

# EXODUS 6

Written and compiled by Gary Kukis

**Exodus 6:1–30**

**God Speaks to Moses/A Limited Genealogy**

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

## Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

## Verse Navigation

[Exodus 6:1](#)

[Exodus 6:2–3](#)

[Exodus 6:4–5](#)

[Exodus 6:6–8](#)

[Exodus 6:9](#)

[Exodus 6:10–11](#)

[Exodus 6:12](#)

[Exodus 6:13](#)

[Exodus 6:14–15](#)

[Exodus 6:16–19](#)

[Exodus 6:20](#)

[Exodus 6:21–22](#)

[Exodus 6:23](#)

[Exodus 6:24](#)

[Exodus 6:25](#)

[Exodus 6:26–27](#)

[Exodus 6:28–29](#)

[Exodus 6:30](#)

Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** About half of Exodus 6 is a conversation between God and Moses, where God tells Moses that He will fulfill the covenants which He made with Abraham, Isaac, and Jacob. In the middle of this chapter, there is a genealogy (mostly, it is Levi's line, which leads to Moses and Aaron). Then we pick up at the end of the chapter where Moses voices the concern that, Pharaoh will not listen to him because he is not a good public speaker.

*Bible Summary: The LORD told Moses that he would lead the Israelites out of Egypt to the promised land. Aaron and Moses were from the tribe of Levi.*<sup>1</sup>

Exodus 6 is, unfortunately, a chopped up chapter which begins and ends incorrectly (chapter and verse divisions were inserted long after the original manuscripts were written). God and Moses are speaking, and this begins in Exodus 5:22 and continues to 6:12, until a genealogy is inserted (a genealogy which primarily focuses on the line of Levi, which leads to Moses and Aaron). This conversation between God and Moses is picked up at the end of Exodus 6, where Moses asks, "How will Pharaoh listen to me if I am a poor communicator?" God then answers Moses question in Exodus 7:1–5. Properly, Exodus 6 should have begun in Exodus 5:22 and ended with Exodus 7:7.

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 6, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

## Quotations:

### Outline of Chapter 6:

#### Introduction

|           |   |
|-----------|---|
| vv. 1–8   | <b>God's Message to the People of Israel</b>  |
| vv. 9–13  | <b>Moses' Failure as God's Messenger and His Reticence to Continue in that Role</b> |
| vv. 14–27 | <b>The Genealogy of Moses and Aaron</b>   |
| vv. 28–30 | <b>Moses is Still Reticent to Act as God's Messenger</b>                            |

#### Chapter Summary Addendum

### Charts, Graphics and Short Doctrines:

|              |   |
|--------------|---|
| Preface      | <b>Quotations</b>                           |
| Introduction | <b>A Bird's Eye View of Exodus 5–7</b>      |
| Introduction | <b>Exodus 5 leads into Exodus 6</b>         |
| Introduction | <b>Fundamental Questions About Exodus 6</b> |

<sup>1</sup> From <http://www.biblesummary.info/exodus/6> accessed July 6, 2017.

|              |   |
|--------------|---|
| Introduction | <b>The Prequel of Exodus 6</b>  |
| Introduction | <b>The Principals of Exodus 6</b>   |
| Introduction | <b>The Places of Exodus 6</b>   |
| Introduction | <b>By the Numbers</b>   |
| Introduction | <b>Timeline for Exodus 6</b>  |
| Introduction | <b>A Synopsis of Exodus 6</b>   |
| Introduction | <b>Outlines of Exodus 6 (Various Commentators)</b>  |
| Introduction | <b>Synopsis of Exodus 6 from the Summarized Bible</b>                                       |
| Introduction | <b>The Big Picture (Exodus 5–8)</b>   |
| Introduction | <b>Chiasm of Exodus 6:1–12 (by Hajime Murai)</b>  |
| Introduction | <b>Organizing Exodus 6</b>  |
| Introduction | <b>Observations and Commentary on the Organization of Exodus 6</b>                          |
| Introduction | <b>Paragraph Divisions of Modern Translation for Exodus 6</b>                               |
| Introduction | <b>Changes—additions and subtractions (for Exodus 6)</b>                                    |
| v. 1         | <b>Exodus 5 leads into Exodus 6</b>   |
| v. 3         | <b>Explanations of Exodus 6:3 (Adam Clarke)</b>   |
| v. 3         | <b>“By My Name, Y<sup>e</sup>howah, I did not make Myself known to them” (commentators)</b> |
| v. 3         | <b>The NET Bible on Exodus 6:3</b>  |
| v. 3         | <b>The Bible Query on Exodus 6:3</b>  |
| v. 3         | <b>The Name of God</b>  |
| v. 3         | <b>Another approach to Exodus 6:3</b>   |
| v. 6         | <b>The Abbreviated Illustration of the Slave Market of Sin</b>                              |
| v. 6         | <b>Exodus and the Slavery of the Hebrew People</b>  |
| v. 6         | <b>The Abbreviated Doctrine of Redemption</b>   |
| v. 6         | <b>The Doctrine of Redemption</b>   |
| v. 6         | <b>A Review of Exodus 6:1–6</b>   |
| v. 9         | <b>A Review of Exodus 6:2–9</b>   |
| v. 14        | <b>Exodus 6 without the Genealogy</b>   |
| v. 14        | <b>The Family of Moses and Aaron</b>  |
| v. 15        | <b>Differences in the Names of the Sons of Simeon</b>                                       |
| v. 20        | <b>The Line from Abraham → Isaac → Jacob → Levi → Moses (a genealogical chart)</b>          |
| v. 23        | <b>The sons of Levi (Exodus 6:16–25)</b>  |
| v. 25        | <b>Genealogies, Canonicity and Inspiration</b>  |
| v. 25        | <b>Canonicity (from Bible.org)</b>  |
| v. 25        | <b>Verbal Plenary Inspiration (the Accurate Understanding of Biblical Authorship)</b>       |
| v. 25        | <b>The Word of God Speaks to Its Own Authority and Accuracy</b>                             |
| v. 25        | <b>The organic development of the canon of Scripture</b>                                    |
| v. 28        | <b>Chiasm of Exodus 6:28–7:7 (by Hajime Murai)</b>  |
| Summary      | <b>A Set of Summary Doctrines and Commentary</b>  |
| Summary      | <b>Why Exodus 6 is in the Word of God</b>   |
| Summary      | <b>What We Learn from Exodus 6</b>  |
| Summary      | <b>Jesus Christ in Exodus 6</b>   |
| Summary      | <b>Shmoop Summary of Exodus 6</b>   |
| Summary      | <b>Edersheim Summarizes Exodus 6</b>  |
| Addendum     | <b>Josephus’ History of this Time Period</b>  |
| Addendum     | <b>A Complete Translation of Exodus 6</b>   |
| Addendum     | <b>Doctrinal Teachers Who Have Taught Exodus 6</b>  |
| Addendum     | <b>Word Cloud from a Reasonably Literal Paraphrase of Exodus 6</b>                          |
| Addendum     | <b>Word Cloud from Exegesis of Exodus 6</b>   |

|  |  |   |
|--|--|---|
| <b>Chapter Outline</b>                           | <b>Charts, Graphics, Short Doctrines</b> |   |
| <b>Beginning of Document</b>                     | <b>Doctrines Covered or Alluded to</b>   | <b>Chapters of the Bible Alluded to</b> |
| <b>Definition of Terms</b>                       | <b>Introduction and Text</b>             | <b>Addendum</b>                         |
| <a href="http://www.kukis.org">www.kukis.org</a> | <b>Exegetical Studies in Exodus</b>      |   |

| <b>Doctrines Covered or Alluded To</b>  |                                     |  |
|---|-------------------------------------|--|
|   | <b>Dual Authorship of Scripture</b> |  |
| Additional doctrines and links are found in <b>Definition of Terms</b> below. |                                     |  |

| <b>Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter</b> |  |  |
|---|--|--|
| <b>Genesis 46</b>   |  |  |

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

| <b>Definition of Terms</b>              |  |
|---|--|
| <b>Abraham, Isaac, and Jacob</b>        | <p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p> |
| <b>Adam's Sin ; Adam's Original Sin</b> | <p>All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.</p>  |

| Definition of Terms                                 |   |
|---|---|
| <b>Autograph ;<br/>Autographs</b>                   | An <i>autograph</i> is an error-free copy of an original manuscript of a book of the Bible. We have no original manuscripts and we have no actual autographs.   |
| <b>Bible Doctrine</b>                               | Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Blood of Christ,<br/>The;<br/>Blood of Jesus</b> | The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the Roman cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins (nor did His physical suffering for being crucified). When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes ( <a href="#">HTML</a> ; <a href="#">PDF</a> ); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ ( <a href="#">HTML</a> ; <a href="#">Order from Thieme Ministries</a> ); Grace Doctrine Bible Church of Baytown ( <a href="#">Blood of Christ</a> ); Maranatha Church ( <a href="#">Doctrine of the Blood</a> ); Grace Fellowship Church ( <a href="#">The Blood of Jesus Christ</a> ); Pastor Merritt ( <a href="#">Doctrine of the Blood</a> ). |
| <b>Canaan, the<br/>Land of Promise</b>              | Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).   |
| <b>Canon of<br/>Scripture,<br/>Canonicity</b>       | The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: <b>Canonicity and Ancient Manuscripts</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canon of the New Testament</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); <b>Canonicity (Wenstrom)</b> ( <a href="#">L.G. Merritt</a> ) ( <a href="#">Spokane Bible Church</a> ) ( <a href="#">Bible Hub</a> ) ( <a href="#">Got Questions</a> ) ( <a href="#">Got Questions #2</a> ) ( <a href="#">Dr. Norman Geisler</a> ); and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's <i>Introduction to the Bible</i> . R. B. Thieme, Jr. did a marvelous job on this topic, which can be ordered from R. B. Thieme, Jr. Ministries ( <a href="#">Canonicity</a> ).         |
| <b>(The) Church ;<br/>Local Church</b>              | The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes "Church, the Body of Christ" ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Doctrine.org ( <a href="#">The Church—the Body of Christ</a> ); Word of Truth Ministries ( <a href="#">Church</a> ); Grace Bible Church of Baytown ( <a href="#">The Church</a> );   |
| <b>Church Age</b>                                   | The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |

| Definition of Terms                  |   |
|--------------------------------------|---|
| <b>Circumcision ,<br/>Circumcise</b> | Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. See the doctrine of <b>circumcision</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). Also, Grace Notes on Circumcision ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); Jack Ballinger on <a href="#">Circumcision</a> ; Grace Bible Church of Baytown on <a href="#">Circumcision</a> ; L. G. Merritt on <a href="#">Circumcision</a> .   |
| <b>Davidic<br/>Covenant</b>          | A covenant (contract, agreement) which God makes with David which include the promise that David would have a Son Who would rule over Israel forever and that Israel would occupy a huge chunk of land (today, the equivalent of Israel, Jordan, Syria and Iraq, as well as portions of the Sinai Peninsula and Saudi Arabia). This covenant is eternal and unconditional. <sup>2</sup> For details on this covenant, see <b>2Samuel 7</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) <b>1Chronicles 17</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ) <b>Psalms 89</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). |
| <b>Divine Guidance</b>               | God's ability to guide us through this life. His guidance comes from know the Word of God, being filled with the Spirit, and making decisions from a position of strength. When we tend to our responsibilities in life (our families, our work, the laws of divine establishment), the road forward is often as perspicuous as God telling us where to go and what to do. See the <b>Will of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ); also <b>Divine Guidance</b> ( <a href="#">Bible Doctrine Resources</a> ) ( <a href="#">R. B. Thieme, Jr.</a> ) ( <a href="#">verse-by-verse</a> ).  |
| <b>Exodus</b>                        | The word <i>exodus</i> describes the time when Israel left Egypt. They had been slaves in Egypt for 400 years; and God called them out of Egypt and would given them the Ten Commandments in the Sinai desert soon thereafter.  |
| <b>The Exodus<br/>Generation</b>     | The Exodus generation is actually two generations of Israelites. Those who walked out of Egypt as adults (aged 20 and older) make up the older generation, whom I refer to as <i>Gen X</i> (ultimately they will be failures and die the sin unto death in the desert-wilderness). The younger generation is the <i>generation of promise</i> . They are either born in the desert-wilderness or they walked out of Egypt as children (aged 20 or younger). These men will walk into the land under the command of Joshua and take it.<br><br>Often, the <i>Exodus generation</i> refers only to that older generation, <i>Gen X</i> .  |
| <b>Eternity Past</b>                 | <i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).   |
| <b>Fellowship (with<br/>God)</b>     | Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> ( <a href="#">R. B. Thieme, Jr.</a> ) <a href="#">Rebound</a> ( <a href="#">Kukis</a> ).   |

<sup>2</sup> This covenant is unconditional with respect to its fulfillment in Jesus Christ. No matter what any of David's sons do, this covenant will be ultimately fulfilled in the Person of Jesus Christ. However, there will be conditions placed on David's sons and their behavior.

| Definition of Terms  |   |
|--|---|
| <b>The Geographic will of God; God's Geographical Will</b> | This is simply stated as, <i>where does God want me to be?</i> The <b>Geographic Will of God</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>High Priest (the Chief Priest)</b>                      | From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the <b>Priesthoods of God and of Man</b> : ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Incarnation</b>   | The sense in which we understand the word <i>incarnation</i> is, this refers being in a fleshly state; or something which is not physical takes on a physical form. The idea is, God is a Spirit, but He takes upon Himself the form of man in the 1 <sup>st</sup> advent. Another way of saying this is, God becomes a man (John 1:1–3, 14).   |
| <b>Biblical Inspiration, Divinely Inspired</b>             | Biblical inspiration may be defined as <i>human authors wrote as moved by the Holy Spirit, so that, without waving their human intelligence, their vocabulary, their personal feelings, their literary style, their personality, their environmental influences or their individuality, they recorded God's complete and connected message to man with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship.</i> <sup>3</sup> This is known as the verbal, plenary view of inspiration. See the <b>Basic Doctrine of Inspiration</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); the <b>Doctrine of Inspiration</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ); and the <b>Study of Inspiration</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). |
| <b>Israel</b>  | Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.   |
| <b>Levi, Levite, Levites, Levitical</b>                    | Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. When obeying the mandates of Scripture, the Levitical worship is legitimate. After the Lord's burial, resurrection, and ascension, Levitical worship is no longer of God. See the <b>Priesthoods of God and the Priesthoods of Man</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Levitical Priesthood</b>                                | Levi, one of the tribes of Israel, was entrusted with the spiritual responsibilities of Israel. One branch of Levites, the descendants of Aaron, would make up what is called the Levitical Priesthood. See the <b>Priesthoods of God and the Priesthoods of Man</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Line of Promise, The</b>                                | This is the genealogical line which extends from Abraham down to our Lord Jesus Christ. It is called the line of promise because God, on many occasions, gave promises concerning this line and about the Lord.   |

<sup>3</sup> Quoted and paraphrased from R. B. Thieme, Jr., *Canonicity*; ©1973 by R. B. Thieme, Jr.; p. 5, who in turn took this from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. Two, p. 71.

| Definition of Terms   |   |
|---|---|
| <b>Messiah</b>  | The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Jewish Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Promised Messiah</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). (Grace Notes: <a href="#">Messiah in the Old Testament</a> ) (Spokane Bible Church: <a href="#">Messiah</a> ; <a href="#">Messiah's Birth was Unique</a> ; <a href="#">Messianic Prophecies 1</a> ; <a href="#">Messianic Prophecies2</a> ) |
| <b>The Mosaic Law; the Law of Moses</b>                                   | <p>The Mosaic Law is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>); <a href="#">Grace Notes</a>.</p>  |
| <b>Negative Volition</b>  | There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The <b>Laws of Divine Establishment</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). <b>Salvation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). The <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).  |
| <b>Positive volition</b>  | When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.  |
| <b>Pre-canon Period; Pre-canon era; Post-Canon Period; Post-Canon Era</b> | The Church Age is divided into two period of time: the pre-canon era and the post-canon era. The pre-canon period takes place before the completion of the New Testament writings; and the post-canon period takes place after the completion of the New Testament (approximately A.D. 90). Healings, tongues, and various sign gifts are found in abundance prior to this time, close to A.D. 33. As the writings of the Apostles (and others) are recognized as authoritative, the sign gifts (which establish one's authority from God) are no longer necessary.   |
| <b>Rebound (Restoration to fellowship with God)</b>                       | In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).   |
| <b>Redeem; Redemption; Redeemer</b>                                       | Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. In Scripture, Jesus is often called our Redeemer. Doctrine of Redemption: ( <a href="#">Jack Ballinger</a> ) ( <a href="#">Ken Reed</a> ) ( <a href="#">Wenstrom</a> )  |



| Definition of Terms   |   |
|---|---|
| <b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b> | <p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>  |
| <b>Sin nature</b>   | <p>The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The <b>Doctrine of the Sin Nature</b> (<a href="#">Grace Notes</a>); <b>Doctrine of the Old Sin Nature</b> (<a href="#">Buddy Dano</a>); <b>Old Sin Nature</b> (<a href="#">James Allen</a>) (<a href="#">Michael Lemmon</a><sup>4</sup>) (<a href="#">L. G. Merritt</a>) (<a href="#">The origin of the old sin nature—McLaughlin</a>) (<a href="#">Doctrine of the Old Sin Nature—Makarios</a>—Word document) (<a href="#">Sin Nature</a>)</p>  |
| <b>Sin unto Death</b>   | <p>The phrase "sin unto death" describes the final stage of divine discipline in which God removes from the earth the person who is totally alienated from God. The "sin unto death" is not a particular sin; but it is, rather, a mental attitude of total indifference to and rebellion against the will and purpose of God. This is the point at which harsh discipline is no longer working on the believer, so God takes the believer out of this world in a very painful way. Such a believer often stops using the rebound technique. For more information, see the <b>Doctrine of the Sin unto Death</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>  |
| <b>Signs and Wonders; Signs and Miracles</b>  | <p>These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the <b>Doctrine of Signs, Miracles and Healings</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>  |
| <b>Slave Market of Sin</b>  | <p>We illustrate the doctrine of <b>redemption</b>, is by picturing yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you. Jesus Christ does not have a sin nature and He has not committed any personal sins, so that He can purchase us from the slave market of sin.</p> <p>This concept is actually based upon the real historical example, where God purchased the Israelites from Egypt, and brought them out of bondage. See the <b>Slave Market of Sin</b> (<a href="#">R. B. Thieme, Jr.</a>) (<a href="#">Buddy Dano</a>) (<a href="#">Kukis</a>) (<a href="#">Wenstrom</a>)</p> |

<sup>4</sup> You will have to do a search on this page.

| Definition of Terms   |   |
|---|---|
| <b>Soul , Human Soul , Souls</b>  | The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).   |
| <b>Spiritual Death , Spiritually dead</b>   | There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. <b>What is spiritual death? (<a href="#">Got Questions</a>); 29 Bible Verses about Spiritual Death (<a href="#">Knowing Jesus</a>); Bible Verses about Spiritual Death (<a href="#">Open Bible</a>).</b> |
| <b>Synagogue; Synagogues</b>  | Synagogues are consecrated spaces used for the purpose of prayer, the reading aloud of the Tanakh (the entire Hebrew Bible, including the Torah), the study of the Tanakh, and to assemble and worship.<br><br>Most believe that synagogues were first formed during the Babylonian captivity (586–537 B.C.). One of the leaders at the end of the Second Temple era, promulgated the idea of creating individual houses of worship in whatever locale Jews found themselves. <sup>5</sup> It is reasonable to suppose that there were formal and informal gatherings prior to this.  |
| <b>Type, Typical, Antitype, Typology, Typological</b>   | A type is a person, a thing or an act which looks forward to Jesus or to Jesus on the cross. For instance, Isaac's birth was the <i>type</i> ; our Lord's birth was the <i>antitype</i> , which was the fulfillment of the type. <i>Typical</i> is the adjective; and <i>typology</i> is the study of type. <i>Typological</i> , an adjective, is, <i>of or relating to typology or types</i> . See <b>Typology (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>)</b> .  |
| Some of these definitions are taken from<br><a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a><br><a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a><br><a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a><br><a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a><br><a href="http://www.theopedia.com/">http://www.theopedia.com/</a> |   |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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## An Introduction to Exodus 6

<sup>5</sup> Quoted and paraphrased from [Wikipedia](#); accessed February 10, 2018.

**Introduction:** Chapter 6 continues the conversation between God and Moses; God promises Moses that He will bring **Israel** out under compulsion and Moses still complains that Pharaoh will not listen to him because the elders of Israel will not listen to him. Then there will be an odd break in chapter 6 when the families of the patriarchs are mentioned and the conversation between the Lord and Moses will continue.

Exodus 6 really should have begun with Exodus 5:22 and it ought to have been continued into Exodus 7:7. This appears to be a single conversation between Moses and God (Aaron is possibly there, but I don't think that he was). Moses went to the people, performed the signs, and they were onboard. Then he goes to Pharaoh, lays out God's demands, performs the same signs, and Pharaoh suggests that the people of Israel have far too much time on their hands, and he increases the expectation of their work output, so that they get off this kick of demanding time to worship their God (Exodus 5:1–19). So they meet with Moses to complain what he has done to them (Exodus 5:20–21). Because of this, Moses went to complain to God about what He had done; and how His interference made things worse, not better (Exodus 5:22–23). God then tells Moses what He is going to do in Egypt: "I will cause Pharaoh to send the people out of Egypt," God tells Moses (Exodus 6:1). God then tells Moses just Who He is: "I am Y<sup>e</sup>howah and I appeared to **Abraham, Isaac, and Jacob.**" (Exodus 6:2) (these are not exact quotations, but abbreviations of what God said). "I will bring My people out of slavery—I have heard their groaning—and I will give them the land which I had promised to Abraham, Isaac, and Jacob." (Exodus 6:3–8). Moses complains that the people of Israel are no longer listening to him. God tells Moses it is time to go to Pharaoh and to tell him to let God's people go (Exodus 6:10–11). Moses complains that, "Even Your people will not listen to me; how will Pharaoh take me seriously?" (Exodus 6:12)

Then there is a insertion, a footnote, or a break from the narrative, where we look briefly at the line of Reuben and Simeon. Then the line of **Levi** is examined in greater detail, and it is followed out to Moses and Aaron. (Exodus 6:14–25). Some translations and commentators (myself included) add in vv. 13, 26–27 to the genealogy as the lead-in and lead-out.

Then we return to the conversation between God and Moses, a portion of which is repeated (Exodus 6:28–30). God deals with Moses' concerns, allowing for his brother Aaron to step in and speak for him (Exodus 7:1–2). Then God warns that Pharaoh is not going to be easily convinced, and that taking His people out of the land will be a process which requires great acts of judgment (Exodus 7:3–5).

I believe that Exodus 7:6–7 (**Moses and Aaron did so; they did just as the LORD commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.**) belong in an extended Exodus 6 (which should have been Exodus 5:22–7:8).

From time to time, during our study of Exodus, you may ask yourself, *why am I studying this? God is not going to lead another nation out from the midst of a nation with **signs and wonders**. God is not acting today with an abundance of signs and wonders. God is not using Israel today as He did a few thousand years ago. So what do I get out of this?*

It is a fair question. We have, as believers in Jesus Christ, a history, and this history goes all the way back to the creation of man. So we study Adam, we study what we can about creation and Adam's life after being created. We also study the patriarchs of the Hebrew people because we are learning to see things from God's perspective.

Life on earth has changed. In fact, over the past century, life in the United States has changed dramatically. However, God remains the same. His thinking is constant. He may, at one time in history, perform a variety of **signs and miracles**; and during another era, perform no clearly discernable signs and miracles. However, His thinking remains constant in all of that time. So, throughout the Bible, what we hope to learn is God's way of thinking. We have a better understanding of why we are here on earth and what God's plan is for our lives if we know how God thinks.

As we transition into Exodus 6, you will notice that these chapters are not always divided as we might think they ought to be. Moses and Aaron first went to Pharaoh, and asked that they be allowed to lead the people of Israel out of Egypt in order to worship their God. Not only did Pharaoh say *no*, but he then imposed some new work

requirements which over-burdened the Israeli people, who already were slaves. The elders of Israel were very upset and they confronted Moses about it.

Because of this, Moses has gone to God and he has lodged his objections to what is happening (vv. 22–23). God will answer Moses in Exodus 6:1–9; and then God will tell Moses what to do next (Exodus 6:10–11). Logically speaking Exodus 5:22–23 should have been placed with Exodus 6:1–13, since it is all one conversation (this is the second time in Exodus that a conversation is divided by chapters when it should not have been).

Furthermore, there is a very odd organization to Exodus 6 when taken as a separate unit. Moses has spoken to God—in fact, he complained to God—that the life of the Hebrew people is now much worse, after he went to Pharaoh and asked him to let the sons of Israel leave Egypt to worship the Lord (at the end of Exodus 5). God had come to Moses and asked him to do this in the first place! God will answer Moses in Exodus 6:1–9; giving Moses somewhat of a history lesson.

Then, in vv. 10–11, God will begin to tell Moses what he is to do next. Moses appears to stop God, in v. 12, and say, “Look, I just talked to the leaders of Israel, and they won’t listen to me anymore (and they saw the signs and wonders). How do you expect Pharaoh to listen to me if my own people won’t trust us?”

What God says to Moses next is more or less summed up in v. 13.

But then, right in the middle of Exodus 6, there is parenthetical genealogy, which begins with a list of the sons of Reuben, the sons of Simeon and then the sons of Levi—and this final list of the generations of Levi culminates in Moses and Aaron<sup>6</sup> (Exodus 6:14–27).

Then we suddenly return to the conversation between God and Moses which was perhaps begun in vv. 1–11 in this chapter. On the other hand, this conversation could be entirely different from the first part of chapter 6.

It is a very odd organization for this (or any) chapter.

Exodus 6 is so rich with the important doctrines, is that it allows us to stand back and view the books of Genesis and Exodus from a far off perspective. Genesis is the fall of man; Exodus is the redemption of man.

It is very easy to become turned around when proceeding from chapter to chapter in this portion of Exodus. We tend to assume that we are moving in a chronological order, because that is the way that our own brains tend to work. However, what appears to me is, first we see this incident of Moses and Aaron appearing before Pharaoh from man’s viewpoint; and then we see it from God’s viewpoint.

When this is put into a chart format, it is easier to see what is happening.

### A Bird’s Eye View of Exodus 5–7

| Scripture  | Text/Commentary   |
|--|---|
| Moses and Aaron stand before Pharaoh for the first time—the human viewpoint version: |   |
| Exodus 5:1–3   | Moses and Aaron speak to Pharaoh and ask him to allow the Hebrew people to leave Egypt temporarily to worship their God.  |
| Exodus 5:4–5   | Pharaoh’s response is, <i>not in your wildest dreams</i> .  |
| Exodus 5:6–11  | Pharaoh issues an edict to the people: they will gather the straw needed for their bricks on their own, without help from the Egyptian farmer. (It is likely slaves working for Egyptian farms provided the straw that was needed.) |

<sup>6</sup> This genealogy actually culminates in Aaron’s son and grandson.

## A Bird's Eye View of Exodus 5–7

| Scripture   | Text/Commentary  |
|---|--|
| Exodus 5:12–14  | Because the Hebrew slaves cannot meet these new demands from Pharaoh; their Hebrew officers are publically beaten.   |
| Exodus 5:15–19  | The officers appeal to Pharaoh for a reprieve and Pharaoh refuses to be moved by their requests, blaming this new regulation on the request made by Moses and Aaron. |
| Exodus 5:20–21  | The officers complain to Moses and Aaron and blame them.   |
| Exodus 5:22–23  | Moses goes to God to complain to Him. He blames God for Pharaoh's treatment of the Hebrew people and their officers.   |
| Chapter 6 picks up with the same conversation. Moses is done speaking, and God responds.  |  |
| Exodus 6:1  | God tells Moses to watch what He does to deliver Israel.   |
| Exodus 6:2–8  | God gives Moses a rundown of His plan. There is a discussion to be had as to when did God say these things to Moses.   |
| Exodus 6:9  | Moses tries to speak to the elders once again, but they reject him. After what has happened, they want nothing to do with them.                                      |
| Exodus 6:10–13  | God sends Moses and Aaron back <i>onto the field</i> despite Moses complaint, "The elders and officers no longer listen to us; how can we expect Pharaoh to?"        |
| There are some movies which go back and view a situation, but from a different point of view. That is what I believe is happening here. Exodus 6:14 would be a good place to start the new chapter.   |  |
| Moses and Aaron stand before Pharaoh for the first time—the divine viewpoint version:   |  |
| Exodus 6:14–15  | The genealogical lines of Reuben and Simeon.   |
| Exodus 6:16–25  | The genealogical line of Levi and his 3 sons followed out to Moses and his contemporaries.   |
| Exodus 6:27–30  | The Moses and Aaron of the genealogical line of Levi are the same who spoke to Pharaoh. Moses complains that he might not be able to speak before Pharaoh.           |
| Exodus 7:1–5  | God tells Moses and Aaron what to expect when interacting with Pharaoh; and that Pharaoh would resist them.  |
| Exodus 7:6–13   | Moses and Aaron go before Pharaoh, as God told them to do, and they perform the signs with Aaron's staff.  |
| This is their first meeting with Pharaoh; and this is equivalent to what we have already studied in Exodus 5. You will note in this second approach to the first meeting, there is no whining or complaining; the edict of Pharaoh is not even mentioned. From the Divine Perspective, Pharaoh's schemes to stop Moses and Aaron are ignored. Like mentioning what Pharaoh had for breakfast, his edict is not relevant to this situation—not from God's point of view. |  |
| Exodus 7:14–19  | Moses goes to God and God tells him what he will do for the next meeting and the first plague.   |

There is no focus this time about the complaints of the elders, the new edict of Pharaoh, or the fact that Moses and Aaron are not able to sway the minds of the Hebrew elders. All of these concerns found in Exodus 5 are ignored because they are related to human viewpoint. God does not sweat the small stuff.

## A Bird's Eye View of Exodus 5–7

| Scripture      | Text/Commentary   |
|----------------|---|
| Exodus 7:20–25 | Moses and Aaron go before Pharaoh, give him God's warnings, and then the waters are turned to a blood red. This is the first plague; this is the second meeting with Pharaoh. |

Even in the short summary given above, you can see how different the first meeting with Pharaoh went, from the human standpoint as opposed to seeing it from God's point of view.

Man's viewpoint is not really that important; so beginning with Exodus 7, we will see the meetings with Pharaoh and the plagues upon Egypt from God's viewpoint.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

With Exodus 7, we will go further into the conversation between God and Moses, preparing Moses to go before Pharaoh once again.

However, right now, we are beginning Exodus 6. So, to help you regroup, chapter 6 begins with God answering Moses' complaints.

By Exodus 6, God has already told Moses that Pharaoh would not listen to him. All of this is going just as God planned it; just as He told Moses what would happen. Moses appears to have become as short-sighted as the Hebrew leaders who met him. Moses has talked to God and then he talked to the Hebrew foremen—he seems to be siding with the Hebrew foremen and taking their point of view over God's.

The point of view of the Hebrew elders was, their lives were okay until Moses and Aaron began to interfere with them, and now their lives were horrible. Their Hebrew brothers, who were foremen, were now subject to beatings by Pharaoh.

Just to make certain you remember, their lives were not okay. They were crying out for deliverance before Moses showed up.

**Exodus 5 leads into Exodus 6:** The division between Exodus 5 and 6 is quite odd. For whatever reason, I have found several chapters in Exodus to be poorly divided up.<sup>7</sup> For the second time in the book of Exodus, a chapter division occurs right in the middle of a conversation between Moses and God. Here are the last few verses of Exodus 5:

Exodus 5:20–21 *They [the Hebrew elders] met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; and they said to them, "The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us."*

Moses and Aaron have gone to Pharaoh to ask to lead the sons of Israel out into the desert-wilderness to worship God. Pharaoh's response was known by God in **eternity past**. Because of Moses' request, he decided that the Israelites did not have enough work to keep them busy. So Pharaoh decided that the people needed to provide their own straw for the bricks; and he beat their foremen (also Hebrews) when they were unable to deliver the same number of bricks as before.

These foremen complain to Moses and Aaron about what they have done. "You have put the sword in Pharaoh's hand to kill us," they allege. By Pharaoh's edict, he placed a wedge between Moses and Aaron and the people of Israel.

<sup>7</sup> Chapter and verse divisions occurred long after the text of the Bible was written; so they are not inspired.

Exodus 5:22–23 Then Moses turned to the LORD and said, "O Lord, why have you done evil to this people? Why did You ever send me? For since I came to Pharaoh to speak in Your name, he has done evil to this people, and You have not delivered Your people at all."

Moses turns (returns) to the LORD and he complains. "Did You send me so that Pharaoh will do evil to the people." And he adds, "You have not delivered Your people at all."

So, Moses questions God in Exodus 5:22–23; and God answers Moses in Exodus 6:1 Then the Lord said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

Notice what God ignores in Moses' complaint: the new edict of Pharaoh, the foremen being beaten, and the elders being mad at Moses. These things are irrelevant to God.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Fundamental Questions About Exodus 6

Exodus 6:2–3 God spoke to Moses and said to him, "I am the LORD. 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. This is a difficult passage to understand, because the people of God obviously knew Him by His name *Y<sup>e</sup>howah*."

How ought we understand the organization of this chapter and what is the genealogy doing there?

Does Moses complain twice to God that he is not a good speaker or does this chapter repeat his words?

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of Exodus 6

Exodus 6 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

### The Principals of Exodus 6

**Characters**

**Commentary**

| Characters | Commentary |
|------------|------------|
|            |            |
|            |            |
|            |            |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

### The Places of Exodus 6

| Place | Description |
|-------|-------------|
|       |             |
|       |             |
|       |             |
|       |             |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### By the Numbers

| Item | Duration; size |
|------|----------------|
|      |                |
|      |                |
|      |                |
|      |                |
|      |                |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Timeline for Exodus 6

#### Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).



| Brent MacDonald   | Steve Rudd     | Age of Moses | Reese's Chronology Bible | Scripture                  | Event/Description  |
|---|----------------|--------------|--------------------------|----------------------------|--|
| 1805 B.C.   | 1806 B.C.      |              | 1606 B.C.                | Gen. 50:26<br>Exodus 6:1   | Joseph dies at age 110   |
|   |                |              | 1625 B.C.<br>(1620 B.C.) | Num. 26:58                 | Birth of Amram (Levi's grandson, Moses' father).                                   |
|   |                |              | 1590 B.C.<br>(1584 B.C.) |                            | The death of Levi (age 137)  |
| Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's. |                |              |                          |                            |  |
|   |                |              | 1606–1462 B.C.           | Gen. 47:27<br>Exodus 1:7   | From the Patriarchs to the Exodus.   |
| 1783 B.C.   | 1656 B.C.      |              |                          |                            | Hyksos begin ruling in Egypt (Semite kings).                                       |
|   | 1556 B.C.      |              |                          |                            | Defeat of Hyksos dynasty   |
| 1570 B.C.   | 1557–1532 B.C. |              |                          |                            | Ahmose reign (wife Nefertiri); beginning of the 18 <sup>th</sup> Dynasty in Egypt. |
| 1546 B.C.   | 1532–1511 B.C. |              |                          |                            | Amuntotep reign  |
|   |                |              | 1580 B.C.<br>(1542 B.C.) | Exodus 1:8–14              | Egyptian bondage and oppression increases.   |
|   | 1526 B.C.      |              |                          |                            | Amuntotep kills children   |
| 1522 B.C.   | 1526 B.C.      | 0            |                          | Exodus 2:2                 | Birth of Moses   |
| 1522 B.C.   | 1526 B.C.      |              |                          | Exodus 2:5                 | Hatshepsut, age 15, adopts baby Moses.   |
| 1526 B.C.   | 1511–1498 B.C. |              |                          |                            | Thutmose I reign (wife Ahmose)   |
| 1514 B.C.   | 1498–1485 B.C. |              |                          |                            | Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression     |
| 1504 B.C.   |                |              |                          |                            | Hatshepsut continues reign with Thutmose III                                       |
|   | 1466 B.C.      |              |                          | Num. 11:29<br>Exodus 33:11 | Birth of Joshua  |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture                     | Event/Description  |
|-----------------|------------|--------------|--------------------------|-------------------------------|--|
| 1482 B.C.       |            |              |                          | Exodus 2:11-15<br>Acts 7:23   | Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.  |
| 1450 B.C.       |            |              |                          |                               | Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.                   |
| 1446 B.C.       |            |              |                          | Exodus 4:18-5:1<br>1Kings 6:1 | Egypt - Moses returns and confronts Amenhotep II.  |
| 1446 B.C.       | 1446 B.C.  |              |                          | Exodus 12:40-41               | Moses leads people out of Egypt; the beginning of the exodus. <b>note 3</b> . Scripture does not state that Pharaoh was killed at this time (read about it <a href="#">here</a> ).                 |
|                 |            |              |                          |                               | Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is <a href="#">here</a> .                                       |
| 1424 B.C.       |            |              |                          |                               | Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there. |
| 1414 B.C.       |            |              |                          |                               | Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.  |

| Brent MacDonald | Steve Rudd | Age of Moses | Reese's Chronology Bible | Scripture    | Event/Description  |
|-----------------|------------|--------------|--------------------------|--------------|--|
| 1402 B.C.       |            |              |                          | Deut. 1:1, 5 | Israel - Moses writes and teaches the book of Deuteronomy in land of Moab. |
| 1402 B.C.       |            | 120          |                          | Deut. 34:7   | Moses dies at Mount Nebo at 120 years old                                  |
|                 | 1406 B.C.  |              |                          |              | Joshua crosses Jordan River.   |
| 1401 B.C.       |            |              |                          |              | Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.    |

| <b>Bibliography</b>  |
|--|
| <p>MacDonald's timeline is from: <a href="http://www.bibleistrue.com/qna/qna63.htm">http://www.bibleistrue.com/qna/qna63.htm</a> accessed January 29, 2016.</p> <p>See <a href="http://www.bibleistrue.com/qna/qna63dating.htm">http://www.bibleistrue.com/qna/qna63dating.htm</a> for his justification of his timeline.</p> <p>Steve Rudd from <a href="http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg">http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg</a> accessed January 29, 2016.</p> <p><i>The Reese Chronological Bible</i>; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.</p> |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 6:

### A Synopsis of Exodus 6

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### Outlines of Exodus 6 (Various Commentators)

## Outlines of Exodus 6 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

## Synopsis of Exodus 6 from the Summarized Bible

|                        |   |
|------------------------|---|
| <b>Contents:</b>       | Jehovah's answer to Moses' first prayer. Covenant renewed. Families of Israel. Moses' commission renewed.   |
| <b>Characters:</b>     | God, Moses, Pharaoh.  |
| <b>Conclusion:</b>     | Man's extremity is God's opportunity of helping and saving. God's covenants are as firm as the power and truth of God can make them and we may venture upon all His promises.   |
| <b>Key Word:</b>       | Covenant, Exodus 6:4 <a href="#">I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.</a>  |
| <b>Strong Verses:</b>  | Exodus 6:3 ( <a href="#">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.</a> ), Exodus 6:6–8 ( <a href="#">Say therefore to the people 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 slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'"</a> ). |
| <b>Striking Facts:</b> | Exodus 6:12. Disconsolate spirits often cause us to put from us the comforts we are entitled to in Christ and we stand in our own light. If we indulge in fretfulness, we lose the comfort of His word and must thank ourselves if we go comfortless.   |

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Exodus 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is helpful to see what came before and what follows in a brief summary.

