

Pharaoh himself thrust Israel out of his land (See Ex. 12:33, 39.)

27. *How do we relate to Moses' experiences?*

Few people can read Exodus chapters 1-6 and fail to see therein a reflection of their own experiences with God and His people. In Moses we see our own aspirations and disappointments, faith and fears, hopes and hesitancy, dreams and despair. Moses as God's man is a picture of every man of God.

THE TEXT OF EXODUS
TRANSLATION

6 And Je-ho-vah said unto Mo-ses, Now shalt thou see what I will do to Pha-raoh: for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

(2) And God spake unto Mo-ses, and said unto him, I am Je-ho-vah: (3) and I appeared unto Abraham, unto I-saac, and unto Jacob, as God Almighty; but by my name Je-ho-vah I was not known to them. (4) And I have also established my covenant with them, to give them the land of Ca-naan, the land of their sojournings, wherein they sojourned. (5) And moreover I have heard the groaning of the children of Is-ra-el, whom the E-gyp-tians keep in bondage; and I have remembered my covenant. (6) Wherefore say unto the children of Is-ra-el, I am Je-ho-vah, and I will bring you out from under the burdens of the E-gyp-tians, and I will rid you out of their bondage, and I will redeem you with an out-stretched arm, and with great judgments: (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 Je-ho-vah your God, who bringeth you out from under the burdens of the E-gyp-tians. (8) And I will bring you in unto the land which I sware to give to Abraham, to I-saac, and to Jacob; and I will give it you for a heritage: I am Je-ho-vah. (9) And Mo-ses spake so unto the children of Is-ra-el: but they hearkened not unto Mo-ses for anguish of spirit, and for cruel bondage.

(10) And Je-ho-vah spake unto Mo-ses, saying, (11) Go in, speak unto Pha-raoh king of E-gypt, that he let the children of Is-ra-el go out of his land. (12) And Mo-ses spake before

Je-ho-vah, saying, Behold, the children of Is-ra-el have not hearkened unto me; how then shall Pha-raoh hear me, who am of uncircumcised lips? (13) And Je-ho-vah spake unto Mo-ses and unto Aar-on, and gave them a charge unto the children of Is-ra-el, and unto Pha-raoh king of E-gypt, to bring the children of Is-ra-el out of the land of E-gypt.

(14) These are the heads of their fathers' houses. The sons of Reu-ben the first-born of Is-ra-el: Ha-noch, and Pal-lu, Hez-ron, and Eac-mi; these are the families of Reu-ben. (15) And the sons of Sim-e-on: Jem-u-el, and Ja-min, and O-had, and Ja-chin, and Zo-har, and Sha-ul the son of a Ca-naan-i-tish woman; these are the families of Sim-e-on. (16) And these are the names of the sons of Le-vi according to their generations: Ger-shon, and Ko-hath, and Me-ra-ri; and the years of the life of Le-vi were a hundred thirty and seven years. (17) The sons of Ger-shon: Lib-ni and Shim-e-i, according to their families. (18) And the sons of Ko-hath: Am-ram, and Iz-har, and He-bron, and Uz-zi-el; and the years of the life of Ko-hath were a hundred thirty and three years. (19) And the sons of Me-ra-ri: Mah-li and Mu-shi. These are the families of the Le-vites according to their generations. (20) And Am-ram took him Joch-e-bed his father's sister to wife; and she bare him Aar-on and Mo-ses: and the years of the life of Am-ram were a hundred and thirty and seven years. (21) And the sons of Iz-har: Ko-rah, and Ne-pheg, and Zich-ri. (22) And the sons of Uz-zi-el: Mish-a-el, and El-za-phan, and Sith-ri. (23) And Aar-on took him E-lish-e-ba, the daughter of Am-min-a-dab, the sister of Nah-shon, to wife; and she bare him Na-dab and A-bi-hu, E-le-a-zar and Ith-a-mar. (24) And the sons of Ko-rah: As-sir, and El-ka-nah, and A-bi-a-saph; these are the families of the Ko-rah-ites. (25) And E-le-a-zar Aar-on's son took him one of the daughters of Pu-ti-el to wife; and she bare him Phin-e-has. These are the heads of the fathers' houses of the Le-vites according to their families. (26) These are that Aar-on and Mo-ses, to whom Je-ho-vah said, Bring out the children of Is-ra-el from the land of E-gypt according to their hosts. (27) These are they that spake to Pha-raoh king of E-gypt, to bring out the children of Is-ra-el from E-gypt: these are that

