

Exodus 6

Verse 1

Then the Lord said to Moses, “Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land.”

God reassured Moses that Pharaoh would indeed let the people go. In fact, the king would thrust them out of the land. That was good news but why did the slaves need to suffer this extra burden and the foremen have to endure a beating?

God promised them freedom from their bondage, not that everything would be well from start to finish. In the same way God has promised us eternal life if we are faithful to the end. Being faithful to the end implies it won't be easy and all believers face various trials and persecutions.

See Hebrews 11:32 - 38

³² And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, ³³ who by faith conquered kingdoms, performed *acts of righteousness*, obtained promises, shut the mouths of lions, ³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight. ³⁵ Women received *back* their dead by resurrection; and others were tortured, not accepting their release, so that they might obtain a better resurrection; ³⁶ and others experienced mocking and flogging, and further, chains and imprisonment. ³⁷ They were stoned, they were sawn in two, they were tempted, they were put to death with the sword; they went about in sheepskins, in goatskins, being destitute, afflicted, tormented ³⁸ (people of whom the world was not worthy), wandering in deserts, on mountains, and sheltering in caves and holes in the ground.

The first half enumerates some of the good things that happened and the second half lists some of the suffering that took place. Both are part of the life as a believer.

Verses 2 - 3

God spoke further to Moses and said to him, “I am the Lord; ³ and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but *by* My name, Lord, I did not make Myself known to them.

³ and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them.

There is no doubt that the patriarchs knew God by the name Lord. There are many examples that could be cited here.

See Pic 605 below The Lord

The Lord

1. Genesis 15:7

⁷ And He said to him, "I am the Lord who brought you out of Ur of the Chaldeans, to give you this land to possess it."

2. Genesis 26:2

² And the Lord appeared to him and said, "Do not go down to Egypt; stay in the land of which I shall tell you."

3. Genesis 27:20

²⁰ Isaac said to his son, "How is it that you have *it* so quickly, my son?" And he said, "Because the Lord your God made *it* come to me."

However, knowing the name of God is one thing and understanding the significance of that name is another. The patriarchs had seen God's power to protect and bless them and that included a number of miracles but God was about to do reveal his power in a whole new way. Now he would take command and use numerous signs and wonders in a way that no patriarch had ever seen before.

Verses 4 - 6

⁴ I also established my covenant with them, to give them the land of Canaan, the land in which they sojourned. ⁵ Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered my covenant. ⁶ Say, therefore, to the sons of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.

The pronoun "I" is used 7 times in these 3 verses. Or better yet, the pronoun "I" is used 17 times in verses 1 thru 8.

See pic 610

Then the Lord said to Moses, "Now you shall see **what I will do** to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land."

² God spoke further to Moses and said to him, "**I am the Lord;**

³ and **I appeared** to Abraham, Isaac, and Jacob, as God Almighty, but *by* my name, Lord, I did not make myself known to them.

⁴ **I also established my covenant** with them, to give them the land of Canaan, the land in which they sojourned.

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⁶ Say, therefore, to the sons of Israel, '**I am the Lord**, and **I will bring** you out from under the burdens of the Egyptians, and **I will deliver you** from their bondage. **I will also redeem** you with an outstretched arm and with great judgments.

⁷ Then **I will take** you for my people, and **I will be your God**; and you shall know that **I am the Lord** your God, who brought you out from under the burdens of the Egyptians.

⁸ **I will bring** you to the land which **I swore to give** to Abraham, Isaac, and Jacob, and **I will give it** to you for a possession; **I am the Lord.**"

God wants Israel, Egypt and the whole world to know that He is The Lord.

⁶ Say, therefore, to the sons of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.

The plagues imposed on Egypt were miracles, but they were more than that. They were also judgments on Egypt. This was God’s judgment on Egypt’s false gods, on slavery, and on greed.

Verses 7- 9

Then I will take you for my people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. ⁸ I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you *for* a possession; I am the Lord.’” ⁹ So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of *their* despondency and cruel bondage.

Then I will take you for my people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.

Isn’t it odd then that the people who experienced the great delivery from Egypt soon forget the One who had done it?

See Exodus 32

⁷ Then the Lord spoke to Moses, “Go down at once, for your people, whom you brought up from the land of Egypt, have behaved corruptly. ⁸ They have quickly turned aside from the way which I commanded them. They have made for themselves a cast metal calf, and have worshiped it and have sacrificed to it and said, ‘This is your god, Israel, who brought you up from the land of Egypt!’”

This event took place 5 months after the slaves had been delivered from Egypt. It is amazing how sin has corrupted the minds of mankind.

⁹ So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of *their* despondency and cruel bondage.

It is not surprising that the foreman and slaves did not want to listen.

Moses had promised them a land flowing with milk and honey but all they had received so far was a tougher and more demanding taskmaster. People who are suffering don't want to hear that God is good, they want and need help.

Jesus spent a lot of his ministry healing the sick, feeding the hungry, and giving hope to those who had none. This gave him an opportunity to preach the good news to an audience who was ready to hear it.

