

Exodus Chapter Six

Read **Exodus 6:1-13** – God Renews His Promises

v.1 “THEN THE **LORD** SAID UNTO MOSES, NOW SHALT THOU SEE WHAT I WILL DO TO PHARAOH: FOR WITH A STRONG HAND SHALL HE LET THEM GO, AND WITH A STRONG HAND SHALL HE DRIVE THEM OUT OF HIS LAND.”

One of the commentators places some span of time between the last verse of chapter five and the first verse of chapter six. Their contention is that the Hebrews needed some period of extreme oppression in order to become desperate enough to stand against Pharaoh. In order for them to become so totally prepared to leave Egypt that they would not yearn to return to what had been a fairly easy existence. Of course, we're talking about their existence prior to the brick making work in chapter five. This may be true but I found nothing in scripture that would indicate that several months have passed.

God had told Moses that it would take a mighty hand to extricate his people from Egyptian rule:

Exodus 3:19-20 “AND I AM SURE THAT THE KING OF EGYPT WILL NOT LET YOU GO, NO, NOT BY A MIGHTY HAND. AND I WILL STRETCH OUT MY HAND, AND SMITE EGYPT WITH ALL MY WONDERS WHICH I WILL DO IN THE MIDST THEREOF: AND AFTER THAT HE WILL LET YOU GO.”

Now God assures Moses that when he gets through with Pharaoh, not only will he be willing to let Israel go but would, in fact, drive them out of his country.

v.2 “AND GOD SPAKE UNTO MOSES, AND SAID UNTO HIM, I *am* THE **LORD**.”

When God spoke to Moses at the burning bush He told Moses that he was the “I AM”, the one who was, is and always will be, the Lord God eternal.

Exodus 3:15 “AND GOD SAID MOREOVER UNTO MOSES, THUS SHALT THOU SAY UNTO THE CHILDREN OF ISRAEL, THE **LORD** GOD OF YOUR FATHERS, THE GOD OF ABRAHAM, THE GOD OF ISAAC, AND THE GOD OF JACOB, HATH SENT ME UNTO YOU: THIS *is* MY NAME FOR EVER, AND THIS *is* MY MEMORIAL UNTO ALL GENERATIONS.”

The names translated “**LORD GOD**” are Yehovah Elohim and Jehovah is the name that we find commonly used from that day forward and the name that we frequently use for God today. If you are using a good study Bible you will find that the English word Lord is frequently capitalized and in bold print. In all cases that I have observed, this is Yehovah in the original text and is always designating God the Father.

Exodus Chapter Six

v.3 “AND I APPEARED UNTO ABRAHAM, UNTO ISAAC, AND UNTO JACOB, BY *the name of* GOD ALMIGHTY, BUT BY MY NAME **JEHOVAH** WAS I NOT KNOWN TO THEM.

This verse has generated a lot of controversy among Bible scholars for many years. The sacred scripture, as translated, states specifically that the patriarch's did not know God as Jehovah. Yet we find the word translated Lord, i.e. the Hebrew word for Jehovah throughout the book of Genesis beginning at:

Genesis 2:4 “THESE *are* THE GENERATIONS OF THE HEAVENS AND OF THE EARTH WHEN THEY WERE CREATED, IN THE DAY THAT THE **LORD** GOD (Yehovah Elohim) MADE THE EARTH AND THE HEAVENS,”

We also see that when God appeared to Abram at the age of ninety He identified himself as God Almighty:

Genesis 17:1 “AND WHEN ABRAM WAS NINETY YEARS OLD AND NINE, THE **LORD** APPEARED TO ABRAM, AND SAID UNTO HIM, I AM THE ALMIGHTY GOD (EI Shaddai); WALK BEFORE ME, AND BE THOU PERFECT.”

The Hebrew name translated “ALMIGHTY GOD” is EI Shaddai as is noted in parentheses on the slide. According to Adam Clarke's commentary this name means “God All sufficient” or “God” the source of all gifts

So is there a contradiction, no. There seems to be two possible explanations that help us understand why there isn't. First of all when someone is translating text from one language to another, they not only must translate words but also pay attention to grammar, sentence structure and if it is present punctuation. Coffman, in his comments, points out that the punctuation in scripture was not in the original text but was added by man several centuries later. It is his contention that a more correct translation would be:

“AND I APPEARED UNTO ABRAHAM, UNTO ISAAC, AND UNTO JACOB, BY *the name of* GOD ALMIGHTY, BUT BY MY NAME **JEHOVAH** WAS I NOT KNOWN TO THEM?”