## The Big Picture (Exodus 5–8)

| Scripture | Text/Commentary   |
|-----------|---|
| Exodus 5  | Moses and Aaron go and speak directly to Pharaoh, and ask that they be able to lead the Hebrews a 3-day journey into the desert-wilderness to worship their God. Pharaoh says <i>no</i> and increases the workload of the Hebrew slaves, requiring them to find the straw on their own in order to make bricks (something which they did not have to do before). The Israelite foremen appeal to Pharaoh, who accuses them of being lazy and sends them out with no relief, requiring of them an impossible workload. These foremen complain to Moses and Aaron; and Moses then complains to God. |

## The Big Picture (Exodus 5–8)

| Scripture | Text/Commentary   |
|-----------|---|
| Exodus 6A | God tells Moses that Pharaoh will eventually cooperate, but it will be under strong compulsion. God tells Moses of the promises which He has made to Abraham, Isaac, and Jacob; and that He will now begin to fulfill those promises. Moses, armed with this information, speaks to the sons of Israel, but they do not buy into it this time. Moses again complains to God, telling God that he is not a persuasive speaker—in fact, he is unable to even convince his own people of that.   |
| Exodus 6B | In the middle of Exodus 6, we have a genealogy of Reuben, Simeon and Levi; with the Levi genealogy leading to Moses.  |
| Exodus 6C | At the end of Exodus 6, we return to Moses making the point to God that he is unable to convince his own people, so how can he speak before Pharaoh? This appears to be the same conversation that Moses was having with God prior to the genealogy insertion.  |
| Exodus 7A | <p>God, answers Moses' complaint from the previous chapter, saying that He has sent for Aaron to speak on behalf of Moses. He also warns that He will strengthen Pharaoh's heart and also provide more signs and wonders in the land of Egypt. God promises that, in the end, He would bring all of the people out of Egypt.</p> <p>Moses and Aaron go before Pharaoh and this appears to be the same as the appearance in Exodus 5. They show the miracle of the staff being turned into a serpent; but Pharaoh's magicians, wise men and sorcerers, were able to do the same thing. Despite the fact that Aaron's serpent swallows up the serpents of the magicians, Pharaoh's heart remains strong against God, and he would not listen to them, as God had warned would happen.</p> |
| Exodus 7B | <p>God speaks to Moses about the first sign/plague, where Moses and Aaron are to station themselves to meet Pharaoh at the Nile River, and Aaron would raise the staff over all the waters and they would become blood (or something which resembled blood); and all of the waters in Egypt turned to blood, even standing water in open containers. The fish in these waters died and the water stank.</p> <p>Magicians were able to duplicate this act in some way (on a much smaller scale) and Pharaoh remains obstinate. The Egyptians were able to dig shallow wells in order to find water to drink.</p>   |

## The Big Picture (Exodus 5–8)

| Scripture | Text/Commentary  |
|-----------|--|
| Exodus 8  | <p>7 days later, God gives new instructions to Moses, that Aaron stretch out his staff over the waters, and from them would come billions of frogs, which would invade the land of Egypt everywhere. Moses and Aaron did this, and, even though the Magicians duplicate their sign on a small scale, Pharaoh asked that they speak to their God to remove the frogs, which had infested everywhere. Pharaoh agreed to send God's people forth. A day later, all of the frogs died and only remained in the Nile. The dead frogs produced an horrendous odor. Pharaoh, after the frogs had died, strengthened his heart against God and refused to let God's people go.</p> <p>The 3<sup>rd</sup> plague is gnats and it appeared that the very dust of Egypt was turned into gnats, which landed on people and on animals. The magicians could not even imitate this sign. They testified to Pharaoh that this was the <i>finger of God</i>. Pharaoh remained stubborn.</p> <p>God then sends Moses and Aaron to stand before Pharaoh when he went to the water the next day, and to promise swarms of insects which would affect the Egyptians only (Plague #4). Pharaoh gave in (again), and promised to send the people out and even bargained with Moses as to how far they could go.</p> <p>By the time that the swarming insects were removed, Pharaoh again had strengthened his heart against God.</p> |

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a chiasmatic way to organize Exodus 6:1–12.

### Chiasm of Exodus 6:1–12 (by Hajime Murai)

|            |   |
|------------|---|
| A(6:1)     | ""He will drive them from his land" (6:1)" (יחל י)  |
| B(6:2)     | ""I am the LORD" (6:2)" (הוהינא)  |
| C(6:3-5)   | ""Abraham, Isaac and Jacob" (6:3) "My covenant with them, to give them the land" (6:4)" (בקעיקחציהרברא) |
| D(6:6)     | ""I will free you from the forced labor of the Egyptians" (6:6)" (תלבס)                                 |
| E(6:7a)    | "I will take you as my own people" (6:7)  |
| D'(6:7b)   | ""I free you from the labor of the Egyptians" (6:7)" (תולבס)  |
| C'(6:8a)   | ""the land which I swore to give to Abraham, Isaac and Jacob" (6:8)" (בקעיקחציהרברא)                    |
| B'(6:8b)   | ""I the LORD" (6:8)" (הוהינא)   |
| A'(6:9-12) | ""Go and tell Pharaoh to let the Israelites leave his land" (6:11)" (חל יו)                             |

From [http://www.bible.literarystructure.info/bible/02\\_Exodus\\_pericope\\_e.html](http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html) accessed October 18, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

At least one translation suggests that there are two meetings between God and Moses here, where Moses twice brings up that he cannot speak well; another specifically speaks of this meeting being spoken of twice.

The ESV; capitalized is used below.

### Organizing Exodus 6

1. Whereas, we use formatting to organize our written works, the original manuscripts has no chapter or verse breaks; and everything was simply one letter following another letter (there were not even spaces or vowels in the original Hebrew).
2. For that reason, it is somewhat difficult to understand what was in the minds of the various writers of Scripture.
3. Here, in this chapter, we have a meeting between God and Moses, and suddenly, almost without warning, we find ourselves in the midst of a genealogy.
4. What appears to be the case—and at least one translator references this—is that this genealogy is a very large footnote.
5. So, what we have is this:
  - A Meeting between God and Moses.
  - B Narrative leading into the genealogical footnote.
    - X The genealogical footnote, which establishes the pedigree of Moses and Aaron.
  - B' Narrative leading out of the genealogical footnote
  - A' Reprisal of the meeting between God and Moses.

God meets with Moses, Moses goes to the people of Israel, and they reject him. Exodus 6:1–9

- A The Meeting between God and Moses. God tells Moses to go speak to Pharaoh, and he complains of having *uncircumcised lips*. Exodus 6:10–12
  - B Entrance into genealogical footnote: Exodus 6:13 **But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.**
    - X Brief genealogies of Reuben (Exodus 6:14) and Simeon (Exodus 6:15) and a more detail genealogy of Levi (Exodus 6:16–25). Levi's genealogy takes us from Levi all the way to Aaron and Moses.
  - B' Exit from genealogical footnote: Exodus 6:26–27 **These are the Aaron and Moses to whom the LORD said: "Bring out the people of Israel from the land of Egypt by their hosts." It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.**
- A' Reprisal of the meeting between God and Moses; Moses voices concern over his *uncircumcised lips* (Exodus 6:28–30); God addresses that concern. (Exodus 7:1–2); then God tells Moses how Pharaoh will respond to these demands (Exodus 7:3–5).

By the organization, there should have been no chapter break going into Exodus 7; or, in the alternative, the final verses of Exodus 6 should have been the initial verses in Exodus 7. The chapter division in portions of Exodus is a mess and hard to justify.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The organization of Exodus 6 leads us to several comments.

### Observations and Commentary on the Organization of Exodus 6

1. Many times, an overall view of a portion of the Word of God can help us to better understand the narrative and how it is divided up.
2. The author (Moses), by acknowledging Reuben and Simeon, seems to be asking, *could the line of Levi be the **line of promise**?* Reuben, as the firstborn, should have been the line of promise. However, in terms of leadership, he clearly failed. The line of Levi leads us to Moses and Aaron, so there seems to be an unspoken question left there—is this the line of leadership and the line of the **Messiah**?
3. Although we have answered the leadership question back in Genesis, answering that question was less

## Observations and Commentary on the Organization of Exodus 6

- obvious to people who were contemporaries of Moses. Moses, quite obviously, will become one of the greatest leaders of men in the history of mankind.
4. There are times when one can read and see the human side of Scripture; as well as the thinking of God the Holy Spirit. This occurs using the exact same words.
  5. Moses is never given the kind of promises that God gives Abraham, Isaac, and Jacob. Moses is never told that his is the line of promise.
  6. However, given Moses' leadership abilities (not apparent yet in our study of Exodus), one has to wonder, will he become the line of leadership, the principal line, the line of promise?
  7. Did Moses wonder this or did Joshua, at a later date, insert this genealogy right here, in a way, asking this question?
  8. It is clear that God recognizes the leadership of Moses and He honors that by including Moses' genealogy.
  9. Interestingly enough, although we will follow out Aaron's genealogy for many generations (as his line is the priestly line), Moses' line appear to dead end with his two sons.
  10. Personally, I do not believe that Moses personally concerned himself with this stuff; but it is possible that Joshua did.
  11. Another possibility is, this line is included here so that we see the line of Levi through Aaron leading to the priesthood.
  12. This genealogy study also mentions Korah; and often, we see the fallen line presented side-by-side the line of blessing (often to show a contrast).

If I were to guess, I would think that the insertion of the genealogy and the repeat of the complain of Moses was added at another time or possibly inserted by Joshua, not necessarily directed to do so by Moses.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

There were a lot of similarities here for section breaks, so I lined them all up (some had to be taken from Exodus 5). However, 3 of the translations began their sub-headings in the previous chapter; and 4 of them continued their sub-headings into the next chapter. This is a clear indicator of poor chapter breaks.

### Paragraph Divisions of Modern Translations for Exodus 6

| Amplified Bible     | NIV                              | NET Bible                     | NCV                     | Common English B.              |
|---------------------|----------------------------------|-------------------------------|-------------------------|--------------------------------|
| God Promises Action | God Promises Deliverance         | The Assurance of Deliverance  | Moses Complains to God  | God reassures Moses            |
| 6:1–13              | 5:22–6:12                        | 5:22–6:13                     | 5:22–6:13               | 6:1–13                         |
| 6:1                 | 6:1                              | 6:1                           | 6:1                     | 6:1                            |
| 6:2–9               | 6:2–5<br>6:6–8<br>6:9            | 6:2–8                         | 6:2–8<br>6:9            | 6:2–9                          |
| 6:10–13             | 6:10–11<br>6:12                  | 6:9–12<br>6:13                | 6:10–11<br>6:12<br>6:13 | 6:10–11<br>6:12–13             |
| The Heads of Israel | Family Record of Moses and Aaron | The Ancestry of the Deliverer | Families of Israel      | Family line of Moses and Aaron |
| 6:14–30             | 6:13–27                          | 6:14–27                       | 6:14–27                 | 6:14–7:7                       |
|                     | 6:13                             | 6:14a                         | 6:14a                   | 6:14a                          |
|                     | 6:14                             | 6:14b                         | 6:14b                   | 6:14b                          |
|                     | 6:15                             | 6:15                          | 6:15                    | 6:14c–15                       |



### Paragraph Divisions of Modern Translations for Exodus 6

| Amplified Bible | NIV  | NET Bible | NCV      | Common English B. |
|-----------------|--|-----------|----------|-------------------|
|                 | 6:16   | 6:16      | 6:16     |                   |
|                 | 6:17   | 6:17      | 6:17     | 6:16–19           |
|                 | 6:18   | 6:18      | 6:18     |                   |
|                 | 6:19a  | 6:19      | 6:19a    |                   |
|                 | 6:19b  |           | 6:19b    |                   |
| 6:14–27         | 6:20   | 6:20      | 6:20     |                   |
|                 | 6:21   | 6:21      | 6:21     |                   |
|                 | 6:22   | 6:22      | 6:22     | 6:20–25           |
|                 | 6:23   | 6:23      | 6:23     |                   |
|                 | 6:24   | 6:24      | 6:24     |                   |
|                 | 6:25a  | 6:25a     | 6:25a    |                   |
|                 | 6:25b  | 6:25b     | 6:25b    |                   |
|                 | 6:26–27  | 6:26–27   | 6:26–27  | 6:26–27           |
|                 | Aaron to Speak for The Authentication of God Repeats His Call<br>Moses the Word to Moses |           |          |                   |
|                 | 6:28–7:6   | 6:28–7:13 | 6:28–7:6 |                   |
| 6:28–30         | 6:28–29  | 6:28–30   | 6:28–29  | 6:28–29           |
|                 | 6:30   |           | 6:30     | 6:30              |

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

**Changes—additions and subtractions (for Exodus 6):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

The New American Bible (2002) used to be available on the Vatican's website. That no longer appears to be the case.

I recently discovered a new LXX translation (C. Thompson's); I first placed this with the literal translations (Exodus 6–8); and about a third of the way through this chapter, moved it to ancient translation section.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

There will be 3 formatting changes beginning with this book is (1) I will skip two lines after the translation of any portion of a verse; (2) when a verse is complete, I will also include the mostly literal translation of that verse; and (3) at the end of the passage, I will include both the mostly literal translation for that passage as well as the Kukis paraphrase.

## God's Message to the People of Israel

As noted in the introduction of this verse, Exodus 6:1 is God answering the questions/complaints of Moses from the previous chapter. God sent Moses and Aaron to speak first to the elders of Israel and then to Pharaoh. After listening to Moses and Aaron, Pharaoh increased the work requirements for the sons of Jacob, as they apparently had far too much time on their hands. If Moses was able to come in and request that they take a week-long holiday, then they had too much free time.<sup>8</sup> As far as Moses could see, his talk with Pharaoh made everything worse, and so he made this complaint known to God.

Exodus 5:22–23 **And Moses returned to Jehovah and said, “Lord, why have You brought hurt upon this people? Why then have You sent me? For since I came to Pharaoh to speak in Your name, he has done evil to this people; neither have You rescued to deliver Your people.”**

Moses is speaking to God and he is somewhat discouraged. This is because, after speaking to Pharaoh and letting him know God's demand, Pharaoh not only said *no*, but Pharaoh placed great hardship upon the people of God as a result. The people were now mad at Moses and Aaron; the elders of Israel were mad at them; and Pharaoh didn't think much of them either.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And so says Y<sup>e</sup>howah unto Moses, “Now you will see what I will do to Pharaoh; for in a hand strong, he will send them out; in a hand strong, he will drive them out of his land.”**

Exodus  
6:1

Kukis mostly literal translation:

**Y<sup>e</sup>howah then said to Moses, “Now you will see what I will do to Pharaoh; for with a strong hand, he will send My people [lit., *them*] out; with a strong hand, he will drive them out of his land.”**

Kukis not-so-literal paraphrase:

**Jehovah then said to Moses, “Now, you will see all that I will do to Pharaoh; for with My strong hand, he will send My people out; and with My strong hand, he will drive them out of his land.”**

Here is how others have translated this verse:

### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>9</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

<sup>8</sup> 3 days into the desert-wilderness; 3 days to return; plus whatever time would be spend on worshipping their God.

<sup>9</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Exodus.html](http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Exodus 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

|  |   |
|--|---|
| Masoretic Text (Hebrew)                                | And so says Y <sup>e</sup> howah unto Moses, "Now you will see what I will do to Pharaoh; for in a hand strong, he will send them out; in a hand strong, he will drive them out of his land."   |
| Dead Sea Scrolls<br>Targum (Onkelos)                   | .<br>But the Lord said to Mosheh, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he send them away, and with a strong hand drive them from his land. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862). This verse is correctly placed at the end of Exodus 5 (although it is shown to be the beginning of Exodus 6).   |
| Targum (Pseudo-Jonathan)                               | And the Lord said unto Mosheh, Now have I seen what Pharaoh hath done: for by a strong hand shall he release them, and with a strong hand drive them forth from his land. This verse is correctly placed at the end of Exodus 5 (although it is shown to be the beginning of Exodus 6).   |
| Revised Douay-Rheims                                   | And the Lord said to Moses: Now you shall see what I will do to Pharaoh: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.  |
| Douay-Rheims 1899 (Amer.)<br>V. Alexander's Aramaic T. | .<br>And the Lord* said to Moses, "Now you will see what I will do to Pharaoh, because I will send them out with a sure hand and I will liberate them with a sweeping arm.*"<br>*6:1.1 Note: When the Lord appeared to Moses it was always as Eashoa (or Jesus.) God always appeared to every human being that He ever appeared to in the personage of Eashoa. This is the only way that a human being could see God. This is what is meant by Eashoa is God Manifest.<br>*6:1.2 Lit. Ar. idiomatic construction: "Because by grasping hand I will send them and by high arm I will emerge them out of the land." |
| Aramaic ESV of Peshitta                                | Mar-Yah said to Mosha, "Now you shall see what I will do to Pharaoh, for by a strong hand he shall let them go, and by a strong hand he shall drive them out of his land."  |
| Peshitta (Syriac)                                      | THEN the LORD said to Moses, Now you shall see what I will do to Pharaoh; for with a strong hand shall he let them go, and by a mighty arm shall he drive them out of his land.   |
| Septuagint (Greek)                                     | And the Lord said to Moses, Now you shall see what I will do to Pharaoh; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land.   |

Significant differences:

### Limited Vocabulary Translations:<sup>10</sup>

Easy English

**God promises to save the *Israelites***

<sup>10</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Then the Lord spoke to Moses. He said: 'Now you will see what I will do to Pharaoh. Because of my powerful signs, he will let my people go. Because of my powerful signs, he will command them to leave his country.'

Easy-to-Read Version–2006 Then the Lord said to Moses, "Now you will see what I will do to Pharaoh. I will use my great power against him, and he will let my people go. He will be so ready for them to leave that he will force them to go."

NIRV Then the Lord said to Moses, "Now you will see what I will do to Pharaoh. Because of my powerful hand, he will let the people of Israel go. Because of my mighty hand, he will drive them out of his country."

New Simplified Bible Jehovah said to Moses: »Now you will see what I will do to Pharaoh. I will show him my power. He will let my people go! I will show him my power, and he will throw them out of his country.«

### Thought-for-thought translations; paraphrases:

Common English Bible **God reassures Moses**  
The Lord replied to Moses, "Now you will see what I'll do to Pharaoh. In fact, he'll be so eager to let them go that he'll drive them out of his land by force."

Contemporary English V. The LORD God told Moses: Soon you will see what I will do to the king. Because of my mighty power, he will let my people go, and he will even chase them out of his country.

The Living Bible "Now you will see what I shall do to Pharaoh," the Lord told Moses. "For he must be forced to let my people go; he will not only let them go, but *will drive them out of his land!*

New Berkeley Version .  
New Century Version Then the LORD said to Moses, "Now you will see what I will do to the king of Egypt. I will use my great power against him, and he will let my people go. Because of my power, he will force them out of his country."

New Life Version Then the Lord said to Moses, "Now you will see what I will do to Pharaoh. For he will be made to let them go because of My strong hand. By My strong hand, he will make them go out of his land."

New Living Translation **Promises of Deliverance**  
Then the LORD told Moses, "Now you will see what I will do to Pharaoh. When he feels the force of my strong hand, he will let the people go. In fact, he will force them to leave his land!"

### Partially literal and partially paraphrased translations:

American English Bible And Jehovah replied to Moses: 'Now you're going to see what I will do to Pharaoh; for he will indeed send them away... with a strong hand and a hard pitch he'll THROW them out of his land!'

Beck's American Translation .  
International Standard V **God Promises to Deliver Israel**  
The LORD told Moses, "Now you're about to see what I'll do to Pharaoh. Indeed, he'll send them out under compulsion [Lit. *out by a strong hand*] and he'll drive them out of his land violently [Lit. *land by a strong hand*]."

New Advent (Knox) Bible But the Lord said to Moses, Thou hast yet to see what I have in store for Pharaoh, such constraint as will make him let them go; he shall have no choice but to drive them away out of his country.

Translation for Translators **Yahweh promised to rescue them**  
Then Yahweh said to Moses/me, "Now you will see what I will do to the king *and his people*. I will powerfully [MTY] compel him to let my people go. In fact, by my power [MTY] *I will force* him to expel them from his land!"

**Mostly literal renderings (with some occasional paraphrasing):**

|                         |   |
|-------------------------|---|
| Awful Scroll Bible      | Jehovah was to say to Moses: You was to perceive that I was to effect to Pharaoh; for under a strong hand was he to let them loose, even under a strong hand was he to drive them out of these solid grounds!                                 |
| Ferrar-Fenton Bible     | Then the EVER-LIVING replied to Moses, "Now you shall see what I will do to Pharaoh, so that with a strong hand he shall send off, and with a strong hand he shall drive them from this country."   |
| God's Truth (Tyndale)   | Then the Lord said unto Moses. Now shall you see what I will do unto Pharaoh, for with a mighty hand shall he let them go, and with a mighty hand shall he drive them out of his land. Tyndale has this as the final verse of Exodus 5.       |
| HCSB                    | But the Lord replied to Moses, "Now you are going to see what I will do to Pharaoh: he will let them go because of My strong hand; he will drive them out of his land because of My strong hand."   |
| Lexham English Bible    | <b>Yahweh Discusses His Name and Israel's Future</b><br>And Yahweh said to Moses, "Now you will see what I will do to Pharaoh, because with a strong hand he will release them, and with a strong hand he will drive them out from his land." |
| Tree of Life Version    | <b>How Will Pharaoh Listen?</b><br>Adonai said to Moses, "Now you will see what I am going to do to Pharaoh. By way of a strong hand he will let them go, and drive them out of his land."  |
| Wikipedia Bible Project | And Yahweh said to Moses: "Now you will see that which I will do to Pharaoh: because with a strong arm will I send you, and with a strong arm I will evict them from his land."   |

**Catholic Bibles (those having the imprimatur):**

|   |  |
|---|--|
| Christian Community (1988)              | Yahweh said to Moses, "Now you will see that I will overcome him and oblige him to let you go, even force him to drive you out of his land."   |
| New American Bible (2011) <sup>11</sup> | The LORD answered Moses: Now you will see what I will do to Pharaoh. For by a strong hand, he will let them go; by a strong hand,* he will drive them from his land.<br><b>By a strong hand:</b> by God's hand or Pharaoh's hand? The Hebrew is ambiguous; although it may be an allusion to God's hand of 3:19–20, both interpretations are possible. |
| New English Bible                       | The LORD answered, 'Now you shall see what I will do to Pharaoh. In the end Pharaoh will let them go with a strong hand, nay, will drive them from his country with an outstretched arm.'  |
| New Jerusalem Bible                     | Yahweh then said to Moses, 'Now you will see what I am going to do to Pharaoh. A mighty hand will force him to let them go, a mighty hand will force him to expel them from his country.'  |
| Revised English Bible                   | The LORD answered, "Now you will see what I shall do to Pharaoh: he will be compelled to let them go, he will be forced to drive them from his country."   |

**Jewish/Hebrew Names Bibles:**

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | <i>ADONAI</i> said to Moshe, "Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!"           |
| The Complete Tanach   | And the Lord said to Moses, "Now you will see what I will do to Pharaoh, for with a mighty hand he will send them out, and with a mighty hand he will drive them out of his land." |

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<sup>11</sup> Also called the revised edition.

**Now you will see, etc.:** You have questioned My ways [of running the world, which is] unlike Abraham, to whom I said, “For in Isaac will be called your seed” (Genesis 21:12), and afterwards I said to him, “Bring him up there for a burnt offering” (Genesis 22:2), yet he did not question Me. Therefore, now you will see. What is done to Pharaoh you will see, but not what is done to the kings of the seven nations when I bring them [the children of Israel] into the land [of Israel]. — [from Sanh. 111a]

**for with a mighty hand he will let them go:** Because of My mighty hand, which will overpower Pharaoh, he will let them go.

**and with a mighty hand he will drive them out of his land:** Against Israel’s will he will drive them out, and they will not have time to make provisions for themselves, and so He says, “And the Egyptians pressed the people strongly, etc.” (Exod. 12:33).

|                          |   |
|--------------------------|---|
| exeGesés companion Bible | Then Yah Veh says to Mosheh,<br>Now you see what I work to Paroh:<br>for with a strong hand he sends them away<br>and with a strong hand he expels them from his land.  |
| JPS (Tanakh—1985)        | Then the Lord said to Moses, “You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land.”   |
| Kaplan Translation       | <i>First Confrontation with Pharaoh</i><br>God said to Moses, 'Now you will begin to see what I will do to Pharaoh. He will be forced [Literally, 'with a strong hand.' See Numbers 3:19.] to let them go. [Not only that, but] he will be forced to drive them out of his land.' The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions. |
| Orthodox Jewish Bible    | Then Hashem said unto Moshe, Now shalt thou see what I will do to Pharaoh; for through a yad chazakah shall he let them go, and with a yad chazakah shall he drive them out of his land.  |

### Expanded/Embellished Bibles:

|                        |  |
|------------------------|--|
| The Expanded Bible     | Then the Lord said to Moses, “Now you will see what I will do to the king of Egypt [Pharaoh]. I will use my great power against him, and [By a mighty hand] he will let my people go. Because of my power, [By a mighty hand] he will force them out of his country.”  |
| Kretzmann’s Commentary | <b>Verses 1-8</b><br>The Lord Sends a Comforting Message<br>Then the Lord said unto Moses, in answer to his cry of anxiety, 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. That was God’s answer as to the eventual method which would be adopted by Pharaoh in dealing with the children of Israel. He would not only dismiss Israel out of his country, but he would do so with impatience, he would expel them.   |
| NET Bible®             | Then the Lord said to Moses, “Now you will see what I will do to Pharaoh, for compelled by my strong hand he will release them, and by my strong hand he will drive them out of his land.”. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will be quoted elsewhere in this document. |
| The Voice              | The Eternal One spoke to Moses.  |

**Eternal One:** Now you will see what I have in store for Pharaoh. When Pharaoh sees the power of My hand, he will not only send My people from this land, he will drive them out.

**Literal, almost word-for-word, renderings:**

|                             |   |
|-----------------------------|---|
| Brenner's Mechanical Trans. | ...and "YHWH <sup>He Is</sup> " said to "Mosheh <sup>Plucked out</sup> ", now you will see (what) I will do to "Paroh <sup>Great house</sup> ", given that (with) a forceful hand he will send them, and (with) a forceful hand he will cast them out from his land,... |
| C. Thompson LXX (updated)   | Then the Lord said to Moses, Now thou shalt see what I will do to Pharaoh; for by a strong hand he shall let them go; and by an uplifted ann he shall drive them out of his land.   |
| Concordant Literal Version  | Then Yahweh said to Moses: Now you shall see what I will do to Pharaoh, for under a steadfast hand he shall dismiss them, and under a steadfast hand he shall drive them out from his land.   |
| English Standard Version    | But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land."   |
| NASB                        | <b>God Promises Action</b><br>Then the Lord said to Moses, "Now you shall see what I will do to Pharaoh; for under compulsion [Lit by a strong hand] he will let them go, and under compulsion [Lit by a strong hand] he will drive them out of his land."              |
| New European Version        | <b>God's Message to Israel</b><br>Yahweh said to Moses, Now you shall see what I will do to Pharaoh, for by a strong hand he shall let them go, and by a strong hand he shall drive them out of his land.   |
| Niobi Study Bible           | <b>God Renews His Promise to Israel</b><br>Then the LORD said unto Moses, "Now shall you 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."                                       |
| Updated Bible Version 2.11  | And Yahweh said to Moses, Now you will see what I will do to Pharaoh: for with a strong hand [of God] he will let them go, and with a strong hand [of God] he will drive them out of his land.  |
| Young's Updated LT          | And Jehovah says unto Moses, "Now will you see that which I do to Pharaoh, for with a strong hand he does send them away, yea, with a strong hand he does cast them out of his land."   |

**The gist of this passage:**

| Exodus 6:1a                      |  |  |                           |
|----------------------------------|--|--|---------------------------|
| Hebrew/Pronunciation             | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers  |
| wa (or va) (ו) [pronounced wah]  | and so, and then, then, and; so, that, yet, therefore, consequently; because   | wâw consecutive  | No Strong's #<br>BDB #253 |
| 'âmar (אמר) [pronounced aw-MAHR] | to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #559<br>BDB #55  |



## Exodus 6:1a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| YHWH (יהוה)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ] | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                                       | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אל) [pronounced <i>ehl</i> ]                              | <i>unto; into, among, in; toward, to;<br/>against; concerning, regarding;<br/>besides, together with; as to</i> | directional preposition<br>(respect or deference<br>may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (משה)<br>[pronounced <i>moh-<br/>SHEH</i> ]             | <i>to draw out [of the water] and is<br/>transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |

**Translation:** Y<sup>e</sup>howah then said to Moses,...

At this point, God will enter the picture in a more active role. So far, God has simply told Moses where to go and what to say.

God answers Moses, which answer which may continue through v. 8.

Moses is speaking to God the Father and God is speaking to Moses. Although we are told some of the specifics of their first meeting (where God manifested Himself as a burning bush); we have no idea how this meeting was initiated, or whether there is anything which Moses is actually able to see (this tends to be the rule rather than the exception when people directly interacted with God).

## Exodus 6:1b

| Hebrew/Pronunciation                            | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| 'attâh (אתָּ) [pronounced<br><i>gáht-TAWH</i> ] | <i>now, at this time, already</i>  | adverb of time  | Strong's #6258<br>BDB #773 |
| râ'âh (רָאָה) [pronounced<br><i>raw-AWH</i> ]   | <i>to see, to look, to look at, to<br/>view, to behold; to observe; to<br/>perceive, to understand, to learn,<br/>to know</i>  | 2 <sup>nd</sup> person masculine<br>singular, Qal imperfect         | Strong's #7200<br>BDB #906 |
| 'âsher (אֲשֶׁר)<br>[pronounced <i>uh-SHER</i> ] | <i>that, so that, in that; for that,<br/>since; which; when, at what time;<br/>who, whom; where, wherever;<br/>the fact that = how; because<br/>that, because; as, like as; yea,<br/>even, yea even; until that; then,<br/>so [in an apodosis]; what</i> | relative pronoun;<br>sometimes the verb <i>to<br/>be</i> is implied | Strong's #834<br>BDB #81   |
| 'âsâh (עָשָׂה) [pronounced<br><i>gaw-SAWH</i> ] | <i>to do, to make, to construct, to<br/>produce, to fashion, to form, to<br/>prepare, to manufacture;<br/>accomplish</i>   | 1 <sup>st</sup> person singular, Qal<br>imperfect                   | Strong's #6213<br>BDB #793 |

| Exodus 6:1b  |   |                                    |                            |
|--|---|------------------------------------|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers   |
| lâmed (ל) [pronounced l <sup>e</sup> ]                               | <i>to, for, towards, in regards to</i>  | directional/relational preposition | No Strong's #<br>BDB #510  |
| par <sup>e</sup> ôh (פֶּהָרֹה)<br>[pronounced pah <sup>e</sup> -GOH] | <i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i> | masculine singular proper noun     | Strong's #6547<br>BDB #829 |

**Translation:** ...“Now you will see what I will do to Pharaoh;...

God tells Moses that this is just beginning; there are things which He will do to Pharaoh; and what Pharaoh just did was not the final word.

The NET Bible: *The expression “I will do to Pharaoh” always refers to the plagues. God would first show his sovereignty over Pharaoh before defeating him.*<sup>12</sup>

Exodus 6:1a-b Then the Lord said to Moses, “Now you shall see what I will do to Pharaoh. (NKJV)

Moses has gone to speak to Pharaoh and things did not go so well (in Moses' own opinion). God tells Moses, “Pay attention and watch what I do to Pharaoh.” What God would do would cause Pharaoh to act:

| Exodus 6:1c                                      |   |  |                            |
|--|---|--|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                 | BDB and Strong's Numbers   |
| kîy (כִּי) [pronounced kee]                      | <i>for, that, because; when, at that time, which, what time</i>                                     | explanatory or temporal conjunction; preposition | Strong's #3588<br>BDB #471 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i> | a preposition of proximity                       | No Strong's #<br>BDB #88   |
| yâd (יָד) [pronounced yawd]                      | <i>hand; figuratively for strength, power, control; responsibility</i>                              | feminine singular noun                           | Strong's #3027<br>BDB #388 |
| châzâq (חַזַּק)<br>[pronounced khaw-ZAWK]        | <i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>            | feminine singular adjective                      | Strong's #2389<br>BDB #305 |

<sup>12</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

## Exodus 6:1c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|--|--|---|-----------------------------|
| <p>The NET Bible: <i>The expression “with a strong hand” (בְּיָד חֲזָקָה, uvkyad khazaqah) could refer (1) to God’s powerful intervention (“compelled by my strong hand”) or (2) to Pharaoh’s forceful pursuit (“he will forcefully drive them out”). In Exod 3:20 God has summarized what his hand would do in Egypt, and that is probably what is intended here, as he promises that Moses will see what God will do. All Egypt ultimately desired that Israel be released (12:33), and when they were released Pharaoh pursued them to the sea, and so in a sense drove them out – whether that was his intention or not. But ultimately it was God’s power that was the real force behind it all. U. Cassuto (Exodus, 74) considers that it is unlikely that the phrase would be used in the same verse twice with the same meaning. So he thinks that the first “strong hand” is God’s, and the second “strong hand” is Pharaoh’s. It is true that if Pharaoh acted forcefully in any way that contributed to Israel leaving Egypt it was because God was acting forcefully in his life. So in an understated way, God is saying that when forced by God’s strong hand, Pharaoh will indeed release God’s people.”<sup>13</sup></i></p> |  |   |                             |
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH]   | <i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect; what is sent (messengers, a message) is implied; with the 3 <sup>rd</sup> person masculine plural suffix | Strong’s #7971<br>BDB #1018 |

**Translation:** ...for with a strong hand, he will send My people [lit., them] out;...

Pharaoh, in his strength, would let the Hebrew people go; and in his strength, would drive them out of his land. There will be an end result, and that end result is part of what God wants.

At first, I was somewhat confused by the word *he*, but the entire context seems to indicate that *he* refers back to Pharaoh. God does not specify whose *strong hand* will be used, but it will be Pharaoh who will send the Hebrew people out of Egypt.

## Exodus 6:1d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology            | BDB and Strong's Numbers   |
|--|---|-----------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                               | simple wâw conjunction      | No Strong’s #<br>BDB #251  |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]                   | <i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i> | a preposition of proximity  | No Strong’s #<br>BDB #88   |
| yâd (יָד) [pronounced yawd]  | <i>hand; figuratively for strength, power, control; responsibility</i>                              | feminine singular noun      | Strong’s #3027<br>BDB #388 |
| châzâq (חֲזָק)<br>[pronounced khaw-ZAWK]                           | <i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>            | feminine singular adjective | Strong’s #2389<br>BDB #305 |

<sup>13</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

| Exodus 6:1d                               |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                      | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| gārash (גָּרַשׁ)<br>[pronounced gaw-RASH] | <i>to expel, to cast out, to throw out, to drive out [away]</i>  | 3 <sup>rd</sup> person masculine singular, Piel imperfect with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #1644<br>BDB #176 |
| min (מִן) [pronounced min]                | <i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>                             | preposition of separation   | Strong's #4480<br>BDB #577 |
| 'erets (אֶרֶץ) [pronounced EH-rets]       | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                                    | Strong's #776<br>BDB #75   |

**Translation:** ...with a strong hand, he will drive them out of his land.”

In the end, Pharaoh will send the Hebrew people out of his land.

The NASB translates *by a strong arm as under compulsion*, which is an excellent rendering of the idea. There is a preposition involved here; the preposition ב<sup>e</sup> (ב) which is pronounced as a part of the noun (it is not treated by some as an actual word, but it is<sup>14</sup>). Its basic meaning is *in*. However, the limited number of prepositions in the Hebrew tend to wear a great many hats. This can mean *among, within, into, at, by, touching, with, by means of, through*. It is the latter two uses that we have here. Pharaoh will require a little encouragement by the hand of God. Most of us have some basic understanding of the judgments/plagues/blows of God delivered against Pharaoh and against Egypt. As a result of these judgments, Pharaoh will send the people of God out of Egypt.

When it is time, God the Holy Spirit will give Moses the power and strength to explain and showcase God's signs and miracles. It will be the power and direction of God that will actually cause Pharaoh to drive the Israelites out of the land. Here, Moses is told that Pharaoh will drive the people out of the land; meaning he will desire for them to leave and he will order Moses to take them out of Egypt. The *strong hand* here belongs to Pharaoh; it is Pharaoh who will drive the people of Israel out of Egypt (but some might understand this to be *the strong hand of God*).

Exodus 6:1 Y<sup>e</sup>howah then said to Moses, “Now you will see what I will do to Pharaoh; for with a strong hand, he will send My people [lit., *them*] out; with a strong hand, he will drive them out of his land.” (Kukis mostly literal translation)

Even though Exodus 6:1 began with *Then the Lord said to Moses,...*, v. 2 will begin with almost the same words:

The NET Bible: *Or “and he will forcefully drive them out of his land,” if the second occurrence of “strong hand” refers to Pharaoh’s rather than God’s.*

The NET Bible continues: *In Exod 12:33 the Egyptians were eager to send (release) Israel away in haste, because they all thought they were going to die.*<sup>15</sup>

Exodus 6:1 Jehovah then said to Moses, “Now, you will see all that I will do to Pharaoh; for with My strong hand, he will send My people out; and with My strong hand, he will drive them out of his land.” (Kukis paraphrase)

<sup>14</sup> There could be a great deal of discussion on this point, with language experts lining up on both sides of this issue.

<sup>15</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

Among expositors and translators, there is some question about Exodus 6:2–8. When did this occur? Was it a continuation of the conversation between Moses and God in Exodus 5:22–6:1; or is it another conversation from a different time (some suggest that this second passage is another meeting; and some suggest that this is a duplicate narrative).

**And so God speaks unto Moses, and so He says unto him, "I [am] Y<sup>e</sup>howah. And so I appear unto Abraham, unto Isaac and unto Jacob. In 'El Shaddai; and My name Y<sup>e</sup>howah I had not made Myself known to them.**

Exodus  
6:2–3

**God spoke to Moses and He said to him, "I [am] Y<sup>e</sup>howah. I appeared to Abraham, to Isaac and to Jacob as [lit., in, by] 'El Shaddai; I did not make Myself known to them [by] My name, Y<sup>e</sup>howah.**

**God spoke to Moses, saying, "I am Jehovah. I have appeared to Abraham, to Isaac and to Jacob as God the Almighty One; I did not make Myself known to them by My name, Jehovah.**

Here is how others have translated this verse:

#### Ancient texts:

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And so God speaks unto Moses, and so He says unto him, "I [am] Y <sup>e</sup> howah. And so I appear unto Abraham, unto Isaac and unto Jacob. In 'El Shaddai; and My name Y <sup>e</sup> howah I had not made Myself known to them.  |
| Dead Sea Scrolls          | .  |
| Targum of Onkelos         | AND the Lord spake to Mosheh and said to him, I am the Lord; and I appeared unto Abraham and to Izhak and to Jakob by (the name) El Shaddai, but by My name Jehovah [Onkelos, Yeyd.] I was not known to them.  |
| Targum (Pseudo-Jonathan)  | AND the Lord spake with Mosheh, and said to him, I am the Lord who revealed Myself to thee in the midst of the bush, and said to thee, I am the Lord. And I was revealed unto Abraham, and to Izhak, and to Jakob, as El Shaddai; but My Name Ye ya, as it discovereth My Glory [Or, "in the face of My Shekinah."], was not known to them. [JERUSALEM. And the Lord was revealed in His Word unto Abraham, to Izhak, and to Jakob, as the God of Heaven; but the Name of the Word of the Lord was not known. to them.]  |
| Revised Douay-Rheims      | And the Lord spoke to Moses, saying: I am the Lord, That appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty; and my name ADONAI I did not shew them.   |
| V. Alexander's Aramaic T. | And the Lord spoke with Moses and said to him, "I am the Lord [Lit. Ar. id.: "I am I, Lord." Or: "It is I, the Lord."]. And I was revealed to Abraham, Isaac and Jacob through Eil-Shaddai the God, but I did not reveal [Lit. Ar. id.: "Show them."] to them the name of the Lord [Note: This must be where the major discrepancy with respect to the name of the Lord originated in the Western languages, starting with the Greek and Latin and now with the English language and all other languages, where we have a number of names presuming to be the true name of the Lord.]. |
| Aramaic ESV of Peshitta   | God spoke to Moshah, and said to him, "I am Mar-Yah; and I appeared to Abraham, to Isaac, and to Ya'aqub, as God Almighty; but by my name Mar-Yah I was not known to them.   |
| Peshitta (Syriac)         | And God spoke to Moses and said to him, I am the LORD, Who appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty; but my name the LORD I did not make known to them.  |
| Septuagint (Greek)        | God calls Moses. Ex.6.2-13   |

And God spoke to Moses and said to him, I am the Lord. God calls Moses. And I appeared to Abraam and Isaac and Jacob, being their God, but I did not manifest to them my name Lord.

