

Shall Know That I Am The Lord

Exodus 6:28-7:7, "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." But Moses said before the Lord, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?" So the Lord said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. 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." Then Moses and Aaron did so; just as the Lord commanded them, so they did. And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh."

Let's pray. Oh Lord our God, we do thank You for giving us Your word. We thank You God for giving us this opportunity to hear the preaching of Your word. I pray that You would be with Mr. Horn and help him to bring the words You would have for us. Help us to hear and to listen. Help us to heed Your voice. Help us to know the things we should do and help us to walk in them. Lord, we pray that You would work in the hearts of all who are here. Lord I pray that You would cause us to turn to You and desire to walk in Your ways. In Jesus' name, amen.

Aaron and how they came to the Levites, which was basically an aside, and now he goes back to the narrative. Now that we have the background about how the older sons were passed over, how Reuben was passed over and how it switched to Levi and even in the Levitical family, different sons got passed over to the point where Aaron is passed over and Moses becomes the most prominent person in Israel. Now it switches back and continues the narrative after saying that this is that Moses and that Aaron. One thing that struck me that I want to talk a little bit about before we start to go phrase by phrase through the passage is, God told Moses that He made him as God to Pharaoh. I thought this was an important statement for us to consider what it means that Moses was God to Pharaoh. It's worth considering Pharaoh's response because Pharaoh's response, if Moses is God to Pharaoh, there are times where Pharaoh makes petitions to Moses, but at the end he tries to kill Moses. There's times where he listens to Moses, there are times where he commands Moses, this isn't how we think of treating someone who is a God. One of the reasons that I wanted to talk about this is I think it's worth considering this response because this is how most people treat God. When they are desperate they make a petition to God, when things are going fine they ignore Him and say He has no right to tell me what to do. This is exactly how people treat God and as we go forward through Exodus, it's important for us to recognize that as we read these verses and read how Pharaoh ignores him

when Moses commands him. Recognize this is how people treat God. When we look at the relationship between Pharaoh and Moses, this is the picture of most people and their relationship looks like with God. It's important for us to remember because this isn't how our relationship is supposed to look like with God. We're given an example of what we are not supposed to do, how we're not supposed to only come to God when things are going badly, when judgement is clearly upon us. We're not supposed to come in the midst of desperation. We're not supposed to just come when things aren't going how we would like, we're supposed to desire to do God's will at all times, not just when He is chastising us. I think it's also important for us to see it because it is exactly also a picture of how the Sadducees and Pharisees treated Christ. Both Moses and Christ, they come with the same message, they come with the message that you're being judged. Think of John the Baptist preparing the way for Christ in Matthew 3:7-10, "But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? Therefore bear fruits worthy of repentance, and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones. And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire." They knew they were going to be judged just like they told Pharaoh He was going to be judged. Christ continues to preach the gospel after He comes so this isn't just John the Baptist's message. They both say that judgement is going to come upon the people and both of the rulers, Pharaoh and the Sadducees and Pharisees, they respond the same way. They see the power, they see the signs, they see the wonders, and it doesn't cause them to go, 'Dear God, let me embrace You', it causes them to say, 'Dear God, let me kill You'. Pharaoh never wanted to submit to Moses, he just didn't know what to do about it except when God is doing the signs and wonders to submit to Moses. The Pharisees and Sadducees didn't want to submit to Christ because He was doing the signs and wonders. What could they do? The people would rebel if they didn't submit to Christ. It doesn't mean the desire wasn't there to kill the One who was God. In Pharaoh's case, Moses was his God and in Jesus Christ's case, Jesus Christ was God. This is the response to thinking someone is God, is to want to kill them because the heart of Satan, the heart of the children of Satan, is to desire to be God. That's why the Sadducees and Pharisees wanted to kill Christ, they wanted to be their own God. That's why Pharaoh wanted to kill Moses and didn't want to submit to Moses even though he had no power to resist. In both cases they ultimately lose their place, ultimately lose their power because God really is more powerful. He really does judge with great judgements. Part of the point that I want to make is, let's not just see the parallels with Moses being God to Pharaoh and Jesus Christ being God and how the Sadducees and Pharisees treat Him. This is how people see Him now, they see Him as arbitrary, they see Him as restrictive, that He's out to get them, that He is their enemy, but they also have this idea that He's their fear. They recognize that God is God, that even as much as they deceive themselves in their own unrighteousness, why they behave the way they do. Why do you think as a nation we have people who are insisting a five year old that wants to put on a dress should have surgery done to them? This is rebellion against God and hating God, that's what this is, they're afraid of what God can do, but at the same time they want to rebel in every way they can. Fundamentally they are hypocrites, fundamentally they believe they can control God when at the same time they know they have no power, they can't actually make a boy turn into a girl, it's not possible. They don't have the

