



God uses the ordinary

Text: Exodus 6:13-7:13

Big Idea: God doesn't need you to be extraordinary.

STUDY

*** Before interacting with this guide, all leaders should study the referenced texts using the HEAR Method. It's also important to encourage your group members to read the text using the HEAR Method. ***

H: Highlight, or take note of, things in the passage that stick out to you as you read.

E: Explain what the passage means by asking simple questions of the text:

- **Why was this written?**
- **To whom was it originally written?**
- **How does it fit with the verses before and after it?**
- **Why did the Holy Spirit include this passage in the book?**
- **What is He intending to communicate through this text?**

A: Apply the text to your life. What does God want you to learn from this text?

R: Respond to God in prayer.



Text

Read the scripture below. Use this copy to make observations, ask questions, and ask how God might be challenging you to move in response to his word.

Exodus 6:13-7:13

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.

The Genealogy of Moses and Aaron

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. 15 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; these are the clans of Simeon. 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. 17 The sons of Gershon: Libni and Shimei, by their clans. 18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, the years of the life of Kohath being 133 years. 19 The sons of Merari: Mahli and Mushi. These are the clans of the Levites according to their generations. 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. 21 The sons of Izhar: Korah, Nepheg, and Zichri. 22 The sons of Uzziel: Mishael, Elzaphan, and Sithri. 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. 24 The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites. 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.

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." 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.

28 On the day when the Lord spoke to Moses in the land of Egypt, 29 the Lord said to Moses, "I am the Lord; tell Pharaoh king of Egypt all that I say to you." 30 But Moses said to the Lord, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"

Moses and Aaron Before Pharaoh

7 And the Lord said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. 2 You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. 3 But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, 4 Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my hosts, my people the children of Israel, out of the land of Egypt by great acts of judgment. 5 The Egyptians shall know that I am the Lord, when I stretch out my hand against Egypt and bring out the people of Israel from among them." 6 Moses and Aaron did so; they did just as the Lord commanded them. 7 Now



Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.

8 Then the Lord said to Moses and Aaron, 9 “When Pharaoh says to you, ‘Prove yourselves by working a miracle,’ then you shall say to Aaron, ‘Take your staff and cast it down before Pharaoh, that it may become a serpent.’” 10 So Moses and Aaron went to Pharaoh and did just as the Lord commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. 11 Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. 12 For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs. 13 Still Pharaoh's heart was hardened, and he would not listen to them, as the Lord had said.



Lesson

Point No. 1 In our insufficiency, God shows His sufficiency

7 And the Lord said to Moses, “See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet.

Finally, God puts Moses’ discouragements to rest. Moses was made like a God to Pharaoh. This does not mean Moses is God or that he is even a god by nature, but he has been made a god by commission. He is only a god to Pharaoh so that the one true God could use Moses to divinely direct him. Moses is a god to Pharaoh while God is God to all of creation.

Then, to add to Moses’ relief, God blesses him with a spokesman. Aaron is not a man of “uncircumcised lips” and is actually a known orator. Moses is being told to speak all that God commands and Aaron will then convey the message to Pharaoh.

Do you see this? God brings to rest everything Moses could have possibly found to hold him back. This is not a call to wait on God to take away your excuses. There will always be an excuse. However, when we commit to obedience, we find God removing obstacles we thought may stand in the way.

Discuss:

What stuck out to you in the passage?

Do you have an Aaron in your life who seems to make things much easier to keep going?



What are your excuses right now holding you back from giving God more?

Point No. 2 One God who reigns over all

“The Egyptians shall know that I am the Lord. When I stretch out my hand against Egypt and bring out the people of Israel from among them.” -Exodus 7:5

“The Egyptians shall know that I am the Lord” is a phrase we find all throughout Exodus. The reason why God is doing what He is doing is simply because He loves His people. His people are in bondage, they are suffering, and they are fed up but God is faithful to His promise to deliver them that He made back in chapter 6.

The Egyptians are a pagan people who worship so many different gods. So, God is displaying His sovereign, inescapable power by stretching out His hand against Egypt. God is saying “I’m going to show them that there is only one true God who reigns above all things. There is only one God who deserves the glory, honor, and power.”

Our lives are honestly a means to an end. The purpose of our lives is to bring the God of the universe glory. We are not the end, God is the end. The world, Christianity, or God did not begin with us and it will not end with us. We are called to serve and bring glory. So, we should live lives totally centered around Him.



Discuss:

In what area of your life are you waiting on God to deliver?

How do you think the Egyptians felt about the idea of One God as they'd been raised to believe in so many?

Where can you give God glory more in your life than you have been?

Point No. 3 Obedience eliminates failure because God does not fail

“Moses and Aaron did so. They did just as the Lord commanded them.” -Exodus 7:6

Our lives should be guided by obedience to the Lord's commands.