Moses and Aaron.

(28) And it came to pass on the day when Je-ho-vah spake unto Mo-ses in the land of E-gypt (29) that Je-ho-vah spake unto Mo-ses, saying, I am Je-ho-vah: speak thou unto Pha-raoh king of E-gypt all that I speak unto thee. (30) And Mo-ses said before Je-ho-vah, Behold, I am of uncircumcised lips, and how shall Pha-raoh hearken unto me?

EXPLORING EXODUS: CHAPTER SIX
QUESTIONS ANSWERABLE FROM THE BIBLE

1. After careful reading propose a brief title or topic for ch. six.
2. Why did God keep telling Moses "I am the LORD (Jehovah)"? (6:2, 6, 8, 29)
3. By what name was God known to Abraham and Isaac? (6:3; Gen. 17:1)
4. By what name was God NOT known to them?
5. Didn't Abraham really know the name *Jehovah* (LORD)? See Gen. 22:14; 18:14; 15:7.
6. How can we explain Ex. 6:3 if Abraham actually used the name *Jehovah*? Compare Ezekiel 39:7; Jer. 16:21; Isaiah 52:6.
7. What had God established with Abraham and Isaac? (6:4)
8. What did God intend to give to Abraham and Isaac? (6:4)
9. How were Abraham and Isaac "strangers" (sojourners) in the land? See Acts 7:4-5; Heb. 11:8-10, 13-16.
10. What had God heard? (6:5)
11. What did God remember? (6:5)
12. What significance would there be to Israel in God's saying, "I am the LORD"? 6:6-7; (Compare Isa. 49:23)
13. What does *redeem* mean in "I will redeem you"? (Ex. 6:6)
14. What is implied in God's arm being "outstretched"?
15. When did God formally take Israel to him as His people? (6:7; Ex. 19:1, 5-6; Deut. 4:20; 29:13)
16. Did Israel quickly sense the significance of the fact that the

- LORD was their God? (6:7-8)
17. How strongly had God affirmed His intention to give the land to Abraham and Isaac? (6:8)
 18. Did Israel accept God's words which Moses delivered unto them? Why or why not? (6:9)
 19. Why did the LORD in 6:11 repeat His command to Moses to go in and speak unto Pharaoh? (Compare 4:22, 23; 5:1)
 20. What objection did Moses give against going back to Pharaoh? (6:12)
 21. What is meant by *uncircumcised* lips? (Compare Ex. 4:10; Acts 7:51)
 22. What charge did the LORD give Moses and Aaron? (6:13). What is a charge?
 23. Do you think from 6:10-13 that Moses was rather reluctant?
 24. What is the purpose or point of inserting all of the genealogies of 6:14-25 into the story right here?
 25. Which three sons of Jacob have descendants listed in 6:14-16?
 26. Can you suggest any possible reason(s) for listing the descendants of only three of Jacob's sons in 6:14-16?
 27. Whose son married a Canaanite woman? (6:15)
 28. Was the chosen family at this time prohibited from marrying outside of their family? (Gen. 24:3-4; 28:1-2; Compare Ex. 34:11-16)
 29. Name the three sons of Levi. (6:16)
 30. What were the Levites later appointed to do? (Numbers 3:6-8, 12)
 31. Who was Amram? (6:18, 20)
 32. Who was Izhar the brother of? (6:18)
 33. Who was the first son of Izhar, as listed in 6:21?
 34. How was Korah related to Moses and Aaron? (6:18-21)
 35. What was Korah later famous (or infamous) for? (Numbers 16:1-3, 32; Jude 11)
 36. Who was Amram's wife? (6:20)
 37. Whom did Aaron marry? (6:23)
 38. Of what tribe was Aaron's wife? (6:23; Numbers 1:7)
 39. Name Aaron's four sons. (6:23)