power to do that, all they can do is mutilate them, but yet they want to pretend they can because they want to pretend like they have power that they know they don't have. Understand who that's exactly like, that is Satan. Satan thinks he can rule the world. He even tells Christ he will make Him the ruler over all the kingdoms of the earth. He doesn't have the power to do that, but he's a hypocrite and he pretends he does. This is how people always respond to God that do not believe, they respond with hypocrisy. On one hand they recognize His power and on the other hand they reject their responsibility to submit. I think it's important for us to remember that and to see that because that's still how unbelievers respond to God today and we should examine it in ourselves. Is this how we respond to God? This is how Satan responds to God, as a hypocrite. We need to make sure that we're working to see God differently, that we're renewing our mind, that we're seeing Him not as a judge who wants to force us to do things His way, but as a Father who wants to bless us and is telling us what's best for us as His children. He is not our competitor, He is our Father, He is the One who is blessing His children and caring for His children. He's the one that has a lot more knowledge and understanding so we should listen to Him instead of saying we're going to go the opposite way. As we go through these chapters about how the Israelites are released from Egypt. We go through Exodus 4, and after that we will find the Israelites behaving the exact same way the Egyptians behaved. When Pharaoh looked on Moses he kept saying, 'No, you can't tell me that, no you can't do that. I'm going to promise you one thing and then I'm going to do something else.' When the Israelites were in the wilderness they did the exact same thing. They say to Moses, 'So did you bring us out into the wilderness to kill us in the wilderness? Did you say Moses is the only one that You speak through?' The rebellion is the same, they see the power of God, they say God has no authority. That's what Pharaoh does, that's what the Israelites do, that's what unbelievers always do, and we need to make sure that's not what we're like, that we don't just see the power of God to change lives and then say we have the right to disobey, we have the right to rebel. We don't, that's not how it works.

Verses 28-30, "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." But Moses said before the Lord, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?" So it starts with "it came to pass" and this is the transition back to this side of the genealogy of Aaron and Moses. Then it makes a statement, "on the day the Lord spoke to Moses in the land of Egypt". This is a clear timemarker. It's easier for us to think all these things that Moses goes back and he's there for a while and all these things are happening then God says, 'On the day', on the day He spoke to Moses, Moses and Aaron went to Pharaoh. God didn't spend a lot of time dealing with Moses in the land of Egypt. He spoke to him in Sinai, and that obviously was a different day, but when Moses decides it's time to do it, he goes and does it. Moses responds with action even though his words are to say, 'Who am I Lord? He won't heed me.' He still goes in and talks to Pharaoh on that day. I think we should look at this and recognize this is what repentance looks like. I've seen people who talk about the process of repentance and it's not a process, your mind changes, you change what you're doing. It doesn't take this long drawn out thing, people want counseling and this long drawn out thing, but the reality is, stop sinning. Decide that what God says is right. It doesn't mean that you don't need

help to see your sin, it doesn't mean that you don't need God's word to be applied, but repentance actually happens really quickly. You see your sin, you recognize that God said this is wrong and you stop. Now you may stumble and fall, you have to put protections in place, but Moses is saying, "Who am I? I am of uncircumcised lips." And then God says to go and he obeys and goes. It's not a long drawn out process. Repentance is not weaning yourself off of sin, it is going cold turkey on the sin, that's how we repent. It's not that we sin less and less and we feel better about ourselves because we are overcoming the sin. No, you recognize God gave you a command and you start obeying God's commandment. It doesn't mean we don't stumble or fall. John says if anyone says he has no sin, the truth does not abide in him, so I'm not saying that there aren't still times when sin ensnares us, but what I'm saying is, the core of it is you recognize God gave you a different commandment and you say you need to obey God and not me. That actually is a very quick process. "That the Lord spoke to Moses, saying, "I am the Lord." He said what God says is right, I need to obey it. It's important that we deal with our sin honestly, to recognize what unrepentance is. Repentance isn't making a lip service to having turned from sin, it's to actually turn from sin. So the Lord spoke and says He is the Lord, He's the One who has the right, He's the self-existent One, He's the One who has the right to command, the One who is the Creator, the One who owns and has power to use people however He wants to use them, He's the One with rights over Pharaoh, rights over Moses, and He says, "I am the Lord. Speak to Pharaoh king of Egypt all that I say to you." Moses speaks the words of God to Pharaoh. Again, this is important for us to recognize this is what prophets do, this is what Christ does, He speaks the words of the Father. This is what the Holy Spirit does, He speaks the words of Christ, He reveals what Christ said to us. They aren't coming up with their own words, they aren't coming up with their own ideas. What they are doing is speaking what they are told to speak and that's what Moses is supposed to do as a prophet of God. That's what Aaron is supposed to do as Moses' prophet, he just repeats the things that Moses says to him and that's what we're supposed to do. We're supposed to recognize that's what it means to be a prophet. It's not about foretelling, it's about speaking the words that you've been given. When we think about that the spirit of prophecy has been poured out on all sons and daughters, which is the promise of Acts 2, it means that we now all, every one of us that's a believer, has the responsibility to speak the words of God to the people around us. It doesn't mean that we have to directly quote them, but it means that we have to be giving the sense of them, giving the idea of them. It's not that we come up with our own ideas. He's supposed to say all that He says to him, not some of it, all of it. God's going to speak to Moses and say, 'Say this'. How often do we have a lot of things that God has told us to say, but let's make sure that we're not editing it and saying we don't want to talk about God's predestination, that's too difficult of a topic, people will disagree. I don't want to talk about how God is sovereign over all things, God is the God who judges sin. Instead we pick and choose, let's make sure that we're not picking and choosing, but instead saying the things people need to hear. "But Moses said before the Lord." He doesn't respond with humility saying, "You're the Lord, You command me, I'll go", instead he goes, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?" You read in some commentaries and they say he has a speech impediment, but clearly that's not how Stephen declares what he does when he said he was mighty in words and deed at the age of forty, so I doubt very much that he has a speech impediment. This isn't referring to a physical problem, this is referring to a spiritual problem. The words we have recorded of