Verses 10 - 13

Now the Lord spoke to Moses, saying, ¹¹ “Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land.” ¹² But Moses spoke before the Lord, saying, “Behold, the sons of Israel have not listened to me; how then will Pharaoh listen to me, for I am unskilled in speech?” ¹³ Then the Lord spoke to Moses and to Aaron, and gave them a charge to the sons of Israel and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.

¹² But Moses spoke before the Lord, saying, “Behold, the sons of Israel have not listened to me; how then will Pharaoh listen to me, for I am unskilled in speech?”

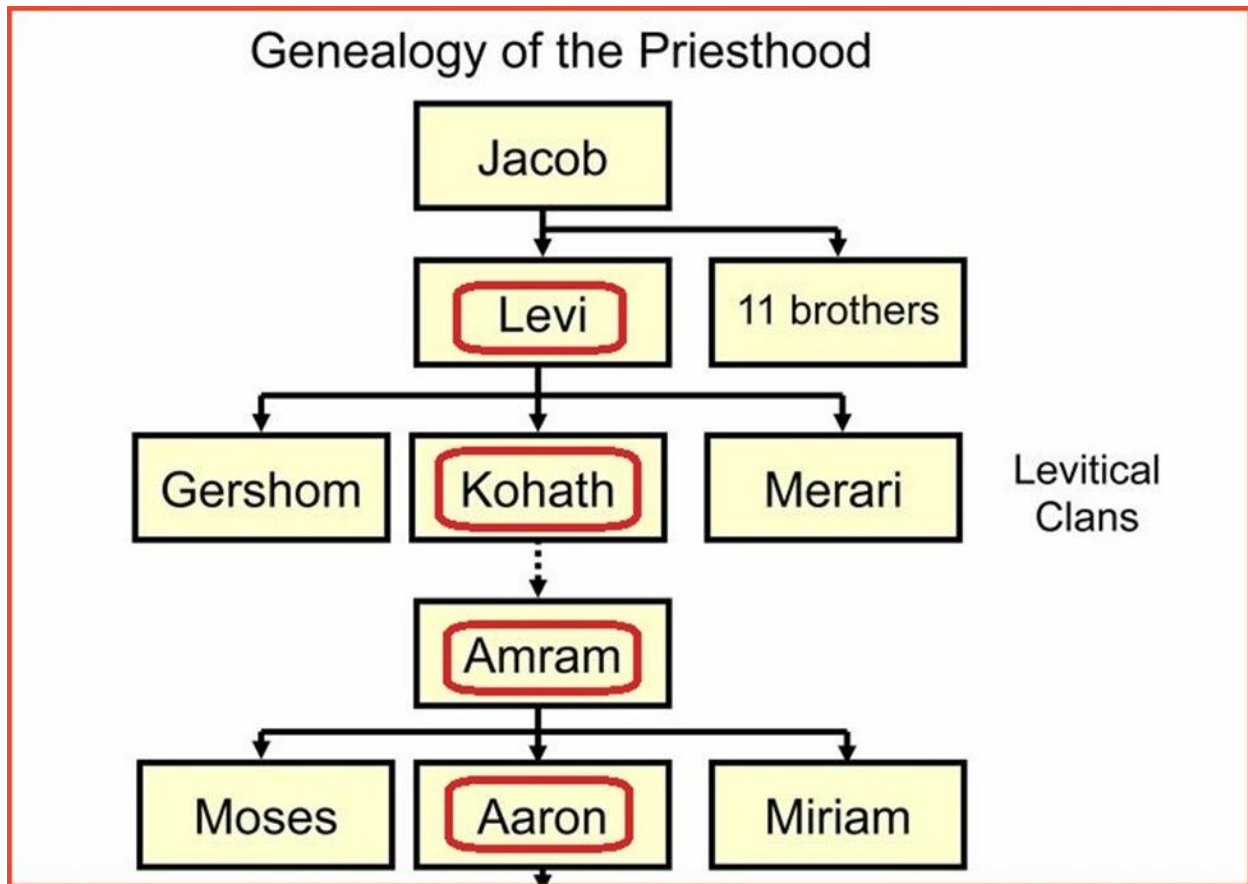
His unskilled speech had nothing to do with Israel or the King not listening. The slaves didn't listen because they had lost hope and the king didn't listen because he didn't want to listen.

Verses 14 -17

These are the heads of their fathers' households. The sons of Reuben, Israel's firstborn: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. ¹⁵ The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon.

It is not clear why Moses included the tribes of Reuben and Simeon because the main focus of verses 14 thru 30 seem to center around the sons of Levi and none of the other sons of Jacob and their descendants are listed.

However, the genealogy of Levi is very important because it fills in the time gap between the death of Joseph in Genesis 50 (1635 BC) and the birth of Moses in Exodus 2 (1526 BC) and details the family line of the priesthood. See chart 615



Verses 18 - 25

¹⁸ **The sons of Kohath:** Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was **one hundred and thirty-three years.** ¹⁹ The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.