40. Who was Aaron's grandson? (6:25)
 41. What verse (in this sixth chapter) does 6:26 refer back to?
 42. What thought connection may there be between the genealogies of 6:14-25 and the emphatic references to Moses and Aaron in 6:26-27? Try to suggest some possible connection.
 43. According to (or by) what groupings were the Israelites to be brought out of Egypt? (6:26; Num. 1:3; Num. 10:11-14, 18; Ex. 7:4)
 44. What emphatic declaration did God make about Himself in 6:29?
 45. What was Moses to speak unto Pharaoh?
 46. What does the repetition in 6:12 and 6:30 suggest about Moses' willingness?
 47. Is there a sharp thought break between chapters 6 and 7? Does 6:28—7:7 seem like one paragraph to you?
-

EXODUS SIX: STRENGTHENING OF GOD'S MAN

Moses surely needed strengthening after the resistance described in chapter five. How was God's man strengthened?

- I. By God's name; 6:2-3, 6, 29.
 - II. By God's promises; 6:1, 6-8.
 - III. By God's covenant; 6:4-5.
 - IV. By God's command; 6:10-13, 28-29.
 - V. By past examples (family associations); 6:14-27.
-

EXODUS SIX: STRENGTH FOR SERVICE

EXODUS SIX: THREE PRECIOUS P'S

- I. Promise of God; 6:1, 6.
 - II. Power of God; 6:6.
 - III. People of God; 6:7, 14-26.
-

GOD'S PROMISES TO ISRAEL (Ex. 6:6-8)

1. I will bring you out; 6:6.
 2. I will rid you of bondage.
 3. I will redeem you.
 4. I will take you for my people; 6:7.
 5. I will be to you a God.
 6. I will bring you into the land; 6:8.
 7. I will give the land to you for a possession.
-

GOD'S COMMITMENT TO HIS PEOPLE

1. He redeems from oppressions.
 2. He takes us as His.
 3. He gives us an inheritance.
-

I AM THE LORD (JEHOVAH)

1. Jehovah, the covenant-maker (6:4).
 2. Jehovah, the cry-hearer (6:5).
 3. Jehovah, the deliverer (6:6).
 4. Jehovah, the receiver of His people (6:7).
-

EXPLORING EXODUS: NOTES ON CHAPTER SIX

1. *What is Exodus chapter 6 all about?*

The chapter gives the record of how God strengthened and reassured Moses. Moses was downcast after both Pharaoh and the people of Israel had rejected him (Ch. 5). Ch. six tells how God strengthened him and confirmed him in his labors.

2. *How do unbelieving critics interpret chapter 6?*

They regard it as a different account of the commission of Moses by a different author (called P, for priestly) than the

one who wrote 3:1—6:1 (called J, for Jehovist). P supposedly lived after the Babylonian captivity and J in the ninth or tenth century before Christ. They maintain that P knew nothing of Moses' call in Midian, but rather thought he was called in Egypt. Frankly, this shocks us.

Even a critic as extreme as Martin Noth admits that chapter six now *appears* (emphasis ours) as a confirmation of the commission previously given to Moses, and an invitation to make new demands upon Pharaoh.¹ It surely does so appear! But he is confident that he can see by the wording that really chapter six is an independent treatment of the one and only call and commissioning of Moses.