Moses are pretty uncircumcised words. Like right here, God says to do this, to speak these words, and Moses doesn't say, 'Yes Lord', he says, 'Who am I? I have uncircumcised lips.' Moses keeps talking back to God, but it's a spiritual problem and not a physical problem. The picture of circumcision is the picture of removing what causes you to sin. Obviously physical circumcision never did that, because it was always a problem of the heart, but the picture is that you cut away flesh with the idea that somehow this will constrain lust. Uncircumcised lips, he's saying he doesn't have control over his lips, he speaks things that he shouldn't say. To have uncircumcised lips means that your lips are unconstrained, that they're not speaking what God would have them to speak, they're speaking out of their own resources. We do know that Moses' lips were constrained in certain ways, we do know that he had met with God and that did change him. I suspect Moses is more looking for perfection and saying if every word he speaks is perfect and the answer is no, every word he speaks is not perfect. It's important for us to recognize that we can say the same thing, I'm of uncircumcised lips. We look at ourselves and go, but I have these problems, I'm not this perfect vessel therefore, how can God use me? Like in Isaiah 6:5, "So I said: "Woe is me, for I am [a]ndone! Because I am a man of unclean lips, And I dwell in the midst of a people of unclean lips; For my eyes have seen the King, The Lord of hosts."" He recognizes uncleanness, but at the same time he was a prophet to Israel before this, this is when he gets anointed for a different mission, but he was a prophet before and he still spoke. As people of uncircumcised lips, of people who say the wrong things, of people who express the wrong things, that doesn't mean that God can't use you anymore than that Moses can't be used by God. Moses is going a step further and isn't saying just his lips are unclean, but also how Pharaoh should heed him. The answer is really simple, Pharaoh isn't heeding Moses, he's heeding God. When we go and witness to people, if we go and proclaim the gospel to people, we're people of uncircumcised lips. We are not perfect or sinless in how we use our tongues, but God still uses that because it's not our power that causes someone to be converted, it's not our power that causes people to know who God is, it's God that does that. The reason that Pharaoh was going to heed Moses was not because Moses was perfect, it was because God was going to cause Pharaoh to heed Moses. God's purpose in sending Moses was not for Moses to get the credit for delivering the people of God, the reason that God sent Moses is so that God would get the credit. If we were perfect vessels and if we're waiting for perfection before we witness to people, then we will be the ones getting the credit and we're not supposed to be the ones getting credit anymore than Moses is the one who is supposed to get credit. The glory is supposed to go to God and in the end when Christ comes, since Moses is long dead, the Israelites still want to give the credit to Moses and not to God for delivering them because if they didn't they would have heard Christ, is what Christ says. If they would have heard Moses they would have heard Christ, Moses was pointing to God and instead the Israelites wanted to point to Moses. Pharaoh heeded Moses but he did it not by the power of Moses' word or the power of Aaron's words, but by the power of God. We need to make sure that we recognize that today. You go over to Southeastern and when they have their chapel service, the first thing they announce is how many people made professions in the church and how many people were baptized in the church. That's a really bad practice because the point is to exalt the pastor and some of these pastors are faithful men, I'm not saying they're not faithful men, I'm saying that's not how it's supposed to work. Then those pastors are getting the glory, the people in that chapel service are applauding because this person had so many people come

to make professions of faith and they're applauding the pastor regardless of what they say about applauding God. God uses Moses so Moses doesn't get the applause and God does get the applause. We need to make sure that we're doing the same thing, that we're making sure when we preach the gospel, when we witness to people, that we don't say how great we are at witnessing, but instead we say we are of uncircumcised lips, look at how God used my imperfect witnessing to bring people to salvation, to bring people to a greater knowledge of Him, so we don't take the credit from God. Faith is a gift of God lest any man boast, it's not the gift that any pastor gave. That's being like Simeon who wanted the gift of the Holy Spirit so he could get glory by saving people. That's not how it works, we're supposed to be glorifying God in all we do. If someone heeds God, it's not because the person who told them the Word of God, it's because of the power of the Word of God, it's because of the power of the Holy Spirit. That's why they repent. God does use us, but we can never take credit for God using us. Instead of that meaning that we should be less zealous about witnessing, quite the opposite, that should make us more zealous about witnessing because we are used in spite of our failures, not because of our failures or because of our abilities. Pharaoh heeded Moses because God was being glorified. When we witness to someone and they come to faith, they are heeding God through our words because God is being glorified. Otherwise their faith is in us and not in God.

Verses 1-5, "So the Lord said to Moses: "See, I have made you as God to Pharaoh, and Aaron your brother shall be your prophet. 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 God's response to Moses is not saying he will be okay, He doesn't say not to worry about it, you of uncircumcised lips. What He does is just command him to do what he's told. So often we think we can throw up these excuses and somehow God should answer our excuses. Why should He answer our excuses? He's given us commandments and our excuses give us no right to disobey God's commandments. So He tells Moses, "See, I have made you as God to Pharaoh." There's a couple aspects of this. One is where I started in my introductions, it's how Pharaoh is going to respond to Moses, he responds to him how he would respond to God, by rejecting him and trying to deny his power and ultimately trying to kill him. But the other aspect is how God will cause Pharaoh to see Moses. He's not going to see him as a man of uncircumcised lips, he's not going to say he sees the sin in you so therefore I don't have to listen to you. That's not how Pharaoh responds to Moses. He's going to see Moses as having the power of God because he does direct the signs and wonders of God, he does have the truth about who God is, he has knowledge of future events, he tells Pharaoh when the plagues will be removed. Moses tells Pharaoh to tell him the day he wants the plague to end and Pharaoh says 'tomorrow' and it ends tomorrow. He's not going to look at Moses and see his faults, he's going to look at Moses and see the power of God working through Moses. Pharaoh's trying to make himself equal with God and he's not going to look at Moses' fault, he's going to look at the power Moses has. This is important because this is usually how it works with witnessing as well.