Coffman sees this verse as an interrogatory statement, a question. In other words Abraham, Isaac and Jacob and others before them knew the name Jehovah and the fault lies in man's translation of the original language and the punctuation we have in our English language.

Exodus Chapter Six

The second possible explanation is that the relationship that the patriarchs enjoyed with God was more in keeping with EL Shaddai, God Almighty, the one who taught, led and provided for them. A benevolent God who, except with the destruction of Sodom, Gomorrah and the cities of the plain, did not display the great might and power that would be associated with the name Jehovah. Thus they did not know him in the same manner as Moses, Israel and Egypt would come to know him in the days that follow when he exercises his majestic powers over Egypt and Egypt's gods.

v.4 "AND I HAVE ALSO ESTABLISHED MY COVENANT WITH THEM, TO GIVE THEM THE LAND OF CANAAN, THE LAND OF THEIR PILGRIMAGE, WHEREIN THEY WERE STRANGERS."

God reminds Moses that he made a covenant with Abraham, Isaac and then Jacob who became Israel. We find those promises in **Genesis 12:7**, (Abraham), that the same promise had been made to Isaac (**Genesis 28:4**) and then finally to Jacob, who became Israel:

Genesis 35:11-12 "AND GOD SAID UNTO HIM, I *am* GOD ALMIGHTY: BE FRUITFUL AND MULTIPLY; A NATION AND A COMPANY OF NATIONS SHALL BE OF THEE, AND KINGS SHALL COME OUT OF THY LOINS; AND THE LAND WHICH I GAVE ABRAHAM AND ISAAC, TO THEE I WILL GIVE IT, AND TO THY SEED AFTER THEE WILL I GIVE THE LAND."

v.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."

In verse 4 God is talking about the covenant with Abraham to give his descendants the land of Canaan. In verse five is he talking about that covenant or some other covenant? I think the answer is both. He is remembering the promise of giving Canaan to Israel, as noted I verse four but also the promise made to Moses:

Exodus 3:17 "AND I HAVE SAID, I WILL BRING YOU UP OUT OF THE AFFLICTION OF EGYPT UNTO THE LAND OF THE CANAANITES, AND THE HITTITES, AND THE AMORITES, AND THE PERIZZITES, AND THE HIVITES, AND THE JEBUSITES, UNTO A LAND FLOWING WITH MILK AND HONEY."

v.6 "WHEREFORE SAY UNTO THE CHILDREN OF ISRAEL, I *am* THE **LORD**, AND I WILL BRING YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS, AND I WILL RID YOU OUT OF THEIR BONDAGE, AND I WILL REDEEM YOU WITH A STRETCHED OUT ARM, AND WITH GREAT JUDGMENTS:"

Exodus Chapter Six

God renews his promise or covenant with Moses. He is Jehovah, and he will bring them out of their bondage and redeem them from their slavery. He not only brought them out of bondage but also gave them law. We see a reference to both in:

Deuteronomy 5:15 “AND REMEMBER THAT THOU WAST A SERVANT IN THE LAND OF EGYPT, AND *that* THE **LORD** THY GOD BROUGHT THEE OUT THENCE THROUGH A MIGHTY HAND AND BY A STRETCHED OUT ARM: THEREFORE THE **LORD** THY GOD COMMANDED THEE TO KEEP THE SABBATH DAY.”

v.7 “AND I WILL TAKE YOU TO ME FOR A PEOPLE, AND I WILL BE TO YOU A GOD: AND YE SHALL KNOW THAT I AM THE **LORD** YOUR GOD, WHICH BRINGETH YOU OUT FROM UNDER THE BURDENS OF THE EGYPTIANS.”

God reminds Moses that he had chosen or taken the descendants of Israel “FOR A PEOPLE”. In his parting words to them Moses reminds them that because they are God’s people, they are not to worship anything or any other god than Jehovah:

Deuteronomy 4:20 “BUT THE **LORD** HATH TAKEN YOU, AND BROUGHT YOU FORTH OUT OF THE IRON FURNACE, EVEN OUT OF EGYPT, TO BE UNTO HIM A PEOPLE OF INHERITANCE, AS YE ARE THIS DAY.”