To us it is more natural to regard chapter six as a continuation of the story given in ch. five. Also to divide Exodus into several contradictory sources (J, E, P) is to deny that Moses wrote the books of the law, as Christ affirmed that he did (John 7:19; 1:17).

3. *How would God's saying "I am the LORD (Jehovah)" help Moses? (6:2)*

It would help because by that name all the power, permanence, potential, promises, and performances of God were brought back to their minds.

The name *Jehovah* signifies the eternal one, the one who causes things to happen. See notes on Ex. 3:14-15.

In this chapter God repeatedly reassured Moses and Israel by saying, "I am Jehovah" (6:2, 7, 8, 29). "The name of Jehovah is a strong tower; the righteous runneth into it and is safe." (Prov. 18:10)

Centuries later in the time of the Babylonian captivity God was still reassuring Israel by saying "I am Jehovah." (Ezek. 39:7; 38:23).

If the name of the LORD Jehovah does not give us some reassuring thoughts, we need to study and meditate some more concerning it.

4. *By what name was God known to Abraham, Isaac, and*

¹*Op. cit.*, p. 58.

Jacob? (6:3)

As God Almighty (Hebrew, *El Shaddai*). This name is specially prominent in Gen. 17:1, where God gave the covenant of circumcision to Abraham. It also appears in Gen. 28:3; 35:11; 43:14; 48:3. The Greek O.T. translates it as *Pantocrator*, meaning the Almighty. The Latin gives it as *Deus omnipotens*, meaning God almighty.

The name *El* means mighty or powerful one. In its plural form *elohim* it is the most common word for *God* in the O.T. A variant form *Eloah* also occurs (Deut. 32:15; Ps. 18:31; Job 3:4 and many other places in Job).

The most ancient meaning of *Shaddai* is quite uncertain. Some connect it with the Assyrian word *shadu*, meaning mountain.² This could be the origin of the word, without its preserving any polytheistic implications, such as that *El Shaddai* was once a mountain worshipped as a god. Psalm 36:6 speaks of God's righteousness as being like a great mountain.

5. *Did Abraham, Isaac, and Jacob really know that God's name was Jehovah (LORD)?*

Certainly they knew it. See Gen. 12:8; 14:22; 15:8; 21:33; 24:3; 26:22; 27:27; 28:16; 49:18. In Gen. 22:14 Abraham called the place where he almost sacrificed his son Isaac **JEHOVAH-JIREH**, meaning Jehovah will see, or provide.

In fact, Gen. 4:26 indicates that men began to call upon the name of Jehovah back in the time of Enosh, the great-grandson of Adam.

How then can Ex. 6:2 say that God was not known to them by his name Jehovah?

The explanation seems to be that to God knowing that his name is Jehovah means knowing what that name implies. It implies knowing his eternal nature, and how He will deliver his people.

Abraham knew Jehovah by name; but he never lived to learn the glorious Jehovah-type fulfillment of His promises or

²Broadman Bible Commentary (1969), p. 342. Cole. *op. cit.*, p. 84.

how He delivered His people. Even we do not really know a person when we know only what his name is.

That this is the true explanation of how Abraham could use the name *Jehovah* and still not know the name *Jehovah* is indicated by later passages, such as Ezek. 39:7 and Jer. 16:21 and Isa. 52:6. These passages were written centuries after the name *Jehovah* was well known. But even then God said, "I will cause them to know . . . that my name is *Jehovah*" (Jer. 16:21). Also "My holy name will I make known in the midst of my people Israel" (Ezek. 39:7).

In our language and idiom we do not speak of people as not knowing our names just because they do not know our works and personalities. But God so speaks of His name. It is for us to adjust our thinking to God's manner of speaking, rather than to assert that the Bible is contradictory. Critics assert oftentimes that previous references (in Genesis and Ex.) to the name *Jehovah* were from one source document (J), and that the Priestly source here at 6:2 introduces the name *Jehovah* for the first time. We find this unverified and unacceptable.