Significant differences:

### Limited Vocabulary Translations:

|                        |   |
|------------------------|---|
| Bible in Basic English | And God said to Moses, I am Yahweh: I let myself be seen by Abraham, Isaac, and Jacob, as God, the Ruler of all; but they had no knowledge of my name Yahweh.   |
| <i>The Message</i>     | God continued speaking to Moses, reassuring him, "I am GOD. I appeared to Abraham, Isaac, and Jacob as The Strong God, but by my name GOD (I-Am-Present) I was not known to them.   |
| Names of God Bible     | <b>The LORD Tells Moses to Speak to Pharaoh Again</b><br><i>Elohim</i> spoke to Moses, "I am <b>Yahweh</b> . I appeared to Abraham, Isaac, and Jacob as <b>El Shadday</b> , but I didn't make myself known to them by my name, <b>Yahweh</b> ." |
| NIRV                   | God continued, "I am the LORD. I appeared to Abraham, Isaac and Jacob as the Mighty God. But I did not show them the full meaning of my name, The LORD."  |
| New Simplified Bible   | God spoke further to Moses and said to him: »I am Jehovah. »I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by my name, Jehovah, I did not make myself known to them.   |

### Thought-for-thought translations; paraphrases:

|                         |   |
|-------------------------|---|
| Common English Bible    | .   |
| Contemporary English V. | My name is the LORD. But when I appeared to Abraham, Isaac, and Jacob, I came as God All-Powerful and did not use my name.  |
| The Living Bible        | I am Jehovah, the Almighty God who appeared to Abraham, Isaac, and Jacob—though I did not reveal my name, Jehovah, to them.   |
| New Berkeley Version    | .   |
| New Life Version        | <b>God Calls Moses</b><br>God said to Moses, "I am the Lord. I showed Myself as God All-powerful to Abraham, Isaac and Jacob. But I did not make Myself known to them by My name, the Lord."  |
| New Living Translation  | And God said to Moses, "I am Yahweh—the Lord [Yahweh is a transliteration of the proper name YHWH that is sometimes rendered "Jehovah"; in this translation it is usually rendered "the Lord" (note the use of small capitals).] I appeared to Abraham, to Isaac, and to Jacob as El-Shaddai—'God Almighty [El-Shaddai, which means "God Almighty," is the name for God used in Gen 17:1; 28:3; 35:11; 43:14; 48:3.]—but I did not reveal my name, Yahweh, to them. |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | And God said to Moses: 'I am Jehovah. I'm the One who appeared to AbraHam, IsaAc, and Jacob, and I was their God. However, I didn't show them My Name Jehovah when I established My sacred agreement with them [and promised] to give them the land of the CanaAnites... the land where they were visitors and living as strangers. V. 4 is included for context. |
| Beck's American Translation | .   |
| International Standard V    | Later, God told Moses, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob as God Almighty [Heb. <i>El Shaddai</i> ], and did I not reveal to them my name 'LORD'?"   |

|                             |   |
|-----------------------------|---|
| New Advent (Knox) Bible     | <p>And now the Lord sent his word to Moses: I am the same Lord who revealed myself to Abraham, Isaac and Jacob; but although I revealed myself as God the Almighty, my name Adonai I did not make known to them.</p> <p>'Adonai'; rather, as the Hebrew text shews, 'Yahweh'. The Latin here, confusingly has substituted another divine title, which has the literal meaning of 'the Lord'; see note on 3.14 above.</p> <p>[Note from 3.14] The verb used in the Hebrew text can be translated 'I will be', and it is possible to understand the formula as meaning, 'I will be what I will be'. In the second half of the verse, according to the Hebrew text, the name used is 'I am' (or, 'I will be'), rather than 'He who is'. But the personal name under which Almighty God was known to the Jews was Yahweh, He who is. The Greek translators, out of reverence, substituted 'the Lord' wherever this name occurred in the Old Testament, and the Latin follows them. Thus, in verse 15 immediately following, 'Yahweh the God of their fathers' appears in the Latin as 'the Lord, the God of their fathers'.</p> |
| Translation for Translators | <p>God also said to Moses/me, "I am Yahweh. I am the one who appeared to Abraham, Isaac, and Jacob, and <i>told them that I was God Almighty, but I did not tell them that my name was Yahweh.</i></p>  |

### Mostly literal renderings (with some occasional paraphrasing):

|                       |   |
|-----------------------|---|
| Awful Scroll Bible    | <p>He of mighty ones was to declare to Moses, even was Jehovah to say: I was to appear to Abraham, Isaac, and Jacob, as he devastating of mighty ones - are they to have by my name, Jehovah, known me? -</p>   |
| Conservapedia         | <p>And God said to Moses, "I'm the LORD, I appeared to Abraham, Isaac, and Jacob. They knew me as the All-Sufficient God, but they did not know me by My name of Yahweh."</p> <p>"Jehovah" is an almost clumsy attempt at transliterating the Tetragrammaton from Hebrew script into Roman script, in a gross misapplication of the rules of alternation of consonants and vowels. In the original manuscript, only the form יהוה (YHWH) appears. The usual rendition in English is "LORD", to indicate the special reverence in which the Hebrew scribes held this Name.</p>   |
| Ferrar-Fenton Bible   | <p><b>Appropriation of the Name Jehovah is God</b></p> <p>Afterwards the Ever-living spoke to Moses and said to him; "I am The EVER-LIVING. And I appeared to Abraham, and to Isaac, and to Jacob, as God Almighty ; and by My name of the Ever-living. I did not make Myself known to them ;...</p> <p>"Johvah." See on this name of the Almighty Prof. Lee's Hebrew Lexicon, voc. יהוה Jehovah, where it is shown to indicate Christ, as the Manifestation of God Who spoke with the Patriarchs, Moses, and the Prophets, and that it was first used as a Divine name, to Moses at the bush. See also my note on ch. iv. v. 24. — F. F.</p> |
| God's Truth (Tyndale) | <p>And God spoke unto Moses saying unto him: I am the Lord, and I appeared unto Abraham, Isaac and Jacob an almighty God: but in my name Jehovah was I not known unto them. This is the beginning of Exodus 6 in Tyndale's Bible.</p>   |
| HCSB                  | <p><b>God Promises Freedom</b></p> <p>Then God spoke to Moses, telling him, "I am Yahweh. I appeared to Abraham, Isaac, and Jacob as God Almighty, but I did not reveal My name Yahweh to them.</p>   |
| Jubilee Bible 2000    | <p>And God spoke unto Moses and said unto him, I am the LORD; and I appeared unto Abraham, unto Isaac, and unto Jacob, as God Almighty, but by my name the LORD (YHWH) I was not known to them.</p>   |
| NIV, ©2011            | <p>God also said to Moses, "I am the LORD. I appeared to Abraham, to Isaac and to Jacob as God Almighty [Hebrew <i>El-Shaddai</i>], but by my name the LORD [The Hebrew for Lord sounds like and may be related to the Hebrew for I am in verse 14.] I did not make myself fully known to them.</p>   |
| Tree of Life Version  | <p><b>Parashat Va'eira</b></p>  |

God spoke further to Moses and said to him, "I am *ADONAI*. I appeared to Abraham, to Isaac and to Jacob, as *EI Shaddai*. Yet by My Name, *ADONAI*, did I not make Myself known to them.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Another narrative of the call of Moses

God spoke to Moses saying, "I am Yahweh! I appeared to Abraham, Isaac and Jacob as God Almighty, but I did not make myself known to them by the name of Yahweh.

The Heritage Bible

And God spoke to Moses, and said to him, I am Jehovah; And I appeared to Abraham, to Isaac, and to Jacob by the name of *EI Shaddai*, and was I not known to them by my name **JEHOVAH**?

**And I appeared to Abraham, to Isaac, and to Jacob by the name of *EI Shaddai*, and was I not known to them by my name **JEHOVAH**?** The translation in KJV (and others) is, 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 (KJV). There is no reasonable explanation for this translation, yet God fearing commentators who believe the Word of God have tried to make many explanations as to why God said He was not known to the fathers by the name Jehovah. Hebrew was written without punctuation, no periods or question marks. Whether a sentence is a statement or a question has to be determined by the context. To allow the sentence to read as a statement contradicts the facts. It is to be translated as a question as the Jamieson, Fausset and Brown Commentary does. God had revealed Himself to Abraham as Jehovah God from the time Jehovah called him out of Ur, long before He revealed Himself to Abraham as God Almighty. To allow the sentence to stand as a statement, and not a question, is a complete contradiction of the facts. God revealed His name Jehovah to man from the very beginning. Adam knew God as Jehovah, because as soon as Jehovah God breathed into Adam the spirit of life, Gen 2:7, Adam knew God as Jehovah God Who had created and made the heavens and the earth, and had placed the plants upon the earth, Gen 2:4-5. Jehovah God planted a garden and put man in it, Gen 2:8. Jehovah God sprouted every tree, Gen 2:9. Jehovah God deposited the man in the Garden of Eden, Gen 2:15, and Jehovah God commanded the man what to eat and what not to eat, Gen 2:16ff. I am not going to further list all the verses that say Jehovah God did thus and so and Jehovah God said thus and so. From Genesis 2:4 through Genesis 11 the Word of God calls the name Jehovah 50 times, an average of five per chapter, and no other name for God is used. *EI* and *Elohim* are used, but *EI* and *Elohim* are not names. *EI* and *Elohim* are simply the word God. Throughout this entire section covering world history from Adam to Abraham God is called Jehovah God or simply Jehovah. In Genesis 12:1 Jehovah had said to Abram to leave Ur and walk to a land Jehovah would cause him to see. In 12:7 Jehovah appeared to Abram, and Abram built an altar at Shechem to Jehovah who had appeared to him, 12:6-7, and later another altar to Jehovah near Bethel, 12:8. The text says specifically that he called upon the name of Jehovah. In the first eight verses of Genesis 12 the name Jehovah appears six times, and Jehovah is the one who touched Pharaoh over his taking Sarah, Gen 12:17. The name Jehovah appears six times in Genesis 13, and in 13:18 Abram built another altar to Jehovah. How could Abram build altars to Jehovah if he did not know the name Jehovah? God does not contradict Himself as the old translation of Exodus 6:3 does. In Genesis 14:22 Abram in speaking with the king of Sodom calls Jehovah the most high God, the one who erected the heavens and the earth. I believe that without going through all the references you can easily see the truth of my statements and the truth of **The Heritage Bible** translation of Exodus 6:3. From Genesis 12 when Jehovah began



to deal with Abram to Exodus 6:3 the name Jehovah appears one hundred and forty-three times. In Genesis 22 when Jehovah called upon Abraham to sacrifice Isaac and then delivered Isaac from death, in 22:14 Abraham called the name of that place JehovahJireh. In Genesis 25:21 Isaac ignited a prayer of incense to Jehovah for his wife. Jehovah specifically appeared to Isaac in Genesis 26:2. It was Jehovah that Jacob saw over the ladder that reached into the heavens, and He identified Himself as Jehovah, the God of Abraham, your father, and the God of Isaac. If the fathers did not know the name Jehovah, how could Jehovah identify Himself to Jacob as Jehovah, the God of Abraham and the God of Isaac? He could not. That is why Exodus 6:3 must be translated, **and was I not known to them by my name JEHOVAH?** When Moses asked God in Exodus 3:13, Behold, I come to the children of Israel, and say to them, The God of your fathers sent me to you; and they say to me, What is his name? What shall I say to them? In verse 14 God answers, You shall say ... I AM has sent me to you. In verse 15 He identifies Himself as: **Jehovah God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you; this is my name forever, and this is my memorial generation to generation.** And God repeats the same declaration that the fathers knew His name Jehovah in these words. Walk, and gather the elders of Israel together, and say to them, **Jehovah God of your fathers appeared to me, the God of Abraham, of Isaac, and of Jacob,** saying, Visiting, I have visited you and what is done to you in Egypt, Exo 3:16. How could God say in Exodus 6:3, but I was not known to them by my name Jehovah? He could not say that, because Jehovah God states over and over emphatically that all three, Abraham, Isaac, and Jacob had clear revelations of the name Jehovah and habitually addressed Him as Jehovah. And the whole purpose of this conversation with Moses is to say that the Jehovah God Who revealed Himself to the fathers is the same Jehovah God Who is now sending Moses, and Israel will be convinced that Moses is sent by the same God who revealed Himself to the fathers as Jehovah.

The meaning of Exodus 6:3 is that God is saying, "Was I not already known to Abraham as Jehovah, the Covenant God, when I appeared to him as God Almighty?" The whole point of God's message to Moses in Exodus 6 is that He is the same Jehovah God Who appeared to Abraham, Isaac, and Jacob, and covenanted to give them the land of Canaan, their place of temporary lodging. To each man He also revealed Himself as God Almighty to assure them He was able to do what He covenanted to do as Jehovah. El Shadday, God Almighty, does not appear in the Bible until Genesis 17:1. Elohim, the triune God, is used of God throughout Genesis 1 (see Note on Gen 2:4). When God begins the story of His personal dealing with Adam in Gen 2:4 He reveals Himself as Jehovah Elohim, and constantly thereafter deals with His people as Jehovah God. Jehovah first calls Himself El Shadday, God Almighty, in Genesis 17:1 when Jehovah changed Abram's and Sarai's names to Abraham and Sarah. Jehovah described Himself as God Almighty to assure Abraham He was able to do all that He had promised as Jehovah. Isaac called Jehovah God Almighty to Jacob in blessing him and sending him away from Esau in Genesis 28:3. God called Himself God Almighty to Jacob in Genesis 35:11 when He changed his name from Jacob to Israel, Gen 35:10. And Jacob calls Jehovah God Almighty when he finally gives in to send his sons back to Egypt with Benjamin to buy more grain, Gen 43:14. Jacob in Genesis 48:3 speaking with Joseph and preparing to bless Ephraim and Manasseh called Jehovah who appeared to him over the ladder God Almighty, Gen 28:13. Jacob in blessing his twelve sons in Genesis 49 in blessing Joseph referred to God again as Almighty, Gen 49:25. Those are all the places that Shadday, Almighty, or El Shadday, God Almighty, appear prior to Exodus 6:3. Remember, the whole point of Exodus 6:3 is to say to Moses, I am the same Jehovah God who revealed myself

to the fathers, and the One Who revealed myself as God Almighty to assure them, and now you, that I am able to do what I covenanted to do! If you want to know the true meaning of the Word of God, simply search the Scriptures, comparing verse after verse where that Hebrew or Greek word is used, of course asking the Holy Spirit to give you light. The Bible will make its every passage clear if you will faithfully compare every verse where that word appears. Forget what commentators and scholars say, and put the verses of the Bible side by side. It will soon be extremely obvious what each sentence or phrase is saying.

New American Bible (2011)

*Confirmation of the Promise to the Ancestors.*

Then God spoke to Moses, and said to him: I am the LORD. As God the Almighty\* I appeared to Abraham, Isaac, and Jacob, but by my name, LORD, I did not make myself known to them.

[6:2–7:7] According to the standard source criticism of the Pentateuch, 6:2–7:7 represents a Priestly version of the JE call narrative in 3:1–4:17. But in context the present account does more than simply repeat the earlier passage.

[6:3] God the Almighty: in Hebrew, El Shaddai. This traditional translation does not have a firm philological basis. But by my name...I did not make myself known to them: although the text implies that the name LORD was unknown previously, in context the emphasis in the passage falls on the understanding of God that comes with knowledge of the name. In this way God responds to the worsening plight of the Israelites and Moses' complaint in 5:23 that God has done nothing at all to rescue them.

New English Bible

**God calls Moses.**

God spoke to Moses and said, 'I am the LORD. I appeared to Abraham, Isaac, and Jacob as God Almighty. But I did not let myself be known to them by my name JEHOVAH [The Hebrew consonants are YHWH, probably pronounced Yahweh, but traditionally read Jehovah].

New RSV

God also spoke to Moses and said to him: 'I am the Lord. I appeared to Abraham, Isaac, and Jacob as God Almighty,\* but by my name "The Lord [Heb YHWH] [The word 'Lord' when spelled with capital letters stands for the divine name, YHWH, which is here connected with the verb hayah, 'to be']"

Revised English Bible

God said to Moses, "I am the LORD. I appeared to Abraham, Isaac, and Jacob as God Almighty; but I did not let myself be known to them by my name, the LORD.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Parashah 14: Va'era (I appeared) 6:2–9:35

God spoke to Moshe; he said to him, "I am ADONAI. I appeared to Avraham, Yitz'chak and Ya'akov as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh [ADONAI].

The Complete Tanach

God spoke to Moses, and He said to him, "I am the Lord.

**God spoke to Moses:** He called him to account since he [Moses] had spoken harshly by saying, "Why have You harmed this people?" (Exod. 5:22)-[from Tanchuma Buber, Va'era 4]

**and He said to him, I am the Lord:** [Meaning: I am] faithful to recompense all those who walk before Me. I did not send you [to Pharaoh] except to fulfill My words, which I spoke to the early fathers. In this sense, we find that it אֲנִי ה' is interpreted in many places [in Scripture] as "I am the Lord," [meaning that I am] faithful to exact retribution. [It has this meaning] when it is stated in conjunction with [an act warranting] punishment, e.g., "or you will profane the name of your God; I am the Lord" (Lev. 19:12). When it is stated in conjunction with the fulfillment of commandments, e.g., "And you shall keep My commandments and perform them; I am the Lord" (Lev. 22:31), [it means: I am] faithful to give reward.

I appeared to Abraham, to Isaac, and to Jacob with [the name] Almighty God, but [with] My name YHWH, I did not become known to them.

**I appeared: to the fathers.**

**with [the name] Almighty God:** I made promises to them, in all of which I said to them, "I am the Almighty God."

**but [with] My name YHWH, I did not become known to them:** It is not written here *אל יתעדיהו*, "but My Name YHWH I did not make known to them," but *אל יתעדינו*, "I did not become known." [i.e.,] I was not recognized by them with My attribute of keeping faith, by dint of which My name is called YHWH, [which means that I am] faithful to verify My words, for I made promises to them, but I did not fulfill [them while they were alive].

|                            |  |
|----------------------------|--|
| exeGeses companion Bible   | And Elohim words to Mosheh and says to him, I - Yah Veh: and I was seen by Abraham, by Yischaq and by Yaaqov as El Shadday; but I was not known to them by my name Yah Veh: .  |
| JPS (Tanakh—1985)          | God spoke to Moses and said to him, "I am the Lord. I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make Myself known to them by My name יהוה.  |
| Israeli Authorized Version | And Elohim spake unto Moshe, and said unto him, I am YY : And I appeared unto Avraham, unto Yitzchak, and unto Yaakov, by the name of Elohim Almighty, but by my name **YY ** was I not known to them.   |
| Kaplan Translation         | <i>Reassurance</i><br>God spoke to Moses and said to him, 'I am YHVH [To be pronounced 'Lord' or 'God.'] [This is the Tetragrammaton which may not be pronounced under any circumstances (cf. Sanhedrin 90a; Philo, De Vida Moses 3:519, 529). If this section is read out loud, this name should be read as 'Lord' (cf. Septuagint). This name denotes God's utter transcendence (Kuzari 2:2; Moreh Nevukhim 1:61). This name also denotes the creative power that constantly sustains the universe. God is telling Moses that not only is the initial purpose of creation now being fulfilled, but also the process that will insure its continual existence.]. I revealed Myself to Abraham, Isaac and Jacob as God Almighty [See Genesis 17:1, 35:11, 48:3, 28:7.] (El Shaddai), and did not allow them to know Me by My name YHVH [Actually, God did use the Tetragrammaton (YHVH) in speaking to Abraham (Genesis 15:7) and Jacob (Genesis 28:13). The name was also used by angels (Genesis 16:11, 19:13,14, 18:14), by the Patriarchs themselves (Genesis 14:22, 15:2, 15:8, 16:2, 16:5, 22:14, 24:27, 24:31, 24:40, 24:44, 24:48, 26:22, 27:7, 27:27, 28:31, 29:32, 33:35, 30:24, 30:30, 32:10, 49:18), and even by gentiles (Genesis 24:3, 24:31, 26:28,29, 30:27, 31:49). It is true, however, that the Tetragrammaton was never used in speech before the time of the Patriarchs. Among the Patriarchs, the Tetragrammaton was known, but not its inner significance (Ramban; Ibn Ezra). This was because the Patriarchs received their prophecy from the level associated with the name El Shaddai, while only Moses received it from the level associated with the Tetragrammaton (Moreh Nevukhim 2:35; Ralbag; Milchamoth HaShem 6). Knowing God's name in the true sense is something great, as we see in Isaiah 52:6, Jeremiah 31:33, Psalms 83:19.]. |
| Orthodox Jewish Bible      | And Elohim spoke unto Moshe, and said unto him, I am Hashem; And I appeared unto Avraham, unto Yitzchak, and unto Ya'akov, as El Shaddai, but by My Shem Hashem I did not make Myself known to them.   |
| The Scriptures 1998        | And Elohim spoke to Mosheh and said to him, "I am יהוה. "And I appeared to Abraham, to Yitshaq, and to Ya'aqob, as Ėl Shaddai. And by My Name, יהוה, was I not known to them?  |

**Expanded/Embellished Bibles:**

|                            |   |
|----------------------------|---|
| <i>The Amplified Bible</i> | Then God spoke further to Moses and said to him, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob (Israel) as God Almighty [El Shaddai], but by My name [To know the names of God is to understand His many attributes and grasp the godly characteristic which the name denotes (Ex 6:3; 1 Kin 8:33 ff; Ps 91:14; Is 52:6; 64:2; Jer 16:21). God's name is His self-revelation.], LORD [Heb YHWH (Yahweh), usually rendered Lord, i.e. the One who would redeem Israel.], I did not make Myself known to them [in acts and great miracles]. |
| The Expanded Bible         | Then God said to Moses, "I am the LORD. I appeared to Abraham, Isaac, and Jacob by the name ·God Almighty [El Shaddai], but they did not know me by my name, ·the LORD [Yahweh].  |
| Kretzmann's Commentary     | And God spake unto Moses in a solemn declaration, and said unto him, I am the Lord; 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. To the patriarchs the Lord had not revealed Himself in His specific capacity as Jehovah, although the name was not unknown to them. Now He wanted to give actual evidence, definite proof, of Himself in fulfilling His promises, in carrying out the conditions of the Messianic covenant, at least in its typical form.        |
| NET Bible®                 | God spoke [ <i>Heb</i> "And God spoke."] to Moses and said to him, "I am the Lord. I appeared to Abraham, to Isaac, and to Jacob as God Almighty, but by my name 'the Lord' I was not known to them.  |
| The Voice                  | <b>Eternal One:</b> ( <i>pointedly to Moses</i> ) I am the Eternal. I revealed Myself to Abraham, Isaac, and Jacob, as God-All-Powerful [ <i>Hebrew, El Shaddai</i> ]; but I did not reveal My name, the Eternal One, to them.  |

**Literal, almost word-for-word, renderings:**

|                                   |  |
|-----------------------------------|--|
| Brenner's Mechanical Trans.       | ...and "Elohiym <sup>Powers</sup> spoke to "Mosheh <sup>Plucked out</sup> and he said to him, I am "YHWH <sup>He is</sup> , and I [appeared] to "Avraham <sup>Father lifted</sup> , to "Yits'hhaq <sup>He laughs</sup> , and to "Ya'aqov <sup>He restrains</sup> (with) the mighty one of "Shaddai <sup>My breasts</sup> , and my title is "YHWH <sup>He is</sup> , I was not known to them ,... |
| C. Thompson LXX (updated)         | Moreover God spake to Moses and said to him, I am the Lord; and I appeared to Abraham and to Isaac and to Jacob as their God. Though I did not clearly manifest to them my name Lord, yet I established this my covenant with them to give them the land of the Chananites—the land wherein they had sojourned—in which they were then sojourning. V. 4 is included for context.                 |
| Concordant Literal Version        | Elohim spoke to Moses and said to him: I am Yahweh, and I appeared to Abraham, to Isaac and to Jacob as the El-Who-Suffices; as to My name Yahweh, I was not fully realized by them.   |
| Jack Ballinger's translation NASB | .<br>God spoke further to Moses and said to him, "I am the Lord; and I appeared to Abraham, Isaac, and Jacob, as God Almighty [ <i>Heb El Shaddai</i> ], but by My name, LORD [ <i>Heb YHWH</i> , usually rendered LORD], I did not make Myself known to them.   |
| New King James Version            | And God spoke to Moses and said to him: "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD [ <i>Hebrew YHWH</i> , traditionally <i>Jehovah</i> ] I was not known to them.   |
| Restored Holy Bible 6.0           | GOD spoke to Moses, and said to him, I AM the LORD:<br>I appeared to Abraham, to Isaac, and to Jacob, as God Almighty,<br>but by My Name JeHoVaH was I not known to them.  |
| Ron Snider's Translation          | .  |
| Stuart Wolf                       | .  |

Young's Updated LT

And God speaks unto Moses, and says unto him, "I am Jehovah, and I appear unto Abraham, unto Isaac, and unto Jacob, as God Almighty; as to My name Jehovah, I have not been known to them;..."

**The gist of this passage:**

vv. 2-3

| Exodus 6:2a  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced <i>wah</i> ]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]       | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>  | masculine plural noun   | Strong's #430<br>BDB #43   |
| ʿel (אֶל) [pronounced <i>ehl</i> ]                       | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]            | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |

**Translation: God spoke to Moses...**

This is quite fascinating, simply from a chronological standpoint. It appears that what God said in v. 1 and what He will say in vv. 2–8 was all spoken at the same time. I believe that God first spoke vv. 2–8 to Moses, and then addressed his specific problem in v. 1. However, for the reader, this holds together if we first have Moses' complaint aired followed immediately by God's answer to his complaint. So, what we read is the literary version, but not the chronological version of God's words to Moses.

The other way to view this is, God gives Moses an answer first, and then fill him in on the **Bible doctrine** which addresses his concerns.

I think that this is significant when God is said to speak to Moses in v. 1, but then again, He is said to speak to Moses in v. 2. I think what is happening here is, we are seeing two separate conversations between God and Moses. V. 1 is God's response to Moses' complaint. In vv. 2–8, God gives directions to Moses to go back to the elders and tell them some things—specifically promises. Between these verses may have been additional conversation.

| Exodus 6:2b                                      |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced wah]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wāw consecutive   | No Strong's #<br>BDB #253  |
| 'āmar (אָמַר) [pronounced aw-MAHR]               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect  | Strong's #559<br>BDB #55   |
| 'el (אֶל) [pronounced eh]                        | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                               | directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix | Strong's #413<br>BDB #39   |
| 'ānīy (אֲנִי) [pronounced aw-NEE]                | <i>I, me; in answer to a question, it means I am, it is I</i>   | 1 <sup>st</sup> person singular, personal pronoun   | Strong's #589<br>BDB #58   |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217 |

**Translation:** ...and He said to him, "I [am] Y<sup>e</sup>howah.

Moses has brought his concerns to God, and the first thing that God says is, "I am Y<sup>e</sup>howah."

We have these words exactly spoken to Abraham in Genesis 15:7; and also spoke to Jacob in Genesis 28:13. This is considered God's personal name; or the name properly applied to any Member of the Godhead.

*The NET Bible: The announcement "I am the Lord" (Heb "Yahweh") draws in the preceding revelation in Exod 3:15. In that place God called Moses to this task and explained the significance of the name "Yahweh" by the enigmatic expression "I am that I am." "I am" (אֲנִי, 'ehyeh) is not a name; "Yahweh" is. But the explanation of the name with this sentence indicates that Yahweh is the one who is always there, and that guarantees the future, for everything he does is consistent with his nature. He is eternal, never changing; he remains. Now, in Exodus 6, the meaning of the name "Yahweh" will be more fully unfolded.<sup>16</sup>*

Exodus 6:2 And God spoke to Moses and said to him: "I am the LORD. (NKJV)

God now gives Moses a little background. Let me suggest that Moses had some passing understanding of what God is going to say—perhaps more than that—but he needs to hear it again. Vv. 2–8 are the words which God will speak to Moses, giving Moses an historical context. This will be a brief history of God's relationship to the Hebrew people.

Moses is to go to the elders of Israel and repeat this information to them (ideally speaking, they should already know these things).

<sup>16</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

Exodus 6:2 [God spoke to Moses and He said to him, "I \[am\] Y<sup>e</sup>howah.](#) (Kukis mostly literal translation)

| Exodus 6:3a   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| râ'âh (רָאָה) [pronounced <i>raw-AWH</i> ]  | <i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i> | 1 <sup>st</sup> person singular, Niphal imperfect             | Strong's #7200<br>BDB #906 |
| 'el (לְ) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                                  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ab <sup>e</sup> râhâm (אֲבִרְחָם) [pronounced <i>ahb<sup>ve</sup>-raw-HAWM</i> ] | <i>father of a multitude, chief of a multitude; transliterated Abraham</i>   | masculine singular proper noun                                | Strong's #85<br>BDB #4     |

**Translation:** [I appeared to Abraham,](#)...

God appeared to Abraham on numerous occasions.

| Exodus 6:3b   |   |   |                                    |
|---|---|---|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers           |
| 'el (לְ) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39           |
| Yis <sup>e</sup> châq (יִשְׁחַק) [pronounced <i>yih<sup>s</sup>-KHAWK</i> ] | <i>he laughs; laughing; transliterated Isaac</i>  | masculine singular proper noun                                | Strong's #3327 & #3446<br>BDB #850 |

This is also spelled Yits<sup>e</sup>châq (יִצְחָק) [pronounced *yih<sup>s</sup>-KHAWK*]. When you hear about manuscript discrepancies in the Old Testament, many of them simply involve alternate spellings.

**Translation:** [...to Isaac](#)...

God did appear to Isaac, but very few times (or, Isaac possibly did not record all of the times that God spoke to him—which option, I sincerely doubt).

## Exodus 6:3c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                                   | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| 'el (אֵל) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition<br>(respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Ya'ăqôb (יַעֲקֹב)<br>[pronounced <i>yah-guh-KOH<sup>B</sup>V</i> ]         | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i>               | masculine proper noun  | Strong's #3290<br>BDB #784 |

Gary Everett: Gesenius says the Hebrew name "Jacob" "Ya'aqob" (יַעֲקֹב) (H3290) means, "taking hold of the heel, supplanter, layer of snares." Strong says it means, "heel-catcher, supplanter." Strong says it comes from the primitive root (עָקַב) (H6117), which means, "to seize by the heel, to circumvent." One Hebrew derivative (עָקַב) (6119) means, "heel, (figuratively) the last of anything."<sup>17</sup>

## Translation: ...and to Jacob...

God appeared to Jacob many times, book-ended by God's first appearance to Jacob as he is about to leave the land to go east (to find a wife); and God's final appearance to Jacob as he was about to leave the land to go to Egypt to live.

## Exodus 6:3d

| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology           | BDB and Strong's Numbers   |
|--|--|----------------------------|----------------------------|
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ] | <i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>    | a preposition of proximity | No Strong's #<br>BDB #88   |
| 'Ēl (אֵל) [pronounced <i>ALE</i> ]                     | <i>God, god, mighty one, strong, hero; transliterated El</i>   | masculine singular noun    | Strong's #410<br>BDB #42   |
| Shadday (שַׁדַּי)<br>[pronounced <i>shahd-DAH-ee</i> ] | <i>the many-breasted one; and is generally translated Almighty, the Almighty One; Omnipotent [One]</i> | proper noun                | Strong's #7706<br>BDB #994 |

Together, these two nouns are often transliterated 'El Shaddai.

<sup>17</sup> Gary H. Everett *Gary Everett's Bible Commentary*; ©1981-2013; from e-sword, Genesis 25:26.

<sup>18</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.



## Exodus 6:3d

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| <p>The NET Bible: <i>The name אֱלֹהֵי שַׁדַּי ('el shadday, "El Shaddai") has often been translated "God Almighty," primarily because Jerome translated it omnipotens ("all powerful") in the Latin Vulgate. There has been much debate over the meaning of the name. For discussion see W. F. Albright, "The Names Shaddai and Abram," JBL 54 (1935): 173-210; R. Gordis, "The Biblical Root sdy-sd," JTS 41 (1940): 34-43; and especially T. N. D. Mettinger, In Search of God, 69-72. Shaddai/El Shaddai is the sovereign king of the world who grants, blesses, and judges. In the Book of Genesis he blesses the patriarchs with fertility and promises numerous descendants. Outside Genesis he both blesses/protects and takes away life/happiness. The patriarchs knew God primarily as El Shaddai (Exod 6:3). While the origin and meaning of this name are uncertain (see discussion below) its significance is clear. The name is used in contexts where God appears as the source of fertility and life.</i></p> |                         |                  |                          |
| <p>The NET Bible continues: <i>In Gen 17:1-8 he appeared to Abram, introduced himself as El Shaddai, and announced his intention to make the patriarch fruitful. In the role of El Shaddai God repeated these words (now elevated to the status of a decree) to Jacob (35:11). Earlier Isaac had pronounced a blessing on Jacob in which he asked El Shaddai to make Jacob fruitful (28:3). Jacob later prayed that his sons would be treated with mercy when they returned to Egypt with Benjamin (43:14). The fertility theme is not as apparent here, though one must remember that Jacob viewed Benjamin as the sole remaining son of the favored and once-barren Rachel (see 29:31; 30:22-24; 35:16-18). It is quite natural that he would appeal to El Shaddai to preserve Benjamin's life, for it was El Shaddai's miraculous power which made it possible for Rachel to give him sons in the first place.</i></p>  |                         |                  |                          |
| <p>The NET Bible continues: <i>In 48:3 Jacob, prior to blessing Joseph's sons, told him how El Shaddai appeared to him at Bethel (see Gen 28) and promised to make him fruitful. When blessing Joseph on his deathbed Jacob referred to Shaddai (we should probably read "El Shaddai," along with a few Hebrew mss, the Samaritan Pentateuch, the LXX, and Syriac) as the one who provides abundant blessings, including "blessings of the breast and womb" (49:25). (The direct association of the name with "breasts" suggests the name might mean "the one of the breast" [i.e., the one who gives fertility], but the juxtaposition is probably better explained as wordplay. Note the wordplay involving the name and the root שָׁדַד, shadad, "destroy"] in Isa 13:6 and in Joel 1:15.)</i></p>  |                         |                  |                          |
| <p>The NET Bible continues: <i>Outside Genesis the name Shaddai (minus the element "El" ["God"]) is normally used when God is viewed as the sovereign king who blesses/protects or curses/brings judgment. The name appears in the introduction to two of Balaam's oracles (Num 24:4, 16) of blessing upon Israel. Naomi employs the name when accusing the Lord of treating her bitterly by taking the lives of her husband and sons (Ruth 1:20-21). In Ps 68:14; Isa 13:6; and Joel 1:15 Shaddai judges his enemies through warfare, while Ps 91:1 depicts him as the protector of his people. (In Ezek 1:24 and 10:5 the sound of the cherubs' wings is compared to Shaddai's powerful voice. The reference may be to the mighty divine warrior's battle cry which accompanies his angry judgment.)</i></p>   |                         |                  |                          |

## Exodus 6:3d

| Hebrew/Pronunciation   | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|--|-------------------------|------------------|--------------------------|
| <p>The NET Bible concludes: <i>Finally, the name occurs 31 times in the Book of Job. Job and his “friends” assume that Shaddai is the sovereign king of the world (11:7; 37:23a) who is the source of life (33:4b) and is responsible for maintaining justice (8:3; 34:10-12; 37:23b). He provides abundant blessings, including children (22:17-18; 29:4-6), but he can also discipline, punish, and destroy (5:17; 6:4; 21:20; 23:16). It is not surprising to see the name so often in this book, where the theme of God’s justice is primary and even called into question (24:1; 27:2). The most likely proposal is that the name means “God, the one of the mountain” (an Akkadian cognate means “mountain,” to which the Hebrew שׁדַּי, shad, “breast”) is probably related). For a discussion of proposed derivations see T. N. D. Mettinger, <i>In Search of God</i>, 70-71. The name may originally have depicted God as the sovereign judge who, in Canaanite style, ruled from a sacred mountain. Isa 14:13 and Ezek 28:14, 16 associate such a mountain with God, while Ps 48:2 refers to Zion as “Zaphon,” the Canaanite Olympus from which the high god El ruled. (In Isa 14 the Canaanite god El may be in view. Note that Isaiah pictures pagan kings as taunting the king of Babylon, suggesting that pagan mythology may provide the background for the language and imagery).</i><sup>19</sup></p> |                         |                  |                          |

**Translation:** ...as [lit., in, by] 'El Shaddai;...

What I have done is accepted the general approach to this verse that God was known to the patriarchs by 'El Shaddai; but I do not think that is a reference to simply God's name. I think that what we have seen with the patriarchs is, God's power was revealed in what He did interacting with the patriarchs, but that this interacting was limited and could be seen as natural. That is, even though Abraham's ability to sire children coupled with Sarah's ability to conceive was a miracle, it would appear to most to be more of an aberration from natural law than necessarily a miracle from God.

With Moses, God would be with him in a *revealed* way so often, as for this to be a personal relationship. Furthermore, there would be an almost constant interaction between God, Moses and Pharaoh. Whereas God appeared to the patriarchs intermittently, He is and will be personally involved in the life of Moses for the next 40+ years. Interestingly enough, God's miracles wrought through Moses were on a grander scale than what we have seen previously.

*The NET Bible: The traditional rendering of the title as “Almighty” is reflected in LXX and Jerome. But there is still little agreement on the etymology and exact meaning of אֱלֹהֵי-שַׁדַּי ('el-shadday). Suggestions have included the idea of “mountain God,” meaning the high God, as well as “the God with breasts.” But there is very little evidence supporting such conclusions and not much reason to question the ancient versions.*<sup>20</sup>

Exodus 6:3a-d I appeared to Abraham, to Isaac, and to Jacob, as God Almighty,... (NKJV)

God tells the people of Israel, through Moses, that He is the God Who appeared to Abraham, Isaac, and Jacob. In order for this to make sense to Moses, he has to know who Abraham, Isaac, and Jacob are. These cannot just be some set of meaningless names. These three men are from 400+ years ago; and yet, by speaking their names here, God is assuming that they are known by their names. Moses logically must have some understanding of the book of Genesis.

<sup>19</sup> From <https://bible.org/netbible/index.htm?gen44.htm> (footnote); accessed January 17, 2017.

<sup>20</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

## Exodus 6:3e

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|--|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>                             | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| shêm (שֵׁם) [pronounced <i>shame</i> ]   | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>  | masculine singular noun with the 1 <sup>st</sup> person singular suffix                    | Strong's #8034<br>BDB #1027 |
| The NET Bible: <i>The noun שְׁמִי (shkmi, "my name," and "Yahweh" in apposition to it), is an adverbial accusative, specifying how the patriarchs "knew" him.</i> <sup>21</sup>  |   |  |                             |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                            | proper noun  | Strong's #3068<br>BDB #217  |
| The NET Bible: <i>Heb "Yahweh," traditionally rendered in English as "the Lord." The phrase has been placed in quotation marks in the translation to indicate it represents the tetragrammaton.</i> <sup>22</sup>  |   |  |                             |
| lô' (לֹא or לוֹ) [pronounced <i>low</i> ]  | <i>not, no</i>  | negates the word or action that follows; the absolute negation                             | Strong's #3808<br>BDB #518  |
| yâda' (יָדָעַ) [pronounced <i>yaw-DAHĠ</i> ]   | <i>to be known, to become known; to be instructed, to be taught by experience, to be punished</i> | 1 <sup>st</sup> person singular, Niphal perfect  | Strong's #3045<br>BDB #393  |
| The NET Bible: <i>The verb is the Niphal form יָדַעְתִּי (noda'ti). If the text had wanted to say, "I did not make myself known," then a Hiphil form would have been more likely. It is saying, "but by my name Yahweh I was not known to them."</i> <sup>23</sup> |   |  |                             |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix | No Strong's #<br>BDB #510   |

Could this be translated, *Did I not make Myself known to them [by] My name, Y<sup>e</sup>howah? Or, By My name, Y<sup>e</sup>howah, was I not known to them?*

**Translation:** ...I did not make Myself known to them [by] My name, Y<sup>e</sup>howah.

What God says then is quite interesting. "But by My name Y<sup>e</sup>howah, I was not known to them." This final phrase has been somewhat difficult to understand.

Exodus 6:3 I appeared to Abraham, to Isaac and to Jacob as [lit., in, by] 'El Shaddai; I did not make Myself known to them [by] My name, Y<sup>e</sup>howah. (Kukis mostly literal translation)

V. 3 has been a source of consternation for a long time. Some have wrongly theorized that because of this statement, the writer of the Exodus had not read certain portions of Genesis (therefore, he did not write it) so he wasn't aware that the name "Yahweh" had been used of our Lord Jesus Christ in the book of Genesis. That

<sup>21</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

<sup>22</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

<sup>23</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

makes no sense. First of all, this is God speaking, not the author of Exodus. God had promised Abraham, Isaac and Jacob the land of **Canaan** as an inheritance forever. He was known by several names to them (as well as to all the saints from the book of Genesis) but His identifying name has always been "Y<sup>e</sup>howah." The name Y<sup>e</sup>howah to the Old Testament believer is equivalent to our familiarity with the name of Jesus Christ. Y<sup>e</sup>howah was our Lord's name prior to the **incarnation**.

Due to the more episodic nature of the relationship between God and Abraham (for instance), His relationship with Abraham was less personal than it was with Moses (despite Abraham being called a *friend of God*).

Adam Clarke offers several possible explanations which seem to be pretty good.

Exodus 6:3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name Lord I was not known to them. (NKJV)

### Explanations of Exodus 6:3 (Adam Clarke)

[Exodus 6:3] has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Genesis 2:4, where the words מִיְהוָה יהוה Elohim occur, as they do frequently afterwards; and see Genesis 15:2, where Abraham expressly addresses him by the name Adonai Jehovah; and see Genesis 15:7, where God reveals himself to Abraham by this very name: And he said unto him, "I am Jehovah, Who brought you out of Ur of the Chaldees." How then can it be said that by his name Jehovah he was not known unto them? Several answers have been given to this question:

1. The words should be read interrogatively, for the negative particle **לֹא** lo, *not*, has this power in the Hebrew language. "I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah was I not also made known unto them?"

Webster's translation takes this approach: **And I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.** This approach is found in the Israeli Authorized Version, the International Standard Version (and other translations) as well.

[Let me remind you that God, when first speaking to Moses, said to him, "I AM WHO I AM." And He said, "Say this to the people of Israel, 'I AM has sent me to you.'" (Exodus 3:14b; ESV; capitalized). Y<sup>e</sup>howah is a play on the words *I am*. In the Hebrew, *I am* is אֲנִי; Y<sup>e</sup>howah is הוּאֵ. So, not only is the word Y<sup>e</sup>howah found throughout the book of Genesis, but what God says here seems to presuppose the familiarity of Israel (and Moses) with His Personal Name.]

2. The name Jehovah was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written long after the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears previously to this, it is by the figure called prolepsis or anticipation.

The ESV translation reads: **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.**

[As an aside, I reject this interpretation, as I believe that the writers of Genesis were actually those living at the time. I believe that they passed along the book of Genesis orally; but that their fundamental text was preserved during the time of Moses.]