We say we're not going to say the perfect thing or say it the right way so we don't do it, when the reality is if God is working, He takes our work and uses them. We should be as accurate as we can, we should speak with the greatest truth and accuracy to the Scripture as we can, but we should recognize if God is moving, that's not how they're going to see it. They're going to see it as we have truth from God and that's what will save them, not that we're broken vessels but we have truth from God. That's why Pharaoh responds to Moses, not because he is a broken vessel, but because he is speaking the truth of God. "And Aaron your brother shall be your prophet." God is clearly making Aaron a lesser figure than Moses even though Aaron was older than Moses. Later it becomes obvious that Aaron and Miriam both resent the fact that the younger brother is the one who is leading because they rebel against Moses and say, 'Does God really only speak to you?' The answer was 'yes' because Aaron was the prophet of Moses, but Aaron's rebellion, such as with the golden calf, doesn't happen until after they leave Egypt. While in Egypt we see Aaron is acting as a prophet of Moses and to act as a prophet means to speak their words. So much so it's debatable in some passages as to who is speaking. It says Aaron is the one that speaks to Pharaoh, but at times it's Moses that speaks to Pharaoh so does that mean he's still speaking through Aaron or not? Pharaoh saw Aaron as the spokesman of Moses, speaking the words that Moses said. I think this is also a really important verse because when we think of what it means to be a prophet, there are so many people that wanted to talk about foretelling. That's not what it means to be a prophet, what it means to be a prophet is that you speak the words of the other prophet. Jesus Christ came as a prophet. He was God and took on flesh, but only spoke His Father's words. That's what a prophet does and that's what Aaron did. He didn't speak his own words, he spoke the words of Moses. Aaron wasn't primarily speaking about the future, he wasn't foretelling. What made him a prophet was to speak the words of his God, Moses. We're not prophets because we can say what happens in the future, those that have the Holy Spirit of God are prophets because we speak God's word, we speak the truths of who God is. That's what it means to be a prophet, we're not representing ourselves, we are representing God. Speaking the truth that God has given us, that's what those who have the Spirit of God have been given, that is what we have been appointed to. We can't just sit back and go, 'Well, that's for other people to do.' No, the spirit of prophecy has been poured out on all the sons and daughters through Jesus Christ and the Holy Spirit. In our culture, it's easy to see in Nigeria, but many in our culture call themselves prophets and apostles who are trying to say this will happen to you in the future, or this will happen in the future. We need to recognize their purpose is to bring glory to themselves. The purpose of a true prophet is to point to somebody else. The true prophet of God is getting people and pointing people to consider who God is not who they are. Even Aaron was supposed to get Pharaoh to consider who Moses was, not who Aaron was. The sign of a false prophet is they are pointing the glory to themselves. True prophets never make it about themselves, they make it about what God has declared, what He has said. That's why the sign of a false prophet is being wrong about predicting the future, because if you're wrong in predicting the future that means you didn't hear it from God. You're saying God's words, but He can't lie so if He says something and it doesn't happen, He cannot lie. So there is no learning how to be a prophet, all this is in our culture as well, this idea that you are wrong some of the time but that's because someone did something to change things. No, if God says this is what He is going to do, that is what He is going to do and no one can change that. So we know that that prophet is not

speaking the words of God, which means he is a false prophet. "You shall speak all that I command you." Moses was a true prophet, he was speaking the words that God spoke to him, he was speaking all the things that God spoke to him. Moses was not picking and choosing and saying what would work better to tell Pharaoh. He's telling Pharaoh the things that God had told him to speak to him. It seems to me that this happens with me very frequently with witnessing, the conversation goes in a very different direction than what I would expect. Like when I had the discussion with the people at DOP and ended up talking about slavery. That was not where I was planning to start in Nigeria, but yet as you go and you're confronted with things and you find out where people are, you need to be willing to speak the whole counsel of God, whatever part of the counsel of God that applies at that point. There are so many witnessing techniques that say to force the conversation into the path that you want to take them. I think that's the opposite of what we're supposed to do. What we're supposed to do is speak God's word to where they are, speak God's word to the things that they're struggling with, the things they are thinking about. We need to be willing to speak whatever God has spoken to, whatever they are struggling with, because everyone that's in rebellion to God, everyone who is an unbeliever, there are particular ways that that rebellion is made manifest and we need to speak God's word to those particular areas of rebellion. If we just say the things that people want to hear, 'You can be saved from damnation', for a lot of people that's great and wonderful, but it doesn't deal with their rebellion to God so we need to be willing to speak the whole counsel of God. "And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land." So God gave the commandments to Moses, Moses was to give the commandment to Aaron that he would give to Pharaoh and he would give it to Pharaoh and Pharaoh would see it as coming from God and that was insufficient to change Pharaoh's heart because God says He will harden Pharaoh's heart. Again, we need to see the parallels of what Jesus Christ does when He comes and in the New Covenant, because Christ did many signs and wonders, but the Jews wouldn't repent. Matthew 11:21, "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." Why didn't the Jews repent? They didn't repent because God hardened their heart. Why didn't Pharaoh repent? He didn't repent because God hardened his heart. God hardened Pharaoh's heart, God hardened the Jews' hearts for a greater purpose because He wanted the nations to know that He was God. This is how the knowledge of God goes out from Israel and it starts to go out into the world. Romans 11:25, "For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel until the fullness of the Gentiles has come in." God said He blinded them in a special way so they would crucify Jesus Christ, so He hardened their hearts so they wouldn't repent. If the same things happened in Sodom and Gomorrah they would repent, but God's plan was for them not to repent so the Gentiles could come in so they would crucify Christ. You have Moses and Pharaoh, and you have the Jews and the Pharisees and Sadducees and the High Priest and Christ and they are parallels. As we go forward and see these covenants, it's important to see the parallels. God hardens hearts to fulfill His purposes. "And I will harden Pharaoh's heart, and multiply My signs and My wonders in the land of Egypt." What he's saying it, that if He didn't harden Pharaoh's heart, he would have let the Israelites go and if they went without all the signs and wonders, then when they went to the Promised Land, Jericho wouldn't have been saying, 'Look at what they did to Israel, what are they going to do to