6. *What had God promised in His covenant with Israel spoken to Abraham?* (6:4, 8)

He promised to multiply their number and give them the land of Canaan. See Gen. 15:18; 17:4, 7, 8; 12:7; 26:3; 28:4, 13; 35:11-12. Israel's occupation of Canaan is always seen in the Bible as a fulfillment of the promise made to Abraham. But on the other side, the driving out of the Canaanites is seen as God's punishment for their wickedness (Gen. 15:16).³

7. *What did God remember?* (6:5)

He remembered His covenant with Israel spoken to Abraham. To say that He remembered does not imply that God had previously forgotten. He was remembering now in the sense that He was now starting to ACT in fulfilling His covenant. Faithfulness to covenant promises is one of God's

³Cole, *op. cit.*, p. 85.

most consistent qualities. How greatly this should reassure us who are under such NEW covenant promises as Heb. 8:12!

8. *What seven great promises did God give to Israel? (6:6-8)*

See p. 141 for the list of these promises. In these seven great promised acts, Israel would see what the name *Jehovah* meant. The name *Jehovah* should bring to their minds the whole list of God's acts in the exodus experiences.

The *I* in "I am Jehovah" is emphatic.

Jesus may also be called Jehovah (LORD), as well as the father is called by that name. Compare Isa. 40:3 and Mark 1:1, 3. All the significance of the name *Jehovah God* to the Jews should be felt by Christians in the mighty name of JESUS-JEHOVAH.

9. *What does "redeem" mean? (6:6; Compare 15:6)*

Basically it means to buy back something that has been forfeited or sold. It means to act as a redeemer-kinsman (Heb. *goel*), one who saves some destitute relative from danger, debt, or widowhood. Boaz was the redeemer-kinsman of Ruth and Naomi (Ruth 2:20; 3:9; Lev. 25:25). Later the meaning of *redeem* was broadened to refer to deliverance from dangers of various types.

To *redeem* therefore means to deliver people from unbearable troubles. The way God redeemed Israel is an illustration of the way we Christians are redeemed (I Peter 1:18; Eph. 1:7). God did not spare Israel from all their troubles and hardships in the desert, but He did deliver them from all intolerable difficulties, those which were beyond their power to face. Similarly we cannot expect to escape all tribulation and persecution. But God does redeem us from the sin, death, and distresses that are beyond our ability to conquer.

10. *What kind of arm is an "outstretched" arm? (6:6)*

It is a visible, powerful, and active arm, like the arm of a warrior arming for battle. The idea of God's stretched-out arm and His great judgments reappears later in Ex. 13:3 and Deut. 5:15.

11. *What would God take Israel unto Himself to be? (6:7)*

To be His people! Compare Ex. 19:5-6; 29:45-46; Gen. 17:8;

Deut. 4:20; 7:6; 29:13. Israel was a stiff-necked rebellious people. God's choice of Israel was an act of incredible grace and forbearance.

The actual time and place when God took Israel as His people was at Mt. Sinai (Ex. 19:5). This Sinai covenant was reconfirmed and settled in the plains of Moab, just before Israel entered the promised land (Deut. 28:9; 29:1, 12-13).

The result of God's taking Israel for His people would be to cause them to know that He was Jehovah their God. This thought about knowing God's name was a strong and repeated emphasis by God (6:2, 6; Isa. 49:23).

At the present time we Christians are the people of God, whether we be Jews or Gentiles (Eph. 1:4; II Cor. 6:18; Rev. 21:7).

12. *What was God's heritage to Israel?* (6:8)

The heritage was the land which He swore to give to Abraham (Compare Neh. 9:15). A heritage is a possession, often one received as an inheritance. Interestingly, the term *heritage* is applied in Deut. 33:4 to the law (or Torah) itself.

