

Exodus

April 8, 2007

Chapter 6

I. God's Motivational Speech

After letting Moses know who He is, the LORD proceeds to remind Moses of the Israelites' genealogy, including his own. Why would a genealogy be motivational to Moses?

II. Restatement of Purpose

Ex 6:1

6:1 Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country." NIV

Moses asked why things were going wrong at the end of Chapter 5. The LORD does not debate the point. Instead, He tells Moses who He is and then what He will do. Later, God also gives Moses a review of his place in God's scheme of things. Even in the worse of times, when we know with certainty that the whole world is against us, we can take solace in knowing who the Lord is and what He will do.

III. Who is the LORD?

Ex 6:2-8

2 God also said to Moses, "I am the LORD. 3 I appeared to Abraham, to Isaac and to Jacob as God Almighty, but by my name the LORD I did not make myself known to them. 4 I also established my covenant with them to give them the land of Canaan, where they lived as aliens. 5 Moreover, I have heard the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.

6 "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. 7 I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. 8 And I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob. I will give it to you as a possession. I am the LORD.'" NIV

Excursus: Verse 3 helps to create the JEDP documentary hypothesis. The liberal scholar would argue that the early Hebrews worshipped El Shaddai or God Almighty. From the Midianites or someone else, they got the name Yahweh or the LORD. Of course, despite their "great" scholarship, these men only show that they do not know the true God. Instead of learning about His

nature in passages such as this one, they use the passage to deny that He exists because He does not work the way that they choose to interpret Him.

Verse 3 Four times, the LORD says, "I am the LORD." (Verses 2, 6, 7, and 8, and five times if we count verse 29)

Verse 3 In speaking of His name of God Almighty (*El Shaddai*), God is saying that He has the power to keep His covenant promises to the patriarchs.

Verse 3 Clearly the patriarchs knew of the name of the LORD. For example Jacob names one of his sons using Yahweh in the name (Judah--Gen. 29:35). In this usage, the LORD is saying that the Israelites will personally see His power in a way that the patriarchs did not see. Then He proceeds to give examples of what He will do.

Verse 5 As always, when God says that He remembers something, it does not mean that He has forgotten, only that He is getting ready to act.

Verses 6-8 We see seven "I will" statements. He has stated above who He is. Because He is who He says He is, He will do these things. Not only will He do them for the Israelites of old, but also He will do them for us.

IV. More Failure

Ex 6:9-12

9 Moses reported this to the Israelites, but they did not listen to him because of their discouragement and cruel bondage.

10 Then the LORD said to Moses, 11 "Go, tell Pharaoh king of Egypt to let the Israelites go out of his country."

12 But Moses said to the LORD, "If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips?" 13 Now the LORD spoke to Moses and Aaron about the Israelites and Pharaoh king of Egypt, and he commanded them to bring the Israelites out of Egypt. NIV

Verse 9 Motivated, Moses tries again with the Israelites, but unsuccessfully.

Verse 12 Actually, Moses makes a pretty good point here; he also seems to be blaming himself rather than the LORD. Yet, the LORD is telling Him to proceed undeterred. Why?

Verse 12 What is the purpose of our ministry? We all have the same ministry, which is to please the LORD by doing what He tells us to do. We might manifest this by doing different things, but in the end it is to please the LORD rather than necessarily being successful from a human viewpoint.

Verse 12 Is Moses' depression warranted?

V. Where Do I Fit in the Big Picture?

Ex 6:14-25

14 These were the heads of their families:

The sons of Reuben the firstborn son of Israel were Hanoch and Pallu, Hezron and Carmi. These were the clans of Reuben.

15 The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul the son of a Canaanite woman. These were the clans of Simeon.

16 These were the names of the sons of Levi according to their records: Gershon, Kohath and Merari. Levi lived 137 years.

17 The sons of Gershon, by clans, were Libni and Shimei.

18 The sons of Kohath were Amram, Izhar, Hebron and Uzziel. Kohath lived 133 years.

19 The sons of Merari were Mahli and Mushi.

These were the clans of Levi according to their records.

20 Amram married his father's sister Jochebed, who bore him Aaron and Moses. Amram lived 137 years.

21 The sons of Izhar were Korah, Nepheg and Zicri.

22 The sons of Uzziel were Mishael, Elzaphan and Sithri.

23 Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar.