3. As the name יהוה Jehovah signifies [absolute] existence, it may be understood in the text in question thus: "I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God All-sufficient, i.e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their posterity, they could not be fulfilled to those fathers: but now, as Jehovah, I am about to give existence to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land."

4. The words may be considered as used comparatively: though God did appear to those patriarchs as

## Explanations of Exodus 6:3 (Adam Clarke)

Jehovah, and they acknowledged him by this name, yet it was but comparatively known unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.

The first explanation is the simplest and it makes the most sense to me.

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Exodus 6:3 (edited). Bracketed words and sentences came from me.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is certainly one of the most difficult passages of Scripture to explain. Exodus 6:2–3 [God spoke to Moses and said to him, "I am the LORD. 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.](#) (ESV; capitalized)

### “By My Name, Y<sup>e</sup>howah, I did not make Myself known to them” (commentators)

Barnes: *The meaning seems to be this: “I am Jehovah (Yahweh), and I appeared to Abraham, Isaac, and Jacob as El Shaddai, but as to my name Jehovah, I was not made known to them.” In other words, the full import of that name was not disclosed to them.*

Clarke: *By the name of God Almighty – יד ש לא EL–Shaddal, God All–sufficient; God the dispenser or pourer–out of gifts.*

Clarke's 4 points: *But by my name JEHOVAH was I not known to them – This passage has been a sort of crux criticorum, and has been variously explained. It is certain that the name Jehovah was in use long before the days of Abraham, see Genesis 2:4, where the words מִיְהוָה יהוה Elohim occur, as they do frequently afterwards; and see Genesis 15:2, where Abraham expressly addresses him by the name Adonai Jehovah; and see Genesis 15:7, where God reveals himself to Abraham by this very name: And he said unto him, I am Jehovah, that brought thee out of Ur of the Chaldees. How then can it be said that by his name Jehovah he was not known unto them? Several answers have been given to this question; the following are the chief: –*

1. *The words should be read interrogatively, for the negative particle לא lo, not, has this power often in Hebrew. “I appeared unto Abraham, Isaac, and Jacob by the name of God Almighty, and by my name Jehovah was I not also made known unto them?”*
2. *The name Jehovah was not revealed before the time mentioned here, for though it occurs so frequently in the book of Genesis, as that book was written long after the name had come into common use, as a principal characteristic of God, Moses employs it in his history because of this circumstance; so that whenever it appears previously to this, it is by the figure called prolepsis or anticipation.*
3. *As the name יהוה Jehovah signifies existence, it may be understood in the text in question thus: “I appeared unto Abraham, Isaac, and Jacob by my name God Almighty, or God All–sufficient, i.e., having all power to do all good; in this character I made a covenant with them, supported by great and glorious promises; but as those promises had respect unto their posterity, they could not be fulfilled to those fathers: but now, as Jehovah, I am about to give existence to all those promises relative to your support, deliverance from bondage, and your consequent settlement in the promised land.”*
4. *The words may be considered as used comparatively: though God did appear to those patriarchs as Jehovah, and they acknowledged him by this name, yet it was but comparatively known unto them; they knew nothing of the power and goodness of God, in comparison of what the Israelites were now about to experience.*

### “By My Name, Y<sup>e</sup>howah, I did not make Myself known to them” (commentators)

Clarke continues: *I believe the simple meaning is this, that though from the beginning the name Jehovah was known as one of the names of the Supreme Being, yet what it really implied they did not know. ילש לא El-Shaddai, God All-sufficient, they knew well by the continual provision he made for them, and the constant protection he afforded them: but the name יהוה Jehovah is particularly to be referred to the accomplishment of promises already made; to the giving them a being, and thus bringing them into existence, which could not have been done in the order of his providence sooner than here specified: this name therefore in its power and significancy was not known unto them; nor fully known unto their descendants till the deliverance from Egypt and the settlement in the promised land. It is surely possible for a man to bear the name of a certain office or dignity before he fulfills any of its functions. King, mayor, alderman, magistrate, constable, may be borne by the several persons to whom they legally belong, before any of the acts peculiar to those offices are performed. The King, acknowledged as such on his coronation, is known to be such by his legislative acts; the civil magistrate, by his distribution of justice, and issuing warrants for the apprehending of culprits; and the constable, by executing those warrants. All these were known to have their respective names, but the exercise of their powers alone shows what is implied in being king, magistrate, and constable. The following is a case in point, which fell within my own knowledge.*

Clarke continues: *A case of dispute between certain litigious neighbors being heard in court before a weekly sitting of the magistrates, a woman who came as an evidence in behalf of her bad neighbor, finding the magistrates inclining to give judgment against her mischievous companion, took her by the arm and said, “Come away! I told you you would get neither law nor justice in this place.” A magistrate, who was as much an honor to his function as he was to human nature, immediately said, “Here, constable! take that woman and lodge her in Bridewell, that she may know there is some law and justice in this place.” Thus the worthy magistrate proved he had the power implied in the name by executing the duties of his office. And God who was known as Jehovah, the being who makes and gives effect to promises, was known to the descendants of the twelve tribes to be That Jehovah, by giving effect and being to the promises which he had made to their fathers.<sup>24</sup>*

Geneva Bible: *[By this, God] signifies that he will perform indeed that which he promised to their fathers: for this name declares that he is constant and will perform his promise.<sup>25</sup> This refers to Exodus 6:3 **And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name<sup>(a)</sup> JEHOVAH was I not known to them.***

Gill: *And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty,.... Able to fulfil all his purposes, promises, and covenant, with whom nothing is impossible; or Elshaddai, God all-sufficient, who has a sufficiency of happiness in himself, and everything to supply the wants of his creatures in things temporal and spiritual, see Genesis 17:1.*

Gill continues: *but by my name Jehovah was I not known to them; which he had in the preceding verse called himself by. This is not to be understood absolutely; for it is certain that he had made himself known by this name, and this name was known unto Abraham, Isaac, and Jacob, Genesis 15:6, and but comparatively, as some think; that is, he was not so much made known to them by the one name as the other; though it may be questioned whether the one was more used in speaking to them than the other; wherefore others think, as Saadiah Gaon, that the word only is to be supplied, as in Genesis 32:28 and the sense to be, that by his name Jehovah he was not only made known to them, but by his name Elshaddai, and others also; and others reconcile the difficulty thus, that though the name Jehovah itself was known to the patriarchs, by which they were assured that God is eternal, immutable, and faithful to his promises; yet he was not known as to the efficacy of this name, or with respect to the actual performance of his promise, as he now would be by delivering the children of Israel out of Egypt, and bringing them into the land of Canaan; though perhaps, by reading the words with an interrogation, the clause will appear more plain, “and by my name Jehovah was I not known to them?” (t) verily I was.*

<sup>24</sup> Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, Exodus 6:3.

<sup>25</sup> Geneva Bible Translation Notes; 1599, courtesy of e-sword, Exodus 6:3.

## “By My Name, Y<sup>e</sup>howah, I did not make Myself known to them” (commentators)

Gill continues: Josephus<sup>(u)</sup> says, this name was not before made known to men, and that it was not lawful for a man to speak it; and this is the common notion of the Jews, that it is ineffable, and not lawful to be pronounced, and therefore they put Adonai and Elohim in the room of it, and the vowel points of these words to it, which is a false and superstitious notion: this name was known among the Heathens; it is the same with *iaω* in the oracle of Apollo<sup>(w)</sup>; and Diodorus Siculus<sup>(x)</sup> says, that with the Jews Moses is said to give laws from a God called "IAO", and is the same which in Philo Byblius<sup>(y)</sup> is called *Jevo*; and both are no other than a corruption of *Jah* or *Jehovah*; and perhaps the *τετρακτυς* of the Pythagoreans<sup>(z)</sup>, by which they swore, is the same with the tetragrammaton, or this word of four letters, with the Jews.<sup>26</sup>

David Guzik's 3 points: *I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them: Why does God say this? Isn't there an abundance of evidence to show that the patriarchs did know God as Yahweh?*

- i. *The patriarchs knew the name Yahweh (it is used some 160 times in Genesis); but the great application of the name referred to God who kept and fulfilled the covenant: I have also established My covenant with them. The patriarchs were privileged to know the God who made the covenant, but for them the covenant was barely fulfilled. The patriarchs knew God as the Maker of the covenant. Moses and the generation of the Exodus would know God as the One who fulfilled the covenant.*
- ii. *As God Almighty: In addition, though the patriarchs knew God Almighty, they did not know Him as extensively and intimately as He would reveal Himself to Moses and his generation; they knew the power of God, but didn't have the same personal relationship and revelation Moses would come to know.*
- iii. *For us, God wants to be more than God Almighty - He wants us also to know Him as a personal, promise making and promise keeping God, whom we can trust in everything - by what name do you know Him?*<sup>27</sup>

Jamieson, Fausset and Brown: *rather, interrogatively, by My name Jehovah was I not known to them?*<sup>28</sup>

From Poole:

Question. How is this true, when God was known to them, and called by the name Jehovah? Genesis 15:7 26:24, &c.

Answer. 1. He speaks not of the letters or syllables, but of the thing signified by that name. For that denotes all his perfections, and, amongst others, the eternity, constancy, and immutability of his nature and will, and the infallible certainty of his word and promises. And this, saith he, though it was believed by Abraham, Isaac, and Jacob, yet it was not experimentally known to them; for they only saw the promises afar off, Heb. 11:13.

Answer. 2. This negative expression may be understood comparatively, as many others are, as Genesis 32:29 Matt. 9:13 1Cor. 1:17: q.d. They knew this but darkly and imperfectly, which will now be made known more clearly and fully.<sup>29</sup>

Treasury of Scriptural Knowledge: *If Abraham, Isaac, and Jacob, did not know the name Jehovah, then Moses must have used it in Genesis by prolepsis, or anticipation. Mr. Locke and others read it interrogatively, for the negative particle, lo, not, has frequently this power in Hebrew: "I appeared unto Abraham, Isaac, and Jacob, by the name of God Almighty, and by my name Jehovah was I not also made known unto them?"*<sup>30</sup>

<sup>26</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Genesis 6:3. Gill cites the following: (t) Vid. Noldium, No. 788. (u) Antiqu. l. 2. c. 12. sect. 4. (w) Cornelius Labeo de oraculo Apoll. Clarii apud Macro. Saturnal. l. 1. c. 18. (x) Bibliothoc. l. 1. p. 84. (y) Apud Euseb. Praepar. Evangel. l. 1. c. 9. p. 31. (z) Carmin. Aurea Pythagor. l. 47. & Hierocles in ib. p. 225, 277. Porphy. de Vita Pythagor. p. 189.

<sup>27</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Exodus 6:2–5.

<sup>28</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Exodus 6:3.

<sup>29</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Exodus 6:3.

<sup>30</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Exodus 6:3.

PHC and Pett nearly write a book on this topic.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

### The NET Bible on Exodus 6:3

The NET Bible: *There are a number of important issues that need clarification in the interpretation of this section. First, it is important to note that “I am Yahweh” is not a new revelation of a previously unknown name. It would be introduced differently if it were. This is the identification of the covenant God as the one calling Moses – that would be proof for the people that their God had called him. Second, the title “El Shadday” is not a name, but a title. It is true that in the patriarchal accounts “El Shadday” is used six times; in Job it is used thirty times. Many conclude that it does reflect the idea of might or power. In some of those passages that reveal God as “El Shadday,” the name “Yahweh” was also used. But Wellhausen and other proponents of the earlier source critical analysis used Exod 6:3 to say that P, the so-called priestly source, was aware that the name “Yahweh” was not known by them, even though J, the supposed Yahwistic source, wrote using the name as part of his theology. Third, the texts of Genesis show that Yahweh had appeared to the patriarchs (Gen 12:1, 17:1, 18:1, 26:2, 26:24, 26:12, 35:1, 48:3), and that he spoke to each one of them (Gen 12:7, 15:1, 26:2, 28:13, 31:3). The name “Yahweh” occurs 162 times in Genesis, 34 of those times on the lips of speakers in Genesis (W. C. Kaiser, Jr., “Exodus,” EBC 2:340-41). They also made proclamation of Yahweh by name (4:26, 12:8), and they named places with the name (22:14). These passages should not be ignored or passed off as later interpretation. Fourth, “Yahweh” is revealed as the God of power, the sovereign God, who was true to his word and could be believed. He would do as he said (Num 23:19; 14:35; Exod 12:25; 22:24; 24:14; 36:36; 37:14). Fifth, there is a difference between promise and fulfillment in the way revelation is apprehended. The patriarchs were individuals who received the promises but without the fulfillment. The fulfillment could only come after the Israelites became a nation. Now, in Egypt, they are ready to become that promised nation. The two periods were not distinguished by not having and by having the name, but by two ways God revealed the significance of his name. “I am Yahweh” to the patriarchs indicated that he was the absolute, almighty, eternal God. The patriarchs were individuals sojourning in the land. God appeared to them in the significance of El Shadday. That was not his name. So Gen 17:1 says that “Yahweh appeared...and said, ‘I am El Shadday.’” See also Gen 35:11, 48:2, 28:3. Sixth, the verb “to know” is never used to introduce a name which had never been known or experienced. The Niphal and Hiphil of the verb are used only to describe the recognition of the overtones or significance of the name (see Jer 16:21, Isa 52:6; Ps 83:17ff; 1 Kgs 8:41ff. [people will know his name when prayers are answered]). For someone to say that he knew Yahweh meant that Yahweh had been experienced or recognized (see Exod 33:6; 1 Kgs 18:36; Jer 28:9; and Ps 76:2). Seventh, “Yahweh” is not one of God’s names – it is his only name. Other titles, like “El Shadday,” are not strictly names but means of revealing Yahweh. All the revelations to the patriarchs could not compare to this one, because God was now dealing with the nation. He would make his name known to them through his deeds (see Ezek 20:5). So now they will “know” the “name.” The verb יָדָע (yada’) means more than “aware of, be knowledgeable about”; it means “to experience” the reality of the revelation by that name. This harmonizes with the usage of שֵׁם (shem), “name,” which encompasses all the attributes and actions of God. It is not simply a reference to a title, but to the way that God revealed himself – God gave meaning to his name through his acts. God is not saying that he had not revealed a name to the patriarchs (that would have used the Hiphil of the verb). Rather, he is saying that the patriarchs did not experience what the name Yahweh actually meant, and they could not without seeing it fulfilled. When Moses came to the elders, he identified his call as from Yahweh, the God of the fathers – and they accepted him. They knew the name. But, when they were delivered from bondage, then they fully knew by experience what that name meant, for his promises were fulfilled. U. Cassuto (Exodus, 79) paraphrases it this way: “I revealed Myself to Abraham, Isaac, and Jacob in My aspect that finds expression in the name Shaddai...I was not known to them, that is, it was not given to them to recognize Me as One that fulfils his promises.” This generation was about to “know” the name that their ancestors knew and used, but never experienced with the fulfillment of the promises. This section of Exodus confirms this interpretation, because in it God promised to bring them out of Egypt and give them the promised land – then they would know that he is Yahweh (6:7). This meaning should have been evident from its repetition to the Egyptians throughout the*



### The NET Bible on Exodus 6:3

plagues – that they might know Yahweh (e.g., 7:5). See further R. D. Wilson, “Yahweh [Jehovah] and Exodus 6:3,” *Classical Evangelical Essays in Old Testament Interpretation*, 29-40; L. A. Herrboth, “Exodus 6:3b: Was God Known to the Patriarchs as Jehovah?” *CTM* 4 (1931): 345-49; F. C. Smith, “Observation on the Use of the Names and Titles of God in Genesis,” *EvQ* 40 (1968): 103-9.

From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### The Bible Query on Exodus 6:3

**Q:** Prior to Ex 6:3, why do 197 passages use the name Yahweh, since Ex 6:3 says God did not reveal Himself by that name to Abraham, Isaac, and Jacob?

**A:** First what is not the answer, and then the answer.a) True facts, which are not a part of the answer.a1. Since Moses wrote Genesis in his time, not Jacob's, Moses could use whatever name he wished. For example, people correctly write that Columbus discovered America, even though Columbus did not know the name "America." See *When Critics Ask* p.68-69 for more info. This alone explains all but 53 places, which are direct quotes or similar.a2. Comparison of the Septuagint and Massoretic text shows scribes were somewhat free in changing names for God. Julius Wellhausen claimed this was the biggest weakness of his own documentary hypothesis.a3. God's name was known to Abraham, Isaac, and Jacob, but God was not primarily known as Yahweh. God was revealing a meaning to Moses that God did not reveal to the three men.b) The answer is within Exodus 6:3 itself.b1. Exodus 6:3 does not say revealed "before Moses' time". It only says, "to Abraham, Isaac, and Jacob".(This eliminates 5 of the 53 passages.)b2. Exodus does not say they were unaware of God's divine name. It only says, "I appeared ... but by my name Yahweh I never made myself known to them." While God spoke or appeared to Abraham, Isaac, and Jacob at least (8, 1, 6) 15 times, God never appeared to these men in a special way associated with His divine name as God appeared to Moses. In fact, when Jacob asked for a name after wrestling in Genesis 32:29, Jacob pointedly was not answered.See also the next question and Haley's *Alleged Discrepancies of the Bible* p.421 for more info.

**Q:** In Ex 6:3, since God did not personally revealed Himself as Yahweh to Abraham, Isaac, and Jacob, what about where God called Himself Yahweh in the following?

**A:** Gen 15:7 "I am Yahweh who brought you out of Ur" Gen 18:14 "Is anything too hard for Yahweh?" Gen 28:13 "I am Yahweh, the God of your father..."A: These are probably later scribal changes. In all three cases in the Greek Septuagint, the word God (theos) is used, not the Greek word for "I Am" in Exodus 3:14 (o W v), or the Greek word in Exodus 6:3 (kurios). See also the previous.

*Bible Query*; March 2006 version. Copyright (c) Christian Debater(tm) 1997-2006.; from e-Sword, Exodus 6:3.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Previously, God was speaking to Moses, after Moses came to Him with complaints. Moses met with Pharaoh, gave him God's demands, and Pharaoh reacted with, "No way! Furthermore, there needs to be some consequences for making such a request." So Pharaoh increased the work requirements on the people of Israel and Moses is quite upset over this.

Exodus 6:1 [The Lord told Moses, "Now you will see what I'll do to Pharaoh. Indeed, he'll send them out under compulsion \[Lit. out by a strong hand\] and he'll drive them out of his land violently." \[Lit. land by a strong hand\]](#)

Exodus 6:2–3 Later, God told Moses, "I am the Lord. I appeared to Abraham, to Isaac, and to Jacob as God Almighty, [Heb. *El Shaddai*] and did I not reveal to them my name 'Lord'? (ISV)

Webster's translation of Exodus 6:2b–3: "I *am* the LORD. And I appeared to Abraham, to Isaac, and to Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (I added the quotation marks)

We are enjoined to believe in Jesus Christ as they of that era were enjoined to believe in Y<sup>e</sup>howah. In the Old Testament, those who placed their faith in the **Revealed God** were justified (Genesis 15:6).

### The Name of God

1. Moses was the writer of the last 4 books of Pentateuch. He possibly assembled the book of Genesis from memory or from existing source material, which he (possibly) edited under the **inspiration** of the Holy Spirit. The five books of Moses are originally presented as a singular narrative. The only portion that Moses did not write was the account of his death; this was likely added by Joshua. It is possible that Joshua inserted the genealogy found in this chapter of Exodus and it is also possible that Joshua acted as Moses' secretary. (Even if Moses had nothing to do with the writing of Genesis, this would not contradict anything written in Scripture.)
2. *To know* is not a word which means simple knowledge; it is rarely used in that way in the Old Testament. It can refer to anything between carnal knowledge to full and intimate knowledge.
3. Jesus Christ is the only God and He was known to the Hebrews (and the saints prior to the Hebrews) in several ways.
4. Exodus 6:3 is rhetorical. "Was I not known to them also as Y<sup>e</sup>howah?" God is telling Moses that He is the God of Abraham, Isaac and Jacob and He has now come to begin to fulfill His covenant to them.
5. As *El Shaddai*, God was the One who provided for all of the patriarchs' needs; however, as Y<sup>e</sup>howah, there is a more personal relationship.
6. God for the first time in Exodus 5:1 identified Himself as Y<sup>e</sup>howah, the God of Israel.
7. As *Y<sup>e</sup>howah Elohim of Israel*, God will now begin to fulfill the promises which He made to Abraham, Isaac and Jacob some 400 years previous.
8. Another contrast between *El Shaddai* and Y<sup>e</sup>howah *Elohim* is that the Jews will now see miracles and signs unlike anything witnessed in the past 600 years. In fact, only Noah, his family, and corrupted mankind in the flood had ever seen power which was similar to the power about to be unleashed against Pharaoh of Egypt.
9. Moses is discouraged (Exodus 5:22), the elders oppose him (5:21) and Pharaoh does not take his demand seriously (5:2-9). Therefore Moses is having second thoughts about this. God is reassuring Moses that He really is Who He claims to be.
10. *El Shaddai*, which is the English transliteration of the Hebrew word for "Almighty God," was the way in which many pre-Abrahamic saints knew Jesus Christ. It occurs thirty-one times in the book of Job (which predates the law), which is as often as the name Y<sup>e</sup>howah occurs.
11. However, Y<sup>e</sup>howah is used much more often than *El Shaddai* in Genesis, which appears to support the translation, "was I not also known to them as Y<sup>e</sup>howah?"
12. This question, with the negative particle, demands the answer, *yes, You were known to them as Y<sup>e</sup>howah.*
13. The point here is that Jesus Christ is one and the same God and, from this point on, He will be known to them as "Y<sup>e</sup>howah, God of Israel." The first use of this is found, as previously mentioned, in Exodus 5:1.
14. The problem with situations like this, is that liberal theologians and Biblical critics begin with a certain mindset, get an hypothesis from the barest of evidence, and then try to justify this hypothesis by any and all means possible. The mindset involved here, in one case, is that the Pentateuch was composed by four different authors, woven from tales of old, long after the death of Moses and that this is one of the authors who is unaware of the other three, who has not used Yahweh in his portion of Genesis (I think that I am getting that theory straight).
15. There is nothing wrong with a search for the truth about the interpretation of a passage or a concept. Nor, is there anything wrong with forming hypotheses and testing them out. Every good teacher of God's Word will do this. However, when we come across an interpretation or a translation which is not

## The Name of God

mainstream, so to speak, then we had better investigate it quite thoroughly before purporting it to be truth. There are fundamental Biblical truths accepted throughout the ages; this is often referred to as orthodoxy or orthodox truth. Interpretation of Scripture must conform to orthodoxy.

16. When such a theory does not hold up, then it should be discarded.

Here, the point is that, God was known to Abraham, Isaac and Jacob as both an All-Powerful God and also as a personal God—not like the personal gods of various nations, but One Who cares about them and One Who keeps His Word.

The **exodus** was the primary method of evangelism for the next several centuries. When people heard of it and believed in the God of the exodus, this was salvation. Salvation is by faith in the Revealed God. He revealed Himself as the Savior of Israel, Who took Israel out of Egypt. This story would be well-known throughout the world that God's power over Pharaoh was absolute. This standoff between the God of Israel and the Pharaoh of Egypt will have some symbolic references as well as literal. By this I mean that the plagues which God uses to glorify Himself all cut deeply into the false religion and corrupt culture of Egypt. All that which is held sacred by the Egyptians will face God's wrath.

Bear in mind that, at this time, Egypt was one of the most powerful nations in human history. For them to be devastated over a period of a few months by the God of their slaves is a completely unique occurrence in history. God **redeems** His people from a hopeless situation, bringing them out of a great and powerful nation, supposedly guarded over by a plethora of gods. Faith in this God resulted in salvation.

Exodus 6:2–3 Later, God told Moses, "I am the Lord. I appeared to Abraham, to Isaac, and to Jacob as God Almighty, [Heb. *El Shaddai*] and did I not reveal to them my name 'Lord'? (ISV)

**Another approach to Exodus 6:3:** We may want to reverse engineer this problem/question. What is different between God's dealings with Abraham, Isaac, and Jacob and His dealings with Moses? Almost everything that God promises Abraham, Isaac, and Jacob was about the future—they did not see a fulfillment of any of God's big promises, yet they believed. It is with Moses that he will be the first man to know these promises and to see them fulfilled (or begin to be fulfilled) with his own eyes. He will see nation Israel, not completely in the land, but Moses will see the sons of Jacob as a 2 million person nation—a separate and independent and powerful people—on the verge of stepping into their land, given to them by God, and taking it. I believe that this is key in understanding what God is saying to Moses.

This seems to be backed up with the passage which follows, which is all about God's covenant with Abraham, Isaac, and Jacob. Whereas, v. 3 might be difficult to understand; the entire context seems to be the contrast between the promises made to Abraham, Isaac, and Jacob and the beginning of the fulfillment of these promises to Moses. Exodus 6:2–8 God spoke to Moses and said to him, "I am the LORD. 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. I also established My covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered My covenant. Say therefore to the people 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 slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be My people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'" (ESV; capitalized)

In Exodus 6:2–8, God looks both backwards and forwards. In looking forward, He will purchase His people and bring them out of Egypt and He will guide them to Canaan, the land which He promised to Abraham, Isaac, and

Jacob. The patriarchs received these promises, but this next generation or two of Israel would see these big promises fulfilled.

The exodus was the primary method of evangelism for the next several centuries. When people heard of it and believed in that God, this was salvation. Salvation is by faith in the Revealed God (the Hebrew people knew Him as *Y<sup>e</sup>howah Elohim*). It will be well-known throughout the world that God's power over Pharaoh is absolute. This standoff between the God of Israel and the Pharaoh of Egypt will have some symbolic references as well as literal. By this I mean that the plagues which God uses to glorify Himself all cut deeply into the religion and culture of Egypt. All that which is held sacred by the Egyptians will face God's wrath.

Now, there come a time in not the too distant future (in the book of Exodus) where Israel will exit Egypt and move about in the desert. While in the desert, several nations will oppose Israel on their path into the **Land of Promise**. If this great thing about God taking Israel out of Egypt was known, why would any nation try to oppose them? Simple—the people of these opposition nations did not believe in their God. Therefore, opposition to Israel was the logical outcome of their **negative volition**.

Exodus 6:2–3 God spoke to Moses and He said to him, “I [am] Y<sup>e</sup>howah. I appeared to Abraham, to Isaac and to Jacob as [lit., *in, by*] ’El Shaddai; I did not make Myself known to them [by] My name, Y<sup>e</sup>howah. (Kukis mostly literal translation)

Exodus 6:2–3 God spoke to Moses, saying, “I am Jehovah. I have appeared to Abraham, to Isaac and to Jacob as God the Almighty One; I did not make Myself known to them by My name, Jehovah. (Kukis paraphrase)

God begins this passage with the establishment of His covenant and ends it the same way.

**And also I have established My covenant with them, to give to them a land of Canaan, a land of their sojournings which they have sojourned in her. And also I [even I] have heard groaning of sons of Israel whom Egypt is causing them to serve. And so I remember My covenant.**

Exodus  
6:4–5

**Furthermore, I have established My covenant with them, [which covenant] gives them the land of Canaan, the land of many [lit., *their*] residences where they will live. In fact, I have also heard the groaning of the sons of Israel, whom Egypt has placed into slavery. I have not forgotten [Lit., *I remember*] My covenant [with them].**

**Furthermore, I have established My covenant with the sons of Israel, to give them the land of Canaan, where they have all lived, occupying various cities in that land. I have certainly heard the sad groaning of My people, the ones Egypt has placed into slavery. I continue to remember My covenant with them.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And also I have established My covenant with them, to give to them a land of Canaan, a land of their sojournings which they have sojourned in her. And also I [even I] have heard groaning of sons of Israel whom Egypt is causing them to serve. And so I remember My covenant.

Dead Sea Scrolls  
Targum of Onkelos

And also I have confirmed My covenant with them to give them the land of Kanaan, the land of their sojournings in which they sojourned. And before Me hath been heard the cry of the sons of Israel whom the Mizraee make to labour for them; and I have remembered My covenant.

|                           |   |
|---------------------------|---|
| Targum (Pseudo-Jonathan)  | And I confirmed also My covenant with them, to give them the land of Kanaan, the land of their sojourning in which they were sojourners. And now cometh before Me the groaning of the sons of Israel, because the Mizraee do enslave them; and I remember My covenant.  |
| Revised Douay-Rheims      | And I made a covenant with them, to give them the land of Chanaan, the land of their pilgrimage wherein they were strangers. I have heard the groaning of the children of Israel, wherewith the Egyptians have oppressed them: and I have remembered my covenant.   |
| Aramaic ESV of Peshitta   | I have also established my covenant with them, to give them the land of Canaan, the land of their travels, in which they lived as aliens. Moreover I have heard the groaning of the B'nai Yisrael, whom the Egyptians keep in bondage, and I have remembered my covenant.   |
| V. Alexander's Aramaic T. | "And I also made my covenant [Lit. Ar. idiomatic figure of speech: "Stood my standing."] with them, giving them the land of Canaan, the land of their settlement in which they lived.<br>"And I also heard the appeal of the Children of Israel who have been enslaved by the Egyptians and I recalled my covenant. |
| Peshitta (Syriac)         | And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they dwelt. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.  |
| Septuagint (Greek)        | And I established my covenant with them, to give them the land of the Chananites, the land wherein they sojourned, in which also they dwelt as strangers. And I listened to the groaning of the children of Israel (the affliction with which the Egyptians enslave them) and I remembered the covenant with you.   |

Significant differences:

### Limited Vocabulary Translations:

|                            |  |
|----------------------------|--|
| Bible in Basic English     | And I made an agreement with them, to give them the land of Canaan, the land of their wanderings. And truly my ears are open to the cry of the children of Israel whom the Egyptians keep under their yoke; and I have kept in mind my agreement.  |
| Easy English               | I also made my special promise to them. I promised to give them the country of Canaan. I promised to give them the country where they had lived as foreign people. And I have heard the Israelites when they cry. They cry because the Egyptians cause them to live as slaves. I have remembered my special promise. |
| Easy-to-Read Version–2006  | I made an agreement with them. I promised to give them the land of Canaan. They lived in that land, but it was not their own. Now, I have heard their painful cries. I know that they are slaves in Egypt. And I remember my agreement.  |
| God's Word™                | I even made a promise[a] to give them Canaan, the land where they lived as foreigners. Now I have heard the groaning of the Israelites, whom the Egyptians hold in slavery, and I have remembered my promise.  |
| International Children's B | I also made my agreement with them to give them the land of Canaan. They lived in that land, but it was not their own land. Now I have heard the cries of the Israelites. The Egyptians are treating them as slaves. And I remember my agreement.  |
| NIRV                       | I also made my covenant with them. I promised to give them the land of Canaan. That is where they lived as outsiders. Also, I have heard the groans of the Israelites. The Egyptians are keeping them as slaves. But I have remembered my covenant.  |
| New Simplified Bible       | »I also established my covenant with them, to give them the land of Canaan, the land in which they lived as foreigners. »Furthermore I have heard the groaning of the sons of Israel. This is because the Egyptians are holding them in bondage. I have remembered my covenant.                                      |

**Thought-for-thought translations; paraphrases:**

|                         |   |
|-------------------------|---|
| Common English Bible    | I also set up my covenant with them to give them the land of Canaan where they lived as immigrants. I've also heard the cry of grief of the Israelites, whom the Egyptians have turned into slaves, and I've remembered my covenant.  |
| Contemporary English V. | I made an agreement and promised them the land of Canaan, where they were living as foreigners. Now I have seen how the people of Israel are suffering because of the Egyptians, and I will keep my promise.  |
| The Living Bible        | And I entered into a solemn covenant with them; under its terms I promised to give them and their descendants the land of Canaan where they were living. And now I have heard the groanings of the people of Israel, in slavery now to the Egyptians, and I remember my promise.                    |
| New Berkeley Version    | .   |
| New Century Version     | I also made my agreement with them to give them the land of Canaan. They lived in that land, but it was not their own. Now I have heard the cries of the Israelites, whom the Egyptians are treating as slaves, and I remember my agreement.  |
| New Life Version        | I also made My agreement with them, to give them the land of Canaan, the land where they were strangers. I have heard the crying of the people of Israel, because they are being held by the Egyptians. And I have remembered My agreement.   |
| New Living Translation  | And I reaffirmed my covenant with them. Under its terms, I promised to give them the land of Canaan, where they were living as foreigners. You can be sure that I have heard the groans of the people of Israel, who are now slaves to the Egyptians. And I am well aware of my covenant with them. |

**Partially literal and partially paraphrased translations:**

|                             |   |
|-----------------------------|---|
| American English Bible      | I'm the One who appeared to AbraHam, IsaAc, and Jacob, and I was their God. However, I didn't show them My Name Jehovah when I established My sacred agreement with them [and promised] to give them the land of the Canaanites... the land where they were visitors and living as strangers.<br>'Now, I've heard the groaning of the children of IsraEl over the oppressive ways that the Egyptians are keeping them in slavery, and I've remembered the sacred agreement [that I made] with them. V. 3 is included for context. |
| Beck's American Translation | .   |
| International Standard V    | I also established my covenant with them to give them the land of Canaan, the land where they lived as resident aliens for a time. Also, I've heard the groaning of the Israelites whom the Egyptians have forced to labor for them, and I've remembered my covenant.   |
| New Advent (Knox) Bible     | And the covenant I made with them was that I would give them the land of Chanaan, their dwelling-place then, but not their home. And now the complaints of the Israelites under their Egyptian oppressors have reached my ears, and I am reminded of this covenant.   |
| Translation for Translators | I also made my solemn agreement with them, promising to give them Canaan land. That was the land in which they were living as foreigners. Furthermore, I have heard the Israeli people as they were groaning <i>because of the hard work that</i> the Egyptians forced them to do as their slaves. I have thought about that solemn promise <i>that I made</i> .  |

**Mostly literal renderings (with some occasional paraphrasing):**

|                    |  |
|--------------------|--|
| Awful Scroll Bible | I am to have established a covenant, to give to them the solid grounds of Canaan, the solid grounds of their sojourning, that they are to have been nonnatives. I am to have heard the groaning of the sons of Isra-el, whom the Egyptians are to make to labor, even was I to recall my covenant. |
|--------------------|--|

|                       |  |
|-----------------------|--|
| Conservapedia         | "However, I made a solemn promise to them, to give them the land of Canaan, the land of their nomadic travels, in which they were nomads. More to the point, I've heard the moaning of the Sons of Israel, whom the Egyptians keep as slaves, and I've remembered My promise."                 |
| Ferrar-Fenton Bible   | ...but however I made a covenant with them to give to them the land of Canan, the land of their foreignhood, when they were foreigners in it. I have also heard the groaning of the children of Israel who are enslaved by the Mitzerites, and I have remembered My covenant ;...              |
| God's Truth (Tyndale) | Moreover I made an appointment with them to give them the land of Canaan: the land of their pilgrimage wherein they were strangers. And I have also heard the groaning of the children of Israel, because the Egyptians keep them in bondage, and have remembered my promise.                  |
| HCSB                  | I also established My covenant with them to give them the land of Canaan, the land they lived in as foreigners. Furthermore, I have heard the groaning of the Israelites, whom the Egyptians are forcing to work as slaves, and I have remembered My covenant.                                 |
| Lexham English Bible  | And I not only established my covenant with them to give to them the land of Canaan, the land of their sojournings, in which they dwelt as aliens, but also I myself heard the groaning of the {Israelites}, whom [the] Egyptians [are] making to work, and I remembered my covenant.          |
| Tree of Life Version  | I also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage where they journeyed. Furthermore, I have heard the groaning of <i>Bnei-Yisrael</i> , whom the Egyptians are keeping in bondage. So I have remembered My covenant.                     |
| Urim-Thummim Version  | And I have also established My Covenant-Pledge with them, to give them the land of Canaan, the land of their lodging where they lived as foreigners. And I have also heard the groaning of the children of Israel whom the Egyptians keep in slavery and I have remembered my Covenant-Pledge. |
| WikiBible             | And still I raised my covenant with them, to give them the land of Canaan--- the land of their dwellings, which they dwelt in. And I myself have heard the moan of the sons of Israel, them the Egyptians work, and I remembered my pact.  |

#### **Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| The Heritage Bible         | And also I have caused my covenant to rise with them, to give them the land of Canaan, the land of their temporary lodging where they lodged temporarily. And also I have attentively heard the groaning of the children of Israel, whom the Egyptians worked, and I have remembered my covenant. |
| New American Bible (2011)  | I also established my covenant with them, to give them the land of Canaan, the land in which they were residing as aliens [Gn 15:18; 17:4–8]. Now that I have heard the groaning of the Israelites, whom the Egyptians have reduced to slavery, I am mindful of my covenant [Ex 2:24].            |
| New English Bible          | Moreover, I made a covenant with them to give them Canaan, the land where they settled for a time as foreigners. And now I have heard the groaning of the Israelites, enslaved by the Egyptians, and I have called my covenant to mind.   |
| New Jerusalem Bible        | I also made my covenant with them to give them the land of Canaan, the country in which they were living as aliens. Furthermore, I have heard the groaning of the Israelites, enslaved by the Egyptians, and have remembered my covenant.   |
| Revised English Bible      | I also established my covenant with them to give them Canaan, the land where for a time they settled as foreigners. And now I have heard the groaning of the Israelites, enslaved by the Egyptians, and I am mindful of my covenant.  |

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible Also with them I established my covenant to give them the land of Kena'an, the land where they wandered about and lived as foreigners. Moreover, I have heard the groaning of the people of Isra'el, whom the Egyptians are keeping in slavery; and I have remembered my covenant.

The Complete Tanach And also, I established My covenant with them to give them the land of Canaan, the land of their sojournings in which they sojourned.

**And also, I established My covenant, etc.:** And also, when I appeared to them as the Almighty God, I established and set up a covenant between Myself and them.

**to give them the land of Canaan:** To Abraham in the section dealing with [the commandment of] circumcision (Genesis 17), it is said: "I am the Almighty God... And I will give you and your seed after you the land of your sojournings" (Genesis 17:1, 8). To Isaac [it is stated], "for to you and to your seed I will give all these lands, and I will establish the oath that I swore to Abraham" (Genesis 26:3), and that oath which I swore to Abraham was spoken with the [name] "Almighty God." To Jacob [it is said], "I am the Almighty God; be fruitful and multiply, etc. And the land that, etc." (Genesis 35:11, 12). So you see that I vowed to them [many vows], but I did not fulfill [My vows yet].

And also, I heard the moans of the children of Israel, whom the Egyptians are holding in bondage, and I remembered My covenant.

**And also, I heard:** Just as I established and set up the covenant, it is incumbent upon Me to fulfill [it]. Therefore, I heard the moans [complaints] of the children of Israel, who are moaning.

**whom the Egyptians are holding in bondage. I remembered:** that covenant [which I made with Abraham], for in the Covenant between the Parts, I said to him, "And also the nation that they will serve will I judge" (Genesis 15:14).

exeGesés companion Bible ...and I also raised my covenant with them to give them the land of Kenaan - the land of their sojournings wherein they sojourn: and I also heard the groaning of the sons of Yisra El whom the Misrayim serve: and I remember my covenant.

Hebraic Roots Bible And I also established My covenant with them to give to them the land of Canaan, the land of their travels, in which they traveled in it. And I also have heard the groaning of the sons of Israel, whom the Egyptians are enslaving. And I have remembered My covenant.

JPS (Tanakh—1985) I also established My covenant with them, to give them the land of Canaan, the land in which they lived as sojourners. I have now heard the moaning of the Israelites because the Egyptians are holding them in bondage, and I have remembered My covenant.

Kaplan Translation I also made My covenant with them, [promising] to give them the land of Canaan, the land of their pilgrimage, where they lived as foreigners. I have also heard the groaning of the Israelites, whom the Egyptians are holding as slaves, and I have remembered My covenant.

Orthodox Jewish Bible And I have also established My brit (covenant) with them, to give them Eretz Kena'an, the land of their sojourning, wherein they sojourned. And I have also heard the groaning of the Bnei Yisroel, whom the Egyptians keep in bondage; and I have remembered My brit (covenant).