When the tabernacle is established and the priesthood appointed it is the purpose of God:

“AND I WILL DWELL AMONG THE CHILDREN OF ISRAEL, AND WILL BE THEIR GOD.” **Exodus 29:45**

v.8 “AND I WILL BRING YOU IN UNTO THE LAND, CONCERNING THE WHICH I DID SWEAR TO GIVE IT TO ABRAHAM, TO ISAAC, AND TO JACOB; AND I WILL GIVE IT YOU FOR AN HERITAGE: I *am* THE **LORD**.”

This promise that God had made to Abraham was accompanied by a solemn oath; an oath that:

“FOR WHEN GOD MADE PROMISE TO ABRAHAM, BECAUSE HE COULD SWEAR BY NO GREATER, HE SWARE BY HIMSELF,” **Hebrews 6:13**

In like manner God has sworn to provide for his people when the church would be established. We find this in the prophecy of Isaiah:

Exodus Chapter Six

Isaiah 62:8 “THE **LORD** HATH SWORN BY HIS RIGHT HAND, AND BY THE ARM OF HIS STRENGTH, SURELY I WILL NO MORE GIVE THY CORN *to be* MEAT FOR THINE ENEMIES; AND THE SONS OF THE STRANGER SHALL NOT DRINK THY WINE, FOR THE WHICH THOU HAST LABOURED:”

We also note that the practice of raising our right hands to swear to tell the truth in a court of law has it's origin in scripture.

v.9 “AND MOSES SPAKE SO UNTO THE CHILDREN OF ISRAEL: BUT THEY HEARKENED NOT UNTO MOSES FOR ANGUISH OF SPIRIT, AND FOR CRUEL BONDAGE.”

Moses again brings the promises of God to the Israelite nation but they are so downtrodden that their minds have gone into what we might call a survival mode. They're not listening; their focus is being able to get through the day under the oppression that they are enduring.

v.10 -11 “AND THE **LORD** SPAKE UNTO MOSES, SAYING, GO IN, SPEAK UNTO PHARAOH KING OF EGYPT, THAT HE LET THE CHILDREN OF ISRAEL GO OUT OF HIS LAND.”

The result of Israel's oppression has brought them to the point that their release from that bondage will have its greatest impact upon them. Therefore it is now time for God to put in motion his plan to relieve them.

v.12 “AND MOSES SPAKE BEFORE THE **LORD**, SAYING, BEHOLD, THE CHILDREN OF ISRAEL HAVE NOT HEARKENED UNTO ME; HOW THEN SHALL PHARAOH HEAR ME, WHO *am* OF UNCIRCUMCISED LIPS?”

When God directed Moses to go before Pharaoh and ask again for Israel to be let go he has a new excuse in addition to the one given at the burning bush. In addition to not being an eloquent man, one with “UNCIRCUMCISED LIPS” is the phrase used , he now cites that since his own people won't listen to him; how is it that the king of Egypt would listen to his requests.

v.13 “AND THE **LORD** SPAKE UNTO MOSES AND UNTO AARON, AND GAVE THEM A CHARGE UNTO THE CHILDREN OF ISRAEL, AND UNTO PHARAOH KING OF EGYPT, TO BRING THE CHILDREN OF ISRAEL OUT OF THE LAND OF EGYPT.”

Exodus Chapter Six

Rather than a discussion such as is found at account of the burning bush, God apparently gives both Moses and Aaron their marching orders and the account ends here rather abruptly. They are to go to Israel and Pharaoh and give God's demands that Israel be set free and led out of Egypt.

Read **Exodus 6:14-27** – Genealogy of Reuben, Simeon and Levi

v.14 “THESE *be* THE HEADS OF THEIR FATHERS' HOUSES: THE SONS OF REUBEN THE FIRSTBORN OF ISRAEL; HANOCH, AND PALLU, HEZRON, AND CARMI: THESE BE THE FAMILIES OF REUBEN.”

Why that God in directing His revelation would stop here and as an aside or a parenthetical statement provide the genealogy of these Reuben and Simeon is not revealed. But the inclusion of the genealogy of Levi is important and the revelation tells us why at its conclusion. Genealogy played an important part of the life of an Israelite and later in the lives those that were called Jews. Another source of the genealogy of Reuben is found in **Numbers 26** where two of these men are involved in a major event in their travels in the wilderness.

v.15 “AND THE SONS OF SIMEON; JEMUEL, AND JAMIN, AND OHAD, AND JACHIN, AND ZOHAR, AND SHAUL THE SON OF A CANAANITISH WOMAN: THESE *are* THE FAMILIES OF SIMEON.”