us?'. The knowledge of God wouldn't have spread. The reason Pharaoh's heart was hardened was so God would do more of His signs, He would do them with greater and greater vigor. He would do them so the firstborn sons would all die. This was done so people would say, 'This is indeed God.' If all He did was have a victory like other nations had victories over other nations, then nobody would say God is special, they would say this is the same as any other gods, the gods of the Assyrians, and when they won wars they said how great their god was. God hardened Pharaoh's heart so no one could look and say this is like the god of any other nation. They said there was no god that could do this except Jehovah. God hardened Pharaoh's heart so all the signs and wonders were done. "But Pharaoh will not heed you." God would do more signs and wonders, but still Pharaoh wouldn't hear. It would reach the point that Exodus 10:7 says, "Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet know that Egypt is destroyed?"

God hardened Pharaoh's heart to the point Egypt was destroyed and all the nations around knew and we're going to see this in a little bit, in a pretty short timeframe Israel went from the most prominent and powerful country in the world to being destroyed. It was signs and wonders that God did so everyone would go, 'This is the Lord God that did this, not something man did.' So even when everybody said to just give into Moses, Pharaoh still said he would not heed the voice of Moses. God does this "so that I may lay My hand on Egypt and bring My armies." God could have released His people through easier means, but GOD is doing other things because He knows all the ends and all the affects of everything He is doing. These people have been slaves for something like 150 years in Egypt. Slaves do not make good warriors, it's kind of basic. You don't have slave armies, they tend to be pretty bad. There are cases in history where slaves did rebel, but in general they are pretty bad warriors. By doing the plagues and separating the people, God is building armies, He is taking the Israelites who were slaves and making them into armies. He's training them to be warriors, He's proving that His hand is more powerful than Pharaoh's, but He's also changing His people in the meantime. He already told Moses when they go, they will go into the land of the Perrezites, and the Hivites, and the Hittites, and the Jebusites, and all these nations. They knew they were going to war and God is preparing them through what He is doing to Pharaoh to bring out armies and not just to bring out His people. Israel was to be saved as an army. Again, remember the parallels with the New Covenant. It's very easy for us to forget that we're brought out as armies. We went through Daniel and Daniel is about this kingdom that's this stone that's cut out of the rock without hands and it grows to be this mountain that fills the whole earth. Reformers said the church is in the militant age, we're a people that are called out to be armies of God. There are a lot of hymns that were written a long time ago, not many now that talk about being the army of God, but Christ called forth armies to conquer a kingdom just like Moses brought out an army out of Egypt to conquer a kingdom. The parallels are there, this is what we are, we are the church militant, we aren't in physical warfare like Moses was when Joshua leads them into the Promised Land and there's a physical war, but there's a spiritual war that we're supposed to be in right now and it is a war that we're supposed to fight. That's why in the New Testament there are so many cases where the picture of soldiers is used as an example of Christians. We need to picture ourselves as an army that's going to war, an army that's going to war against the powers and principalities of the air. That's why we are to put on the whole armour of God, that's why we are to run the race of a good soldier as Paul writes to Timothy. This is who we are, God