You may ask “how do I know what the Lord is commanding me to do right now? Or, what if he hasn't commanded anything?”

Well, we are very clearly commanded to do two things particular in scripture. Mark 12:30-31 says “30 And you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength.’ 31 The second is this: ‘You shall love your neighbor as yourself.’ There is no other commandment greater than these.” We are commanded to love the Lord with all that we have and also love our neighbor as we do ourselves.

We should strive to live lives that are worthy of being called to more. When we get to the end of our lives, and we stand before the throne, don't we want to hear “well done, good and faithful servant.”



Moses and Aaron had an intense command to go out and tell Pharaoh that the Egyptians will know “I am the Lord.” These guys were 80 and 83! Yet, they were faithful. Moses had so many insecurities, yet He was faithful. God has deliverance for you, so we must be obedient to His commands.

Discuss:

For Moses and Aaron it could have been age, what are things in your life that could keep you from being obedient?

What is God commanding you to be obedient to right now? Are you listening?

Do you struggle with loving the Lord with all that you have as Jesus commands? What about loving your neighbor as yourself?

Leader Guide

Summary

Exodus 6 concludes by God commanding Moses once again to go tell Pharaoh to free His people. Moses is still worried about all the things that has held him back the entire time such as his speech, his past, and lack of confidence to approach Pharaoh. He knew that Pharaoh would once again turn him down due to his slow speech and inability to listen to him.

So, the Lord sends Aaron to speak for Moses in asking Pharaoh to let the Israelites go. God knew beforehand that Pharaoh would want proof of



Aaron and Moses being sent by God. So, Aaron knew to throw his stick down on the ground and it became a serpent. Pharaoh thought this was a magic trick and said magicians and sorcerers could do the same thing.

Pharaoh brings in magicians and they perform the same act. However, Aaron's serpent swallowed up all of theirs. However, Pharaoh's heart remained hardened and did not let the people go.



Commentary

Matthew Henry's Commentary

Exodus 6:10-13

Here, I. God sends Moses the second time to Pharaoh (v. 11) upon the same errand as before, to command him, at his peril, that he *let the children of Israel go*. Note, God repeats his precepts before he begins his punishments. Those that have often been called in vain to leave their sins must yet be called again and again, whether they will hear or whether they will forbear, Eze. 3:11. God is said to *hew* sinners by his prophets (Hos. 6:5), which denotes the repetition of the strokes. *How often would I have gathered you?*

II. Moses makes objections, as one discouraged, and willing to give up the cause, v. 12. He pleads, 1. The unlikelihood of Pharaoh's hearing: "*Behold the children of Israel have not hearkened unto me*; they give no heed, no credit, to what I have said; how then can I expect that Pharaoh should hear me? If the anguish of their spirit makes them deaf to that which would compose and comfort them, much more will the anger of his spirit, his pride and insolence, make him deaf to that which will but exasperate and provoke him." If God's professing people hear not his messengers, how can it be thought that his professed enemy should? Note, The frowardness and untractableness of those that are called Christians greatly discourage ministers, and make them ready to despair of success in dealing with those that are atheistical and profane. We would be instrumental to unite Israelites, to refine and purify them, to comfort and pacify them; but, if they hearken not to us, how shall we prevail with those in whom we cannot pretend to such an interest? But with God all things are possible. 2. He pleads the unreadiness and infirmity of his own speaking: *I am of uncircumcised lips*; it is repeated, v. 30. He was conscious to himself that he had not the gift of utterance, had no command of language; his talent did not lie that way. To this objection God had given a sufficient answer before, and therefore he ought not to have insisted upon it, for the sufficiency of grace can supply the defects of nature at any time. Note, Though our infirmities ought to humble us, yet they ought not to discourage us from doing our best in any service we have to do for God. His strength is made perfect in our weakness.

III. God again joins Aaron in commission with Moses, and puts an end to the dispute by interposing his own authority, and giving them both a solemn charge, upon their allegiance to



their great Lord, to execute it with all possible expedition and fidelity. When Moses repeats his baffled arguments, he shall be argued with no longer, but God gives him a charge, and Aaron with him, both to the children of Israel and to Pharaoh, v. 13. Note, God's authority is sufficient to answer all objections, and binds us to obedience, without murmuring or disputing, Phil. 2:14. Moses himself has need to be charged, and so has Timothy, 1 Tim. 6:13; 2 Tim. 4:1.