13. *How did Israel respond to Moses' words of reassurance?* (6:9)

They would not hearken or pay attention to him. Because of anguish of spirit and cruel bondage they were not receptive to any optimistic promises. *Anguish of spirit* is literally *shortness of spirit* (or *breath*). Their longsuffering had shrunk to shortness of spirit. Israel's vital energy and hope was shortened and sapped.

14. *What order did God give to Moses in his despondency?* (6:10-11, 13)

God told him to go in and speak to Pharaoh and demand that he let Israel go. God's order to Moses would strengthen his weak spirit. Often a good "kick in the pants" is exactly what hesitant men need. Note the reemphasis of the order in 6:13.

Note also that the demands upon Pharaoh have gone up. Previously it was only for permission to go and sacrifice (5:1). Now Moses is to ask that Israel be released (6:11, 13).

15. *What are uncircumcised lips?* (6:12, 30)

Lips seems to be a figure of speech meaning speaking ability. Uncircumcised lips are lips that are not adequate and capable of saying the words necessary to get a needed job done.

Similarly we read of uncircumcised hearts and ears, that is, ears and hearts that will not hear and comprehend (Acts 7:51).

The root application in the word *uncircumcised* refers, of course, to the natural fleshly state of the male member. In the ages before Christ came, to be uncircumcised was to be outside of God's covenant promises to Abraham's descendants (Gen. 17:10-14). By broadening the use of the term, it came to be applied to several inadequate, incompetent, unqualified aspects of our being.

NOTE: The Biblical description of Moses at this point (6:12) is not very flattering; but it is realistic. In significant contrast to the Biblical record about Moses, the Jewish historian Josephus⁴ says that Moses did not let his courage sink for the king's threatenings; nor did he abate of his zeal on account of the Hebrews' complaints. How different is the truthful inspired Biblical account from the flattering propaganda version of history by Josephus!

16. *Why is a genealogical list (6:14-25) inserted into the history at this point?*

To be very candid, no one knows why with absolute certainty.

Unbelieving critics see it only as evidence of the existence of several poorly-harmonized source documents lying behind our book of Exodus. Martin Noth⁵ says 6:13-30 is a secondary insertion which serves in the Priestly author's view to introduce and exalt the priest Aaron as the older brother of Moses. Believers can point out that Aaron was introduced long before (in 4:14, a verse ascribed to J, another author!).

⁴*Antiquities*, II, xiii, 4.

⁵*Op. cit.*, p. 58.

Also, in the genealogy Aaron really receives little more stress than Amram (6:18, 20) or even Korah (6:21-24).

But what can believers say to account for the genealogy here? Ex. 6:27 indicates that the genealogy is to highlight and identify the persons Moses and Aaron at this dramatic moment in their history.

Also we may conjecture that at this discouraging time in Moses' career, he himself may have recalled his family tree, a family that had long before received God's promises through their forefather Abraham. This would be great encouragement to Moses. How could he (or we) forsake the God and faith of the forefathers?

God himself may have brought thoughts about his family tree to Moses' mind just then (Compare John 14:26). Therefore, when Moses later penned Exodus, he recorded here an abbreviated genealogy, but one given in sufficient detail to make its encouraging force in his life obvious. The genealogy is certainly too abbreviated to have been intended as a full family record.

17. *What is presented in the genealogy?*

First the names of Jacob's (Israel's) three oldest sons (Reuben, Simeon, and Levi) and their immediate descendants are given (6:14-16). Then the descendants of Levi are traced on through several generations, with special attention given to those personages who will be prominent in the later history of Israel's wilderness wanderings and the conquest of Canaan.

18. *What are "heads of fathers' houses"?* (6:14)

This is a technical term for clans, or families;⁶ or for a collection of families called by the name of a common ancestor.⁷

19. *What is related of Reuben's descendants?* (6:14)

Only his sons' names. Their names here are identical to (and possibly transcribed from) Gen. 46:9. The Reubenites

⁶J. H. Hertz, *The Pentateuch and Haftorahs* (London: Soncino, 1969), p. 234.