Also as we look briefly at these genealogies we need to remember that we find genealogies listed that are summaries and others that are detailed and that a generation can cover very different spans of time. In **I Chronicles 7:20-27** we see the generations from Joseph to Joshua as being 10 in number or about 40 years in each generation. But as we study these verses we will see a time span for what is also called a generation that is much greater.

v.16 “AND THESE *are* THE NAMES OF THE SONS OF LEVI ACCORDING TO THEIR GENERATIONS; GERSHON, AND KOHATH, AND MERARI: AND THE YEARS OF THE LIFE OF LEVI *were* AN HUNDRED THIRTY AND SEVEN YEARS.”

Aaron had three sons and we find them listed, not only here in Exodus but also in **Genesis 46:11**, **Numbers 3:17** and **I Chronicles 6:1**. As the tribe chosen by God to serve Him as priests and keepers of His covenant with Israel; they play a very important role in the history of Israel.

v.17 “THE SONS OF GERSHON; LIBNI, AND SHIMI, ACCORDING TO THEIR FAMILIES.”

Exodus Chapter Six

As we study through these verses we can see the “family tree”, as it were of Levi. We see how the first branches, bearing more branches, who bear more branches can grow just like a tree grows. And this true even though not all generations are listed here.

v.18 “AND THE SONS OF KOHATH; AMRAM, AND IZHAR, AND HEBRON, AND UZZIEL: AND THE YEARS OF THE LIFE OF KOHATH **were** AN HUNDRED THIRTY AND THREE YEARS.”

Kohath is called out here for special attention by giving us his age when he died. This apparently was done for a couple of reasons. First of all God had promised Abraham that Israel would be His means of humbling the Amorites in the fourth generation as “A STRANGER IN A LAND **that is** NOT THEIR’S”.

Genesis 15:16 “BUT IN THE FOURTH GENERATION THEY SHALL COME HITHER AGAIN: FOR THE INIQUITY OF THE AMORITES **is** NOT YET FULL.”

So how do we get a time span of four generations for the sojourn of Israel in Egypt? This why the ages of these men are given in these verses. We don’t know how old Levi was when he became a “STRANGER” in Egypt but he lived to the age of 137 years, then Kohath lived to the age of 133 years, Amram lived to the age of 137 years and Moses is in his 80th years when he is called to lead Israel out of captivity. So even with allowing with a reasonable about of overlap of the lives of these men we can account for over 300 years that the descendants of Israel were in Egypt. By counting the full lives of these men as a generation we have the four that God spoke about in Genesis 15.

Secondly they are called out because of the importance of the role that they would play in Israel as a nation, for they were to be the priests who led Israel’s worship, taught and kept the law given by God to Moses before the people.

v.19 “AND THE SONS OF MERARI; MAHALI AND MUSHI: THESE ARE THE FAMILIES OF LEVI ACCORDING TO THEIR GENERATIONS.”

v.20 “AND AMRAM TOOK HIM JOCHEBED HIS FATHER’S SISTER TO WIFE; AND SHE BARE HIM AARON AND MOSES: AND THE YEARS OF THE LIFE OF AMRAM **were** AN HUNDRED AND THIRTY AND SEVEN YEARS.”

A couple of observations about the information in this verse: Adam Clarke in his commentary tells us that the word translated “SISTER” in all of the reliable translations is translated cousin, nephew and uncle in other places. This would verify that she was a Levite, as we were told in **Exodus 2:1**, but whether she was the aunt of Amram is debatable.

v.21 “AND THE SONS OF IZHAR; KORAH, AND NEPHEG, AND ZICHRI.”

Exodus Chapter Six

Korah was one who rebelled against Moses in Numbers 16 and he and those who followed him were destroyed by the ground opening up and swallowing them.

v.22 “AND THE SONS OF UZZIEL; MISHAEL, AND ELZAPHAN, AND ZITHRI.”