**Expanded/Embellished Bibles:**



|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | I also established My covenant with them, to give them the land of Canaan, the land in which they lived as strangers (temporary residents, foreigners). And I have also heard the groaning of the sons of Israel, whom the Egyptians have enslaved, and I have [faithfully] remembered My covenant [with Abraham, Isaac, and Jacob].   |
| The Expanded Bible         | I also made [established] my agreement [covenant; treaty; <sup>c</sup> the covenant with Abraham; Genesis 12:1–3] with them to give them the land of Canaan. They lived in that land, but it was not their own [sojourned; wandered as aliens]. Now I have heard the cries [groans; moans] of the Israelites [sons of Israel], whom the Egyptians are treating as slaves, and I remember my agreement [covenant].  |
| Kretzmann's Commentary     | 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. This covenant had been made with Abraham, with Isaac, and with Jacob, as their history abundantly shows, while they were still strangers in the Land of Promise. But the time of four generations, of which the Lord had spoken to Abraham, Genesis 15:16, was now drawing to a close, and so His words must now be fulfilled. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. That was the second factor which decided the Lord, the lamenting, the wailing, of the children of Israel under the burden of their bondage in Egypt. |
| NET Bible®                 | I also established my covenant with them to give them the land of Canaan, where they were living as resident foreigners [ <i>Heb</i> "the land of their sojournings."]. I have also heard [ <i>Heb</i> "And also I have heard."] the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.  |
| The Voice                  | <b>Eternal One:</b> ( <i>pointedly to Moses</i> ) I also made My covenant with them. I promised I would give them Canaan—the land where their <i>ancestors</i> lived as strangers. In addition, I have heard the <i>constant</i> cries of the Israelites who have been enslaved by the Egyptians. I have remembered My covenant;...  |

#### Literal, almost word-for-word, renderings:

|  |  |
|--|--|
| Brenner's Mechanical Trans.                          | ...and also, I made my covenant rise (with) them, to give to them the land of "Kena'an <sup>Lowered</sup> ", the land of their pilgrimage which they sojourned in, and also, I [had] heard the groaning of the sons of "Yisra'el <sup>He turns El aside</sup> ", (because) "Mits'rayim <sup>Two straits</sup> " was making them serve, and I remembered my covenant,...  |
| C. Thompson LXX (updated)                            | Though I did not clearly manifest to them my name Lord, yet I established this my covenant with them to give them the land of the Chananites—the land wherein they had sojourned—in which they were then sojourning. Now I have heard the groaning of the children of Israel, which the Egyptians have occasioned by enslaving them. And I have remembered the covenant with you. A portion of v. 3 is included for context. |
| Concordant Literal Version                           | However, I set up My covenant with them to give to them the land of Canaan, the land of their sojournings, in which they had sojourned. Moreover, I Myself have hearkened to the moaning of the sons of Israel whom the Egyptians are making servants. And I am mindful of My covenant.  |
| <i>Emphasized Bible</i>                              | Moreover also I established my covenant with them, to give them the land of Canaan,—even the land of their sojournings wherein they sojourned. Moreover also, I heard the groaning of the sons of Israel, whom the Egyptians, were holding in servitude, So then I remembered my covenant.   |
| Jack Ballinger's translation<br>New European Version | I have also established My covenant with them, to give them the land of Canaan, the land of their travels, in which they lived as aliens. Moreover I have heard the groaning of the children of Israel, whom the Egyptians keep in bondage, and I have remembered My covenant.   |

|  |   |
|--|---|
| New King James Version   | I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant.               |
| Ron Snider's Translation<br>Stuart Wolf<br>Young's Literal Translation | .<br>. .<br>And also I have established My covenant with them, to give to them the land of Canaan, the land of their sojournings, wherein they have sojourned; and also I have heard the groaning of the sons of Israel, whom the Egyptians are causing to serve, and I remember My covenant. |

**The gist of this passage:**

vv. 4-5

**Exodus 6:4a**

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced weh]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| gam (גַּם) [pronounced gahm]  | <i>also, furthermore, in addition to, even, moreover</i>   | adverb  | Strong's #1571<br>BDB #168 |
| Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore</i> .  |  |   |                            |
| qûwm (קִוַּמְ) [pronounced koom]  | <i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i> | 1 <sup>st</sup> person singular, Hiphil perfect   | Strong's #6965<br>BDB #877 |
| The NET Bible: <i>The statement refers to the making of the covenant with Abraham (Gen 15 and following) and confirming it with the other patriarchs. The verb קָמַתְ (haqimoti) means "set up, establish, give effect to, conclude" a covenant agreement. The covenant promised the patriarchs a great nation, a land – Canaan, and divine blessing. They lived with those promises, but now their descendants were in bondage in Egypt. God's reference to the covenant here is meant to show the new revelation through redemption will start to fulfill the promises and show what the reality of the name Yahweh is to them.</i> <sup>31</sup> |  |   |                            |
| 'êth (אֶת) [pronounced ayth]  | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object   | Strong's #853<br>BDB #84   |
| b <sup>e</sup> rîyth (בְּרִית) [pronounced b <sup>e</sup> reeth]  | <i>covenant; pact, alliance, treaty, alliance, contract</i>  | feminine singular noun with the 1 <sup>st</sup> person singular suffix  | Strong's #1285<br>BDB #136 |
| 'êth (אֶת) [pronounced ayth]  | <i>with, at, near, by, among, directly from</i>  | preposition (which is identical to the sign of the direct object) with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #854<br>BDB #85   |

<sup>31</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

**Translation:** Furthermore, I have established My covenant with them,...

God first made a covenant with Abraham, as he would be the father of the Hebrew people. God spoke to him on several occasions, giving him more and more information each time.

Even though God spoke to Abraham, Isaac, and Jacob on many occasions, giving them more and more information about His covenant with them, God views His covenant with Israel as being a singular covenant. It is revealed little by little under the principle of *progressive revelation*. We may be less appreciative of progressive revelation in our era, as we get the Bible all at once, as a finished product. However, each time that God spoke to Abraham (then to Isaac and then to Jacob), He revealed more information regarding His promises to them. In doing so, He revealed more information about Himself as well.

God establishing His covenant with Abraham, Isaac, and Jacob indicates that this is a done deal. The covenant was given and the covenant stands. That covenant involves the descendants of Abraham, Isaac, and Jacob and the land of Canaan. Right now, the descendants of Jacob all live in Egypt, and all of them in one location (Goshen)—which location is not a part of this covenant.

Despite the fact that God did not have the personal relationship with Abraham, Isaac and Jacob as He would have with Moses, He made an unconditional covenant with them.

| <b>Exodus 6:4b</b>   |  |  |                                 |
|--|--|--|---------------------------------|
| <b>Hebrew/Pronunciation</b>  | <b>Common English Meanings</b>   | <b>Notes/Morphology</b>  | <b>BDB and Strong's Numbers</b> |
| lâmed (ל) [pronounced <i>l</i> ʰ]  | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510       |
| nâthan (נתן) [pronounced <i>naw-THAHN</i> ]                                | <i>to give, to grant, to place, to put, to set; to make</i>  | Qal infinitive construct   | Strong's #5414<br>BDB #678      |
| lâmed (ל) [pronounced <i>l</i> ʰ]  | <i>to, for, towards, in regards to</i>   | directional/relational preposition with the 3 <sup>rd</sup> person masculine plural suffix | No Strong's #<br>BDB #510       |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                                       | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                                | Strong's #853<br>BDB #84        |
| ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]                                | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i> | feminine singular construct  | Strong's #776<br>BDB #75        |
| K <sup>e</sup> naʿan (כְּנָעַן) [pronounced <i>k<sup>e</sup>NAH-ġahn</i> ] | which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>   | masculine proper noun; territory   | Strong's #3667<br>BDB #488      |

**Translation:** ...[which covenant] gives them the land of Canaan,...

This covenant gives the sons of Jacob the land of Canaan. Abraham, Isaac, and Jacob lived in Canaan, but they only owned a plot of ground on which they were all buried.

In the time of Moses, Canaan is a place where they have not lived for 400 years. At the end of Genesis, all of those descended from Jacob moved en masse to Egypt, because they were in the midst of a famine.

Exodus 6:4a-b *I have also established My covenant with them, to give them the land of Canaan,...*

God's covenant to Abraham, Isaac, and Jacob, informed each man that this land of Canaan would be given to them and to their descendants—the land that Abraham originally traveled to, and the land where both Isaac and Jacob lived (although Jacob left the land on two occasions). We have the records of God speaking to each man and making the promises to them, that God has given them specifically the land of Canaan.

Jacob confirmed this covenant by asking that his body be buried in Canaan (and it was). Joseph, his son, confirmed this covenant, by asking that his bones not be buried in Egypt but in Canaan. This will come to pass (Jacob has already been buried in Canaan; Joseph's bones are not yet buried at this point in Exodus). For about 400 years, Joseph's bones have been stored in some sort of sarcophagus with the instructions that they be carried into the land of promise and buried. Joseph's promised land was not Egypt, even though he was the prime minister of Egypt.

| Exodus 6:4c  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| ʿēth (אֶת) [pronounced <i>ayth</i> ]   | untranslated generally; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object                   | Strong's #853<br>BDB #84   |
| ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i> ]  | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>          | feminine singular construct   | Strong's #776<br>BDB #75   |
| mâgûwr (מִגֹּרֵם) [pronounced <i>maw-GOOR</i> ]  | <i>sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling</i>        | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #4033<br>BDB #158 |
| My guess is, there is not a great deal of difference between the singular and plural concept of this word; and the plural use here simply refers to the travelings and various residences of Abraham, Isaac and Jacob.   |   |   |                            |
| The NET Bible: <i>The noun מִגֹּרֵם (mâgurim) is a reminder that the patriarchs did not receive the promises. It is also an indication that those living in the age of promise did not experience the full meaning of the name of the covenant God. The "land of their sojournings" is the land of Canaan where the family lived (גָּרָו; garu) as foreigners, without owning property or having the rights of kinship with the surrounding population.<sup>32</sup></i> |   |   |                            |
| ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]   | <i>that, which, when, who, whom; where; in that, in which, in what</i>  | relative pronoun; sometimes the verb <i>to be</i> is implied                  | Strong's #834<br>BDB #81   |
| gûwr (גָּוַר) [pronounced <i>goor</i> ]  | <i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i> | 3 <sup>rd</sup> person plural, Qal perfect                                    | Strong's #1481<br>BDB #157 |

<sup>32</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

## Exodus 6:4c

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers |
|--|---|---|--------------------------|
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ] | <i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i> | a preposition of proximity with the 3 <sup>rd</sup> person feminine singular suffix | No Strong's #<br>BDB #88 |

**Translation:** ...the land of many [lit., *their*] residences where they will live. God told Abraham specifically to meander about through the land, so that he would know the land which God had given him and his proper descendants.

Moses must take the Jews out of Egypt and return them to the land of Canaan because God gave the land of Canaan to Abraham, Isaac and Jacob. He allowed them specifically to sojourn (a temporary stay) in the land that would be an inheritance to them forever.

Exodus 6:4 I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. (NKJV)

When God sent Abraham into Canaan, he was a stranger. He was not born there; he was seen as an outsider. Even Isaac and Jacob were seen as strangers to this land, as their ancestors were originally from the Assyrian region.

Now that God has sent Moses to the Hebrew people, it is time for them to renew their faith in their God and in His covenant with them.

God made a covenant with His people, beginning with Abraham. He renewed this covenant with Isaac and then with Jacob. At this point, God moves from these past promises (covenants) into the present, beginning to partially fulfill these promises:

Exodus 6:4 Furthermore, I have established My covenant with them, [which covenant] gives them the land of Canaan, the land of many [lit., *their*] residences where they will live. (Kukis mostly literal translation)

## Exodus 6:5a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology       | BDB and Strong's Numbers   |
|---|---|------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]  | <i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i> | simple wâw conjunction | No Strong's #<br>BDB #251  |
| I would suggest that <i>in fact, furthermore, and as well as</i> are reasonable translations for the wâw conjunction. |   |                        |                            |
| gam (גם) [pronounced gahm]  | <i>also, furthermore, in addition to, even, moreover</i>  | adverb                 | Strong's #1571<br>BDB #168 |

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.

## Exodus 6:5a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
|---|--|---|------------------------------------|
| 'ânîy (אָנִי) [pronounced aw-NEE]   | <i>I, me; in answer to a question, it means I am, it is I</i>  | 1 <sup>st</sup> person singular, personal pronoun                                       | Strong's #589<br>BDB #58           |
| The NET Bible: <i>The addition of the independent pronoun אָנִי ('ani, "I") emphasizes the fact that it was Yahweh himself who heard the cry.</i> <sup>33</sup> |  |   |                                    |
| shâma' (שָׁמַע) [pronounced shaw-MAHĠ]  | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 1 <sup>st</sup> person singular, Qal imperfect  | Strong's #8085<br>BDB #1033        |
| 'êth (אֶת) [pronounced ayth]  | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                             | Strong's #853<br>BDB #84           |
| n <sup>e</sup> âqâh (נִאָּחַז) [pronounced n <sup>e</sup> aw-KAW]   | <i>a crying out; the groaning, a groan</i>   | feminine singular construct   | Strong's #5009<br>BDB #611         |
| bânîym (בָּנִיִּם) [pronounced baw-NEEM]  | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct  | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]  | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |

**Translation:** In fact, I have also heard the groaning of the sons of Israel,...

One of the things which I have found interesting is, there does not appear to be prayers from the sons of Israel made to God during the latter days of their slavery. God hears them crying out; He hears their groans; but there is no indication that I can recall where they are crying out to their God or where God hears their prayers. He does hear them groaning; He does hear them crying out.

## Exodus 6:5b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| 'âsher (אֲשֶׁר) [pronounced uh-SHER]                          | <i>that, which, when, who, whom; where; in that, in which, in what</i> | relative pronoun; sometimes the verb <i>to be</i> is implied | Strong's #834<br>BDB #81   |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i> | masculine singular, proper noun                              | Strong's #4714<br>BDB #595 |

<sup>33</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

| Exodus 6:5b  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| 'ābad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]  | <i>making [compelling, causing] one to labor [work, serve], making someone a slave, causing to serve as a servant, putting someone into bondage; causing weariness [due to hard work], fatiguing</i> | Hiphil participle   | Strong's #5647<br>BDB #712 |
| The NET Bible: <i>The form is the Hiphil participle מַעֲבִידִים (ma'avidim, "causing to serve"). The participle occurs in a relative clause that modifies "the Israelites." The clause ends with the accusative "them," which must be combined with the relative pronoun for a smooth English translation. So "who the Egyptians are enslaving them," results in the translation "whom the Egyptians are enslaving."</i> <sup>34</sup> |  |   |                            |
| 'êth (אֶת) [pronounced <i>ayth</i> ]   | <i>them; untranslated mark of a direct object; occasionally to them, toward them</i>   | sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix | Strong's #853<br>BDB #84   |

**Translation:** ...whom Egypt has placed into slavery.

At some point in time, Egypt placed all of the Hebrew people into slavery; apparently to allow Egypt to control them. However, they continued to grow in size.

Exodus 6:5a-b **And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage,...**

The Hebrew people—the people of God, the people of promise—have been under tremendous pressure, being enslaved to the Egyptians. In the previous chapter, we find that the Pharaoh takes slavery which has been extremely harsh and he made it unbearable.

God must allow the injustice of Egyptian slavery to overpower the sensibilities of the Hebrew people, to take them to a point where, they can no longer bear to be under Egyptian rule. Every single Hebrew adult will want to leave Egypt, despite this being their home for about 400 years.

| Exodus 6:5c                                 |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced <i>wah</i> ]     | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wāw consecutive   | No Strong's #<br>BDB #253  |
| zâkar (זָכַר) [pronounced <i>zaw-KAHR</i> ] | <i>to remember, to recall, to call to mind</i>                                      | 1 <sup>st</sup> person singular, Qal imperfect              | Strong's #2142<br>BDB #269 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]        | untranslated generally; occasionally <i>to, toward</i>                              | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |

<sup>34</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.

## Exodus 6:5c

| Hebrew/Pronunciation  | Common English Meanings                                     | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| b <sup>e</sup> rīyth (תִּיָּרָב)<br>[pronounced b <sup>e</sup> reeth] | <i>covenant; pact, alliance, treaty, alliance, contract</i> | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #1285<br>BDB #136 |

The NET Bible: *As in Exod 2:24, this remembering has the significance of God's beginning to act to fulfill the covenant promises.*<sup>35</sup>

**Translation:** I have not forgotten [Lit., I remember] My covenant [with them].

The verb *to remember* is in the imperfect tense. The imperfect tense looks at a verb from the point of durative action of the verb. The continuous, perpetual or ... action of the verb is what is being considered. Many times, this is expressed as a future tense; that is, *I will remember My covenant [with them]*. God has always known about His covenant with Israel; He knew about this covenant in eternity past. No Israelite ever came to them and asked *have you forgotten Your covenant?* God knew this covenant in eternity past; and it continues to be on His mind forever. Therefore, God will act on His promises. Sometimes the word *remember* is used, not to indicate that God has forgotten something (as we often do), but that He will now act upon His promises. Instead, when God chooses to act in time on one of His promises, it appears to man as if He suddenly recalled what He had promised at an earlier time.

Exodus 6:5 In fact, I have also heard the groaning of the sons of Israel, whom Egypt has placed into slavery. I have not forgotten [Lit., I remember] My covenant [with them]. (Kukis mostly literal translation)

God has explained what His covenant to Abraham was, to give him the land of Canaan. It is not clear if Moses is aware of this covenant or not. It is not clear if the sons of Jacob, as a whole, know this covenant.

God had not forgotten His covenant and then suddenly realize that He has some Jews down there and thought, "What are they up to and what can I do about it?" It would seem as though God had totally forgotten about the Jews. He certainly did not. There is a perfect time table and that is what God is staying with. There is a right time for everything. God tells Moses that He continually remembers His covenant to Abraham, Isaac and Jacob.

Exodus 6:5 And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. (NKJV)

At the end of this verse, God says, *and I have remembered My covenant*. We have similar phrases throughout the Bible. Our God is not forgetful; but this is known as an anthropopathism, where a human characteristic is applied to God so that we have a better understanding of Him. We might even say that God is being *dumbed-down* for our benefit. For 400 years, it did not appear that God remembered His covenant to the Hebrew people. God made these promises to Abraham, Isaac, and Jacob over a period of perhaps 200 years; and then He allowed Jacob and all of his sons and wives to move to Egypt—away from the land of promise. At some point, the sons of Jacob (Israel) became slaves in Egypt; and the land of Canaan continued to be occupied by a number of other peoples. All of this has taken place, despite the fact that God told Abraham, Isaac, and Jacob that He would give to their descendants the land of Canaan forever. It is as if, for 400 years, that God had forgotten His people and His covenant.

Exodus 6:4–5 Furthermore, I have established My covenant with them, [which covenant] gives them the land of Canaan, the land of many [lit., their] residences where they will live. In fact, I have also heard the groaning of the

<sup>35</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 3, 2017.



sons of Israel, whom Egypt has placed into slavery. I have not forgotten [Lit., *I remember*] My covenant [with them]. (Kukis mostly literal translation)

Over the next year or two, God is going to bring the sons of Israel actually into the land of Canaan, to take it (they will not take it). In any case, it appears that He just suddenly remembered that He had been promising this to His people, and because He remembered, He then begins to fulfill the promise.

Exodus 6:4–5 Furthermore, I have established My covenant with the sons of Israel, to give them the land of Canaan, where they have all lived, occupying various cities in that land. I have certainly heard the sad groaning of My people, the ones Egypt has placed into slavery. I continue to remember My covenant with them. (Kukis paraphrase)

God begins this passage with *I am Y<sup>e</sup>howah* and ends it the same way.

For then say to sons of Israel, 'I [am] Y<sup>e</sup>howah and I have brought out you [all] from under burdens of Egypt and I have delivered you [all] from their slavery and I have redeemed you [all] in an arm stretched out and in acts of judgment great. And I have taken you [all] to Me for a people and I have been to you [all] an Elohim and you [all] have known that I [am] Y<sup>e</sup>howah your Elohim the One bringing you [all] from under burdens of Egypt. And I have brought you [all] unto the land which I lifted up My hand to give her to Abraham, to Isaac, and to Jacob; and I have given to you [all] a possession. I [am] Y<sup>e</sup>howah.' ”

Exodus  
6:6–8

Therefore, say this to the sons of Israel: 'I [am] Y<sup>e</sup>howah and I will bring you [all] out from under burdens of Egypt; I will deliver you [all] from their bondage; and I will redeem you [all] with an outstretched arm and with great acts of judgment. I will take you [all] to Me as a people and I will be to you [all] an Elohim and you [all] will know that I [am] Y<sup>e</sup>howah your Elohim, the One bringing you [all] out from under the burdens of Egypt. I will bring you [all] to the land which I have pledged [lit., *lifted up My hand*] to give to Abraham, to Isaac and to Jacob; which [land] I have given to you [all] [for] a possession. I [am] Y<sup>e</sup>howah.' ”

Therefore, say this to the sons of Israel: 'I am Jehovah and I will bring you out from under the slavery imposed on you by Egypt; I will deliver you from this bondage. I will redeem you with My outstretched arm and with great acts of judgment. I will take you to Myself as a people and I will be to you your God and you will know that I am Jehovah your God, the One Who will bring you out from under the burdens placed upon you by Egypt. I will bring you to the land which I have pledged to give to Abraham, to Isaac and to Jacob, which land will become your possession. I am Jehovah.' ”

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

For then say to sons of Israel, 'I [am] Y<sup>e</sup>howah and I have brought out you [all] from under burdens of Egypt and I have delivered you [all] from their slavery and I have redeemed you [all] in an arm stretched out and in acts of judgment great. And I have taken you [all] to Me for a people and I have been to you [all] an Elohim and you [all] have known that I [am] Y<sup>e</sup>howah your Elohim the One bringing you [all] from under burdens of Egypt. And I have brought you [all] unto the land which I lifted up My hand to give her to Abraham, to Isaac, and to Jacob; and I have given to you [all] a possession. I [am] Y<sup>e</sup>howah.' ”

Dead Sea Scrolls  
Targum of Onkelos

Therefore, say thou to the sons of Israel, I am the Lord, and I will bring you out from the midst of the sore labour for the Mizraee, and will deliver you from their servitude,

and redeem you with a lofty arm and with great judgments. And I will bring you nigh before Me to be a people, and I will be unto you a God; and you shall know that I am the Lord your God who bringeth you out from the sore Mizrean bondage. And I will lead you into the land which I have sworn in My Word to give to Abraham, to Izhak, and to Jakob; and to you will I give it for an inheritance; I am the Lord.

|                           |   |
|---------------------------|---|
| Targum (Pseudo-Jonathan)  | Therefore say to the sons of Israel, I am the Lord; and I will bring you forth from the oppressive bondage of the Mizraee, and will deliver you from your servitude, and save you with an uplifted arm, and by great judgments. And I will bring you nigh before Me to be a people, and I will be a God unto you, and you shall know that I am the Lord your God who hath led you forth from the hard service of the Mizraee. And I will bring you into the land which I covenanted by My Word to give unto Abraham, to Izhak, and to Jakob; and I will give it to you for an inheritance. I Am the Lord.   |
| Revised Douay-Rheims      | Therefore say to the children of Israel: I am the Lord who will bring you out from the work prison of the Egyptians, and will deliver you from bondage: and redeem you with a high arm, and great judgments. And I will take you to myself for my people, I will be your God: and you shall know that I am the Lord your God who brought you out from the work prison of the Egyptians. And brought you into the land, concerning which I lifted up my hand to give it to Abraham, Isaac, and Jacob and I will give it you to possess, I am the Lord.   |
| V. Alexander's Aramaic T. | "That is why I have said to the Children of Israel that I am your Lord God, that I shall liberate you from the enslavement by the Egyptians, and that I shall deliver you from the enslavement they have imposed on you, with a sure hand and a sweeping arm [Lit. Ar. idiomatic expression: "Grasping hand and high arm."], and a great judgment [Lit. Ar. id.: "Great judgments," or "many punishments."].<br>"And I shall consecrate you as my people and I shall be your God, and you shall know that it is I [Lit. Ar. id.: "That I am I."] who is your Lord God, who delivered you out of the enslavement of the Egyptians.<br>"And I shall bring you to the land that I cast my hand over to give to Abraham, Isaac and Jacob and give it to you as an inheritance, I the Lord." |
| Aramaic ESV of Peshitta   | Therefore tell the B'nai Yisrael, 'I am Mar-Yah, 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 an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and you shall know that I am Mar-Yah your God, who brings you out from under the burdens of the Egyptians. I will bring you into the land which I swore to give to Abraham, to Isaac, and to Ya'aqub; and I will give it to you for a heritage: I am Mar-Yah."  |
| Peshitta (Syriac)         | Therefore say to the children of Israel, I am the LORD your God, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will save you by a strong hand and by a mighty arm and with great judgments; And I will take you to me for a people, and I will be to you a God; and you shall know that I am the LORD your God, who brings you out from under the burdens of the Egyptians. And I will bring you into the land concerning which I swore to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an inheritance; I am the LORD.  |
| Septuagint (Greek)        | Go, speak to the children of Israel, saying, I am the Lord; and I will lead you forth from the tyranny of the Egyptians, and I will deliver you from bondage, and I will ransom you with a high arm, and great judgment. And I will take you to me a people for myself, and will be your God; and you shall know that I am the Lord your God, who brought you out from the tyranny of the Egyptians. And I will bring you into the land concerning which I stretched out my hand to give it to Abraam and Isaac and Jacob, and I will give it you for an inheritance: I am the Lord.  |

Significant differences:

**Limited Vocabulary Translations:**

|                           |  |
|---------------------------|--|
| Bible in Basic English    | Say then to the children of Israel, I am Yahweh, and I will take you out from under the yoke of the Egyptians, and make you safe from their power, and will make you free by the strength of my arm after great punishments. And I will take you to be my people and I will be your God; and you will be certain that I am the Lord your God, who takes you out from under the yoke of the Egyptians. And I will be your guide into the land which I made an oath to give to Abraham, to Isaac, and to Jacob; and I will give it to you for your heritage: I am Yahweh.  |
| Easy English              | So you must say this to the Israelites. "I am the Lord. I will remove you from the authority of the Egyptians. You will not be their slaves again. I will bring you back to myself by my powerful authority. I will judge the Egyptians by the great things that I will do. I will make you my own people and I will be your God. Then you will know that I am the Lord. I am your God who saved you from the authority of the Egyptians. And I will bring you to another country. I made a very serious promise to give that other country to Abraham, to Isaac and to Jacob. I will give it to you and it will be your own country. I am the Lord."' |
| Easy-to-Read Version—2006 | So tell the Israelites that I say to them, 'I am the LORD. I will save you. You will no longer be slaves of the Egyptians. I will use my great power to make you free, and I will bring terrible punishment to the Egyptians. You will be my people and I will be your God. I am the LORD your God, and you will know that I made you free from Egypt. I made a great promise to Abraham, Isaac, and Jacob. I promised to give them a special land. So I will lead you to that land. I will give you that land. It will be yours. I am the LORD.'"   |
| Good News Bible (TEV)     | So tell the Israelites that I say to them, 'I am the LORD; I will rescue you and set you free from your slavery to the Egyptians. I will raise my mighty arm to bring terrible punishment upon them, and I will save you. I will make you my own people, and I will be your God. You will know that I am the LORD your God when I set you free from slavery in Egypt. I will bring you to the land that I solemnly promised to give to Abraham, Isaac, and Jacob; and I will give it to you as your own possession. I am the LORD.'"   |
| <i>The Message</i>        | "I am GOD. I will bring you out from under the cruel hard labor of Egypt. I will rescue you from slavery. I will redeem you, intervening with great acts of judgment. I'll take you as my own people and I'll be God to you. You'll know that I am GOD, your God who brings you out from under the cruel hard labor of Egypt. I'll bring you into the land that I promised to give Abraham, Isaac, and Jacob and give it to you as your own country. I AM GOD."  |
| NIRV                      | "So tell the people of Israel, 'I am the LORD. I will throw off the heavy load the Egyptians have put on your shoulders. I will set you free from being slaves to them. I will reach out my arm and save you with mighty acts when I judge Egypt. I will take you to be my own people. I will be your God. I throw off the load the Egyptians have put on your shoulders. Then you will know that I am the LORD your God. I will bring you to the land I promised to give to Abraham, Isaac and Jacob. I lifted up my hand and promised it to them. The land will belong to you. I am the LORD.' "   |
| New Simplified Bible      | .  |

**Thought-for-thought translations; paraphrases:**

|                      |   |
|----------------------|---|
| Common English Bible | Therefore, say to the Israelites, 'I am the LORD. I'll bring you out from Egyptian forced labor. I'll rescue you from your slavery to them. I'll set you free with great power and with momentous events of justice. I'll take you as my people, and I'll be your God. You will know that I, the LORD, am your God, who has freed you from Egyptian forced labor. I'll bring you into the land that I promised to give to Abraham, Isaac, and Jacob. I'll give it to you as your possession. I am the LORD.'" |
|----------------------|---|

|   |   |
|---|---|
| Contemporary English V.                     | Here is my message for Israel: "I am the LORD! And with my mighty power I will punish the Egyptians and free you from slavery. I will accept you as my people, and I will be your God. Then you will know that I was the one who rescued you from the Egyptians. I will bring you into the land that I solemnly promised Abraham, Isaac, and Jacob, and it will be yours. I am the LORD!"   |
| The Living Bible                            | "Therefore tell the descendants of Israel that I will use my mighty power and perform great miracles to deliver them from slavery and make them free. And I will accept them as my people and be their God. And they shall know that I am Jehovah their God who has rescued them from the Egyptians. I will bring them into the land I promised to give to Abraham, Isaac, and Jacob. It shall belong to my people."  |
| New Berkeley Version<br>New Century Version | .<br>So tell the people of Israel that I say to them, 'I am the LORD. I will save you from the hard work the Egyptians force you to do. I will make you free, so you will not be slaves to the Egyptians. I will free you by my great power, and I will punish the Egyptians terribly. I will make you my own people, and I will be your God. You will know that I am the LORD your God, the One who saves you from the hard work the Egyptians force you to do. I will lead you to the land that I promised to Abraham, Isaac, and Jacob, and I will give you that land to own. I am the LORD.'" |
| New Life Version                            | So say to the people of Israel, 'I am the Lord. I will take you away from the hard work and suffering in Egypt. I will take you away from being their servants. I will make you free by the strength of My arm and by the great things I will do to punish the guilty. Then I will take you for My people, and I will be your God. And you will know that I am the Lord your God. I will bring you out from under the heavy loads of the Egyptians. I will bring you to the land I promised to give to Abraham, Isaac and Jacob. I will give it to you for your own. I am the Lord.'"             |
| New Living Translation                      | .   |

### Partially literal and partially paraphrased translations:

|   |  |
|---|--|
| American English Bible                                  | So, go and tell the children of IsraEl that I am Jehovah and that I will lead them out of the tyranny of the Egyptians and free them from slavery. I will pay their ransom with a hard pitch and a great judgment, 7 then I'll take them to be My people and I'll be their God... and they'll know that I am Jehovah their God who freed them from the tyranny of the Egyptians. 8 Then I'll bring them into the land that I reached out to give to AbraHam, IsaAc, and Jacob... I'll give it to them as their inheritance, for I am Jehovah!  |
| Beck's American Translation<br>International Standard V | .<br>Therefore, tell the Israelis, 'I am the LORD. I'll bring you out from under the burdens of the Egyptians, and I'll deliver you from their bondage. I'll redeem you with an outstretched arm and with great acts of judgment [Lit. <i>great judgments</i> ]. I'll take you for my own people [Lit. <i>for Myself for a people</i> ], and I'll be your God. Then you will know that I am the LORD your God, who brings you out from under the burdens of the Egyptians. I'll bring you to the land that I swore [Lit. <i>I lifted my hand</i> ] to give to Abraham, to Isaac, and to Jacob. I'll give it to you as a possession. I am the LORD.'" |
| New Advent (Knox) Bible                                 | Tell the sons of Israel, I am the Lord, and I mean to release you from your prison-house in Egypt, to set you free from your slavery, to buy you back for myself, with my arm uplifted in signal acts of redress. Then I will make you my own people, and will be your God; you will learn to acclaim the Lord as your God, that Lord who has brought you out of your Egyptian prison-house, that Lord who made good his promise to Abraham, Isaac and Jacob, led you back to your dwelling-place, and made it your home.  |
| Translation for Translators                             | So tell the Israeli people that <i>I said this</i> : 'I am Yahweh. I will free you from the burdens of <i>heavy work</i> that the Egyptians <i>have given you</i> . I will free you from being   |

their slaves. With my great power [MTY] and by punishing them [MTY] very severely, I will save you. I will cause you to be my own people, and I will be your God, *the one you worship*. You will truly know that I, Yahweh your God, am the one who has freed you from the burdens of work as slaves of the Egyptians. And I will bring you to the land that I solemnly promised to give to Abraham, to Isaac, and to Jacob. You will possess it forever. I, Yahweh, am promising this.' "

### Mostly literal renderings (with some occasional paraphrasing):

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|--|--|
| Awful Scroll Bible                                   | Therefore, be saying to the sons of Isra-el: Jehovah is to have led yous out from the burdens of the Egyptians, and is to have rescued yous from you all's labor. I am to have redeemed yous with a being out stretched arm, and great judgment. I am to have taken my people back, as he of mighty ones of their. Yous are to have learned that Jehovah, he of might ones, is leading yous out from the burdens of the Egyptians. Even am I to have brought yous onto the solid grounds, that I have lifted up my hand, to give to Abraham, Isaac, and Jacob, I am to have given it for a possession; I am Jehovah.               |
| Conservapedia  | "So you tell the Sons of Israel, 'I'm the LORD, and I'll bring you out from under the burdens laid on you by the Egyptians, and I'll free you from slavery, and I'll buy your freedom with an outstretched arm, and with great judgments. I'll accept you as my people, and I'll become your God--your Strong One--and you will know that I'm the LORD your God, who brought you out from under the burdens laid on you by the Egyptians. And I'll bring you to the land I swore to give to your ancestors Abraham, Isaac, and Jacob, and I'll give it to you to hold, for I'm the LORD.'"   |
| Ferrar-Fenton Bible                                  | Therefore say to the children of Israel, I am, the EVER-LIVING, will cause you to come out from among the burdens of the Mitzerites ; and I will deliver you from your slavery, and will redeem you with a directing arm, and with great judgments; and will take you to Myself for a People, and will be a God to you, and you shall know that I, your EVER-LIVING God, have brought you out from among the burdens of the Mitzerites. I will, also, bring you to the land which I raised My hand to give to Abraham, and to Isaac, and to Jacob, and grant you its possession. I am, the EVER-LIVING."                           |
| God's Truth (Tyndale)                                | Wherefore say unto the children of Israel: I am the Lord, and will bring you out from under the burdens of the Egyptians, and will rid you out of their bondage, and will deliver you with a stretched out arm and with great judgements. And I will take you for my people and will be to you a God. And you shall know that I am the Lord your God which brings you out from under the burdens of the Egyptians. And I will bring you unto the land over the which I did lift up my hand to give it unto Abraham, Isaac and Jacob, and will give it unto you for a possession: even I the Lord.                                  |
| HCSB<br>Tree of Life Version<br>Urim-Thummim Version | .<br>. <p>Therefore say to the children of Israel, I am YHWH and I will bring you out from under the compulsory service of the Egyptians, and I will rid you from their slavery and I will redeem you with a stretched out arm, and with great acts of judgment. I will take you to myself as My own people, and I will be to you Elohim, and you will know that I am YHWH your Elohim that brings you out from under the compulsory service of the Egyptians. I will bring you into the land of which I lifted up My hand to give it to Abraham, to Isaac and to Jacob, and will give it to you as an inheritance. I am YHWH.</p> |
| WikiBible  | And So I said to the sons of Israel, "I am Yahweh, and I would take you out from under the suffering of Egypt, and I will rescue you from your labor, and I liberated you with arm crooked and in great judgments. And I took you with me for a people, and I was for you as a God, and you knew that I was Yahweh your God, who removed you from under the Egyptian suffering. And I brought you to the land that   |

I lifted my hand to give to Abraham and Isaac and to Jacob, and I gave it to you as an inheritance, I Yahweh."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Therefore say this to them: "I am Yahweh. I will take you away from the burden of Egypt and free you from its bondage; I will redeem you with the blows of my powerful hand. I will take you for my people and you will know that I am Yahweh your God who delivered you from the slavery of the Egyptians. I will bring you to the land I swore I would give to Abraham, Isaac and Jacob and I will give it to you as your own possession. I am Yahweh."

The Heritage Bible So say to the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will snatch you out of their work, and I will redeem you with a stretched out arm, and with great judgments; And I will take you to me for a people, and I will be God to you; and you shall know by seeing that I am Jehovah, your God, who brings you out from under the burdens of the Egyptians. And I will bring you in to the land for which I lifted my hand to give it to Abraham, to Isaac, and to Jacob, and I will give it to you for a possession; I am Jehovah.

New American Bible (2011) .

New English Bible .

Revised English Bible Therefore say to the Israelites, 'I am the LORD. I shall free you from your labours in Egypt and deliver you from slavery. I shall rescue you with outstretched arm and with mighty acts of judgement. I shall adopt you as my people, and I shall be your God. You will know that I, the LORD, am your God, the God who frees you from your labours in Egypt. I shall lead you to the land which I swore with uplifted hand to give to Abraham, to Isaac, and to Jacob. I shall give it you for your possession. I am the LORD.'"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible "Therefore, say to the people of Isra'el: 'I am *ADONAI*. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your God. Then you will know that I am Adonai your God, who freed you from the forced labor of the Egyptians. I will bring you into the land which I swore to give to Avraham, Yitz'chak and Ya'akov — I will give it to you as your inheritance. I am *ADONAI*.'"

The Complete Tanach Therefore, say to the children of Israel, 'I am the Lord, and I will take you out from under the burdens of the Egyptians, and I will save you from their labor, and I will redeem you with an outstretched arm and with great judgments.

**Therefore:** according to that oath.

**say to the children of Israel, I am the Lord:** [I am] faithful to My promise.

**and I will take you out:** for so did I promise him [Abraham], "and afterwards they will go forth with great possessions" (Genesis 15:14).

**the burdens of the Egyptians:** The toil of the burden of the Egyptians.

And I will take you to Me as a people, and I will be a God to you, and you will know that I am the Lord your God, Who has brought you out from under the burdens of the Egyptians. I will bring you to the land, concerning which I raised My hand to give to Abraham, to Isaac, and to Jacob, and I will give it to you as a heritage; I am the Lord.' "

exeGesés companion Bible Say thus to the sons of Yisra El,  
I - Yah Veh and I bring you out

from under the burdens of the Misrayim:  
 and I rescue you from their service  
 and I redeem you with spread arm  
 and with great judgments:  
 and I take you to me - a people  
 and I - to you - Elohim:  
 and you know - I - Yah Veh your Elohim,  
 who brings you out  
 from under the burdens of the Misrayim:  
 and I bring you to the land,  
 concerning which I lifted my hand  
 to give it to Abraham, to Yischaq and to Yaaqov;  
 and I give it you for a possession:  
 I - Yah Veh.

JPS (Tanakh—1985)

Say, therefore, to the Israelite people: I am the Lord. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. And I will take you to be My people, and I will be your God. And you shall know that I, the Lord, am your God who freed you from the labors of the Egyptians. I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession, I the Lord.”

Kaplan Translation

‘Therefore say to the Israelites [in My name], ‘I am God. I will take you away from your forced labor in Egypt and free you from their slavery. I will liberate you with a demonstration of My power [Literally, ‘outstretched arm.], and with great acts of judgment. I will take you to Myself as a nation, and I will be to you as a God. You will know that I am God your Lord, the One who is bringing you out from under the Egyptian subjugation. I will bring you to the land regarding which I raised My hand [An idiom for an oath; see Genesis 14:22.], [swearing] that I would give it to Abraham, Isaac and Jacob. I will give it to you as an inheritance. I am God.’ ’

Orthodox Jewish Bible

Therefore say unto the Bnei Yisroel, I am Hashem, and I will bring you out from under the sivlot Mitzrayim, and I will free you out of their bondage, and I will redeem you with a stretched out zero’a, and with mishpatim gedolim:  
 And I will take you to Me for a people, and I will be to you Elohim; and ye shall know that I am Hashem Eloheichem, which bringeth you out from under the sivlot Mitzrayim.  
 And I will bring you in unto HaAretz, concerning the which I did lift up My hand to swear to give it to Avraham, to Yitzchak, and to Ya’akov; and I will give it to you for a morashah (heritage); I am Hashem.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Therefore, say to the children of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will free you from their bondage. I will redeem and rescue you with an outstretched (vigorous, powerful) arm and with great acts of judgment [against Egypt]. 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 redeemed you and brought you out from under the burdens of the Egyptians. I will bring you to the land which I swore [Lit *lifted up My hand*] to give to Abraham, Isaac, and Jacob (Israel); and I will give it to you as a possession. I am the Lord [you have the promise of My changeless omnipotence and faithfulness].”

The Expanded Bible

So tell the ·people [ˀsons; children] of Israel that I say to them, ‘I am the Lord. I will bring you out from the hard work the Egyptians force you to do. I will rescue you, so you will not be slaves to the Egyptians. I will ·free [redeem] you by my ·great power [ˀ outstretched arm], and ·I will punish the Egyptians terribly [ˀ with

great/mighty judgments]. I will make you my own people, and I will be your God [<sup>C</sup>the heart or essence of the covenant]. You will know that I am the Lord your God, the One who ·saves you [<sup>L</sup>brought you out] from the hard work the Egyptians force you to do. I will ·lead [bring] you to the land that I ·promised [swore; <sup>L</sup>lifted my hand to give; <sup>C</sup>to take an oath] to Abraham, Isaac, and Jacob, and I will give you that land to own. I am the Lord.”

