doing so had not yet compounded to the point where it was as dangerous as it would be today. And as happens today, the age difference between them may not have been much at all. And they had three children; Miriam, Aaron, and Moses — of which only the sons are mentioned here.

And next, Moses records the children of most of Amram's siblings — which would be Moses and Aaron's cousins — but *not* noting the children of Hebron that are referred to in Numbers chapter three and elsewhere. So perhaps they were not born at this time. We read:

> **Exodus 6:21-23**
> The sons of Izhar were Korah, Nepheg, and Zichri. And the sons of Uzziel were Mishael, Elzaphan, and Zithri. Aaron took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab, Abihu, Eleazar, and Ithamar.

And in case some of these names seem familiar; we meet Korah later on in the Bible, for he rebelled against Moses and was swallowed by the earth. And we also see the first mention of Aaron's sons here, with Nadab and Abihu being particularly memorable for their *own* rebellion against the Lord, which saw them killed by God.

> **Exodus 6:24-25**
> And the sons of Korah were Assir, Elkanah, and Abiasaph. These are the families of the Korahites. 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.

And Phinehas, who is mentioned here, was a good man, who was commended by God for dealing with sin. And then we read:

> **Exodus 6:26-27**
> 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.” 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.

And its as if this is noted to underline exactly who Moses and Aaron were. Aaron being mentioned first in verse twenty six, being the elder. And Moses being mentioned first in verse twenty seven, being the one God had called to lead His people.

Now, with Moses and Aaron's Hebrew identity reinforced, we see the passage return to the conversation between Moses and God:

> **Exodus 6:28-29**
> And it came to pass, on the day the LORD spoke to Moses in the land of Egypt, that the LORD spoke to Moses, saying, “I am the LORD. Speak to Pharaoh king of Egypt all that I say to you.”

Again, this is the Hebrew name for God, which we might pronounce as Yahweh or Jehovah — which means God is being very clear about who He is, this name meaning the self-existent, the eternal One, as if to say look, I am the one in charge, I existed before I created this world, and I am commanding you to say to Pharaoh all that *I* will say to you.

> **Exodus 6:30**
> But Moses said before the LORD, “Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?”

Once again doubting his own ability. But God replies instantly as we see in chapter seven. We read:

Chapter seven

> **Exodus 7:1**
> So the LORD said to Moses: “See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet.

It wasn't about what *Moses* had made of himself, but what *God* had made of him. And God was going to make this humble and meek man into a *mighty* man of God, performing miracles of God, acting in His place in front of Pharaoh, and leading the people of God out of Egypt and into the promised land. And God adds that Aaron, his brother, would be as a prophet to him — that is he would speak on Moses' behalf to Pharaoh. And God continues here, noting all *He* will do, saying:

> **Exodus 7:2-5**
> You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to 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. But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My 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 the LORD, when I stretch out My hand on Egypt and bring out the children of Israel from among them."

So then, Moses through Aaron was to say all God have given him to say. Pharaoh would then have the choice of how to respond, but such was Pharaoh's heart that God knew he would not let His people go, and so God would send plague after plague until he relented. And this would not only be a witness to Pharaoh of who God was, but to all of the Egyptians who were neck-deep in idolatry, worshiping (as mentioned) as many as two thousand false deities.

Indeed, so remarkable were the events that we're about to read of, that it terrified the nations round about them, and is still a witness to all today, for this isn't a mere children's story — this is a factual account of all that took place. And we're going to dig into some of the evidence in the coming weeks and months, with the same purpose as these plagues taking place, that if you don't already know that God is the self-existing Creator of all, to Whom we are *each* accountable, then by the end of this, you will. And you'll have the same choice as Pharaoh, whether to yield to Him or not.

Here, with this clear command to go and speak to Pharaoh, we read:

> **Exodus 7:6**
> Then Moses and Aaron did so; just as the LORD commanded them, so they did.

Oh what obedience we see in this verse! May we do the same, to do what God has commanded *us*. For coming here to praise and worship God in song, to offer our thanks and needs to Him in prayer, to sit and listen to God's Word taught, even to serve Him is great. It is vitally important. But what God ultimately wants is your obedience in all things. So let us note those famous words in 1 Samuel that "to obey is better than sacrifice". Don't try and mask your disobedience to His Word by singing loudly, or using Christian words, or even serving Him in some way. For God wants your heart.

> **Exodus 7:7**
> And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.

So then, as we close this morning, let us note that we are never too old to serve God. We are never to old to yield to Him, to follow His commands. Indeed, Moses bore the most fruit in the final third of his life. Let us not waste any of our years.

Application questions

Now, next week, God willing, we'll look at the rest of chapter seven and all of chapter eight. But for now, let me ask you some questions:

- **Do you know the Lord?** For that makes all the difference. Pharaoh did not.

- **Are you more focussed on your afflictions than what God has promised?** (Remember Romans 8, that our present trials are not worthy to be compared...!)
- **Are you saying to others what God would have you say?**
- **Are you doing what God has commanded you to do?** It's not about you being popular!

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