called forth armies with Jesus Christ, just like He called forth armies with Moses. The armies that God's speaking to Moses about, these are the twelve tribes of Israel. As they go through the wilderness they have three tribes on North, South, East, and West so when they go forth they are going forth ready for battle at all times. This isn't the picture of people going forth and expecting everybody to go, 'Oh, isn't that wonderful that you've been saved?', this is the picture that other people are going to resent the fact that they were saved and there will be tribulation so we should be prepared for war. So this is the twelve tribes, counting Ephraim and Mannassah as two and not counting Levi, I think are the picture of the armies. We should still think of that the same way in the church today, there are many parts to the body. There are different armies with different responsibilities and it's the picture of the wall being rebuilt around Jerusalem where different people took different parts of the wall. That's the different armies, that's the picture we are supposed to be fulfilling. Continuing, "and My people, the children of Israel, out of the land of Egypt by great judgments." God's going to bring forth armies and these are His people, the physical Israel, that they will come out as armies and their victory will not be by their power, but by the power of God and that's the same thing that is the picture in the New Covenant, that God does great things that cause people to come out. This is still true that we are an army, but we're not an army that fights with physical weapons, but spiritual weapons. We're an army that's been given the Spirit that was poured out at Pentecost. It's by the power of God that we have victory, just like it was in the power of God that they were able to be delivered out of the land of Egypt. We conquer the same way that Israel was to conquer, they conquered through obedience, not through power or might, but by the might and power of God. Remember when they refused to go into the Promised Land and God judges them and says they will wander in the wilderness for forty years so they turn around and say they will attack them. They go and attack them and they immediately get defeated because victory is because of obedience, not in who we are. We want to have victory in Wake Forest and Youngsville and to affect the people around us, and the way to do that is by obeying the Word of God. That's how Israel was to conquer and that's how we are to conquer, because it's not our power. It's by the great judgements of God that He uses us, but He uses us based on our obedience to Him. If you read Ephesians where it talks about the whole army of God, it's about obedience to Him. It's about being thankful, it's about putting on the helmet of salvation, it's about being truthful, it's about basic aspects of obedience to God. Then we come to this phrase, "and the Egyptians shall know that I am the Lord." This is the point, not so they would know how great Moses and Aaron were, but that they would know how great the Lord was. Even forty years from this point when they go into Jericho, everybody is trembling at the approach of the Israelites because of what God did to Egypt. The Israelites had defeated giants, but they're not talking about that. What they are talking about are the great judgements of God that came upon Egypt. The Egyptians knew He was the Lord and other people knew He was the Lord. When we look at God's judgement on Egypt and how it was destroyed, we also need to look at the parallel. The parallel is Jews because the Jews were destroyed after they killed Christ, after they crucified Jesus Christ. We're not supposed to look at them and say we are better than them, but we are supposed to look at them and say this is a great and terrible judgement. When we see the Holocaust we are supposed to look and say it's a great and terrible judgement. This is what false professions of faith look like, this is how God judges them. They've been wanderers and sojourners for 2,000 years, they are a proverb and a watch word as it says in Deuteronomy 28.

These are the great judgements that we're supposed to look at and remember. Now the church so often goes, 'these are the people of God'. They're not the people of God, they were cut off as it says in Romans 11. It matters because we can't expect people to be concerned about hell if God's people have been persecuted for 2,000 years and God could do nothing. It's not the picture of that, it's the picture of the judgements of God. That's what God promised in Deuteronomy and in other places and this is what we're seeing so we need to be declaring the great judgements of God so people fear God. Then God continues, "when I stretch out My hand on Egypt." When they see the movement of God, and we're supposed to see the movement of God, but so often the world wants to say that God hasn't moved. Like when I speak in Nigeria and I say, 'Do you know what this place was like 200 years ago? Nobody had heard the true gospel. You're looking at it and you're saying how terrible it is and how terrible the state of the church is. You realize 200 years ago there was no church, you were eating each other. That's the reality.' And people say, 'It's never been worse!' Really? That's not where we are. We need to make sure when we see God move, and He has moved because the gospel has gone to the end of the earth, and when we see Him move instead of saying how terrible the church is, let's remember the fact that there are so many false professions has to do with the strength and power of the church and not the weakness. The reason people want to be associated with the church is not because it is weak, it is because it's strong and it's so easy when you go into Nigeria where 50% of the people profess Christ as their Savior, the vast majority of those are false professors, but it's not the sign of weakness in the church because 200 years ago no one had even heard the name of Jesus Christ there. Let's make sure we recognize when God is stretching out His hand and declaring it for the reality that it is, the reality is that He caused the gospel to go forth in an amazing way in Nigeria so in a hundred years you go from zero professing Christ to 50% professing Christ. Even if they are professing a false Christ, it still shows that His name is known more than it was a hundred years ago. God is stretching out His hand, let us not close our eyes in blindness and pretend that He's not. "And bring out the children of Israel from among them." This is still what He is doing. God stretched out His hand to bring forth His children. God is still stretching out His hand to bring forth His children and just because there are a lot of people that go that aren't His children doesn't mean He's not successful in bringing forth His children, that's why He is stretching forth His hand. That's why the gospel is going, not for the false professors, but for the truth.

Verses 6-7, "Then Moses and Aaron did so; just as the Lord commanded them, so they did. And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh." Again, this is the close of that section that says, 'on the same day'. This is what Moses and Aaron did the same day, they did so. Moses had argued with God and he came up with reasons why he couldn't go, but in the end he went and did what he was told. He didn't do this by changing his words. So often we think repentance is about changing words. It's not about changing words, it's about changing activity. Moses went from saying he couldn't go talk to Pharaoh to going and talking to Pharaoh. That's the sign of repentance, he did what was commanded. We don't have anything about him going to God and saying, 'Sorry I said that, I should have never said that because it's obviously Your power.' We just see him doing as he was commanded to do. That's what repentance looks like, when we do what we are