²⁰ **Amram** married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was **one hundred and thirty-seven years.**

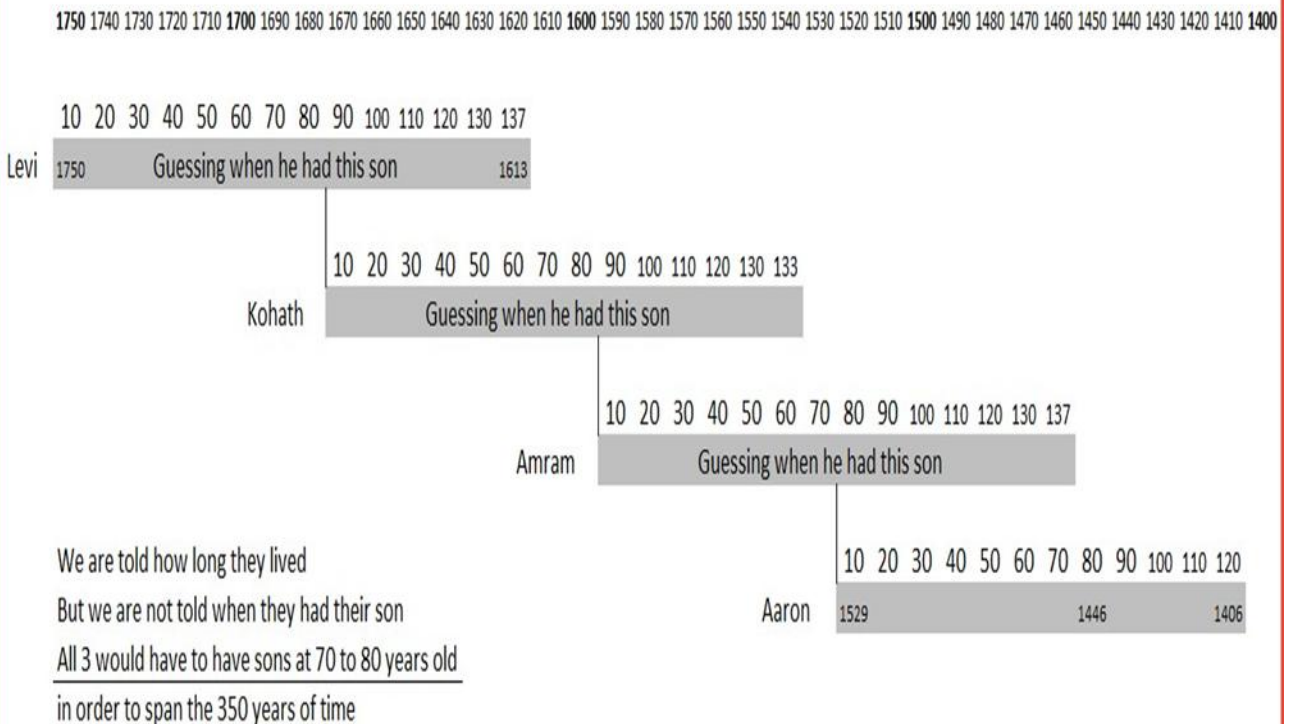
²¹ The sons of Izhar: Korah and Nepheg and Zichri. ²² The sons of Uzziel: Mishael and Elzaphan and Sithri. ²³ **Aaron** married Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

²⁴ The sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites. ²⁵ Aaron's son Eleazar married one of the daughters of Putiel, and she bore him **Phinehas**. These are the heads of the fathers' *households* of the Levites according to their families.

Since we know how long each of the 4 men lived we can chart the time frame.

See pic 620

Exodus 6:16-20



All four men, Levi, Kohath, Amram and Aaron lived to be fairly old, between the ages of 120 and 137. Also these four men must have had a son late in life, somewhere between 70 to 80 years old. However, this was not uncommon for those who lived during this time in history. Jacob had 11 sons when he was 84 to 91 years old and he had Benjamin when he was 97.

Verses 26 - 30

²⁶ It was *the same* Aaron and Moses to whom the Lord said, "Bring out the sons of Israel from the land of Egypt according to their hosts." ²⁷ They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was *the same* Moses and Aaron. ²⁸ Now it came about on the day when the Lord spoke to Moses in the land of Egypt, ²⁹ that the Lord spoke to Moses, saying, "I am the Lord; speak to Pharaoh king of Egypt all that I speak to you." ³⁰ But Moses said before the Lord, "Behold, I am unskilled in speech; how then will Pharaoh listen to me?"

²⁷ **They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was *the same* Moses and Aaron.**

For those who want to say these are just “stories” to teach a desired truth and cannot be taken literally, sorry, Moses didn’t make up these genealogies.

These men were historical figures that were descendants of Jacob. The account of how Israel became an independent nation is rooted in that history. Future generations of Levites used these genealogies to trace their ancestry back to specific families in order to determine the priestly line.