Kretzmann's Commentary

Wherefore say unto the children of Israel, I am the Lord; He wanted to prove Himself as Jehovah. 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. The expression "arm stretched out" is even stronger than "arm of strength" of verse 1, since it is the aim of the Lord to reassure the people beyond the shadow of a doubt. 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. This formal acceptance of the children of Israel as the people of the covenant took place at Mount Sinai, Exodus 19:5-6. The Lord here repeats the definite statement that He would lead Israel out from under, entirely away from, the oppressive burdens of the Egyptians. 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, for a permanent possession; I am the Lord. This, then, was the Lord's threefold promise: to deliver His people from the bondage of Egypt; formally to adopt them as His people; to bring them into Canaan, their future possession. Thus the Lord comforts His children in the midst of their afflictions with the promise of the everlasting deliverance, whereby His covenant, His Word, remains alive in their hearts.

NET Bible®

Therefore, tell the Israelites, 'I am the Lord. I will bring you out from your enslavement to [*Heb* "from under the burdens of" (so KJV, NASB); NIV "from under the yoke of."] the Egyptians, I will rescue you from the hard labor they impose [*Heb* "from labor of them." The antecedent of the pronoun is the Egyptians who have imposed slave labor on the Hebrews.], and I will redeem you with an outstretched arm and with great judgments. I will take you to myself for a people, and I will be your God.<sup>20</sup> Then you will know that I am the Lord your God, who brought you out from your enslavement to [*Heb* "from under the burdens of" (so KJV, NASB); NIV "from under the yoke of."] the Egyptians. I will bring you to the land I swore to give [*Heb* "which I raised my hand to give it."] to Abraham, to Isaac, and to Jacob – and I will give it to you<sup>23</sup> as a possession. I am the Lord!"

The Voice

**Eternal One:** (*pointedly to Moses*) I have remembered My covenant; go now and tell the people of Israel, "I am the Eternal, and I will rescue you from the heavy load the Egyptians have laid on you. I will liberate you from their oppression. I will stretch out my powerful arm and free you with amazing acts of judgment. Then I will gather you to Me as My people, and I will be your God. You will know that I am the Eternal who rescued you from the heavy load the Egyptians have put on you. I will lead you into Canaan—the very land I promised Abraham, Isaac, and Jacob. I will give it to you as a possession for I am the Eternal." A portion of v. 5 is included for context.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...<because of this> , say to the sons of "Yisra'el <sup>He turns El asiden</sup>, I am "YHWH <sup>He Is"</sup>, and I will make you go out from under the burdens of "Mits'rayim <sup>Two straits"</sup>, and I will deliver you from their service, and I will redeem you (with) an extended arm, and (with) great judgments, and I will take you (for) me (for) a people, and I will exist (for) you (for) "Elohiym <sup>Powers"</sup>, and you will know that I am "YHWH <sup>He Is"</sup> your "Elohiym <sup>Powers"</sup>, the one making you go out from under the burdens of "Mits'rayim <sup>Two straits"</sup>, and I will [bring] you to the land which I lifted up (with) my hand to give to



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|--|--|
|  | "Avraham <sup>Father lifted</sup> ", to "Yits'hhaq <sup>He laughs</sup> ", and to "Ya'aqov <sup>He restrains</sup> ", and I gave her to you for a possession, I am "YHWH <sup>He is</sup> ",...  |
| C. Thompson LXX (updated)                              | Go speak to the children of Israel and say", I am the Lord and I will bring you out from the bondage of the Egyptians, and deliver you from this slavery, and redeem you with an uplifted arm and with great decision and take you to myself for my own people, and I will be your God. And you shall know that I the Lord am your God, who brought you out from the tyranny of the Egyptians. And I will bring you to the land for which I stretched out my hand to give it to Abraham and Isaak and Jacob. And I will give it to you for a heritage. I am the Lord.  |
| Concordant Literal Version                             | Wherefore say to the sons of Israel: I am Yahweh; hence I will bring you forth from beneath the burdens of the Egyptians, and I will rescue you from their service. I will redeem you with an outstretched arm and with great judgments. I will take you to Me as a people. I will become to you as Elohim, and you will realize that I am Yahweh your Elohim, Who brought you forth from beneath the burdens of the Egyptians. I will bring you to the land which I lifted up My hand in swearing to give it to Abraham, to Isaac and to Jacob. I will give it to you as a tenancy. I am Yahweh.  |
| Context Group Version                                  | Therefore say to the sons of Israel, I am YHWH, and I will bring you (pl) out from under the burdens of the Egyptians, and I will rid you (pl) out of their slavery, and I will ransom you (pl) with an outstretched arm, and with great judgments: and I will take you (pl) to be my people, and I will be your (pl) God; and you (pl) shall know that I am YHWH your (pl) God, who brings you (pl) out from under the burdens of the Egyptians. And I will bring you (pl) in to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you (pl) for a heritage: I am YHWH.   |
| Jack Ballinger's translation<br>Modern English Version | .<br>"Therefore say to 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. And I will take you to Me for a people, and I will be to you a God. And you shall know that I am the Lord your God, who brings you out from under the burdens of the Egyptians. I will bring you into the land, which I swore to give to Abraham, to Isaac, and to Jacob, and I will give it to you for a heritage. I am the LORD.' "   |
| Modern Literal Version                                 | Therefore say to the sons of Israel, I am Jehovah. 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 an outstretched arm and with great judgments.<br>And I will take you* to me for a people and I will be to you* a God and you* will know that I am Jehovah your* God, who brings you* out from under the burdens of the Egyptians.<br>And I will bring you* in to the land which I swore to give to Abraham, to Isaac and to Jacob and I will give it to you* for a heritage. I am Jehovah.   |
| NASB   | 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. Then I will take you for My people [ <i>Lit to Me for a people</i> ], and I will be your God [ <i>Lit to you for a God</i> ]; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. I will bring you to the land which I swore [ <i>Lit lifted up My hand</i> ] to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD." |
| Restored Holy Bible 6.0                                | [an outstretched arm].<br>Wherefore say to the children of Israel, I AM the LORD,<br>and I will bring you from under the burdens of the Egyptians,<br>and I will deliver you from their bondage,<br>and I will redeem you with out-stretched arm, and with great Judgments:  |

I will take you to me for a people, and I will be to you GOD:  
and ye shall know that I AM the LORD your God,  
who brings you out from under the burdens of the Egyptians.  
I will bring you into the land,  
concerning which I swore to give it to Abraham, to Isaac, and to Jacob;  
and I will give it to you for a heritage: I AM the LORD.

Ron Snider's Translation  
Stuart Wolf  
Young's Updated LT

“Therefore say to the sons of Israel, I am Jehovah, and I have brought you out from under the burdens of the Egyptians, and have delivered you from their service, and have redeemed you by a stretched-out arm, and by great judgments, and have taken you to Me for a people, and I have been to you for God, and you [all] have known that I am Jehovah your God, who is bringing you out from under the burdens of the Egyptians; and I have brought you in unto the land which I have lifted up My hand to give it to Abraham, to Isaac, and to Jacob, and have given it to you—a possession; I am Jehovah.”

### The gist of this passage:

vv. 6-8

| Exodus 6:6a   |  |   |                                    |
|---|--|---|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                | preposition   | No Strong's #<br>BDB #510          |
| kên (כֵּן) [pronounced kane]  | <i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i> | properly, an active participle; used primarily as an adverb                             | Strong's #3651<br>BDB #485         |
| Together, the lâmed preposition and kên mean <i>therefore, according to such conditions, that being so; certainly, truly.</i> |  |   |                                    |
| 'âmar (אָמַר) [pronounced aw-MAHR]  | <i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>                           | 2 <sup>nd</sup> person masculine singular, Qal imperative                               | Strong's #559<br>BDB #55           |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510          |
| bânîym (בְּנֵי־יִשְׂרָאֵל) [pronounced baw-NEEM]  | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                          | masculine plural construct  | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]  | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |

**Translation:** Therefore, say this to the sons of Israel:...

God is speaking to Moses and He tells Moses what he needs to say to the sons of Israel, speaking to them on behalf of God.

God is speaking to Moses, telling him what to say to the people.

Now, you may think, *shouldn't God simply talk directly to the people of Israel? Surely, He is able to do that!* There is no doubt that God is able to do that (and He actually will speak aloud to all His people for a short while when He gives them the Ten Commandments). However, (1) God generally does not work that way and (2) when God does speak directly to this people (and He will), they will plead with Moses to listen to God and then to tell them what God says. Hearing God's voice was just too much for them. (3) The position of mediator is common throughout the Bible. It is God's plan to use *mediators* throughout the history of Israel (someone who stands between God and man), in order to represent the true Mediator, Christ Jesus. In the future, God will use priests and prophets as His mediators.

Moses, as a mediator between God and man, represents Christ Jesus as the Mediator between God and man. When someone *represents* Jesus by his position, actions or responsibilities, he is called a *type of Christ*. He is, in many respects, a shadow image of Christ Jesus.

| Exodus 6:6b   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation                                | Common English Meanings  | Notes/Morphology                                  | BDB and Strong's Numbers   |
| 'ânîy (אֲנִי) [pronounced aw-NEE]                   | <i>I, me; in answer to a question, it means I am, it is I</i>          | 1 <sup>st</sup> person singular, personal pronoun | Strong's #589<br>BDB #58   |
| YHWH (יהוה)<br>[pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun                                       | Strong's #3068<br>BDB #217 |

**Translation:** ...'I [am] Y<sup>e</sup>howah...

Moses testifies that he is speaking on behalf of Y<sup>e</sup>howah Elohim. At the beginning of his ministry, Moses is very careful to speak God's words exactly and to identify them as such. When we come to the book of Deuteronomy, his *soul* is so infused with Bible doctrine that he will rarely distinguish between what observation or judgment he gives as opposed to what God would say on the same matter. His soul is so infused with the thinking of God that he speaks the mind of God when he speaks.

| Exodus 6:6c   |  |   |                            |
|---|--|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                          | No Strong's #<br>BDB #251  |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]                               | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i> | 1 <sup>st</sup> person singular, Hiphil perfect | Strong's #3318<br>BDB #422 |

## Exodus 6:6c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|--|--|---|-----------------------------|
| The NET Bible: <i>The verb תִּצְרוּךְ! (vkhotse'ti) is a perfect tense with the vav (i) consecutive, and so it receives a future translation – part of God's promises. The word will be used later to begin the Decalogue and other covenant passages – "I am Yahweh who brought you out..."</i> <sup>36</sup> |  |   |                             |
| 'êth (אָתְּ) [pronounced ayth]   | <i>you; untranslated mark of a direct object; occasionally to you, toward you</i>  | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix | Strong's #853<br>BDB #84    |
| min (מִן) [pronounced mihn]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                  | preposition of separation   | Strong's #4480<br>BDB #577  |
| tachath (תַּחַת) [pronounced TAH-khahth]   | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i> | preposition   | Strong's #8478<br>BDB #1065 |
| Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.   |  |   |                             |
| çib <sup>e</sup> loth (סִבְלוֹת) [pronounced sihb-LOHTH]   | <i>(heavy) burdens, forced labours</i>   | feminine plural construct   | Strong's #5450<br>BDB #688  |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]  | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>   | masculine singular, proper noun   | Strong's #4714<br>BDB #595  |

**Translation:** ...and I will bring you [all] out from under burdens of Egypt;...

Egypt placed the sons of Israel into slavery. God promises here that He will bring the people out from this imposed slavery. This is the first of many things which God will promise the sons of Israel.

All of these verbs are in the perfect tense. The perfect tense looks at the action of the verb as a complete or as a singular action. Often, this is used for an action in the past; however, when used in the prophetic sense, the idea conveyed is often presented as certain to come to pass.

## Exodus 6:6d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                                | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>                          | simple wâw conjunction                          | No Strong's #<br>BDB #251  |
| nâtsal (נָצַל) [pronounced naw-TSAHL]                            | <i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i> | 1 <sup>st</sup> person singular, Hiphil perfect | Strong's #5337<br>BDB #664 |

<sup>36</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

| Exodus 6:6d  |   |   |                                    |
|--|---|---|------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers           |
| 'êth (אָתְּ) [pronounced <i>ayth</i> ]                         | <i>you</i> ; untranslated mark of a direct object; occasionally <i>to you</i> , <i>toward you</i>   | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix | Strong's #853<br>BDB #84           |
| min (מִן) [pronounced <i>mihn</i> ]                            | <i>from</i> , <i>away from</i> , <i>out from</i> , <i>out of from</i> , <i>off</i> , <i>on account of</i> , <i>since</i> , <i>above</i> , <i>than</i> , <i>so that not</i> , <i>beyond</i> , <i>more than</i> | preposition of separation   | Strong's #4480<br>BDB #577         |
| 'ăbôdâh (עֲבֹדָה) [pronounced <i>ăvu<sup>b</sup>-vo-DAWH</i> ] | <i>labour</i> , <i>work</i> , <i>service</i> ; possibly: <i>bondage</i> ; <i>enslavement</i>  | feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix        | Strong's #5656 & #5647<br>BDB #715 |

**Translation:** ...I will deliver you [all] from their bondage;...

God would deliver them from this bondage. God would not allow the Hebrews to remain in slavery. This is the eventual promise of God. This does not mean that there will not be any intermediate steps which get us to that point. Pharaoh is certainly not going to easily let 2 million slaves depart from Egypt.

Exodus 6:6a-d **Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage,...**

This is an excellent verse to acquaint a person with the tense system used in Hebrew. We think of verb tenses as being past, present or future; and you notice that there are two future tenses found in this verse: *will bring* and *will rescue*. The Hebrew verb is not directly related to time, as ours are; they are either perfect or imperfect tenses.

The perfect tense in the Hebrew often refers to a past event, or an an event viewed from the standpoint of its completion. The action tends to be seen as singular, even though there may be considerable time and a variety of actions summed up by the verb.

The imperfect tense in the Hebrew often indicates a present action, a continuous action, or as a series of actions. When several present tenses are held together by wâw consecutives, then we are often seeing a series of various and often related actions which are consecutive and/or coterminous. Very often, the perfect tense in the Hebrew is translated by an English past tense; and an imperfect tense in the Hebrew is often translated by an English present or future tense. However, this is not a generality which should be followed blindly, nor does this always convey to us an accurate understanding of the passage.

In Exodus 6:6 above, the verbs *to bring* and *to deliver (rescue)* are both in the perfect tense. They are also Hiphil verbs, which is the causal stem. When God says this to Moses, everyone is still in Egypt. God has caused no bringing or rescuing yet. So, the perfect tense here is used for two future events, but events which are viewed from the standpoint of their completeness or singularity. God is promising to do these things, therefore, we may understand them as completed events due to their certain future fulfillment. Therefore, these are certain events which will take place in the future.

Translators have to not only be cognizant of the Hebrew stems and tenses; but also of the literary context of the passage as well in order to translate the verbs into an English tense system. Ultra-literal translations will nearly always follow the rule, perfect tenses are translated as past tenses; and imperfect tenses are translated with the present or future tenses. Young translates this portion of Exodus 6:6 as follows: *and I have brought you out from*

*under the burdens of the Egyptians, and have delivered you from their service.* Young translates the Hebrew perfect tense by the English perfect tense, which is a type of past tense. He does this for consistency, even though these are future events (Young provides one of the most consistent translations there is).

However, contextually, we recognize these as future events.

Exodus 6:6a-d *Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage,...* (NKJV)

This is what Moses is to say to the elders of Israel who are then to broadcast this information to the people.

You have heard the verse, *"You will know the Truth and the Truth will set you free."* The context of that verse is related to the Doctrine of **Redemption** (which we studied in the previous lesson) and to the Doctrine of the **Slave Market of Sin**. This particular doctrine was first presented in **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

### The Abbreviated Illustration of the Slave Market of Sin

1. Another way of illustrating the doctrine of redemption, is to picture yourself being sold as a slave in a slave market. You are unable to purchase yourself, as you do not have the wherewithal to purchase yourself. A slave does not have the money to purchase himself (he lacks the coin of the realm, so to speak). Only someone who is not inside of this slave market (a non-slave) can purchase you, a slave. No fellow slave can look you over and say, "I'd like to purchase this one." This is because he is in the same boat that you are in. He cannot purchase himself and he certainly cannot purchase you.
  - 1) This is why we cannot be redeemed by Mohammed, Moses, or Buddha. They are men; they are in the same slave market of sin that we find ourselves in.
  - 2) They are unable to purchase themselves and they are unable to purchase us. A man who purchases a slave must come from outside of the slave market.
  - 3) Jesus is born *outside* of this slave market. More on this later.
2. There is a natural barrier between God and us:
  - 1) We are born with **Adam's sin** imputed to us. *Therefore, one sin led to condemnation of all men* (Romans 5:18a). *In Adam, all die* (1Cor. 15:22a). *Because of one man's sin, death reigned through that one man* (Romans 5:17a). That means, from birth, we are sinners in God's sight, before we do a single thing.
  - 2) The second part of our barrier is the **sin nature**. We inherit Adam's sin nature. The corruption of Adam's sin is genetically ingrained in all of us. *We were by nature children of wrath, like the rest of mankind* (Ephesians 2:3b). That is, we are prone to sin against God. *By the one man's disobedience the many were made sinners* (Romans 5:19a). *For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin [= the sin nature] that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who does it, but sin [= sin nature] that dwells within me* (Romans 7:14–20). Often, in the Bible, the singular noun *sin* refers to the *sin nature*, which is actually a part of our cell structure (Romans 7:14 1John 1:8). In short, all men (by *men*, I mean *people*) are genetically predisposed to sin. As a result, all men sin.
  - 3) No man, with a sin nature, goes through life apart from personal sin. At some point in our lives, we move out of child-like innocence and intentionally commit sins. *All have sinned and fall short of the glory of God* (Romans 3:23). *God shows His love for us in that while we were still sinners, Christ died for us* (Romans 5:8). See also Romans 5:12.
  - 4) Because we are born with a sin nature, we are born physically alive, but **spiritually dead**. This is something which we cannot fix on our own. We cannot decide one day to be spiritually alive; we have no way of establishing **fellowship** with God any more than we can physically ascend into heaven to be with God. Romans 5:12–21

## The Abbreviated Illustration of the Slave Market of Sin

- 5) These 3 strikes against us place us in the slave market of sin; and we have no way of redeeming (paying for) ourselves.
3. The illustration is this: we are born into the slave market of sin, just as many people are born into slavery. We have no ability to purchase ourselves from this slave market, just as there is no natural mechanism for a person born a slave to purchase himself. **Adam's original sin** imputed to us, our sin nature, and our personal sins fundamentally separate us from God.
4. Jesus illustrates the slave market of sin in John 8:34–36. **Jesus answered them, said, "Point of doctrine; listen: everyone who commits sin is a slave to sin** [committing a sin also places you into the slave market of sin]. **The slave does not remain in the [master's] house forever; [however] the Son remains forever."** The slave does not have fellowship with the master; he is not a part of the family. He can be bought and sold at any time. Therefore, the slave does not necessarily remain in his master's house forever. **[Jesus continues] "So if the Son sets you free, you will be free indeed.** Jesus is able to purchase them (those hearing Him in John 8) from the slave market of sin. Jesus is the One who is able to provide them with real freedom. They are enslaved to their trespasses and sins; and Jesus is able to set them free.
5. The purchase price for a slave in the slave market of sin is the blood of Jesus: **You were purchased [redeemed] from your empty manner of life which you inherited from your forefathers** [Judaic religious traditions], **not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot** (1Peter 1:18–19). Peter pulls several things together here:
  - 1) First is the concept of redemption, where we are purchased with the blood of Jesus (which is His **spiritual death** when on the cross; that is, when He took upon Himself the penalty due us for our sins).
  - 2) The empty manner of life is the religious traditions of the Jews, which were meaningless, and tried to establish their own righteousness through keeping the **Law of Moses**. Obeying the Law of Moses (which no one is actually able to do) will not redeem the slave.
  - 3) Peter notes the purchase price as being the **blood of Christ** (which is His spiritual death on the cross).
  - 4) Finally, Peter relates this purchase price to the Old Testament type of the sacrificial lamb—a lamb without spot or blemish, which represents Jesus as having no sin nature and as having committed no sin. Since Jesus is without spot and without blemish—meaning that He was sinless and without a sin nature—He is qualified to purchase us—He is both able and willing to purchase us from the slave market of sin.
  - 5) Peter was quite the amazing Apostle, able to fit into 2 short verses, 4 different but related fundamental doctrines of the faith.
6. Since we are in Adam—born with his imputed sin and with a sin nature—we are born slaves to sin. By birth, we are born into slavery (which was common in the ancient world). The son of a slave is also a slave.
  - 1) We have no means by which we can counteract this. It is our birthright by being born in Adam (if you recall an early lesson, we inherit our sin nature from Adam).
  - 2) We can only be purchased by someone who is not in the slave market of sin; we can only be purchased by someone who is not in Adam. 1Cor. 15:22 **For as in Adam all die, so also in Christ shall all be made alive.** (ESV)
  - 3) Furthermore, this person must have the purchase price.
7. Jesus is outside of the slave market of sin and He has the purchase price with which to purchase us from the slave market of sin. That Jesus purchases us from the slave market of sin, is the Doctrine of Redemption.
8. To sum up: from birth, we are slaves, born into the slave market of sin. We cannot purchase our own freedom and no other slave (person born with a sin nature) can purchase our freedom either. This takes someone from outside the slave market of sin—and only one person was born outside the slave market of sin: Jesus Christ. He was born without a sin nature and without Adam's imputed sin. He paid the penalty for our sins, thus redeeming us out from the slave market (that is, He pays the purchase price necessary to free us). Jesus taught this very doctrine (which is an illustration), Paul used it as a basis for what he wrote in his epistles, and Moses and the children of Israel illustrate this doctrine.

Bear in mind that God adopting us as sons and Jesus purchasing us from the slave market of sin are illustrations; they are analogous situations (parables, if you will). The Bible is filled with analogous situations. Much of the history recorded in the Bible is to teach spiritual truth via analogous situations (it is true history; but spiritually illustrative at the same time). Jesus taught using analogous situations (called parables). Therefore, do not get bogged down in the details of an illustration and do not attempt to apply these illustrations as the reality of what is occurring.

The history of Moses leading the children of Israel out of Egypt is true and accurate history; but it is also illustrative.

See also [http://www.divineviewpoint.com/slave\\_market.pdf](http://www.divineviewpoint.com/slave_market.pdf)

R. B. Thieme, Jr., *Slave Market of Sin*, and *The Barrier*, both of which can be ordered for free through R. B. Thieme, Jr. Ministries (which is [www.rbthieme.org](http://www.rbthieme.org)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

So far, this is what we have studied:

Exodus 6:5–6d (God is speaking to Moses:) “And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. Therefore say to the children of Israel: ‘I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage,...’” (NKJV)

The Israelites are literal slaves and God will purchase (redeem) them. This is both an historical record and an illustration of the true redemption of Jesus Christ.

What remains of v. 6 are these words:

| Exodus 6:6e  |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| gâ'al (גאל) [pronounced <i>gaw-AHL</i> ]   | <i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i> | 1 <sup>st</sup> person singular, Qal perfect  | Strong's #1350<br>BDB #145 |
| With God as the subject, <i>to redeem [individuals from death; Israel from Egyptian bondage, Israel from exile].</i> |   |   |                            |
| 'êth (אֶת) [pronounced <i>ayth</i> ]   | <i>you; untranslated mark of a direct object; occasionally to you, toward you</i>   | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix | Strong's #853<br>BDB #84   |
| b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]   | <i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>   | a preposition of proximity  | No Strong's #<br>BDB #88   |



| Exodus 6:6e   |  |  |                             |
|---|--|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
| z <sup>e</sup> rôwâ <sup>c</sup> (רְוַח)<br>[pronounced z <sup>e</sup> ROH-ahû] | arm, shoulder and figuratively means strength  | feminine singular noun   | Strong's #2220<br>BDB #283  |
| nâṭâh (נָטָה) [pronounced naw-TAWH]   | stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned  | feminine singular, Qal passive participle                          | Strong's #5186<br>BDB #639  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ)<br>[pronounced weh]             | and, even, then; namely; when; since, that; though; as well as   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| b <sup>e</sup> (בְּ) [pronounced b <sup>e</sup> h]                              | in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within   | a preposition of proximity   | No Strong's #<br>BDB #88    |
| sh <sup>e</sup> phâṭîym (שִׁפְטִים)<br>[pronounced sh <sup>e</sup> -faw-TEEM]   | judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment               | masculine plural noun  | Strong's #8201<br>BDB #1048 |
| g <sup>e</sup> dôlôwth (גְּדֹלֹת)<br>[pronounced g <sup>e</sup> -doh-LOHTH]     | great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things | masculine plural adjective (it can also function as a substantive) | Strong's #1419<br>BDB #152  |

**Translation:** ...and I will redeem you [all] with an outstretched arm and with great acts of judgment.

The Israelites must be continually reminded that God is there to take them out of their bondage to Egypt and take them to a land flowing with milk and honey. In this verse we have that marvelous word *redeem*: gâ'al (גָּאַל) [pronounced gaw-AHL] and it has only been used one time before this in Genesis 48:16. Here it is used in its full and proper sense. This means to purchase something. It is unusual that this word is used here because God is not purchasing anything, per se. With force, He will remove the sons of Israel from Egypt; with a strong hand and great judgements, He will redeem His people. It is with His power that He will pay for and free the people of Israel, who are enslaved to Egypt.

Exodus 6:6 Therefore, say this to the sons of Israel: 'I [am] Y<sup>e</sup>howah and I will bring you [all] out from under burdens of Egypt; I will deliver you [all] from their bondage; and I will redeem you [all] with an outstretched arm and with great acts of judgment. (Kukis mostly literal translation)

The ESV; capitalized is used below:

### Exodus and the Slavery of the Hebrew People

1. The people of Israel are enslaved to Egypt.
2. They are unable to purchase themselves from Pharaoh. Slaves cannot buy themselves and then free themselves.
3. Slaves are born into this slavery; they do not choose it; nor can they choose at any time to leave it.
4. They must be redeemed from this slavery and the Redeemer must come from outside of the slave

## Exodus and the Slavery of the Hebrew People

- market.
5. Moses will first propose that the sons of Israel be allowed to go worship their God. They would have remained in slavery; but they would have taken a week or so off, go into the desert-wilderness, and worship their God. This is unacceptable to the palace of Egypt. Pharaoh will not agree to this.
  6. God will eventually have to completely remove His people from Egypt. He removes them from slavery and they cannot be returned to slavery. There is no other acceptable approach to the problem of their slavery.
  7. God will say through Moses: **"I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be My people, and I will be your God, and you shall know that I am the LORD your God, Who has brought you out from under the burdens of the Egyptians."** (Exodus 6:6a–7; emphasis mine). Micah 6:4a **For I [God] brought you up from the land of Egypt and redeemed you from the house of slavery.** Also see Exodus 15:13 Psalm 74:2.
  8. The first plague against the Egyptian people will be blood; and the final plague will be the death of their firstborn.
  9. God will require that the firstborn be redeemed by the blood of a young goat or lamb.
  10. The blood of these animals—which cannot in itself remove sin, which cannot actually redeem a person—is illustrative. The blood of Christ—His spiritual death on the cross—is the true redemption price for our sins.
    - 1) The blood of animals is illustrative, not real. Heb. 10:4 **For it is impossible for the blood of bulls and goats to take away sins.**
    - 2) Only the blood of Jesus Christ can actually redeem us from our sins. Heb. 10:5–6 **Consequently, when Christ came into the world, He said, "Sacrifices and offerings You [God] have not desired, but a body have You prepared for Me; in burnt offerings and sin offerings You have taken no pleasure.** (Psalm 40:6)
    - 3) Jesus will pay for our sins with His own body on the cross. 1Peter 2:24a **He Himself bore our sins in His body on the tree.**
  11. The narrative of Exodus—a true historical event—is **typical** (that is, it illustrates divine truth). This historical events recorded in the book of Exodus tells us that God redeems His people from slavery with blood. Future from this, Jesus will redeem His people from the slave market of sin with His blood.

We understand all of this in retrospect; the Hebrew people primarily understood their actions as obedience to their God. The Hebrew people did not realize that God bringing them out of Egypt was illustrative of a greater truth. I don't believe that Moses, the author of Exodus, understood this either.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Generally, redemption refers to the payment for someone's freedom (or payment for something). God will redeem Israel with His outstretched arm, which refers to His direct involvement in this circumstance; His great power, and His acts of judgment. Much of what God will do is judge Egypt.

At the end of this verse we have the word *sh<sup>e</sup>phâtîym* (שֹׁפְטִים) [pronounced *sh<sup>e</sup>-faw-TEEM*] and it means *judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment*, whether good or bad. It can refer to a *judgement* or to the actual *act of deciding a case*.

Exodus 6:6 **Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments.** (NKJV)

What God is promising in this verse parallels the first advent of our Lord when He paid for our sins. We are sinners in the slave market of sin. There is no way that we can buy ourselves from our master and no way that we can purchase anyone else. We are slaves—slaves to our desires, slaves to our sin nature, and in slavery due

to the imputed sin from Adam. A slave cannot purchase himself from the slave market. He must be purchased by someone outside the slave market of sin. Here, God tells the slaves Israel that he will pay for them to take them out of Egypt. At salvation, God pays for our redemption; He is the only Person outside the slave market of sin. He is the only one qualified to pay for our sins. Buddha, Krishna, Mohammed, Paul, Joseph Smith—none of them could pay for our sins; all of these men were slaves, all of them being in the same slave market as we. It requires someone outside the slave market to make this purchase. This verbiage is used because this book is authored by God the Holy Spirit and He desires that everything points toward the future coming of the Lord Jesus Christ so that there would be no mistaking His message or His death on the cross.

Although this doctrine was found in Genesis, it is a good one to repeat. The doctrine here has been abbreviated.

### The Abbreviated Doctrine of Redemption

1. The verb *to redeem* means *to purchase, to buy*.
2. *Redemption* in the New Testament refers to Jesus dying for our sins and purchasing our **souls** with His blood (i.e., His spiritual death on the cross). When He took upon Himself our sins and *paid the penalty* for our sins, that is what *redemption* is. It is the payment given by Jesus for us. **For you know that you were redeemed from your empty way of life which you inherited from the fathers [= Jewish religious traditions], not with perishable things, like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish (1Peter 1:18–19). He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed (1Peter 2:24). In Him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace (Eph. 1:7). See also Col. 1:14 Gal. 3:13**
3. Jesus Christ paid for us; therefore, we belong to Him. **Or do you not know that your body is a temple of the Holy Spirit within you, Whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body (1Cor. 6:19–20). See also 1Cor. 7:23**
4. Jesus Christ is qualified to purchase us.
  - 1) Jesus Christ is born without a sin nature. This is based upon the virgin birth, something which was telegraphed to us as far back as Genesis 3. A man born without a human father has no sin nature (as it is the father who passes down the sin nature genetically). Isa. 7:14 Matt. 1:23 1Tim. 3:16 Heb. 1:3
  - 2) Jesus Christ did not commit any personal sin during His life. Isa. 53:9 John 8:46 19:4 2Cor. 5:21 Heb. 4:15 7:26–28
  - 3) Although Adam's sin was not imputed to Jesus, our sins were imputed to Jesus on the cross.
  - 4) Since Jesus is born without imputed sin, without a sin nature and since He lived without personal sin in His life, He is qualified to redeem us.
5. Because Jesus died for our sins, paying the full redemption price, all men are potentially in the Book of Life. Because Jesus has paid the price for us, our names are written in the Book of Life, unless we die without having believed in Jesus Christ. It is like a city registry. There is a registry of all citizens of a city until they die; and then their names are removed. When a person dies an unbeliever, his name is blotted out of the Book of Life. This understanding, by the way, indicates that Jesus provided unlimited atonement (He died for the sins of all mankind; not just for the sins of the elect). Philip. 4:3 Rev. 3:5
6. God the Holy Spirit, as the divine Author of the Old Testament, portrays this act of redemption in the Old Testament as a shadow of what was to come.
  - 1) The **high priest** offering up animal sacrifices was a portrait of Jesus offering Himself on the cross for our redemption. **Christ appeared as a high priest of the good things that have come, then...He entered once for all into the holy places [into the Presence of God the Father after the crucifixion], not by means of the blood of goats and calves but by means of His Own blood, thus securing an eternal redemption (Heb. 9:11a, 12).**
  - 2) The blood of the animal sacrifices represents the actual coin of the realm; the sacrificial death of Jesus Christ, the Lamb of God. Genesis 22:8 Exodus 12:21 Job 19:25–16 John 1:25 Heb. 9:22 1Peter 1:19
  - 3) In the Law of Moses, there is a provision for the purchase of a relative who has fallen into slavery.

## The Abbreviated Doctrine of Redemption

One who is related to him may purchase him out of slavery. Although this is a real law which was actually used from time to time, its purpose was to look forward in time when we would be purchased from slavery to sin by our Redeemer, Jesus Christ, our Relative after the flesh (He is our relative as He is born a man), Who can purchase us out of slavery. Like many things in the Old Testament, this is a real thing (in this case, a law); and yet, it is also representative of God's plan. Lev. 25:48–49

- 4) The thrust of the Book of Ruth is the purchase of Ruth by a Kinsman-Redeemer, one who loves her and wants to take care of her, despite the fact that she has been married (this would be equivalent to being sullied by the sin nature and being purchased by God, Who loves us). Ruth 3:9–13 4:1–13 John 3:16
  - 5) Job, in all of his suffering, when his friends comfort him little, finally gives his plaintive cry, "[I know my Redeemer lives!](#)" (Job 19:25). The God of Job has purchased him and he knew this.
  - 6) God's redemption is related to the blotting out of our sins in Isa. 44:22, which reads: "[I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you.](#)"
  - 7) Jehovah Elohim is called the *Redeemer* or the *Redeemer of Israel* throughout the Old Testament. Psalm 19:14 78:35 Isa. 43:14 44:6.
7. Redemption yields the following results:
- 1) Redemption purchases the forgiveness of our sins. Isa. 44:22 Eph. 1:7 Col. 1:14 Heb. 9:15
  - 2) Because we have been redeemed by the sacrifice of Jesus Christ, God also **justifies** us. Rom. 3:24 5:9
  - 3) Since we have been redeemed by the blood of our Lord, we are therefore **sanctified**. Heb. 10:10, 14, 29 13:12
    - (1) There are 3 stages of sanctification. We are sanctified in Him through faith in Him and His death on the cross. This is positional sanctification. Acts 20:32 26:18 1Cor. 1:2 Heb. 10:10
    - (2) We grow spiritually in time, by means of grace and the knowledge of God's Word. That is temporal sanctification. John 17:17 1Thess. 4:3–7
    - (3) We received ultimate sanctification when we are raised with Him in a resurrection body. Eph. 1:14 5:26–27 1Thess. 5:23
    - (4) All 3 stages of sanctification find their basis in redemption.
  - 4) Because we have been redeemed, we will receive an eternal inheritance. Heb. 9:15 1Peter 1:2–4
  - 5) The purchase of us by Jesus' death on the cross (redemption) is the basis for the strategical victory of Jesus Christ in the Angelic Conflict. Acts 2:32–35 Col. 2:13–15 Heb. 2:14–15 1Peter 3:18, 22
8. Paul, in Colossians, speaks of God cancelling out the debt that we owe: **And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross** (Col. 2:13–14). Although the word *redeem* is not found here, the concept is summed up quite well in these verses: we are dead in our trespasses and sins, having a considerable debt to God. Jesus Christ, takes this debt and nails it to the cross, so that it has been paid off on our behalf.

Like many of the most fundamental doctrines in the Word of God, we find their origin in Genesis. [Gen 14:19](#) **And he [Melchizedek] blessed him [Abram] and said, "Blessed be Abram by God Most High, the Possessor [or, Redeemer, Purchaser] of heaven and earth;...** 4000 years ago, Abram recorded those words, and today, we fully understand what they mean.

Some points on the Kinsman-Redeemer were taken from the following website:

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Throughout the book of Genesis, we find the seed for nearly every major doctrine and theme which will be developed later in God's Word. This makes the book of Genesis one of the most fascinating books in the entire Bible. This particular doctrine was first presented in **Genesis 14** ([HTML](#)) ([PDF](#)) ([WPD](#)).

## The Doctrine of Redemption

1. The verb *to redeem* means *to purchase, to buy*.
2. There are several Hebrew verbs related to this concept of purchasing:
  - 1) In this verse, we have the verb *qânâh* (קָנָה) [pronounced *kaw-NAWH*], which means *to get, acquire, obtain; [of God] to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]*. Strong's #7069 BDB #888. The emphasis is more upon *owning or possessing something because you purchased it*.
  - 2) In Genesis 48:16, we will be introduced to the verb *gâ'al* (גָּאֵל) [pronounced *gaw-AHL*], which means *to redeem, to purchase*. Strong's #1350 BDB #145. The [Mosaic Law](#) will use this verb many times in Lev. 25 and 27 as well as Num. 35; and this verb will play a prominent role in the book of Ruth.
3. *Redemption* in the New Testament refers to Jesus dying for our sins and purchasing our souls with His blood (i.e., His spiritual death on the cross). When He took upon Himself our sins and *paid the penalty* for our sins, that is *redemption*. *That is what He paid for us. For you know that you were redeemed from your empty way of life which you inherited from the fathers, not with perishable things, like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish (1Peter 1:18–19). He himself bore our sins in His body on the tree, that we might die to sin and live to righteousness. By His wounds you have been healed (1Peter 2:24). In Him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of His grace (Eph. 1:7). See also Col. 1:14 Gal. 3:13*
4. Jesus Christ paid for us; therefore, we belong to Him. *Or do you not know that your body is a temple of the Holy Spirit within you, Whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body (1Cor. 6:19–20). See also 1Cor. 7:23*
5. Jesus Christ is qualified to purchase us. In the next lesson, we will study the Slave Market of Sin, and Jesus could not be a slave Himself and purchase other slaves.
  - 1) Jesus Christ is born without a sin nature. This is based upon the virgin birth, something which was telegraphed to us as far back as Genesis 3. Isa. 7:14 Matt. 1:23 1Tim. 3:16 Heb. 1:3
  - 2) Jesus Christ did not commit any personal sin during His life. Isa. 53:9 John 8:46 19:4 2Cor. 5:21 Heb. 4:15 7:26–28
  - 3) Since Jesus is born without imputed sin, without a sin nature and since He lived without personal sin in His life, He is qualified to redeem us.
6. Redemption puts all men potentially in the Book of Life. Because Jesus has paid the price for us, our names are written in the Book of Life, unless we die without having believed in Jesus Christ. It is like a city registry. There is a registry of all citizens of a city until they die; and then their names are removed. When a person dies an unbeliever, his name is blotted out of the Book of Life. This understanding, by the way, indicates that Jesus provided unlimited atonement (He died for the sins of all mankind; not just for the sins of the elect). Philip. 4:3 Rev. 3:5
7. God the Holy Spirit, as the divine Author of the Old Testament, portrays this act of redemption in the Old Testament as a shadow of what was to come.