commanded to do. "And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh." God's also giving us a clear timeframe for what happens going forward. We know from Numbers 14:33, "And your sons shall be shepherds in the wilderness forty years, and bear the brunt of your infidelity, until your carcasses are consumed in the wilderness." We know he's eighty here and they wander in the desert for forty years and then he dies at a hundred twenty. These plagues are not stretched out over a long period of time, they have to happen in a fairly short period of time. It's easy for us to think of God as being patient and longsuffering so between each of these plagues He gives them time to repent, but part of these plagues are that He's testifying to who He is so these plagues are happening pretty rapidly over days and weeks rather than months or years. Another point about Moses being eighty and Aaron being eighty-three is to note that God is making it very clear that He is putting the younger over the elder. He did this with Jacob and Esau, Ephraim and Manasseh, and He's doing this with Moses and Aaron. I think in all these cases He is putting the second Adam over the firstborn. The third thing to take away from this verse is, think of who God's choosing here. He is choosing Moses at eighty and Aaron at eighty-three. In the Psalm that Moses wrote that we sang a couple months ago, it said that the average was seventy and if you're strong you might live to eighty. This is the same Moses that here at eighty, at the point where the most vigorous are the only ones that survive, he's still alive and he's being appointed to his life work at the point where most people are dead. Why would God do that, why wouldn't He choose someone young and vigorous over an eighty and eighty-three year old? The answer is pretty obvious, He's supposed to get the credit and not Moses and Aaron. He's not choosing them for their strength, He's not choosing them for their vigor. You don't see eighty year olds turning around and establishing kingdoms after being a shepherd for forty years. That's not how it works, but God does this so people don't look at Moses and look at how wonderful Moses is, they look and say this is the power of God. God chose these two old men to defeat the most powerful country in the world at the time so everybody would say, 'This is the Lord's doing.'

Applications:

1. Do you make excuses for not repenting? We do this by saying we are working on repentance. The change of mind is quick, let's not think it's this long process. Actions follow, but it starts with a change of mind. Have you really seen the sin the way that God sees the sin? Do you see it as damaging you? Do you see it as harmful to you? Do you see that it is not what God has said is good for you? The narrow path is the path to life, it is the path to not be destroyed. When we don't really repent we kind of say the sin is bad for us, but then we go and do it because we really think the sin is good for us. We know God's word says something different, but we're not truly trusting in God, we're not really repentant. Repentance starts by saying this is really bad for us, this is what God said and He's right and I'm wrong and the actions follow. Make sure you don't call something repentance when you really haven't changed the way you look at it, when you just give lip service to it. In this passage the last words we hear from Moses is that he has uncircumcised lips so why would Pharaoh heed him, but the same day he and Aaron go in and speak to Moses. This is what repentance looks like, his mind changed and he

went and did what he was told. This is what repentance looks like. Words don't mean nearly as much as actions. Moses believed God so he walked in that belief, that's what repentance is.

2. Every saved person in the New Covenant has the spirit of prophecy, that's the promise of Joel and what was fulfilled in Acts 2, which means we have the responsibility to speak what God has spoken to us. He's made us all His spokespeople, not just the people that go up to preach, but everyone has the responsibility to speak the words of God. It's really important that we don't say, 'But I'm of uncircumcised lips, I can't speak because I never know what to say.' I've heard so many and given so many excuses myself as to why not to witness, but the reality is we are just saying exactly what Moses says, we're just coming up with excuses because we're not trusting it's the power of God that saves, we're thinking it's our own power that saves. We need to get over that. We've been commanded, we need to repent and just do what we're told. It wasn't an acceptable response with Moses and with the pouring out of the Holy Spirit, it's not an acceptable response for us. We're commanded to speak, let's go do what we were commanded to do. Again, I know I've used this excuse, I don't call it uncircumcised lips, but it's more like I don't know how to start a conversation or I don't know how to do this or that so we come up with all sorts of reasons not to witness. They don't hold any water with God. God's power is what changes people, it's our purpose to make God known and we make God known when we speak so we have the responsibility to speak.
3. Always remember God uses imperfect vessels. He uses imperfect vessels because if He used perfect vessels then we would get the glory and deserve the glory. He uses imperfect vessels so He gets the glory. It doesn't mean that we don't have the responsibility to deal with sin in our life, it doesn't mean that we don't have the responsibility to study God's word and to repent and to turn. It doesn't mean we don't have the responsibility to speak God's words and we're faithful and more accurate prophets. We have the responsibility to do all that, but regardless of where you are on that spectrum, the reality is that God uses imperfect vessels and God has given us a commandment and our imperfection doesn't give us a right to ignore that commandment. That means it's not our brilliance, it's not our deep knowledge, it's not any of those, it's the power of God when someone hears when you speak God's word to them and they hear and repent. There is nothing for us to boast about because our imperfections would stop them every time. It's God's mercy and God's kindness, it's God right to boast and not ours. We should never boast about the number of people we have brought to the Lord because no man has ever brought any man to the Lord. It's always the Holy Spirit that brings man to God and no man does that, it's the power of the Spirit that does that. We're imperfect vessels and faith is a gift of God so no one can boast when someone is saved. No one can boast, the person speaking the gospel cannot boast, and the person who receives salvation can't boast because it is all of God so our boast is in God alone. God uses imperfect vessels so He receives the glory.
4. There's this phrase in there where God says, "Moses you are as God to Pharaoh". In the New Covenant the church is as God to the world, we are the body of Christ, that means we are as God to the world. When we think of the reaction of Pharaoh, we should be