Verses 14-30

I. We have here a genealogy, not an endless one, such as the apostle condemns (1 Tim. 1:4), for it ends in those two great patriots Moses and Aaron, and comes in here to show that they were Israelites, bone of their bone and flesh of their flesh whom they were sent to deliver, raised up unto them of their brethren, as Christ also should be, who was to be the prophet and priest, the Redeemer and lawgiver, of the people of Israel, and whose genealogy also, like this, was to be carefully preserved. The heads of the houses of three of the tribes are here named, agreeing with the accounts we had, Gen. 46. Dr. Lightfoot thinks that Reuben, Simeon, and Levi, are thus dignified here by themselves for this reason, because they were left under marks of infamy by their dying father, Reuben for his incest and Simeon and Levi for their murder of the Shechemites; and therefore Moses would put this particular honour upon them, to magnify God's mercy in their repentance and remission, as a pattern to those that should afterwards believe: the two former seem rather to be mentioned only for the sake of a third, which was Levi, from whom Moses and Aaron descended, and all the priests of the Jewish church. Thus was the tribe of Levi distinguished betimes. Observe here, 1. That Kohath, from whom Moses and Aaron, and all the priests, derived their pedigree, was a younger son of Levi, v. 16. Note, The grants of God's favours do not go by seniority of age and priority of birth, but the divine sovereignty often prefers the younger before the elder, so crossing hands. 2. That the ages of Levi, Kohath, and Amram, the father, grandfather, and great grandfather, of Moses, are here recorded; they all lived to a great age, Levi to 137, Kohath to 133, and Amram to 137. Moses himself came much short of them, and fixed seventy or eighty for the ordinary stretch of human life (Ps. 90:10); for now that God's Israel was multiplied and had become a great nation, and divine revelation was by the hand of Moses committed to writing and no longer trusted to tradition, the two great reasons for the long lives of the patriarchs had ceased, and therefore henceforward fewer years must serve men. 3. That Aaron married Elisheba (the same name with that of the wife of Zecharias, Elizabeth, as Miriam is the same with Mary), daughter of Amminadab, one of the chief of the



fathers of the tribe of Judah; for the tribes of Levi and Judah often intermarried, v. 23. 4. It must not be omitted that Moses has recorded the marriage of his father Amram with Jochebed his own aunt (v. 20); and it appears by Num. 26:59 that it must be taken strictly for his father's own sister, at least by the half blood. This marriage was afterwards forbidden as incestuous (Lev. 18:12), which might be looked upon as a blot upon his family, though before that law; yet Moses does not conceal it, for he sought not his own praise, but wrote with a sincere regard to truth, whether it smiled or frowned upon him. 5. He concludes it with a particular mark of honour on the persons he is writing of, though he himself was one of them, v. 26, 27. These are *that Moses and Aaron* whom God pitched upon to be his plenipotentiaries in this treaty. These were those to whom *God spoke* (v. 26), and who *spoke to Pharaoh* on Israel's behalf, v. 27. Note, Communion with God and serviceableness to his church are things that, above any other, put true honour upon men. Those are great indeed with whom God converses and whom he employs on his service. Such were that Moses and Aaron; and something of this honour have all his saints, who are made to our God kings and priests.

II. In the close of the chapter Moses returns to his narrative, from which he had broken off somewhat abruptly (v. 13), and repeats, 1. The charge God had given him to deliver his message to Pharaoh (v. 29): *Speak all that I say unto thee*, as a faithful ambassador. Note, Those that go on God's errand must not shun to declare *the whole counsel of God*. 2. His objection against it, v. 30. Note, Those that have at any time spoken unadvisedly with their lips ought often to reflect upon it with regret, as Moses seems to do here.

Verses 1-7

Here, I. God encourages Moses to go to Pharaoh, and at last silences all his discouragements. 1. He clothes him with great power and authority (v. 1): *I have made thee a god to Pharaoh*; that is, my representative in this affair, as magistrates are called *gods*, because they are God's vicegerents. He was authorized to speak and act in God's name and stead, and, under the divine direction, was endued with a divine power to do that which is above the ordinary power of nature, and invested with a divine authority to demand obedience from a sovereign prince and punish disobedience. Moses was a god, but he was only a *made* god, not essentially one by nature; he was no god but by commission. He was a god, but he was a god only to Pharaoh; the