## The Doctrine of Redemption

- 1) In the context of our passage, Melchizedek refers to God as **Possessor** [by means of purchase, by means of redemption] **of Heaven and Earth**. In other words, in this verb is more than the idea, *God made the world so it belongs to Him*. This is related to the concept of *redeeming, purchasing*.
  - 2) Jacob, when seeing Joseph again after many years, will speak of God as the **Angel Who has redeemed him from all evil** (Genesis 48:16).
  - 3) The high priest offering up animal sacrifices was a portrait of Jesus offering Himself on the cross for our redemption. **Christ appeared as a high priest of the good things that have come, then...He entered once for all into the holy places** [into the Presence of God the Father after the crucifixion], **not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption** (Heb. 9:11a, 12).
  - 4) The blood of the animal sacrifices themselves represent the actual coin of the realm; the sacrificial death of Jesus Christ, the Lamb of God. Genesis 22:8 Exodus 12:21 Job 19:25–16 John 1:25 Heb. 9:22 1Peter 1:19
  - 5) In the Law of Moses, there is a provision for the purchase of a relative who has fallen into slavery. One who is related to him may purchase him out of slavery. Although this is a real law which was actually used from time to time, its purpose was to look forward in time when we would be purchased from slavery to sin by our Redeemer, Jesus Christ, our Relative who can purchase us out of slavery. Like many things in the Old Testament, this is a real thing (in this case, a law); and yet, it is also representative of God's plan. Lev. 25:48–49
  - 6) The thrust of the Book of Ruth is the purchase of Ruth by a Kinsman-Redeemer, one who loves her and wants to take care of her, despite the fact that she has been married (this would be equivalent to being sullied by the sin nature and being purchased by God, Who loves us). Ruth 3:9–13 4:1–13 John 3:16
  - 7) Job, in all of his suffering, when his friends comfort him little, finally gives his plaintive cry, **"I know my Redeemer lives!"** (Job 19:25). The God of Job has purchased him and he knew this.
  - 8) Palmists call out to God to either redeem them or His people Israel. Psalm 69:18 77:15
  - 9) The prophets speak of God as having redeemed Israel. Isa. 43:1 49:7 51:11 Jer. 31:11 Hosea 13:14
  - 10) God's redemption is related to the blotting out of our sins in Isa. 44:22, which reads: **"I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you."**
  - 11) God's people Israel would not be forsaken, they would be redeemed. Isa. 62:12.
  - 12) Jehovah Elohim is called the *Redeemer* or the *Redeemer of Israel* throughout the Old Testament. Psalm 19:14 78:35 Isa. 43:14 44:6.
8. The Book of Ruth (Ruth 3:9-13 4:1-11) is particularly important in illustrating Who our Redeemer is:
    - 1) The redeemer must be a near kinsman. To fulfill this Christ took on human form.
    - 2) The redeemer must be able to redeem. The price of man's redemption was the blood of Christ. Acts 20:28 1 Pet. 1:18–19
    - 3) The redeemer must be willing to redeem (Heb. 10:4–10). Christ was willing to be our Redeemer.
    - 4) The redeemer must be free from that which caused the need for redemption; that is, the redeemer cannot redeem himself. This was true of Christ, because He needed no redemption.
  9. When it comes to Old Testament and New Testament verses on redemption, this doctrine only scratches the surface.
  10. Redemption yields the following results:
    - 1) Redemption purchases the forgiveness of our sins. Isa. 44:22 Eph. 1:7 Col. 1:14 Heb. 9:15
    - 2) Because we have been redeemed by the sacrifice of Jesus Christ, God also **justifies** us. Rom. 3:24 5:9
    - 3) Since we have been redeemed by the blood of our Lord, we are therefore **sanctified**. Heb. 10:10, 14, 29 13:12
      - (1) There are 3 stages of sanctification. We are sanctified in Him through faith in Him and His death on the cross. This is positional sanctification. Acts 20:32 26:18 1Cor. 1:2 Heb. 10:10
      - (2) We grow spiritually in time, by means of grace and the knowledge of God's Word. John 17:17 1Thess. 4:3–7

## The Doctrine of Redemption

- (3) We received ultimate sanctification when we are raised with Him in a resurrection body. Eph. 1:14 5:26–27 1Thess. 5:23
- (4) All 3 stages of sanctification find their basis in redemption.
- 4) Because we have been redeemed, we will receive an eternal inheritance. Heb. 9:15 1Peter 1:2–4
- 5) The purchase of us by Jesus' death on the cross (redemption) is the basis for the strategical victory of Jesus Christ in the Angelic Conflict. Acts 2:32–35 Col. 2:13–15 Heb. 2:14–15 1Peter 3:18, 22
11. Summary points on the doctrine of redemption:
  - 1) Being born men, we find ourselves born into the slave market of sin. We were slaves to sin, unable to purchase ourselves from the slave market of sin (no more than a slave can purchase himself). **I am of the flesh, sold [as a slave] under sin** (Rom. 7:14b). See also John 8:34, where we are told, it we commit sin, then we are slaves to sin.
  - 2) Our Redeemer is Jesus Christ, Who purchased us (redeemed us) with His blood on the cross. Luke 1:68 2Cor. 5:21 Gal. 3:13 Titus 2:14 1Peter 1:18–19 2:24 Rev. 5:9.
  - 3) Under the Law, we were cursed. Jesus purchased us from being under the Law. Gal. 4:4–5
  - 4) As believers, we have been purchased (redeemed) with a price; therefore, we are not our own. 1Cor. 6:20 7:23 1Peter 1:18–19
12. Paul, in Colossians, speaks of God cancelling out the debt that we owe: **And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross** (Col. 2:13–14). Although the word *redeem* is not found here, the concept is summed up quite well in these verses: we are dead in our trespasses and sins, having a considerable debt to God. Jesus Christ, takes this debt and nails it to the cross, so that it has been paid off on our behalf.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An interesting note on the word *redeem*; it has a homonym in the word *gâ'al* (גָּאֵל); *Gâ'al* means *to reject, to defile* and is found in Ezra 6:6, Neh. 7:64 13:29, etc. Context clearly shows which is being used.

**A Review of Exodus 6:1–6:** This is what we have studied so far:

Exodus 6:1 **Then the LORD said unto Moses, "Now shall you 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."**

This first verse tells us what God's overall strategy is with Pharaoh.

Exodus 6:2–6 And God spoke unto Moses and said unto him, "I am the LORD. 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. 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. And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered My covenant." (Niobi Study Bible)

God's mention of Abraham, Isaac, and Jacob indicates that Moses knew who these men were. These were not simply names that God appeared to draw out of a hat, but Moses understood the history of these men.

God established a covenant with these men, and that covenant still stands. The terms of the covenant are that God will give to the descendants of Abraham, Isaac, and Jacob the land of Canaan. Obviously, they are living in the wrong country to take this covenant.

God has heard His people groaning under their unjust slavery, and when He heard their groans, He remembered His covenant.

Exodus 6:6a **Therefore say to the children of Israel: 'I am the LORD;...**

First, Moses is going to go to the sons of Israel and tell them what God intends to do. Moses is to speak to the elders (the leaders) of the people of Israel, and to assure them that he has spoken directly with their God, and that He would deliver the people.

There are some missing words here; that is, this sentence is elliptical. **Therefore, say to the children of Israel** [that these are the words of God, which He spoke and asked me to convey to you]: **'I am the LORD;...'**

Obviously, Moses is not saying to the people, "I am the LORD;" he is telling them that God is speaking to them, through him.

Exodus 6:6b **...I will bring you out from under the burdens of the Egyptians,...**

The burden placed upon the people by the Egyptians is slavery. More specifically, it is the day-to-day work which the Egyptians require from the Hebrew people.

Exodus 6:6c **...I will rescue you from their bondage,...**

God Himself would rescue the people from slavery.

Exodus 6:6d **...and I will redeem you with an outstretched arm and with great judgments.**

Redemption, as we have studied, means *to purchase*. God's outstretched arm refers to His power and willingness to engage with the Egyptians on behalf of Israel.

Because of the way that Egypt has treated the Hebrew people, God will place great judgments upon Egypt.

Exodus 6:6 **Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments.**



Just as God made many promises to Abraham; so He makes a set of promises to the people of Israel. Let's expand these words of God, and fill in some blanks: "I am Y<sup>e</sup>hovah; [you are burdened by slavery and] I will bring you out of that slavery; I will rescue you from their bondage. I will purchase you with My great power and with the great judgments [that I will bring upon Pharaoh and the people of Egypt]."

## Chapter Outline

## Charts, Graphics and Short Doctrines

## Exodus 6:7a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]                          | <i>to take, to take away, to take in marriage; to seize</i>  | 1 <sup>st</sup> person singular, Qal perfect  | Strong's #3947<br>BDB #542 |
| 'êth (אֶת) [pronounced <i>ayth</i> ]                                   | <i>you; untranslated mark of a direct object; occasionally to you, toward you</i>  | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix | Strong's #853<br>BDB #84   |
| lâmed (ל) [pronounced <i>l'</i> ]                                      | <i>to, for, towards, in regards to</i>   | directional/relational preposition; with the 1 <sup>st</sup> person singular suffix   | No Strong's #<br>BDB #510  |
| lâmed (ל) [pronounced <i>l'</i> ]                                      | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510  |
| 'am (עַם) [pronounced <i>gahm</i> ]                                    | <i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i> | masculine singular collective noun  | Strong's #5971<br>BDB #766 |

**Translation:** I will take you [all] to Me as a people...

God assures the people of Israel that He would take them to Himself as His people.

## Exodus 6:7b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>      | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]                             | <i>to be, is, was, are; to become, to come into being; to come to pass</i> | 1 <sup>st</sup> person singular, Qal perfect   | Strong's #1961<br>BDB #224 |
| lâmed (ל) [pronounced <i>l'</i> ]                                      | <i>to, for, towards, in regards to</i>                                     | directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |

## Exodus 6:7b

| Hebrew/Pronunciation                       | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers  |
|--|---|------------------------------------|---------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]     | <i>to, for, towards, in regards to</i>  | directional/relational preposition | No Strong's #<br>BDB #510 |
| ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM] | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun              | Strong's #430<br>BDB #43  |

The NET Bible: *These covenant promises are being reiterated here because they are about to be fulfilled. They are addressed to the nation, not individuals, as the plural suffixes show. Yahweh was their God already, because they had been praying to him and he is acting on their behalf. When they enter into covenant with God at Sinai, then he will be the God of Israel in a new way (19:4-6; cf. Gen 17:7-8; 28:20-22; Lev 26:11-12; Jer 24:7; Ezek 11:17-20).*<sup>37</sup>

**Translation:** ...and I will be to you [all] an Elohim...

“You will be My people and I will be your God;” is what God is promising here.

Exodus 6:7a-b *I will take you as My people, and I will be your God.*

Most translations render this verse as: *And I will take you to myself for a people and I will become your God...* The words *take* and *become* are both in the Qal perfect, 1<sup>st</sup> person singular, meaning that God views them as completed actions. However, these actions would be future from the time that He speaks these words.

God chose the Jews and took them as His people in eternity past; we observed it in time when He came to Abraham and presented the Abrahamic covenant to him. At this point in history, God will begin to fulfill some of those promises which He made to Abraham.

## Exodus 6:7c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                     | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction                               | No Strong's #<br>BDB #251  |
| yâda <sup>c</sup> (יָדָעַ) [pronounced yaw-DAHĠ]               | <i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i> | 2 <sup>nd</sup> person masculine plural, Qal perfect | Strong's #3045<br>BDB #393 |
| kîy (כִּי) [pronounced kee]                                    | <i>for, that, because; when, at that time, which, what time</i>   | explanatory or temporal conjunction; preposition     | Strong's #3588<br>BDB #471 |

<sup>37</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

## Exodus 6:7c

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| 'ânîy (אֲנִי) [pronounced aw-NEE]                | <i>I, me; in answer to a question, it means I am, it is I</i>                                       | 1 <sup>st</sup> person singular, personal pronoun                             | Strong's #589<br>BDB #58   |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>                              | proper noun   | Strong's #3068<br>BDB #217 |
| 'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]       | <i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i> | masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix | Strong's #430<br>BDB #43   |

**Translation:** ...and you [all] will know that I [am] Y<sup>e</sup>howah your Elohim,...

Five times in this chapter, God says, "I am Y<sup>e</sup>howah."

## Exodus 6:7d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
|--|---|---|-----------------------------|
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]  | <i>causing to go out, leading out, bringing out, carrying out, drawing out, taking out [of money]; putting forth, laying out, exacting; promulgating; producing</i> | Hiphil participle   | Strong's #3318<br>BDB #422  |
| 'êth (אֶת) [pronounced ayth]   | <i>you; untranslated mark of a direct object; occasionally to you, toward you</i>   | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix | Strong's #853<br>BDB #84    |
| min (מִן) [pronounced mihn]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577  |
| tachath (תַּחַת) [pronounced TAH-khathh]   | <i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>                              | preposition   | Strong's #8478<br>BDB #1065 |
| Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there. |   |   |                             |
| çib <sup>o</sup> loth (צִבּוּרֹת) [pronounced sihb-LOHTH]  | <i>(heavy) burdens, forced labours</i>  | feminine plural construct   | Strong's #5450<br>BDB #688  |

## Exodus 6:7d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                | BDB and Strong's Numbers   |
|--|--|---------------------------------|----------------------------|
| Mits <sup>e</sup> rayim (מִצְרַיִם)<br>[pronounced <i>mits-RAH-yim</i> ] | <i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i> | masculine singular, proper noun | Strong's #4714<br>BDB #595 |

**Translation:** ...the One bringing you [all] out from under the burdens of Egypt.

God tells the people (through Moses) that it is He that would bring the people out from slavery.

Exodus 6:7c-d **Then you shall know that I am the LORD your God Who brings you out from under the burdens of the Egyptians.** (NKJV)

*Know* is in the Qal perfect, 2<sup>nd</sup> person masculine plural. Moses is to say this to the elders of Israel. This is future from this time, which is why the other verbs are translated in the future by most translators. The Hebrew does not have a past present or future tense as we know it; time must be inferred from the passage. As far as God is concerned, He took the Jews as His people from eternity past and this is a completed action. The Jews know that there was a God to Abraham, Isaac and Jacob (previous generations have grown and prospered under slavery, meaning they had both doctrine and their right woman). By this generation, that God seems remote and distant—it will appear to them as though God has returned to them and *will* take them to Himself as His people. This is a language where the past, present and the future tense can both be expressed by the same verb morphology and in this situation, depending upon whether you see this verse from the God-ward side or the man-ward side, can mean either.

Under the patriarchs, God gave them some guidance and comfort; but for this generation, God is going to clearly act on their behalf. The sons of Judah were clearly aware of and influenced by their God; but in the 4 generations that we studied in Genesis, there was no involvement by God in their affairs as will occur in the **Exodus generation**. The Exodus generation will see a new level of Divine engagement.

Exodus 6:7 **I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.** (NKJV)

God tells the people what He is going to do, and He says, “This is *how* you will know that I am Y<sup>e</sup>howah your Elohim—I will rescue you from Egyptian bondage.”

What exactly is happening here? God is offering, through Moses, blessings and deliverance to His people. They can accept it or not. If they accept this from God—that He will work through Moses—then the Israelites need do nothing but stand by and wait to hear Moses direct them. However, if they reject Moses (and thus, reject God), then they will begin to endure the same judgments as are placed upon the Egyptians.

The people of Israel will figure this out, and, once that happens, then the judgments of God will be placed only upon the Egyptians.

Sometimes, it takes a believer a significant amount of time to recognize what God has done in his life—and particularly in the **Church Age**, where, in the **post-canon period**, we do not typically see signs or miracles. Furthermore, people often lack self-awareness, even in a society which appears to encourage *self-fulfillment* and *self-exploration*.

Exodus 6:7 **I will take you [all] to Me as a people and I will be to you [all] an Elohim and you [all] will know that I [am] Y<sup>e</sup>howah your Elohim, the One bringing you [all] out from under the burdens of Egypt.** (Kukis mostly literal translation)

Prior to Jesus Christ, I know what the arc of my life was, and I was not going in a good direction. After Jesus Christ, even though I certainly noticed some big changes and a much better life, it was not until 20–25 years after I had been saved, when I looked around and realized just how much God had blessed me. It is as if at salvation, Jesus Christ had told me, “This is how you know I am the God of Israel: I will change your life and if you pursue Me, then I will fill your cup to overflowing with blessings.” God had done exactly what He had promised; and the process to get to that point has been a wonderful life.

In reviewing the arcs of my life, first as an unbeliever and later as a believer, I can see a great difference, despite having a sin nature all of that time; and despite making some bad decisions on both sides of salvation.

| Exodus 6:8a  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]  | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| bôw' (בּוֹ) [pronounced <i>boh</i> ]   | <i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i> | 1 <sup>st</sup> person singular, Hiphil perfect                                       | Strong's #935<br>BDB #97   |
| 'êth (אֵת) [pronounced <i>ayth</i> ]   | <i>you; untranslated mark of a direct object; occasionally to you, toward you</i>  | sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix | Strong's #853<br>BDB #84   |
| 'el (אֶל) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>                          | directional preposition (respect or deference may be implied)                         | Strong's #413<br>BDB #39   |
| 'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]  | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>             | feminine singular noun with the definite article                                      | Strong's #776<br>BDB #75   |
| 'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]   | <i>that, which, when, who, whom; where; in that, in which, in what</i>   | relative pronoun; sometimes the verb <i>to be</i> is implied                          | Strong's #834<br>BDB #81   |
| nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]   | <i>to lift up, to bear, to carry</i>   | 1 <sup>st</sup> person singular, Qal perfect  | Strong's #5375<br>BDB #669 |
| Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is mused to mean <i>to make one cheerful or merry</i> ; ❸ <i>to lift up one's own countenance, i.e., to be cheerful, full of confidence</i> , ❹ <i>to bear, to carry</i> , ❺ <i>to lift up in a balance, i.e., to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> , ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i> ); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive.</i> |  |   |                            |
| 'êth (אֵת) [pronounced <i>ayth</i> ]   | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                           | Strong's #853<br>BDB #84   |

## Exodus 6:8a

| Hebrew/Pronunciation        | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|-----------------------------|---|--|----------------------------|
| yâd (יָד) [pronounced yawd] | hand; figuratively for strength, power, control; responsibility | feminine singular noun with the 1 <sup>st</sup> person singular suffix | Strong's #3027<br>BDB #388 |

**Translation:** I will bring you [all] to the land which I have pledged [lit., lifted up My hand]...

God promises—not even Moses fully appreciates what God is saying to them that He will bring the sons of Hebrew to the land which He has pledged to give them. No one—not even Moses—fully appreciates what this will entail. At this point, they have no idea.

*Will bring* is in the Qal perfect; from God's point of view, this is a completed action and from man's, it is still to come. Then we have an odd phrase which begins with the 1<sup>st</sup> person singular, Qal perfect of *nâsâ'* (נָסַף) [pronounced naw-SAW] and it means *to lift up*. The KJV translates this *which I swore to give to Abraham, to Isaac and to Jacob*. However, this phrase here has a double meaning: (1) God will raise up his hand in power and force and give it to the Israelites; and (2) the lifting of the hand is often seen as the swearing of an oath (see Genesis 14:22 Psalm 106:26 Isa. 3:7). There is no verb in the last phrase, drawing great attention to what is said.

## Exodus 6:8b

| Hebrew/Pronunciation                  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---------------------------------------|--|--|----------------------------|
| lâmed (ל) [pronounced le]             | to, for, towards, in regards to                                  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| nâthan (נָתַן) [pronounced naw-THAHN] | to give, to grant, to place, to put, to set; to make             | Qal infinitive construct   | Strong's #5414<br>BDB #678 |
| 'êth (אֵת) [pronounced ayth]          | her, it; untranslated generally; occasionally to her, toward her | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix | Strong's #853<br>BDB #84   |

The NET Bible: *Heb* "which I raised my hand to give it." *The relative clause specifies which land is their goal. The bold anthropomorphism mentions part of an oath-taking ceremony to refer to the whole event and reminds the reader that God swore that he would give the land to them. The reference to taking an oath would have made the promise of God sure in the mind of the Israelite.*<sup>38</sup>

|   |   |                                    |                           |
|---|---|------------------------------------|---------------------------|
| lâmed (ל) [pronounced le]   | to, for, towards, in regards to                                     | directional/relational preposition | No Strong's #<br>BDB #510 |
| 'Ab <sup>e</sup> râhâm (אֲבִרְאָהָם) [pronounced ahb <sup>ve</sup> -raw-HAWM] | father of a multitude, chief of a multitude; transliterated Abraham | masculine singular proper noun     | Strong's #85<br>BDB #4    |

**Translation:** ...to give to Abraham,...

God has pledged this land to Abraham.

<sup>38</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

## Exodus 6:8c

| Hebrew/Pronunciation   | Common English Meanings                          | Notes/Morphology                   | BDB and Strong's Numbers        |
|--|--|------------------------------------|---------------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>           | directional/relational preposition | No Strong's #<br>BDB #510       |
| Yis <sup>e</sup> châq (יִשְׁחַק)<br>[pronounced <i>yih<sup>s</sup>-KHAWK</i> ] | <i>he laughs; laughing; transliterated Isaac</i> | masculine singular proper noun     | Strong's #3327 & #3446 BDB #850 |

**Translation:** ...to Isaac...

God later transferred His promises to Isaac (rather than to Ishmael), as Isaac was the line of promise.

## Exodus 6:8d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers   |
|--|---|------------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ)<br>[pronounced <i>weh</i> ]     | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction             | No Strong's #<br>BDB #251  |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition | No Strong's #<br>BDB #510  |
| Ya <sup>a</sup> qôb (יַעֲקֹב)<br>[pronounced <i>yah-ġuh-KOH<sup>b</sup>V</i> ] | <i>supplanter; insidious, deceitful; to circumvent; heel; and is transliterated Jacob</i> | masculine proper noun              | Strong's #3290<br>BDB #784 |

**Translation:** ...and to Jacob;...

Finally, God transferred these promises to Jacob, rather than to Esau, his twin. The promises did not go to Jacob because he was a better person or because he outsmarted Jacob; but because God knew the end from the beginning. God knew what would happen with the line of Esau and what would happen with the line of Jacob.

Exodus 6:8a-d **And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob;..."**

God, through Moses, is promising the elders that He will bring them into the land which He gave to Abraham, Isaac, and Jacob. Now, if most or all of the elders knew nothing of the book of Genesis, this would make little sense to them. *Abraham, Isaac, and Jacob? Who are they? The land I swore to give to them? Where pray tell is that?*

It is reasonable to suppose that these elders knew the Word of God; that they knew the promises which God had made to their ancestors. Otherwise, when Moses conveys this information to them, the elders do not look at him quizzically, wondering, "What are you talking about?"

## Exodus 6:8e

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ)<br>[pronounced <i>weh</i> ]  | <i>and; even; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that; with; also, in addition to, at the same time</i> | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]  | <i>to give, to grant, to place, to put, to set; to make</i>   | 1 <sup>st</sup> person singular, Qal perfect   | Strong's #5414<br>BDB #678 |
| 'êth (אֵת) [pronounced <i>ayth</i> ]   | <i>her, it; untranslated generally; occasionally to her, toward her</i>   | sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix         | Strong's #853<br>BDB #84   |
| lâmed (ל) [pronounced <i>l'</i> ]  | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix | No Strong's #<br>BDB #510  |
| The NET Bible: <i>Here is the twofold aspect again clearly depicted: God swore the promise to the patriarchs, but he is about to give what he promised to this generation. This generation will know more about him as a result.</i> <sup>39</sup> |   |  |                            |
| môwrâshâh (מְרֹשָׁה) [pronounced <i>mo-raw-SHAW</i> ]  | <i>a possession, an heritage, inheritance (used for land and people)</i>  | feminine singular noun   | Strong's #4181<br>BDB #440 |

This is the first occurrence of this word in Scripture.

**Translation:** ...which [land] I have given to you [all] [for] a possession.

This land was promised to all 3 generations. Even when they left the land, God's promises remained in effect.

God's promises, through Moses, to Israel in bondage are (1) He would remove the sons of Israel from their bondage to Egypt, purchasing them and bringing them out with great acts of judgement. (2) They would become God's people and they would know that He brought them out of Egypt. (3) God would bring them into the land of Canaan, the land which He swore to their fathers, and give them this land. In this, Joshua will take up where Moses left off. God's plan is not confined to just one man.

## Exodus 6:8f

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                                  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| 'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]                   | <i>I, me; in answer to a question, it means I am, it is I</i>          | 1 <sup>st</sup> person singular, personal pronoun | Strong's #589<br>BDB #58   |
| YHWH (יהוה)<br>[pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i> | proper noun                                       | Strong's #3068<br>BDB #217 |

<sup>39</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.



**Translation:** I [am] Y<sup>e</sup>howah.’ ”

Again, God says, “I am Y<sup>e</sup>howah.”

Exodus 6:8e-f ...and I will give it to you as a heritage: I am the LORD.” (NKJV)

*Heritage* in the Hebrew is mōwrâshâh (מְרֻשָּׁה) [pronounced *mo-raw-SHAW*], which means, *a possession, an heritage, inheritance* (used for land and people). Strong’s #4181 BDB #440. This is the first time this word is found in Scripture. This is a fascinating word, found only twice in the Pentateuch (here and in Deut. 33:4); and then 7 times in the book of Ezekiel.

Exodus 6:8 I will bring you [all] to the land which I have pledged [lit., *lifted up My hand*] to give to Abraham, to Isaac and to Jacob; which [land] I have given to you [all] [for] a possession. I [am] Y<sup>e</sup>howah.’ ” (Kukis mostly literal translation)

Even though Aaron is supposed to be the spokesman and even though God has already spoken to Aaron, Moses is God's man and God speaks directly to Moses. Most of what is said here is repetitive. God has told Moses these things already. However, God is not against repetition. Under most conditions, we need to have things repeated. We have indication of this in Deut. 6:6-9: "And these words which I am commanding you today, shall be on your heart, and you will teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. And you will bind them as a sign on your hand and they will be as frontals on your forehead. And you will write them down on the doorposts of your house and on your gates." And this is repeated in Deut. 11:18-20.

Exodus 6:6–8 Therefore, say this to the sons of Israel: ‘I [am] Y<sup>e</sup>howah and I will bring you [all] out from under burdens of Egypt; I will deliver you [all] from their bondage; and I will redeem you [all] with an outstretched arm and with great acts of judgment. I will take you [all] to Me as a people and I will be to you [all] an Elohim and you [all] will know that I [am] Y<sup>e</sup>howah your Elohim, the One bringing you [all] out from under the burdens of Egypt. I will bring you [all] to the land which I have pledged [lit., *lifted up My hand*] to give to Abraham, to Isaac and to Jacob; which [land] I have given to you [all] [for] a possession. I [am] Y<sup>e</sup>howah.’ ” (Kukis mostly literal translation)

Exodus 6:6–8 Therefore, say this to the sons of Israel: ‘I am Jehovah and I will bring you out from under the slavery imposed on you by Egypt; I will deliver you from this bondage. I will redeem you with My outstretched arm and with great acts of judgment. I will take you to Myself as a people and I will be to you your God and you will know that I am Jehovah your God, the One Who will bring you out from under the burdens placed upon you by Egypt. I will bring you to the land which I have pledged to give to Abraham, to Isaac and to Jacob, which land will become your possession. I am Jehovah.’ ” (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Moses' Failure as God's Messenger and His Reluctance to Continue in that Role

The NET Bible: *The final part of this section focuses on instructions for Moses. The commission from God is the same – he is to speak to Pharaoh and he is to lead Israel out. It should have been clear to him that God would do this, for he had just been reminded how God was going to lead out, deliver, redeem, take the people as his people, and give them land. It was God’s work of love from beginning to end. Moses simply had his task to perform.*<sup>40</sup>

<sup>40</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

**And so speaks Moses thus unto sons of Israel and they have not listened unto Moses from anguish of spirit and from enslavement difficult.**

Exodus  
6:9

**Moses proclaimed this [lit., *thus*] to the sons of Israel, but they did not listen to him [lit., *Moses*] because of [their] anguish of spirit and because of [their] harsh enslavement.**

**Moses proclaimed these things to the sons of Israel, but they refused to listen and heed him because they were constricted in their spirits and because of the harsh enslavement that they had to endure.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                           |   |
|---------------------------|---|
| Masoretic Text (Hebrew)   | And so speaks Moses thus unto sons of Israel and they have not listened unto Moses from anguish of spirit and from enslavement difficult.   |
| Dead Sea Scrolls          | .   |
| Targum of Onkelos         | And Mosheh so spake with the sons of Israel: but they received not from Mosheh through anguish of spirit, and from the labour which was hard upon them.   |
| Targum (Pseudo-Jonathan)  | And Mosheh spake according to this to the sons of Israel; but they received not from Mosheh, through anxiety of spirit, and from the strange and hard service which was upon their hands. [JERUSALEM. From anxiety.]  |
| Revised Douay-Rheims      | And Moses told all this to the children of Israel: but they did not hearken to him, for anguish of spirit, and most painful work.   |
| Aramaic ESV of Peshitta   | Mosha spoke so to the B'nai Yisrael, but they did not listen to Mosha for anguish of spirit, and for cruel bondage.   |
| V. Alexander's Aramaic T. | And thus Moses told the Children of Israel, but they did not listen to him, because of the lack of spirit and the heavy enslavement [Lit. Ar. idiomatic expression: "Because of their loss of hope and oppression."]. |
| Peshitta (Syriac)         | And Moses spoke so to the children of Israel; but they did not listen to him, because of their misery and because of bondage.   |
| Septuagint (Greek)        | And Moses spoke thus to the sons of Israel, and they listened not to Moses for faint-heartedness, and for their hard tasks.   |

Significant differences:

#### **Limited Vocabulary Translations:**

|                           |   |
|---------------------------|---|
| Bible in Basic English    | And Moses said these words to the children of Israel, but they gave no attention to him, because of the grief of their spirit and the cruel weight of their work.   |
| Easy English              | Moses reported these words to the Israelites. But they did not listen to him, because their Egyptian masters were so cruel to them. They refused to hope for good things. Their Egyptian masters had broken their spirits and made them very sad. |
| Easy-to-Read Version–2006 | So Moses told this to the Israelites, but the people would not listen to him. They were working so hard that they were not patient with Moses.  |
| <i>God's Word</i> ™       | Moses reported this to the Israelites. But they would not listen to him because they were so discouraged by their back-breaking work.   |
| <i>The Message</i>        | But when Moses delivered this message to the Israelites, they didn't even hear him—they were that beaten down in spirit by the harsh slave conditions.  |
| NIRV                      | Moses reported these things to the Israelites. But they didn't listen to him. That's because they had lost all hope and had to work very hard.  |
| New Simplified Bible      | Moses reported this to the Israelites. But they would not listen to him. For they were so discouraged by their backbreaking work.   |

#### **Thought-for-thought translations; paraphrases:**

|                         |  |
|-------------------------|--|
| Common English Bible    | But they didn't listen to Moses, because of their complete exhaustion and their hard labor.  |
| Contemporary English V. | When Moses told this to the Israelites, they were too discouraged and mistreated to believe him.   |
| The Living Bible        | So Moses told the people what God had said, but they wouldn't listen anymore because they were too dispirited after the tragic consequence of what he had said before [ <i>because they were too dispirited after the tragic consequence of what he had said before, literally, "because of their broken spirit and the cruel bondage."</i> ]. |
| New Berkeley Version    | .  |
| New Life Version        | So Moses said this to the people of Israel. But they did not listen to Moses because of their broken spirit and how hard they were made to work.   |
| New Living Translation  | So Moses told the people of Israel what the Lord had said, but they refused to listen anymore. They had become too discouraged by the brutality of their slavery.  |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | So, that's what Moses then went and told the Sons of IsraEl. However, they wouldn't listen to Moses, because of their fear and their hard work.  |
| Beck's American Translation | .  |
| International Standard V    | Then Moses reported this to the Israelis, but they did not listen to Moses due to their irritation and impatience because there was no deliverance [Lit. <i>due to shortness of spirit</i> ] and because of the cruel bondage. |
| New Advent (Knox) Bible     | All this Moses repeated to the Israelites, but they, in their bitterness of heart and the misery of their bondage, would not listen to him.  |
| Translation for Translators | Moses/I told that to the Israeli people, but they did not believe what he/I said. They were very discouraged [IDI] because of the hard work <i>that they had been forced to do as slaves</i> .                                 |

### Mostly literal renderings (with some occasional paraphrasing):

|                       |   |
|-----------------------|---|
| Awful Scroll Bible    | Moses was to declare it to the sons of Isra-el - are they to have listened to Moses? - for they are impatient of breath and are in hard labor.              |
| Conservapedia         | So Moses told these things to the Sons of Israel, but because they were weary from work and of poor spirits, they didn't listen.                            |
| Ferrar-Fenton Bible   | Consequently Moses repeated this to the children of Israel, but they would not listen to Moses for their anguish of spirit, and from their hard slavery.    |
| God's Truth (Tyndale) | .   |
| HCSB                  | .   |
| Tree of Life Version  | Moses spoke this way to <i>Bnei-Yisrael</i> , but they did not listen to him because of their broken spirit and cruel bondage.                              |
| Urim-Thummim Version  | Then Moses spoke these things to the children of Israel but they did not listen to Moses because of their mental anguish, and because of the cruel slavery. |
| WikiBible             | And Moses spoke so to the sons of Israel, and they did not listen to Moses, from impatience and from hard work.   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| The Heritage Bible         | And Moses spoke thus to the children of Israel, and they did not attentively hear Moses for shortness of spirit and for hard work.      |
| New American Bible (2011)  | But when Moses told this to the Israelites, they would not listen to him because of their dejection and hard slavery.                   |
| New English Bible          | Moses repeated these words to the Israelites, but they did not listen to him; they had become impatient because of their cruel slavery. |

|                       |  |
|-----------------------|--|
| New Jerusalem Bible   | And Moses repeated this to the Israelites, but they would not listen to Moses, so crushed was their spirit and so cruel their slavery.                       |
| Revised English Bible | But when Moses repeated those words to the Israelites, they would not listen to him; because of their cruel slavery, they had reached the depths of despair. |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Complete Jewish Bible | Moshe said this to the people of Isra'el. But they wouldn't listen to him, because they were so discouraged, and their slavery was so cruel.            |
| The Complete Tanach   | Moses spoke thus to the children of Israel, but they did not hearken to Moses because of [their] shortness of breath and because of [their] hard labor. |

**but they did not hearken to Moses:** They did not accept consolation. I.e., they despaired completely of ever being redeemed.

**because of [their] shortness of breath:** Whoever is under stress, his wind and his breath are short, and he cannot take a deep breath. Similar to this [interpretation, namely that what is meant by I am the Lord is: I am faithful to fulfill My word] I heard from Rabbi Baruch the son of Rabbi Eliezer, and he brought me proof [of this explanation] from this [following] verse: "at this time I will let them know My power and My might, and they shall know that My name is the Lord" (Jer. 16:21). [Rabbi Baruch said,] We learn from this that when the Holy One, blessed be He, fulfills His words-even [when it is] for retribution-He makes it known that His name is the Lord. How much more so [does this expression apply] when he fulfills [His word] for good [because the Tetragrammaton represents the Divine Standard of Mercy]. Our Rabbis, however, interpreted it (Sanh. 111a) as related to the preceding topic, [namely] that Moses said [verse 22], "Why have You harmed...?" (Exod. 5:22). The Holy One, blessed be He, said to him, "We suffer a great loss for those [the Patriarchs] who are lost and [whose replacement] cannot be found. I must lament the death of the Patriarchs. Many times I revealed Myself to them as the Almighty God and they did not ask Me, 'What is Your name?' But you asked, What is His name? What shall I say to them?" (Exod. 3:13). [4]

**And also, I established, etc.:** And when Abraham sought to bury Sarah, he could not find a grave until he bought [one] for a very high price. Similarly, [with] Isaac, [the Philistines] contested the wells he had dug. And so [with] Jacob, "And he bought the part of the field where he had pitched his tent" (Genesis 33:19), yet they did not question My actions! But you said, "Why have You harmed [the Israelites]?" This midrash, however, does not fit the text, for many reasons: First, because it does not say, "And My Name, ה they did not ask me." And if you say [in response to this] that He did not let them [the Patriarchs] know that this is His name, [and nevertheless they did not ask Him, (and we will explain אֵל יִתְּעֵדוּנִי like אֵל יִתְּעֵדוּהוּ, I did not make known,) I will answer you that] indeed, at the beginning, when He revealed Himself to Abraham "between the parts" (Genesis 15:10), it says: "I am the Lord (ה' יְגִד), Who brought you forth from Ur of the Chaldees" (Genesis 15:7). Moreover, how does the context continue with the matters that follow this [verse]: "And also, I heard, etc. Therefore, say to the children of Israel" ? Therefore, I say that the text should be interpreted according to its simple meaning, [with] each statement fitting its context, and the midrashic explanation may be expounded upon, as

it is said: “‘Is not My word so like fire,’ says the Lord, ‘and like a hammer which shatters a rock?’” (Jer. 23:29). [The rock it strikes] is divided into many splinters.

|                          |   |
|--------------------------|---|
| exeGesés companion Bible | And thus Mosheh words to the sons of Yisra El: but they hearken not to Mosheh for shortness of spirit and for hard service.   |
| JPS (Tanakh—1985)        | But when Moses told this to the Israelites, they would not listen to Moses, their spirits crushed by cruel bondage.   |
| Kaplan Translation       | Moses related this to the Israelites, but because of their disappointment [Literally, 'short spirit.' Alternatively, 'impatience,' or 'broken spirit.' See Numbers 21:4, Micah 2:7, Proverbs 14:29.] and hard work, they would no longer listen to him. |
| Orthodox Jewish Bible    | And Moshe spoke so unto the Bnei Yisroel; but they did not listen unto Moshe because of their kotzer ruach (shortness of spirit, broken spirit), and for avodah kesheh (cruel bondage).   |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | Moses told this to the Israelites, but they did not listen to him because of their impatience [Lit <i>shortness of spirit</i> ] and despondency, and because of their forced labor.  |
| The Expanded Bible         | So Moses told this to the ·Israelites [ <sup>L</sup> sons/ <sup>T</sup> children of Israel], but they would not listen to him. ·They were discouraged [Their spirits were broken], and their slavery was ·hard [cruel].  |
| Kretzmann's Commentary     | <b>Verses 9-13</b><br>God's Charge to Moses and Aaron<br>And Moses spake so unto the children of Israel; but they hearkened not unto Moses for anguish of spirit and for cruel bondage, literally, for shortness of breath and for hard slavery. It was not merely physical affliction with which they were suffering, but their spirit was almost broken with the unendurable harshness of the treatment which they received. |
| NET Bible®                 | Moses told this [ <i>Heb</i> “and Moses spoke thus.”] to the Israelites, but they did not listen to him [ <i>Heb</i> “to Moses.” The proper name has been replaced by the pronoun (“him”) in the translation for stylistic reasons.] because of their discouragement and hard labor.   |
| The Voice                  | So Moses <i>went and</i> told these things to the Israelites, but they turned a deaf ear to him because they were in such low spirits and <i>exhausted from</i> their harsh labor.   |

### Literal, almost word-for-word, renderings:

|                              |   |
|------------------------------|---|
| Brenner's Mechanical Trans.  | ...and "Mosheh <sup>Plucked out<sup>n</sup></sup> spoke to the sons of "Yisra'el <sup>He turns El aside<sup>n</sup></sup> , and they did not hear Mosheh from the shortness of wind and from the hard service,... |
| C. Thompson LXX (updated)    | In these terms Moses spoke to the Israelites; but they hearkened not to him on account of their despondency, and on account of their hard labours.  |
| Concordant Literal Version   | When Moses spoke thus to the sons of Israel, they did not hearken to Moses because of shortness of spirit and hard service.   |
| English Standard Version     | Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.   |
| Green's Literal Translation  | And Moses spoke to the sons of Israel. And they did not listen to Moses, from anguish of spirit and from hard bondage.  |
| Jack Ballinger's translation | .   |
| NASB                         | So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of <i>their</i> despondency [Lit <i>shortness of spirit</i> ] and cruel bondage.   |
| Ron Snider's Translation     | .   |

Stuart Wolf  
Young's Updated LT

And Moses speaks so unto the sons of Israel, and they hearkened not unto Moses, for anguish of spirit, and for harsh service.

**The gist of this passage:**

| Exodus 6:9a  |  |   |                                    |
|--|--|---|------------------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
| wa (or va) (ו) [pronounced <i>wah</i> ]                              | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253          |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]             | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect                               | Strong's #1696<br>BDB #180         |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                        | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602         |
| kên (כֵּן) [pronounced <i>kane</i> ]                                 | <i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>   | properly, an active participle; used primarily as an adverb                             | Strong's #3651<br>BDB #485         |
| 'el (אֶל) [pronounced <i>ehl</i> ]                                   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)                           | Strong's #413<br>BDB #39           |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                        | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct  | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ] | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |

**Translation:** Moses proclaimed this [lit., *thus*] to the sons of Israel,...

In the book of Exodus, there will be many times where we do not have a repetition of speech. That is, God speaks to Moses and tells him what to say in vv. 2–8. In v. 9, we do not have Moses repeating these words in the text; we simply know that *he spoke thus to the sons of Israel*. In this way, the Mosaic narrative does not get bogged down.

Moses first listened to what God had to tell him and then he proclaimed this information to the people of Israel (a much small, but representative body; probably made up of some of the foremen and elders).

Recall that Moses insisted the Aaron do all of the talking, but Moses had naturally taken God's directions and then did the speaking himself to his own people. What appears to be the case is (and this is speculation on my part), is Moses and Aaron went to speak to the elders of Israel a second time; Aaron began to explain what is going on and Moses became frustrated with what Aaron was saying and how he expressed it, so he steps in to try to make the issues clear. The people did not respond to Aaron as Moses thought they should; and then they did not respond to Moses either.

| Exodus 6:9b   |  |  |                             |
|---|--|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| lô' (לוֹ' or לוֹל) [pronounced <i>low</i> ]                             | <i>not, no</i>   | negates the word or action that follows; the absolute negation | Strong's #3808<br>BDB #518  |
| shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i> ]                         | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 <sup>rd</sup> person plural, Qal perfect                     | Strong's #8085<br>BDB #1033 |
| 'el (אֶל) [pronounced <i>eh</i> ]                                       | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)  | Strong's #413<br>BDB #39    |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                           | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun  | Strong's #4872<br>BDB #602  |
| min (מִן) [pronounced <i>mihn</i> ]                                     | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>  | preposition of separation                                      | Strong's #4480<br>BDB #577  |
| qôtser (קֹצֵר) [pronounced <i>KOH-tser</i> ]                            | <i>impatience, anguish, shortness</i>  | masculine singular construct                                   | Strong's #7115<br>BDB #894  |
| rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]                            | <i>wind, breath, spirit, apparition</i>  | feminine singular noun   | Strong's #7307<br>BDB #924  |

The NET Bible: *The Hebrew חֹר רִצְקָה (miqqotser ruakh) means "because of the shortness of spirit." This means that they were discouraged, dispirited, and weary – although some have also suggested it might mean impatient. The Israelites were now just not in the frame of mind to listen to Moses.*<sup>41</sup>

**Translation:** ...but they did not listen to him [lit., Moses] because of [their] anguish of spirit...

The word for *listen* means *to listen and to heed; to hear and obey*. There is more to this word than simply hearing Moses out. They listened to Moses, but they did not go along with what he was saying. God gave Moses a series of promises, but the people would not take it in.