thinking this is the world's reaction to the church of Jesus Christ when it's faithful, this is why God says you are the salt and the light. We're how the world sees Christ right now. Yes we are sinners and as the body of God we can get to the point where we're not having any effect because of our sin, but we need to recognize that we're commanded to be as God to the world. We're commanded to act, we're commanded to speak, we're commanded to have that testimony, we're commanded to do what God told us to do in humility and righteousness so the fear of God falls upon the world. Just like Pharaoh wants to kill Moses, that's the same thing the world wants to do to the church when the church is faithful. The response to that is not to be faithless, but to be more faithful. The Pharisees wanted to kill Jesus Christ, the world always wants to kill the faithful. May we be more faithful so that more people want to kill us because that is how it's supposed to work, that's how it worked with Moses, that's how it works with Christ, and that's how it works with the body of Christ. That's why we should expect persecution in this world, if we are being faithful the world will hate us. It's part of the blessing of being the pillar and ground of truth, is that the world will hate us. If the world doesn't hate us we should ask ourselves if we love the world and the things of the world, is that why the world doesn't hate us? We also need to be very careful because we are God to the world, we are the picture of who God is to the world so we need to be very careful not to give a false impression of who God is to the world by walking in unrighteousness, by walking like we're powerless, where we are arbitrary and hypocritical. These are all the things unbelievers want to believe God is like, so because of that we have a duty to walk in righteousness so we have a testimony to the world. In the proposed covenant that I've sent out, one of the words we changed about church discipline is about restoring the one who's under discipline and that is one of the purposes, but one of the purposes is to say God is just, God is holy, it's about a testimony of who God is, which is one of the reasons why you do church discipline. It's a great blessing if someone comes and repents and turns back to God. That's a wonderful thing, but God's purpose for discipline is far broader than that, it's to say what's not acceptable in the body of Christ because that's not who God is and we're the picture of God to the world.

5. Are we an army of the Lord? As a church, as a local church, we're to be an army of the Lord. He called people to come out as armies, He ordered them as groups. We are the church even though there are different units and divisions, all of these are to be to further the kingdom of God. Are we about the work of furthering the kingdom of God? I don't mean this as a rebuke, I think we do a lot of things and that's a good thing, but I also think we should always be examining ourselves and asking if there is anything else we should be doing. We haven't had much impact where we are, what are things we should be doing to have a greater impact here? These are questions we should be asking ourselves, are we being a faithful army of God?
6. Don't think that your age determines how God uses you. Think of David, David is a young man and He uses him to defeat Goliath and He does that because He's saying it's not by the wisdom of David, it's not by the strength of David, it's not by the craftiness or warrior skill of David. David says if God can help him kill a lion and bear, why can't He help him kill this man. David points to the power of God as the reason he could do it. So

the young are as mighty in the kingdom of God, He uses and old man to conquer a kingdom when others that age should already have died or wouldn't be going to conquer a kingdom. He uses the young and uses the old and in both cases does it so God will get the glory, so people will not look at how great David is or look at how great Moses is, but that they will know that God is the Lord. Regardless of your age, now is the time to submit to God, now is the time to do the work that God has given you to do. For the things that God calls us to do, we're never able to use the excuse that we're too young or too old. God uses the weak things as Paul says, "When I am weak, He is strong". That's why He uses the young and the old, to show that we are weak and that He is strong so people recognize His strength.

7. Are we making people know that God is the Lord? It's wonderful if people are saved, it testifies to the great mercy of God, but as God's army our primary duty is to make people know that God is the Lord, He is the One who rules, He is the One who is to be feared. We are to be declaring His wondrous works, we are to be declaring His terrible and great judgements on sin. We're supposed to be declaring these things and some of the response will be to repent and believe, but we will have succeeded if we made God's name known. That's our responsibility, is to make the name of the true God known to the people around us. We should be desiring for people to fear God, we should be desiring for people to see His magnificence, to see His power. One of my favorite verses in the Bible is what Moses says in the song of Moses, we are to ascribe greatness to God, that is our job and duty. That's what Moses says his purpose is and it's our purpose, to ascribe greatness to God and to make known to people how great God is. That is our purpose.
8. This one is for the unbelievers here. Repentance is for now, repentance is not for 'let's wait for three months or six months or a year', repentance is for now. Hebrews 3:7-8, "Therefore, as the Holy Spirit says: "Today, if you will hear His voice, Do not harden your hearts as in the rebellion, In the day of trial in the wilderness." Don't think you can accept Christ later. Maybe, but nobody should say they can do it whenever they want. God is working on you now, don't put it off, don't ignore it, don't say you're fine because your parents go to church every week. Now is the time to repent, now is the time to say you need to start saying God's ways are best for myself rather than saying my parents say God's ways are best. My parents saying God's ways are best does nothing for you, you have to believe and say that your sin is destroying you, God's righteous ways are the best ways. Don't harden your heart, you don't know how many times will open your eyes and give you a suggestion of truth. He did it with Pharaoh over and over again, repent now and don't rebel. Rebellion always ends in destruction. So today, don't harden your hearts. The Egyptians did it, the Israelites did it, the Jews did it, you see the pattern of it over and over again in the Scripture and they all thought they could come back to God later. There is no such promise, today is the day to repent.

Let me pray. Oh Lord God, I do thank You for Your word. I do thank You that You give us Your word and that You use Your word that You have given us the things that we are to declare to

the nations, the things that we're to declare to our children, the things that we are to declare to ourselves. Lord, I pray that You give us a boldness to speak these things, give us a boldness to shine forth Your light, give us a boldness to declare You are indeed God and there is no other, that You are higher than the heavens and that You are the Almighty God, that all power is Yours. There is nothing hidden from Your sight. Lord, let us have the boldness to say this to the world around us, let us have the boldness to shine forth the light of truth of who you are. We pray that greater fear of You falls upon us, falls upon the community that we are in. Lord we pray that You do these things so the people bow down before You and see You as Lord for there is no other. We ask this in Your Son's name, amen.