24 The sons of Korah were Assir, Elkanah and Abiasaph. These were the Korahite clans.

25 Eleazar son of Aaron married one of the daughters of Putiel, and she bore him Phinehas.

It might seem strange to have a genealogy given at this point. Yet, Moses needs to understand where he stands in the big picture. God has been working for 430 years and longer to bring about what is now happening. Strangely Moses wants immediate success, perhaps in the same way that we want immediate success today.

VI. Go Forward Christian Soldier!

Ex 6:26-30

26 It was this same Aaron and Moses to whom the LORD said, "Bring the Israelites out of Egypt by their divisions." 27 They were the ones who spoke to Pharaoh king of Egypt about bringing the Israelites out of Egypt. It was the same Moses and Aaron.

28 Now when the LORD spoke to Moses in Egypt, 29 he said to him, "I am the LORD. Tell Pharaoh king of Egypt everything I tell you."

30 But Moses said to the LORD, "Since I speak with faltering lips, why would Pharaoh listen to me?" NIV

The LORD is ready to proceed undeterred!

Verse 30 Perhaps, the LORD should strike Moses dead now. It is easy to get down on Moses at this point. Yet, how would we have acted? Indeed, how do we act today toward the challenges presented to us by God? What we are seeing in Moses is acting out of the situation that every person of faith goes through. That is why this situation can be challenging to us. We also see Moses proceeding following God's direction in Chapter 7.

Excursus: Who is Moses' Mother and Father?

Your Bible Dictionary might answer Jochebed and Amram. In fact, they are his mother and father, but not his immediate father and mother, rather his ancestors.

The couple are tied to Moses only through genealogical language in Exodus 6:20 and Numbers 26:59 (also to Amram in 1 Chr. 6:3). Yet in Exodus 2:1 and Hebrews 11:23, his immediate mother and father are not named. In genealogies, the word used is “*yalad*,” which is translated as “bore” or “is the mother of.” The use of the word in Genesis 46 (and is confirmed by lexicons) shows that it can be used across more than one generation: Gen 46:15

These were the sons Leah bore to Jacob in Paddan Aram, besides his daughter Dinah. These sons and daughters of his were thirty-three in all. NIV

The root word is feminine meaning to “bring forth,” a reference to the birthing process. Based on it the masculine version is translated “begat” or “is the father of.” It is used for skip generations, such as in Luke 3:36 where Cainan is added as a generation between Arphaxad and Shelah as compared to the genealogy in Genesis 11:12.

The New Unger's Bible Dictionary says “in the regular recurring formula ‘A lived . . . years and begat B, and A lived after he begat B . . . years and begat sons and daughters, and B lived . . . years and begat C,’ B may not be the literal son of A but a distant descendant. If so, the age of A is his age at the birth of the child from whom B is descended. Between A and B, accordingly, many centuries may intervene.”

Now that it is established that “*yalad*” does not necessarily connect immediate generations, it becomes evident that Amram could not be Moses' immediate father. The information is:

-The Israelites lived in Egypt 430 years (Ex. 12:40-41)

-Kohath was born in Canaan (Gen. 46:11)

-Kohath lived 133 years and had a “son” named Amram (Ex. 6:18)

-Amram lived 137 year and had a wife named Jochebed who “bore” Moses (Ex. 6:20)

-Moses was 80 years old when the Israelites left Egypt (Ex.7: 6).

Thus, if Kohath was born seconds before entering Egypt, fathered Amram on his last day of life, and if Amram did the same for Moses, only 350 years (133+137+80) would have passed, but Israel was in Egypt for 430 years.

Additional data is:

-Kohath has 8,600 descendants when Israel left Egypt (which is likely too many for two generations).

-Joshua had 12 generations (1 Chr. 7:20-27) versus four generations for Moses.

One might ask about Moses' brother Aaron and his sister Miriam. The terms brother and sister are also used for people other than immediate siblings (e.g. Gen. 29:12, translated relative, except KJV).

The Amramites were a clan within Israel (Numbers 3:27). Moses probably knew that he was of this clan, but might not have known his immediate father or mother. Aaron and Miriam were also of this clan.