living and true God is a God to all the world. It is an instance of God's condescension, and an evidence that his thoughts towards us are thoughts of peace, that when he treats with men he treats by men, whose terror shall not make us afraid. 2. He again nominates him an assistant, his brother Aaron, who was not a man of uncircumcised lips, but a notable spokesman: "*He shall be thy prophet,*" that is, "he shall speak from thee to Pharaoh, as prophets do from God to the children of men. Thou shalt, as a god, inflict and remove the plagues, and Aaron, as a prophet, shall denounce them, and threaten Pharaoh with them." 3. He tells him the worst of it, that Pharaoh would not hearken to him, and yet the work should be done at last, Israel should be delivered and God therein would be glorified, v. 4, 5. The Egyptians, who would not know the Lord, should be made to know him. Note, It is, and ought to be, satisfaction enough to God's messengers that, whatever contradiction and opposition may be given them, thus far they shall gain their point, that God will be glorified in the success of their embassy, and all his chosen Israel will be saved, and then they have no reason to say that they have laboured in vain. See here, (1.) How God glorifies himself; he makes people know that he is Jehovah. Israel is made to know it by the performance of his promises to them (ch. 6:3), and the Egyptians are made to know it by the pouring out of his wrath upon them. Thus God's name is exalted both in those that are saved and in those that perish. (2.) What method he takes to do this: he humbles the proud, and exalts the poor, Lu. 1:51, 52. If God stretch out his hand to sinners in vain, he will at last stretch out his hand upon them; and who can bear the weight of it?

II. Moses and Aaron apply themselves to their work without further objection: *They did as the Lord commanded them*, v. 6. Their obedience, all things considered, was well worthy to be celebrated, as it is by the Psalmist (ps. 105:28), *They rebelled not against his word*, namely, Moses and Aaron, whom he mentions, v. 26. Thus Jonah, though at first he was very averse, at length went to Nineveh. Notice is taken of the age of Moses and Aaron when they undertook this glorious service. Aaron the elder (and yet the inferior in office) was eighty-three, Moses was eighty; both of them men of great gravity and experience, whose age was venerable, and whose years might teach wisdom, v. 7. Joseph, who was to be only a servant to Pharaoh, was preferred at thirty years old; but Moses, who was to be a god to Pharaoh, was not so dignified until he was eighty years old. It was fit that he should long wait for such an honour, and be long in preparing for such a service.

Verses 8-13



The first time that Moses made his application to Pharaoh, he produced his instructions only; now he is directed to produce his credentials, and does accordingly. 1. It is taken for granted that Pharaoh would challenge these demandants to work a miracle, that, by a performance evidently above the power of nature, they might prove their commission from the God of nature. Pharaoh will say, *Show a miracle*; not with any desire to be convinced, but with the hope that none will be wrought, and then he would have some colour for his infidelity. 2. Orders are therefore given to turn the rod into a serpent, according to the instructions, ch. 4:3. The same rod that was to give the signal of the other miracles is now itself the subject of a miracle, to put a reputation upon it. Aaron cast his rod to the ground, and instantly it became a serpent, v. 10. This was proper, not only to affect Pharaoh with wonder, but to strike a terror upon him. Serpents are hurtful dreadful animals; the very sight of one, thus miraculously produced, might have softened his heart into a fear of that God by whose power it was produced. This first miracle, though it was not a plague, yet amounted to the threatening of a plague. If it made not Pharaoh feel, it made him fear; and this is God's method of dealing with sinners—he comes upon them gradually. 3. This miracle, though too plain to be denied, is enervated, and the conviction of it taken off, by the magicians' imitation of it, v. 11, 12. Moses had been originally instructed in the learning of the Egyptians, and was suspected to have improved himself in magical arts in his long retirement; the magicians are therefore sent for, to vie with him. And some think those of that profession had a particular spite against the Hebrews ever since Joseph put them all to shame, by interpreting a dream which they could make nothing of, in remembrance of which slur put on their predecessors these magicians withstood Moses, as it is explained, 2 Tim. 3:8. Their rods became serpents, real serpents; some think, by the power of God, beyond their intention or expectation, for the hardening of Pharaoh's heart; others think, by the power of evil angels, artfully substituting serpents in the room of the rods, God permitting the delusion to be wrought for wise and holy ends, that those might believe a lie who received not the truth: and herein the Lord was righteous. Yet this might have helped to frighten Pharaoh into a compliance with the demands of Moses, that he might be freed from these dreadful unaccountable phenomena, with which he saw himself on all sides surrounded. But to the seed of the serpent these serpents were no amazement. Note, God suffers the lying spirit to do strange things, that the faith of some may be tried and manifested (Deu. 13:3; 1 Co. 11:19), that the infidelity of others may be confirmed, and that he who is filthy may be filthy still, 2 Co. 4:4. 4. Yet, in this contest, Moses plainly gains the victory. The serpent which Aaron's rod was turned into swallowed up the others, which was sufficient to have convinced Pharaoh on which side the right lay. Note, Great is the truth, and will prevail.



The cause of God will undoubtedly triumph at last over all competition and contradiction, and will reign alone, Dan. 2:44. But Pharaoh was not wrought upon by this. The magicians having produced serpents, he had this to say, that the case between them and Moses was disputable; and the very appearance of an opposition to truth, and the least head made against it, serve those for a justification of their infidelity who are prejudiced against the light and love of it.