⁷Keil and Delitzsch, *op. cit.*, p. 469.

are also listed in Num. 26:5-9 and I Chron. 5:1ff.

20. *What is related of Simeon's descendants?* (6:15)

Only his sons' names and the fact that one son (Shaul) was the son of a Canaanite woman. The list here is like that of Gen. 46:10, and is similar to those in Num. 26:12-14 and I Chron. 4:24ff.

The marriage of Simeon to a Canaanite woman speaks loudly about the strong tendency of the Israelites to enter such faith-destroying marriages. These were later strictly forbidden by God through Moses (Ex. 34:15-16; Deut. 7:3-4). The idolatry which later developed among the Simeonites (Num. 25:14), and their great decline in population (Num. 1:23; 26:14) suggests an inherent weakness in the tribe's character.

21. *Who were the three sons of Levi?* (6:16)

Gershon, Kohath, and Merari. Memorize these names now! These were fathers of large families that later had specific assignments in transporting and caring for the tabernacle in the wilderness. See Numbers 3:14ff.

A comment in *Preacher's Homiletic Commentary* about these genealogies is good: These genealogies are like great stone bluffs, sterile looking, but there is a spring at their feet.

22. *Are there gaps in the genealogy given for Levi?* (6:16-20)

Yes. This is clearly indicated by the fact that all three of Levi's sons had been born before Jacob's family settled into Egypt (Gen. 46:11); then, Amram, the son of Levi's son, lived only 137 years; and Amram's son Moses was only eighty years old at the time of the exodus. There are not enough years in the life spans of these men to stretch across the Egyptian bondage period of 430 years (Ex. 12:40).

Even more conclusive proof of gaps in the genealogy of Levi is the fact that at Mt. Sinai, less than two years after the time of Ex. 6, the Kohathites (which included Moses) numbered 8600 men and boys (Num. 3:28ff). These Kohathites are divided into four groups named after Kohath's four sons, including Amram. This would indicate that there were about 2147 ($8600 \div 4$) Amramites. But Amram the

father of Moses had only two sons (Moses and Aaron), and these had less than ten descendants at Mt. Sinai. So apparently the numerous Amramites are descendants of the previous Amram, Levi's grandson, and not the later father of Moses, also named Amram.

23. *Who were the sons of Kohath?* (6:18)

They were (1) Amram (not the father of Moses, but a previous Amram); (2) Izhar, the father (or, more probably, a previous ancestor) of the infamous Korah, who led a rebellion against Moses (Num. 16:1); (3) Hebron; and (4) Uzziel. Of the latter two we know little (Compare 6:22). Uzziel's sons helped bury Nadab and Abihu (Lev. 10:4). See also Num. 3:30.

24. *Who were Moses' father and mother?* (6:20)

Amram and Jochebed, his father's aunt. See notes on Ex. 2:1.

Jochebed's name means "Jehovah (Jah) is (my) glory."⁸ This shows that the name *Jehovah* (or Yahweh) was indeed used by the Hebrews before Ex. 6:3. And therefore the imaginary *P* source (to which critics ascribe Ex. 6) did know and use Jehovah's name before the Ex. 6:3 "revelation." Critics ascribe all earlier uses of the name *Jehovah* to another source. Their knowledge of unknowable things passes all bounds.

25. *Who were Aaron's wife and children?* (6:23)

His wife was Elishaba, better known as Elizabeth (from the LXX). She was of the tribe of Judah. Her brother Nahshon was one of the princes of the tribe of Judah, so she would be a princess (I Chron. 2:10). Elishaba was a sister of a direct ancestor (Nahshon) of Christ. Her father was Amminadab, and her grandfather was named Ram (Matt. 1:4; Luke 3:33; Ruth 1:18-20).