As we read the account of God’s punishment of Nadab and Abihu in Leviticus chapter 10, it would appear that Mishael and Elzaphan were present when that event occurred. Along with Aaron and Aaron’s other sons they were given the task of carrying Nadab and Abihu from before the altar out for burial:

Leviticus 10:4 “AND MOSES CALLED MISHAEL AND ELZAPHAN, THE SONS OF UZZIEL THE UNCLE OF AARON, AND SAID UNTO THEM, COME NEAR, CARRY YOUR BRETHREN FROM BEFORE THE SANCTUARY OUT OF THE CAMP.”

v.23 “AND AARON TOOK HIM ELISHEBA, DAUGHTER OF AMMINADAB, SISTER OF NAASHON, TO WIFE; AND SHE BARE HIM NADAB, AND ABIHU, ELEAZAR, AND ITHAMAR.”

Elisheba, the wife of Aaron was of the tribe of Judah and her brother, Nahshon was appointed by God as the leader of Judah to stand with Moses, or in support of Moses as his chosen leader of Israel:

Numbers 1:7 “OF JUDAH; NAHSHON THE SON OF AMMINADAB.”

The name, Elishaba, is also the source of the English name Elisabeth, or Elizabeth, a name that we all recognize.

v.24 “AND THE SONS OF KORAH; ASSIR, AND ELKANAH, AND ABIASAPH: THESE ARE THE FAMILIES OF THE KORHITES.”

v.25 “AND ELEAZAR AARON’S SON TOOK HIM ONE OF THE DAUGHTERS OF PUTIEL TO WIFE; AND SHE BARE HIM PHINEHAS: THESE **are** THE HEADS OF THE FATHERS OF THE LEVITES ACCORDING TO THEIR FAMILIES.”

We aren’t told who Putiel was, except that he was the father-in-law of Eliazar who succeeded Aaron as high priest. However, Phinehas is credited with saving Israel from the wrath of God when they became involved with the worship of the gods of Moab.

Exodus Chapter Six

Numbers 25:10-11 “AND THE LORD SPAKE UNTO MOSES, SAYING, PHINEHAS, THE SON OF ELEAZAR, THE SON OF AARON THE PRIEST, HATH TURNED MY WRATH AWAY FROM THE CHILDREN OF ISRAEL, WHILE HE WAS ZEALOUS FOR MY SAKE AMONG THEM, THAT I CONSUMED NOT THE CHILDREN OF ISRAEL IN MY JEALOUSY.”

v.26 “THESE ARE THAT AARON AND MOSES, TO WHOM THE LORD SAID, BRING OUT THE CHILDREN OF ISRAEL FROM THE LAND OF EGYPT ACCORDING TO THEIR ARMIES.”

So we see here the God’s purpose for inserting this genealogy in this particular place in scripture. He wants no misunderstanding concerning the choosing of Moses and Aaron as high priest and commander of His people and their right to be chosen for that purpose.

v.27 “THESE *are* THEY WHICH SPAKE TO PHARAOH KING OF EGYPT, TO BRING OUT THE CHILDREN OF ISRAEL FROM EGYPT: THESE ARE THAT MOSES AND AARON.”

And He also does not want any misunderstanding regarding their authority to speak for Him before Pharaoh.

Read **Exodus 6:28-30** – Moses Mission Repeated

v.28 “AND IT CAME TO PASS ON THE DAY *when* THE LORD SPAKE UNTO MOSES IN THE LAND OF EGYPT,”

Both the Baker Commentary and Adam Clarke contend that these three verses should have been included in chapter 7. When we consider their relationship to the context of the surrounding scriptures we have to agree.

v.29 “THAT THE **LORD** SPAKE UNTO MOSES, SAYING, I AM THE **LORD**: SPEAK THOU UNTO PHARAOH KING OF EGYPT ALL THAT I SAY UNTO THEE.”

God repeats what He had told Moses back in verse 2:

Exodus 6:2 “AND GOD SPAKE UNTO MOSES, AND SAID UNTO HIM, I AM THE **LORD**.”

Or in other words pay attention, this is God speaking and my commandments are to be obeyed, not questioned, not subject to change and not to be set aside through the giving of excuses. Oh, if only, just those who consider themselves our brethren could learn this lesson today. But then Moses still hadn’t either.

Exodus Chapter Six

v.30 “AND MOSES SAID BEFORE THE **LORD**, BEHOLD, I AM OF UNCIRCUMCISED LIPS, AND HOW SHALL PHARAOH HEARKEN UNTO ME?”