

• *Pharaoh's complete change of mind is predicted*

God had told Moses that Pharaoh would refuse to allow the Hebrews to go on a three-day journey to worship Him, but then as a result of 'an outstretched arm and ... great judgements'^{□1} Pharaoh would be compelled not only to let them go, but would send them away totally and permanently.

□1 6:6

• *Signs of power – God's pressure on Pharaoh*

Moses will return to Pharaoh and work the signs of his power, as confirmations of his status as a servant of God^{□1}. Then ten powerful punishments will come upon Pharaoh^{□2}, each of them putting great pressure on him to release the people of Israel. In the tenth judgement, and by means of the blood of the lamb, the people will be released.

□1 7:8-13

□2 7:14–11:10

• *Moses' genealogy*

At this point the story-teller turns aside for the moment to relate the genealogy of Moses. It is his way of saying 'This is the precise person who was used at this moment of history to bring a great turning-point in the history of the nation'.

1. The message of the Bible is rooted in historical facts

1. **The message of the Bible is rooted in historical facts.** Many religions are simply theories or ideas but the gospel of our Lord Jesus Christ is not like that. It does not begin in the theories of men and women; it begins with the things that God has done in history. God is not a theory; He is not a philosophical idea; He is not a theology. God is the living God. He acts. He has intervened in history and He is willing to intervene in our own lives. The writer inserts a genealogy at this point because he wants us to know exactly who Moses and Aaron were in the historical account of Israel. These events in the book of Exodus are factual; Moses and Aaron were real people, and real events took place in their lives.

• *Not theory nor philosophy but action*

• *Real events and real people*

• *Jacob's three oldest sons*

The narrator begins with the three oldest sons of Jacob, starting with the firstborn son, Reuben. The narrator lists Reuben's sons^{□1}, then Simeon's people^{□2}, then those of Levi^{□3}. Then he proceeds to list Levi's three grandsons, Gershon^{□4}, Kohath^{□5} and Merari^{□6}.

□1 6:14

□2 6:15

□3 6:16

□4 6:17

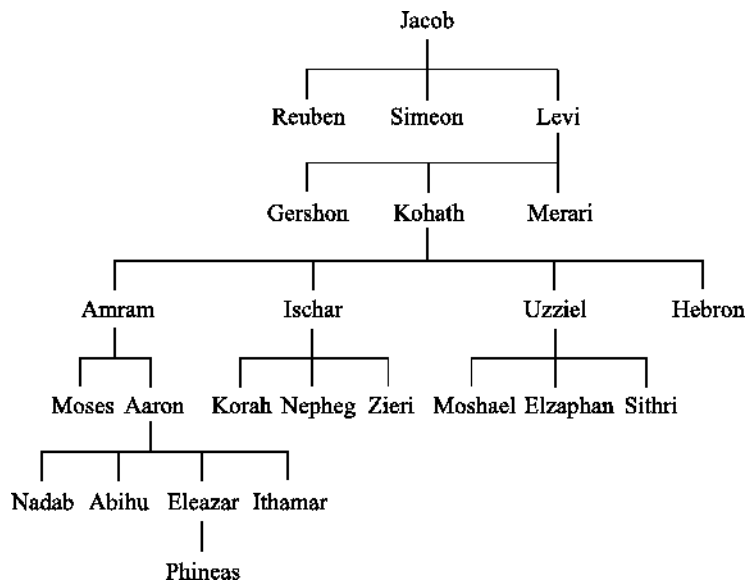
□5 6:18

□6 6:19

• *The line of Kohath*

Aaron and Moses descended from Amram in the line of Kohath^{□1}. Exodus 6:21–25 identifies some major figures in the tribe. The 'family tree' is as follows:

□1 6:20



• *Levi's tribe – three sections*

The tribe of Levi was divided into three sections. There were the lines of Gershon, Kohath and Merari. Later on, Gershon's family carried the curtains and coverings from the tabernacle at the times when it was being moved. The Kohathites were another of the three divisions of the tribe. They had charge of the most vital pieces of furniture in the tabernacle. The Merarites looked after the boards and pillars of the tabernacle and other accessories to the tabernacle worship.

• *Amram*

Amram was probably Aaron's ancestor, rather than his father in the strict sense; alternatively Amram the father of Aaron was named after an earlier Amram.

• *Uzziel*

Uzziel, a Kohathite, is known through those of his descendants who brought up the ark to Jerusalem in the days of David^[1].

[1] 1 Chr 15:10

• *Korah*

Korah is known as the man who later would challenge Moses' authority and would be swallowed up by the earth opening beneath him^[1].

[1] Num 16-17

• *Nadab*

Nadab, the oldest son of Aaron was killed when he tried to offer 'unholy fire' before God^[1]. Abihu, Aaron's second son, also died in the same incident.

[1] Lev 10

• *Eleazar*

Eleazar, Aaron's third son, would be given the oversight of the Levites and became responsible for the tabernacle. For a while the high priest was chosen from his section of the family, and he himself was Aaron's successor. Later the high priest was chosen from the line of Ithamar. Then from Solomon's time onwards the high priest came from the family-line of Eleazar again.

• *Ithamar*

Ithamar himself, the fourth son of Aaron, became treasurer of the offerings for the tabernacle, and supervisor of the Gershonites and Merarites who assisted in the work of the temple.

• *Elzaphan*

Elzaphan a descendant of Uzziel was later used by Moses in the unpleasant task of removing the corpses of the relatives who were killed in the judgement of Leviticus 10^[1]. Phineas became famous as the righteous man who resisted the apostasy of Israel at the time of Numbers 25. God promised that the priesthood would continue in his family.

[1] Lev 10:4

• *Genealogy sheds light on later regulation in the law*

The work of the Aaronic priesthood very much depended on the tribe of Levi and on the three sections of his tribe that came from Gershon, Kohath and Merari. The information given here in^[1] helps us to understand later regulations in the Mosaic law. But for the moment the genealogy mainly defines who Moses and Aaron are: 'It was this Moses and Aaron . . . These are the ones...; it was this Moses and Aaron'^[2].

[1] 6:14-25

[2] 6:26-27

2. The message of the Bible is rooted in prediction

2. **The message of the Bible is rooted in prediction.** Moses was told in advance what would happen. The story of redemption is a matter of prediction-and-fulfilment. Moses was fearful about going to Pharaoh^{Ⓜ1} but God provided Aaron as a speaker^{Ⓜ2} and once again Moses was given detailed prior knowledge of what was about to happen^{Ⓜ3}.

Ⓜ1 6:28–30
 Ⓜ2 7:1
 Ⓜ3 7:2–5

3. The message of the Bible has to be personally accepted

3. **The message of the Bible has to be personally accepted.** God is giving a revelation. ‘The Egyptians will know that I am Yahweh’^{Ⓜ1}. This does not mean that the Egyptians would experience God’s salvation, but it means that they would be given enough knowledge to be able to respond to Him if they wished. God does enough to make us without excuse, even if we do not receive His word fully and totally.

Ⓜ1 7:5

• *Response of obedience leads to being used by God*

Few of Pharaoh’s people came to faith, but Moses and Aaron responded to God’s call. The two men were obedient^{Ⓜ1}; Moses was eighty years old^{Ⓜ2}. Two-thirds of his life had passed but he was about to begin the greatest time of his life. God’s Word requires responsiveness. When we respond to Him, the salvation of God is given to us and we find ourselves being used in His kingdom.

Ⓜ1 7:6
 Ⓜ2 7:7

	<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible</i> (PTTB) books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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