Aaron's children were Nadab and Abihu and Eleazar and

⁸Hertz, *op. cit.*, p. 234. Cole, *op. cit.*, p. 87, affirms a differing view, that the name *Jochebed* means only "May he (the unnamed god!) glorify." Hertz is a Jewish commentator, and his interpretation of this name seems definitely preferable.

Ithamar. Memorize these names now, preferably in pairs. Aaron's sons (descendants) later became the priests in Israel (See Ex. 28:1). Nadab and Abihu were burned to death at Mt. Sinai for offering "strange" (unauthorized) fire upon the altar of incense (Lev. 10:1-2). Eleazar became high priest after Aaron died (Num. 20:25-28). In later generations the high priesthood passed to the house of Aaron's son Ithamar in the person of Eli and his sons Ahimelech and Abiathar (I Chron. 24:3; I Sam. 1:9). Still later the high priesthood reverted to the house of Eleazar through Zadok (I Kings 2:26-27, 35).

26. *How did Korah's family become famous?* (6:24)

Korah led a great rebellion against Moses at Kadesh-barnea (Numbers 16; Jude 11). Centuries later the surviving "sons" of Korah became famous temple musicians among the Levites of Israel (I Chron. 6:22-23). Psalm titles on Psalms 42, 44-49, 84-85, 87-88 attribute these psalms to the sons of Korah.

27. *How significant were Eleazar and Phinehas?* (6:25)

Extremely significant. Eleazar became high priest after the death of his father Aaron (Num. 20:23-28). He was priest during Israel's conquest of Canaan and the division of the land (Josh. 14:1).

Phinehas was the son of Eleazar and succeeded him as high priest (Josh. 24:33). Phinehas is renowned for spearing an adulterous couple, and thereby averting God's judgment upon Israel (Num. 25:7-11; Psalm 106:30).

28. *What purpose does the reference to Aaron and Moses in 6:26-27 have?*

This reference draws our minds back to the main story of Moses and Aaron and their confrontation with Pharaoh, after the interruption of presenting their family tree in 6:14-25. The story now resumes where it left off at 6:13. We are reminded in 6:26-27 of the fact previously stated, namely that Moses and Aaron had been commanded to bring out the children of Israel from Egypt. The genealogies give a sense of historical honor to Moses and Aaron. This sharpens the

issues in their conflict with Pharaoh.

Note that Aaron is mentioned first in 6:26 and Moses first in 6:27. Probably no great significance can be attached to this.

Note also the third-person writing in Ex. 6:26-27. This style does not eliminate the possibility that Moses himself wrote Exodus. Egyptian writings by the Pharaohs about themselves and by themselves are often written in third person. So also are Biblical writings. Note Ezra 7:10 (compare 8:15) and John 19:35 as examples.

29. *Whose words would Moses (and Aaron) speak? (6:28-29)*

God's words. "Speak . . . all that I speak unto thee." Compare 7:2. God's servants need not fear or wonder what they should speak. Speak words God has given us.

30. *What reassurance did God give Moses? (6:28-29)*

God told him, I am Jehovah! See notes on 3:14-15 and 6:3 for information about the meaning and power in the name Jehovah.

Regarding Moses' statement about "uncircumcised lips," see notes on 6:12.

31. *Where does the paragraph beginning at 6:28 extend to?*

It extends on through 7:7. It is unfortunate that the chapter division was placed where it is. 7:1-7 continues God's reassurance to Moses, telling how He will harden Pharaoh's heart, and work wonders in Egypt, and bring out the children of Israel.

The Text of EXODUS

TRANSLATION

7 And Je-ho-vah said unto Mo-ses. See, I have made thee as God to Pha-raoh; and Aar-on thy brother shall be thy prophet. (2) Thou shalt speak all that I command thee; and Aar-on thy brother shall speak unto Pha-raoh, that he let the children of Is-ra-el go out of his land. (3) And I will harden