<sup>41</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

*Shortness of spirit* means that the people would not listen to Moses because they were discouraged, disillusioned, and despondent; also, they were short-sighted. Their spiritual growth—which may have been nonexistent—was not enough to recognize that God had chosen Moses to lead them out of Israel and that such guidance would not be easy. All in all, the people of Israel considered Moses and his claims of speaking with God; and they considered the Pharaoh, and they considered Pharaoh greater in power.

This appears to be a second meeting with the elders of Israel (and perhaps others attended this meeting). In the first meeting, the sign of the leprous hand and the staff impressed them, and they were on board. However, in this meeting, they are discouraged and they do not appear to agree with Moses moving forward with God's will.

They did not listen to him because their spirit was constricted; that is, there was not enough divine information in their souls for them to hear the words of Moses (which were the words of God) and then to compare this information with previously stored spiritual information. There was not enough previously stored information about God in their human spirits.

Just as the soul holds information about you, the world around you and the people around you; and how all of this interrelates; so your human spirit takes in information about God, the plan of God, and your place in the plan of God. The growing believer fills his spirit with spiritual information and this helps in two ways: (1) when there are circumstances in your life which are difficult to deal with, you go back and pull spiritual information from your soul in order to deal with those difficult circumstances; and (2) when you hear new spiritual information, you are able to place it in your spirit and it should be in agreement with the information which is already there. What you are doing is growing spiritually; you are adding new information, but it does not contradict information which is already there.

The sons of Israel with whom Moses was meeting had constricted spirits; there was not enough information for them to hear what Moses is saying and then compare that to what is in their human spirits already.

Exodus 6:9a-b [So Moses spoke thus to the children of Israel; but they did not heed Moses,...](#)

Moses tried to relay the words of God to his people, but they did not listen to him. They were worn out and beaten down. Egypt had crushed their spirit with their cruel form of slavery.

The word translated *heed* is the very common Hebrew word *shâma'* (שמע) [pronounced *shaw-MAHG*], which means *to listen, listen intently, to listen and obey, to listen and act upon, to listen and give heed to, to hearken to, to be attentive to, listen and take heed to, listen and take note of, listen and be cognizant of*. Strong's #8085 BDB #1033. They heard Moses' words, but these words did not pierce their souls. Many people reading this believed in Jesus Christ at some point during their teens or adult life; but there was a period of your life when you heard the gospel of Jesus Christ, and it did not reach you. You heard the words, but you did not recognize their importance. You were not moved to act on those words. I have no doubt that I heard the gospel in my life, prior to salvation, but it never really sunk in; I was not ready to *heed* it.

### Exodus 6:9c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology          | BDB and Strong's Numbers   |
|---|---|---------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction    | No Strong's #<br>BDB #251  |
| min (מִן) [pronounced<br><i>mihn</i> ]                                    | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation | Strong's #4480<br>BDB #577 |



## Exodus 6:9c

| Hebrew/Pronunciation                                  | Common English Meanings  | Notes/Morphology       | BDB and Strong's Numbers        |
|---|--|------------------------|---------------------------------|
| ‘ābōdāh (עֲבֹדָה)<br>[pronounced <i>gub-vo-DAWH</i> ] | <i>labour, work, service; possibly: bondage; enslavement</i>   | feminine singular noun | Strong's #5656 & #5647 BDB #715 |
| qāsheh (קָשֶׁה)<br>[pronounced <i>kaw-SHEH</i> ]      | <i>hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong</i> | adjective/noun         | Strong's #7186 BDB #904         |

**Translation:** ...and because of [their] harsh enslavement.

Their inability to hear and obey Moses is also related to their harsh enslavement. Their bondage to the people of Egypt has wreaked havoc in their lives; and they are unable to free their souls from this slavery. It was too deeply ingrained in their lives. They had more oppression in their souls than Bible doctrine. This oppression kept them from the truth, from thinking the truth, from pondering the truth; and, as a result, their response to the words of Moses were negative. This would be the beginning of many times that the people of Israel would rebel against Moses' words.

Moses himself has to learn from the start that this will not be easy. The Jews, whom he is going to deliver, will not listen to him; not just now, but throughout 40 years of wandering in the desert. Even though God is demonstrably with him throughout this entire ordeal, this does not mean that it will be a cakewalk. The Egyptians are only a part of the problem; the sons of Israel will be nearly as difficult to guide and to deal with.

It will be much easier if Moses chooses to believe God and to do exactly as He says; but there will be continual headaches and pressures. Despite being guided by God, this does not mean that everything will be easier for Moses or for the people of Israel. Now, clearly, their escape from slavery into freedom, despite their continual complaints for 40 years, is the preferred move.

Exodus 6:9 *So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.* (NKJV)

Slavery can be practiced in a variety of ways. If you recall the slavery of Joseph in Egypt, his first assignment in the house of Potiphar was quite good and he rose to a very high position because of his intelligence and ability to adapt to Egyptian culture. The only problem that Joseph had when he was first enslaved is, Potiphar's wife chased after him.

Many years later, Joseph himself had his own house steward who was also likely a slave, and that man had great freedom and great responsibility. My point being, there are forms of slavery which can be good; and there are forms of slavery as we find here where it is so cruel that it crushed the spirit of the people. The children of Israel were crushed to the point of seemingly having no hope. Moses and Aaron coming to them, saying, "God has spoken to us and He will deliver you, His people." But, they were not ready to hear these words.

So, even though what Moses said made sense to them (God promising them the land which He had promised to Abraham, Isaac, and Jacob); they were so beaten down in their lives with slavery that they simply did not believe him. Recall that when Moses first spoke to Pharaoh, Pharaoh then set out to crush this spirit in the people of Israel, placing a massive amount of additional work on them. Pharaoh knew how to crush their souls.

Ideally speaking, the elders of Israel were to hear these words of God, spoken to them by Moses, and compare them to the words of Genesis, which they knew and repeated; and the agreement of these promises would reinforce one another—but their faith in God had been beaten down.

This explains why the first 3 plagues involved the land of Goshen, where the Israelites lived. They needed to see these plagues firsthand, up close, so that they believed that their God was Y<sup>e</sup>howah; that He is God over all.

Beginning with plague #4, God would not subject Israel to the same plagues as He did the Egyptians (Exodus 8:22–23), as the people had believed or begun to believe at that point.

Exodus 6:9 **So Moses spoke thus to the children of Israel; but they did not heed Moses, because of anguish of spirit and cruel bondage.** (NKJV)

We face the same things in our lives; even though we believe in Jesus Christ and grow in His grace and in His Word, this does not mean that all of life will be easy. There will be difficult times and it will not always appear to us as though things are falling right into line as they should. Moses is finding this out. God has a plan for his life and Moses is to follow this plan. God gives him simple, step-by-step directions and Moses needs to merely follow those directions.

Our own lives are not much more difficult when it comes to **divine guidance**. If we spend one or more hours in the Word each and every day, **rebound** regularly, divine guidance will be automatic rather than esoteric. When it is time for Bible class, we know that we will be in **God's geographical will** if we are in Bible class. While we are there, we know that we are in His directive will as long as we are in fellowship. Throughout the day, if we avoid sins, and rebound when we do sin; and plan our schedule around Bible class, divine guidance will be a cakewalk. Life, on the other hand, is not always as easy as determining God's will.

Exodus 6:9 **Moses proclaimed this [lit., *thus*] to the sons of Israel, but they did not listen to him [lit., *Moses*] because of [their] anguish of spirit and because of [their] harsh enslavement.** (Kukis mostly literal translation)

Moses certainly went to the elders of Israel and what he said seemed to unreal to them. *Shortness (anguish) of spirit* means *discouragement, despondency and/or disheartenment*. They had been exhausted and beaten down by years of slavery; slavery which had become totally unreasonable and completely tyrannical (not all slavery has to be that way<sup>42</sup>).

Exodus 6:9 **Moses proclaimed these things to the sons of Israel, but they refused to listen and heed him because they were constricted in their spirits and because of the harsh enslavement that they had to endure.** (Kukis paraphrase)

**A Review of Exodus 6:2–9:** God spoke to Moses, telling him what to say to the elders of Israel:

Exodus 6:2–8 **God spoke to Moses and said to him, "I am the LORD. 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. I also established My covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered My covenant. Say therefore to the people 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 slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be My people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'" (ESV; capitalized)**

<sup>42</sup> Because of the dishonest education system in the United States, we have come to believe that there is only one kind of slavery, and that slavery is always evil. Slavery is not always evil; and it is clear that the Mosaic Law did not seek to eliminate it, but to regulate it.

These words, Moses and Aaron spoke to the elders. But, they were quite discouraged. Pharaoh placed additional burdens on them, and beat some of them as a result.

Exodus 6:9 **Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.** (ESV)

Recall that, after Moses and Aaron first spoke to Pharaoh, Pharaoh made the work requirements for his Hebrew slaves impossible to fulfill, and then he had some of the Hebrews beaten because they could not complete his work requirements.

After Moses has spoken to the people; then it is time for him to speak to Pharaoh.

### Chapter Outline

### Charts, Graphics and Short Doctrines

What appears to be the case is, Moses went and spoke to the sons of Israel, and was discouraged by their response; and then God speaks to Moses and says, "Go and speak to Pharaoh." Moses appears to double down on his inability to speak in front of an audience important people.

Perhaps what happened is, Moses did allow Aaron to speak to the people of Israel at first; and then he stepped in to clarify the issues, and the people of Israel rejected him anyway. So, perhaps this is why Moses appears to be repeating this concern.

**And so speaks Y<sup>e</sup>howah unto Moses, to say, "Go, speak unto Pharaoh, king of Egypt and he will send forth sons of Israel from his land."**

Exodus  
6:10–11

**Y<sup>e</sup>howah spoke to Moses, saying, "Go [and] speak to Pharaoh, the king of Egypt, and he will send out the sons of Israel from his land."**

**Jehovah spoke to Moses, saying, "Go and speak to Pharaoh, the king of Egypt, and he will send out the people of Israel from his land."**

Here is how others have translated this verse:

#### Ancient texts:

|                           |   |
|---------------------------|---|
| Masoretic Text (Hebrew)   | And so speaks Y <sup>e</sup> howah unto Moses, to say, "Go, speak unto Pharaoh, king of Egypt and he will send forth sons of Israel from his land." |
| Dead Sea Scrolls          | .   |
| Targum of Onkelos         | And the Lord spake to Mosheh, saying, Go in, speak with Pharaoh king of Mizraim, that he send away the sons of Israel from his land.                |
| Targum (Pseudo-Jonathan)  | And the Lord spake to Mosheh saying, Go in, speak with Pharaoh, the king of Mizraim, that he release the children of Israel from his land.          |
| Revised Douay-Rheims      | And the Lord spoke to Moses, saying Go in, and speak to Pharaoh king of Egypt, that he let the children of Israel go out of his land.               |
| Aramaic ESV of Peshitta   | Mar-Yah spoke to Mosha, saying, "Go in, speak to Pharaoh king of Egypt, that he let the B'nai Yisrael go out of his land."                          |
| Peshitta (Syriac)         | And the LORD spoke to Moses, saying, Go in, and speak to Pharaoh king of Egypt that he let the children of Israel go out of his land.               |
| V. Alexander's Aramaic T. | And the Lord spoke with Moses in order to say, "Go and tell Pharaoh, the king of Egypt, 'Send the Children of Israel out of the land.'"             |
| C. Thompson LXX (updated) | Then the Lord spoke to Moses saying; Go in ; speak to Pharaoh king of Egypt that he may send the children of Israel out of his land.                |

Septuagint (Greek) And the Lord spoke to Moses, saying, Go in, speak to Pharaoh king of Egypt, that he send forth the children of Israel out of his land.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English And the Lord said to Moses, Go in and say to Pharaoh, king of Egypt, that he is to let the children of Israel go out of his land.

Names of God Bible Then **Yahweh** spoke to Moses, "Go tell Pharaoh (the king of Egypt) to let the Israelites leave his country."

NIRV .

New Simplified Bible Then Jehovah told Moses: »Demand that Pharaoh king of Egypt let the sons of Israel go.«

### Thought-for-thought translations; paraphrases:

Common English Bible .

Contemporary English V. Then the LORD told Moses to demand that the king of Egypt let the Israelites leave.

The Living Bible Now the Lord spoke to Moses again and told him, "Go back again to Pharaoh and tell him that he must let the people of Israel go."

New Berkeley Version .

New Life Version .

New Living Translation Then the LORD said to Moses, "Go back to Pharaoh, the king of Egypt, and tell him to let the people of Israel leave his country."

### Partially literal and partially paraphrased translations:

American English Bible So the Lord told Moses: 'Go and tell Pharaoh the king of Egypt to send the children of IsraEl out of his land!'

Beck's American Translation .

International Standard V Then the LORD told Moses, "Go, speak to Pharaoh, king of Egypt, that he should let the Israelis go out of his land."

New Advent (Knox) Bible .

Translation for Translators **Aaron and Moses gave God's message to the king again**  
Yahweh said to Moses/me, "Go and tell the king of Egypt *again* that he must allow the Israeli people to leave his land!"

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Jehovah was to speak to Moses, to the intent: Be going, and be speaking to Pharaoh, king of Egypt: The sons of Isra-el were to be let loose from these solid grounds.

Conservapedia The LORD spoke to Moses and said, "Enter the court, speak to Pharaoh, and tell him to dismiss the Sons of Israel from his land." That is, Neferhotep.

Ferrar-Fenton Bible **The Repeated Message to Pharaoh**  
The EVER-LIVING again spoke to Moses, saying; "Go! tell to Pharaoh King of Mitzer that he must dismiss the children of Israel from his country."

God's Truth (Tyndale) And the Lord spoke unto Moses saying: Go and bid Pharaoh king of Egypt, that he let the children of Israel go out of his land.

HCSB .

Tree of Life Version So *ADONAI* told Moses, "Go, speak to Pharaoh king of Egypt, so that will he let *Bnei-Yisrael* go out of his land."

Urim-Thummim Version YHWH then spoke to Moses saying, Go in, speak to Pharaoh king of Egypt that he let the children of Israel go out of his land.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh spoke to Moses saying, “Go and speak to Pharaoh, king of Egypt and tell him to let the people of Israel leave the country.”  
 New American Bible (2011) Then the LORD spoke to Moses: Go, tell Pharaoh, king of Egypt, to let the Israelites leave his land..  
 New English Bible Then the LORD spoke to Moses and said, 'Go and tell Pharaoh king of Egypt to set the Israelites free to leave his country.'  
 Revised English Bible Then the LORD said to Moses, “Go and bid Pharaoh king of Egypt let the Israelites leave his country.”

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* said to Moshe, “Go in; and tell Pharaoh, king of Egypt, to let the people of Isra’el leave his land.”  
 The Complete Tanach exeGesés companion Bible .  
 And Yah Veh words to Mosheh, saying, Go in, word to Paroh sovereign of Misrayim, to send the sons of Yisra El away from his land.  
 JPS (Tanakh—1985) The Lord spoke to Moses, saying, “Go and tell Pharaoh king of Egypt to let the Israelites depart from his land.”  
 Kaplan Translation *Moses Demurs*  
 God spoke [This is the first time that this expression is used. It is the expression used to introduce most of the commandments.] to Moses, saying, 'Go [Literally, 'come.' Since God is omnipresent, He does not tell Moses to 'go.' Alternatively, this may be an idiomatic use of the word come.], speak to Pharaoh, king of Egypt, and he will let the Israelites leave his land.'  
 Orthodox Jewish Bible And Hashem spoke unto Moshe, saying, Go in, speak unto Pharaoh Melech Mitzrayim, that he let the Bnei Yisroel go out of his land.  
 The Scriptures 1998 And הוה spoke to Mosheh, saying, “Go in, speak to Pharaoh sovereign of Mitsrayim, to let the children of Yisra’ël go out of his land.”

### Expanded/Embellished Bibles:

The Expanded Bible Then the LORD said to Moses, “Go tell Pharaoh the king of Egypt that he must let the Israelites [<sup>L</sup>sons/<sup>T</sup>children of Israel] leave his land.”  
 Kretzmann’s Commentary 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. It was a direct command to lay aside all faint-heartedness and to undertake the task of delivering the people with all energy.  
 NET Bible® Then the Lord said to Moses, “Go, tell Pharaoh king of Egypt that he must release the Israelites from his land.”  
 The Voice The Eternal One *once again* instructed Moses.  
**Eternal One:** Go speak with Pharaoh, the king of Egypt, and tell him to release the Israelites from his land.

### Literal, almost word-for-word, renderings:

|                                      |   |
|--------------------------------------|---|
| Brenner's Mechanical Trans.          | ...and "YHWH <sup>He is</sup> spoke to "Mosheh <sup>Plucked out</sup> saying, come, speak to "Paroh <sup>Great</sup> house", king of "Mits'rayim <sup>Two straits</sup> , and he will send the sons of "Yisra'el <sup>He turns El aside</sup> from his land,... |
| Concordant Literal Version           | Then Yahweh spoke to Moses, saying. Enter, speak to Pharaoh, king of Egypt, that he may dismiss the sons of Israel from his land.   |
| Jack Ballinger's translation NASB    | .<br>Now the LORD spoke to Moses, saying, "Go, tell [Lit <i>speak to</i> ] Pharaoh king of Egypt to let [Lit <i>that he let</i> ] the sons of Israel go out of his land."   |
| New King James Version               | And the LORD spoke to Moses, saying, "Go in, tell Pharaoh king of Egypt to let the children of Israel go out of his land."  |
| Ron Snider's Translation Stuart Wolf | .   |
| Young's Updated LT                   | And Jehovah speaks unto Moses, saying, "Go in, speak unto Pharaoh king of Egypt, and he does send the sons of Israel out of his land."  |

**The gist of this passage:**  
vv. 10-11

| Exodus 6:10  |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced <i>wah</i> ]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אֶל) [pronounced <i>eh</i> ]                        | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]            | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]             | <i>to, for, towards, in regards to</i>   | directional/relational preposition                            | No Strong's #<br>BDB #510  |
| 'âmar (אָמַר) [pronounced <i>aw-MAHR</i> ]               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>  | Qal infinitive construct                                      | Strong's #559<br>BDB #55   |

**Translation:** *Y<sup>e</sup>howah spoke to Moses, saying,...* God has already given Moses the overall picture of what would happen (v. 1); and He then gave Moses the same information, but in more detail in vv. 2–8.

So far, Pharaoh has said, “No, you all are not going anywhere; and your workload is going to be increased.” Then when Moses went to speak to some of the foremen and elders of Israel, they were not buying any of what he had to sell. They were quite unhappy with the turn of events, where Pharaoh increased their workload to something that they were unable to meet.

Despite this, God is going to tell Moses what his next step is.

| Exodus 6:11a   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| bôw' (אוּב) [pronounced boh]                                     | <i>come [in], go [in], enter, advance</i>   | 2 <sup>nd</sup> person masculine singular, Qal imperative     | Strong's #935<br>BDB #97   |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]               | <i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i> | 2 <sup>nd</sup> person masculine singular, Piel imperative    | Strong's #1696<br>BDB #180 |
| 'el (אֶל) [pronounced eh]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>   | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| par <sup>e</sup> ôh (הַעֲרֹף) [pronounced pah <sup>r</sup> -ÛOH] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>  | masculine singular proper noun                                | Strong's #6547<br>BDB #829 |
| melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]                 | <i>king, ruler, prince; royal, royalty</i>  | masculine singular construct                                  | Strong's #4428<br>BDB #572 |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]    | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>  | masculine singular, proper noun                               | Strong's #4714<br>BDB #595 |

**Translation:** ...“Go [and] speak to Pharaoh, the king of Egypt,...

Next step is, Moses is to go and speak to Pharaoh.

Moses has been face to face with the negative volition of his own people, and yet God says, “It is time to go back to Pharaoh.”

| Exodus 6:11b   |   |                        |                           |
|--|---|------------------------|---------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology       | BDB and Strong's Numbers  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction | No Strong's #<br>BDB #251 |

## Exodus 6:11b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers           |
|--|--|--|------------------------------------|
| shâlach (שָׁלַח)<br>[pronounced shaw-LAKH]   | <i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect; what is sent (messengers, a message) is implied | Strong's #7971<br>BDB #1018        |
| The NET Bible: <i>The form וַיִּשְׁלַח (vishallakh) is the Piel imperfect or jussive with a sequential vav; following an imperative it gives the imperative's purpose and intended result. They are to speak to Pharaoh, and (so that as a result) he will release Israel. After the command to speak, however, the second clause also indirectly states the content of the speech (cf. Exod 11:2; 14:2, 15; 25:2; Lev 16:2; 22:2). As the next verse shows, Moses doubts that what he says will have the intended effect.</i> <sup>43</sup> |  |  |                                    |
| 'êth (אֶת) [pronounced ayth]   | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object  | Strong's #853<br>BDB #84           |
| bânîym (בְּנֵי) [pronounced baw-NEEM]  | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct   | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]   | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people                    | Strong's #3478 & #3479<br>BDB #975 |
| min (מִן) [pronounced mihn]  | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>                                    | preposition of separation  | Strong's #4480<br>BDB #577         |
| 'erets (אֶרֶץ) [pronounced EH-rets]  | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>                                     | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix                           | Strong's #776<br>BDB #75           |

**Translation:** ...and he will send out the sons of Israel from his land.”

God gives Moses the overall picture. “Pharaoh will send out of the people of Israel from his land.” God has also warned Moses about Pharaoh’s negative volition.

God knew from eternity past that the sons of Israel would not always listen to Moses. This generation in particular happened to be an extremely obstinate generation. God had to exert a great deal of pressure upon them to get them to follow Moses. God already knows that the elders of Israel did not listen to Moses (obviously, God knew this in eternity past).

Exodus 6:10–11 **Y<sup>e</sup>howah spoke to Moses, saying, “Go [and] speak to Pharaoh, the king of Egypt, and he will send out the sons of Israel from his land.”** (Kukis mostly literal translation)

<sup>43</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.



Moses is not given time to stop and fret over the response of the people of Israel—they will need to be convinced by the signs that God will give them all. Both Egypt and Israel will view these signs.

God tells Moses, “We are going to step 2 now, where you go to Pharaoh and tell him to let the children of Israel go out of his land. This time, there will be consequences for disobedience.”

At this point in time, Donald Trump is president (I began to write this in 2019). Let’s say I wanted to tell the president something very important—how difficult do you think that would be? Pretty close to impossible. Gaining access to the President of the United States is quite difficult if not impossible.

Nevertheless, God tells Moses that he is going to speak to Pharaoh.

Exodus 6:10–11 **Jehovah spoke to Moses, saying, “Go and speak to Pharaoh, the king of Egypt, and he will send out the people of Israel from his land.”** (Kukis paraphrase)

**And so says Moses to faces of Y<sup>e</sup>howah, to say, “Behold, sons of Israel have not listened unto me; and how will hear me Pharaoh. And I uncircumcised of [two] lips.”**

Exodus  
6:12

**Then Moses spoke before Y<sup>e</sup>howah, saying, “Listen, the sons of Israel will not listen to me; so how will Pharaoh hear me [out]? Also, [Your know that] I [am a man] of uncircumcised lips.”**

**Then Moses spoke before Jehovah, saying, “Listen, if the sons of Israel will not listen to me, then why would the Pharaoh hear me out? Also, You know I am not a good speaker.”**

Here is how others have translated this verse:

#### Ancient texts:

|                                    |  |
|------------------------------------|--|
| Masoretic Text (Hebrew)            | And so says Moses to faces of Y <sup>e</sup> howah, to say, “Behold, sons of Israel have not listened unto me; and how will hear me Pharaoh. And I uncircumcised of [two] lips.”         |
| Dead Sea Scrolls                   | .  |
| Targum of Onkelos                  | And Mosheh spake before the Lord, saying, Behold, the sons of Israel have not received from me, and how then will Pharaoh receive, and I (so) heavy of speech?                           |
| Targum (Pseudo-Jonathan)           | And Mosheh said before the Lord, Behold, the sons of Israel do not hearken to me; how then will Pharaoh hearken to me, and I a man difficult of speech?                                  |
| Revised Douay-Rheims Latin Vulgate | .  |
| Aramaic ESV of Peshitta            | Moses answered before the Lord Behold the children of Israel do no hearken to me; and how will Pharaoh hear me, especially as I am of uncircumcised lips?                                |
| Peshitta (Syriac)                  | Mosha spoke before Mar-Yah, saying, "Behold, the B'nai Yisrael have not listened to me. How then shall Pharaoh listen to me, who am of uncircumcised lips?"                              |
| V. Alexander’s Aramaic T.          | But Moses said to the LORD, Behold, the children of Israel have not hearkened to me; how then shall Pharaoh listen to me, for I am a stutterer?  |
| C. Thompson LXX (updated)          | And Moses said to the Lord, "Behold, if the Children of Israel hear me not, how is the Pharaoh going to listen to me as I stutter [Lit. Ar. idiomatic expression: "My tongue ties up."]" |
| Septuagint (Greek)                 | Upon which Moses spoke before the Lord saying, Behold the Israelites have not hearkened to me, how then should Pharaoh hearken to me, incapable as I am of speaking?                     |
|                                    | And Moses spoke before the Lord, saying, Behold, the children of Israel listened not to me, and how shall Pharaoh listen to me? and I am not eloquent.                                   |

Significant differences:

### Limited Vocabulary Translations:

|                            |   |
|----------------------------|---|
| Bible in Basic English     | And Moses, answering the Lord, said, See, the children of Israel will not give ear to me; how then will Pharaoh give ear to me, whose lips are unclean?   |
| Easy English               | But Moses said to the Lord: 'Look! Even the Israelites have not listened to me. So why should Pharaoh listen to me? My lips are unable to speak good words from God.'   |
| Easy-to-Read Version—2006  | But Moses answered, "LORD, the Israelites refuse to listen to me. So surely Pharaoh will also refuse to listen. I am a very bad speaker. [ <i>I am a very bad speaker</i> Or "I sound like a foreigner." Literally, "I have uncircumcised lips.]" |
| Good News Bible (TEV)      | But Moses replied, "Even the Israelites will not listen to me, so why should the king? I am such a poor speaker."   |
| International Children's B | But Moses answered, "The Israelites will not listen to me. So surely the king will not listen to me, either. I am not a good speaker."  |
| <i>The Message</i>         | Moses answered GOD, "Look—the Israelites won't even listen to me. How do you expect Pharaoh to? And besides, I stutter."  |
| Names of God Bible         | But Moses protested to <b>Yahweh</b> , "The Israelites wouldn't listen to me. Why would Pharaoh listen to me? I'm such a poor speaker."   |
| NIRV                       | But Moses said to the LORD, "The people won't listen to me. So why would Pharaoh listen to me? After all, I don't speak very well."   |
| New Simplified Bible       | But Moses replied: »I am not a powerful speaker. If the sons of Israel will not listen to me, why should the king of Egypt?«  |

### Thought-for-thought translations; paraphrases:

|                         |   |
|-------------------------|---|
| Common English Bible    | But Moses said to the LORD, "The Israelites haven't even listened to me. How can I expect Pharaoh to listen to me, especially since I'm not a very good speaker?"                               |
| Contemporary English V. | But Moses replied, "I'm not a powerful speaker. If the Israelites won't listen to me, why should the king of Egypt?"  |
| The Living Bible        | "But look," Moses objected, "my own people won't even listen to me anymore; how can I expect Pharaoh to? I'm no orator!"  |
| New Berkeley Version    | .   |
| New Life Version        | But Moses said to the Lord, "See, the people of Israel have not listened to me. How then will Pharaoh listen to me? I am not able to speak well."   |
| New Living Translation  | "But LORD!" Moses objected. "My own people won't listen to me anymore. How can I expect Pharaoh to listen? I'm such a clumsy speaker! [Hebrew <i>I have uncircumcised lips</i> ; also in 6:30]" |

### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | And Moses replied to the Lord, saying: 'Look, the children of IsraEl didn't listen to me, so how will I get Pharaoh to listen to me? Besides, I'm not a good speaker.'  |
| Beck's American Translation | .   |
| International Standard V    | Then Moses said right in front of the LORD, "Look, the Israelis didn't listen to me, so how will Pharaoh? I'm not a persuasive speaker [Lit. <i>uncircumcised of lip</i> ; i.e. <i>an unrefined speaker</i> ]"  |
| New Advent (Knox) Bible     | And when the Lord sent Moses to bid Pharaoh, king of Egypt, let the sons of Israel go, Moses told the Lord to his face, The Israelites will not listen to me; what hope is there that Pharaoh will listen to me? A man, moreover, so tongue-tied ['A man so tongue-tied'; literally, 'a man of uncircumcised lips', and so in verse 29 below.]. Vv. 11–12 are included for context. |

Translation for Translators But Moses/I said to Yahweh, "Listen to *what I am saying*. Even the Israeli people have not paid attention to what I *told them*. But I am a poor speaker. [MET, MTY] So why should the king pay attention to what I tell him?/the king will certainly not pay attention to what I *tell him!*" [RHQ]

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Moses was to speak, turned before Jehovah, to the intent: are the sons of Isra-el to have listened to me? - even was Pharaoh to listen to me? - I am being of uncircumcised lips.

Conservapedia Moses replied to the LORD, "The Sons of Israel haven't listened to me. What makes You think Pharaoh will, since I have uncircumcised lips?" Moses is raising his lack of eloquence again. However, Divine Patience can be infinite, when required.

Ferrar-Fenton Bible But Moses replied against the EVER-LIVING, and said ; "The children of Israel themselves would not listen to me ; so certainly Pharaoh will not listen to me. I am, also, dull in speech."

God's Truth (Tyndale) HCSB NIV, ©2011 .  
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 [Hebrew *I am uncircumcised of lips*; also in verse 30]?"

Tree of Life Version But Moses said to Adonai, "*Bnei-Yisrael* have not listened to me. So how would Pharaoh listen to me—I, who have uncircumcised lips?"

WikiBible And Moses spoke before Yahweh, saying: "Since the sons of Israel did not listen to me, and how will Pharaoh listen to me, and I have foreskin lips."

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Moses said, "If the Israelites paid no attention to me, how then will Pharaoh listen to me, a man who has difficulty in expressing him self?"

The Heritage Bible And Moses spoke before the face of Jehovah, saying, Behold, the children of Israel have not attentively heard me, and how shall Pharaoh attentively hear me, and I *am* of uncircumcised lips?

New American Bible (2011) However, Moses protested to the LORD, "If the Israelites did not listen to me, how is it possible that Pharaoh will listen to me, poor speaker [Poor speaker: lit., "uncircumcised of lips": a metaphor expressing the hindrance of good communication expressed as "slow of speech and tongue" (4:10). Also used as a metaphor for impeded "heart" (Lv 26:41; Dt 10:16).] [Ex 4:10] that I am!"

New English Bible Moses made answer in the presence of the LORD, 'If the Israelites do not listen to me, how will Pharaoh listen to such a halting speaker as I am?'

New Jerusalem Bible But Moses spoke out in Yahweh's presence and said, 'The Israelites have not listened to me, so why should Pharaoh take any notice of a poor speaker like me?'

New RSV But Moses spoke to the Lord, 'The Israelites have not listened to me; how then shall Pharaoh listen to me, poor speaker that I am [Heb *me? I am uncircumcised of lips*]?'

Revised English Bible Moses protested to the LORD, "If the Israelites do not listen to me, how will Pharaoh listen to such a halting speaker as me?"

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said to *ADONAI*, "Look, the people of Isra'el haven't listened to me; so how will Pharaoh listen to me, poor speaker that I am?"

## The Complete Tanach

But Moses spoke before the Lord, saying, "Behold, the children of Israel did not hearken to me. How then will Pharaoh hearken to me, seeing that I am of closed lips?"

**closed lips:** Heb. מִתְּפֹשׁ לִרְע, Literally, of "closed" lips. Similarly, every expression of (תִּלְרַע) I say, denotes a closure: e.g., "their ear is clogged (תִּלְרַע) " (Jer. 6:10), [meaning] clogged to prevent hearing; "of uncircumcised (לִרְע) hearts" (Jer. 9:25), [meaning] clogged to prevent understanding; "You too drink and become clogged up (לִרְעוּ) " (Hab. 2:16), [which means] and become clogged up from the intoxication of the cup of the curse; רִשְׁבַתְלָרַע, the foreskin of the flesh, by which the male membrum is closed up and covered; "and you shall treat its fruit as forbidden (וּתְלָרַע סְתָרְלָרַע) " (Lev. 19:23), [i. e.,] make for it a closure and a covering of prohibition, which will create a barrier that will prevent you from eating it. "For three years, it shall be closed up [forbidden] (מִלְרַע) for you" (Lev. 19:23), [i.e.,] closed up, covered, and separated from eating it.

**How then will Pharaoh hearken to me:** This is one of the ten kal vachomer inferences mentioned in the Torah. — [from Genesis Rabbah 92:7] [i.e., inferences from major to minor, such as in this case. I.e., if, because of my speech impediment, the children of Israel, who have everything to gain by listening to me, did not listen to me, Pharaoh, who has everything to lose by listening to me, will surely not listen to me.]

## exeGesese companion Bible

And Mosheh words at the face of Yah Veh, saying, Behold, the sons of Yisra El hearken not to me; how then hears Paroh me - I of uncircumcised lips?

## JPS (Tanakh—1985)

But Moses appealed to the Lord, saying, "The Israelites would not listen to me; how then should Pharaoh heed me, a man of impeded speech!"

## Kaplan Translation

Moses spoke, interrupting the revelation [Literally, 'Moses spoke before God.']. 'Even the Israelites will not listen to me,' he said. 'How can I expect Pharaoh to listen to me? I have no self-confidence when I speak [(Cf. Rashi; Ralbag)... Literally, 'I have uncircumcised lips.' The expression may also be interpreted, 'I can hardly speak,' or 'I have a speech defect.' See Exodus 4:10.]'

Exodus 4:10 Moses pleaded with God. 'I beg You, O God, I am not a man of words - not yesterday, not the day before - not from the very first time You spoke to me [This indicates either that Moses had heard God's voice before, or that he had spent quite a while near the Burning Bush (Rashi; Seder Olam Rabbah 5). Or, 'even after You spoke to me' (Ramban; Lekach Tov), or, 'because You have spoken to me' and I am so immersed in prophecy (Ralbag)]. I find it difficult to speak and find the right language [(Rashbam; Lekach Tov; Chizzkuni; Ralbag). Literally, 'I am heavy of mouth and heavy of tongue.' Others write that it denotes a speech defect (Rashi; Ibn Ezra; Ralbag; Bachya, quoting Rabbenu Chananel)].'

## Orthodox Jewish Bible

And Moshe spoke before Hashem, saying, See, the Bnei Yisroel have not paid heed unto me; how then shall Pharaoh hear me, who am of aral sefatayim (uncircumcised lips, stumbling speech, sealed lips)?

**Expanded/Embellished Bibles:***The Amplified Bible*

Moses said to the LORD, "Look, [my own people] the Israelites have not listened to me; so how then will Pharaoh listen to me, for I am unskilled [Lit *uncircumcised of lips*] and inept in speech?"

## The Expanded Bible

But Moses answered, "[<sup>L</sup>If] The Israelites will not listen to me, so surely <sup>L</sup>the king [<sup>L</sup>Pharaoh] will not listen to me either. I am <sup>L</sup>not a good speaker [<sup>L</sup>uncircumcised of lips]."

## Kretzmann's Commentary

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? He argues that if the less difficult was impossible for him, the harder task

would certainly be far above his ability. He assigns the reason for his failure to his uncircumcised, his unregenerate lips, which made it impossible for him to transmit the words of the Lord to Aaron with the proper ease and fluency and in all their stainless purity.

- NET Bible® But Moses replied to [Heb “And Moses spoke before.”] the Lord, “If the Israelites did not listen to me, then how will Pharaoh listen to me, since I speak with difficulty [Heb “and [since] I am of uncircumcised lips.”]?”
- Syndein/Thieme And Moses spoke before Jehovah/God, saying, "Behold, the children of Israel have not listened/hearkened unto me. How then shall Pharaoh hear me . . . who is of uncircumcised lips?" {idiom probably referring to Pharaoh as an unbelieving and uncircumcised Gentile}
- The Voice **Moses:** The Israelites haven't paid attention to anything I've said. How do You expect Pharaoh to listen to me *if my own people won't*? I am not fit to speak for You.

**Literal, almost word-for-word, renderings:**

- Brenner's Mechanical Trans. ...and "Mosheh <sup>Plucked out</sup> spoke <in front of> "YHWH <sup>He Is</sup> saying, (since) the sons of "Yisra'el <sup>He turns El aside</sup> [had] not heard me, (then) how will "Paroh <sup>Great house</sup> hear me and I am of uncircumcised lips?
- Concordant Literal Version Yet Moses spoke before Yahweh, saying: Behold, the sons of Israel do not hearken to me. How shall Pharaoh hearken to me when I am uncircumcised of lip?
- English Standard Version But Moses said to the LORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?"
- Jack Ballinger's translation NASB . 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 [Lit *uncircumcised of lips*]?"
- New King James Version And Moses spoke before the LORD, saying, "The children of Israel have not heeded me. How then shall Pharaoh heed me, for I am of uncircumcised lips?"
- Ron Snider's Translation Stuart Wolf .
- World English Bible Moses spoke before Yahweh, saying, "Behold, the children of Israel haven't listened to me. How then shall Pharaoh listen to me, who am of uncircumcised lips?"
- Young's Updated LT And Moses speaks before Jehovah, saying, "Lo, the sons of Israel have not listened unto me, and how does Pharaoh hear me, and I of uncircumcised lips?"

**The gist of this passage:**

| Exodus 6:12a                       |   |                  |                           |
|------------------------------------|---|------------------|---------------------------|
| Hebrew/Pronunciation               | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers  |
| wa (or va) (i)<br>[pronounced wah] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

## Exodus 6:12a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|--|--|--|----------------------------|
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]   | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect      | Strong's #1696<br>BDB #180 |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]  | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun  | Strong's #4872<br>BDB #602 |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition                             | No Strong's #<br>BDB #510  |
| pânîym (פְּנִיּוֹת) [pronounced paw-NEEM]  | <i>face, faces, countenance; presence</i>  | masculine plural construct (plural acts like English singular) | Strong's #6440<br>BDB #815 |
| Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לְפָנָיו) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> . |  |  |                            |
| YHWH (יהוה) [pronunciation is possibly yhoh-WAH]   | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun  | Strong's #3068<br>BDB #217 |

**Translation:** Then Moses spoke before Y<sup>e</sup>howah, saying,...

Even though Moses claims to be a man who cannot speak well, he now makes a cogent, logical argument to God. He is worried about speaking before Pharaoh; but not having a difficult time speaking before God.

## Exodus 6:12b

| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology                   | BDB and Strong's Numbers   |
|--|---|------------------------------------|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition | No Strong's #<br>BDB #510  |
| 'âmar (אָמַר) [pronounced aw-MAHR]     | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct           | Strong's #559<br>BDB #55   |
| hên (הֵן) [pronounced hayn]            | <i>lo!, behold, observe, look, look here, get this, listen, listen up</i>   | demonstrative adverb/interjection  | Strong's #2005<br>BDB #243 |

## Exodus 6:12b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers           |
|--|--|--|------------------------------------|
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                        | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct   | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ] | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people                        | Strong's #3478 & #3479<br>BDB #975 |
| lô' (לֹא or אֵין) [pronounced <i>low</i> ]                           | <i>not, no</i>   | negates the word or action that follows; the absolute negation   | Strong's #3808<br>BDB #518         |
| shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i> ]                      | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 <sup>rd</sup> person plural, Qal perfect   | Strong's #8085<br>BDB #1033        |
| 'el (אֶל) [pronounced <i>ehl</i> ]                                   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied); with the 1 <sup>st</sup> person singular suffix | Strong's #413<br>BDB #39           |

**Translation:** ...“Listen, the sons of Israel will not listen to me;...

“We both know that I have already spoken to the men of Israel” (this was a representative group who agreed to meet with Moses); “and they would not listen to me.” We saw how these men heard Moses out, but just were not having any of it. They did not have enough information in their spirits in order to accept what Moses was telling them; and, furthermore, the slavery had beat them down.

## Exodus 6:12c

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|---|--|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction                                   | No Strong's #<br>BDB #251   |
| 'êyk (אֵיךְ) [pronounced <i>ayche</i> ]; 'êykâh (אֵיכֵן) [pronounced <i>â-KAW</i> ] | <i>how; in what manner; where</i>  | interrogative adverb; also used as an exclamation        | Strong's #349<br>BDB #32    |
| shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i> ]                                     | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #8085<br>BDB #1033 |

## Exodus 6:12c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|--|---|--------------------------------|----------------------------|
| par <sup>e</sup> ôh (הַעֲרֹה)<br>[pronounced pah <sup>e</sup> -G <sup>O</sup> H] | great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh | masculine singular proper noun | Strong's #6547<br>BDB #829 |

**Translation:** ...so how will Pharaoh hear me [out]?

So Moses makes the very logical argument, “If Your Own people will not listen to me, God; exactly how can we expect Pharaoh to?”

The NET Bible: *This analogy is an example of a qal wahomer comparison. It is an argument by inference from the light (qal) to the heavy (homer), from the simple to the more difficult. If the Israelites, who are Yahwists, would not listen to him, it is highly unlikely Pharaoh would.*<sup>44</sup>

## Exodus 6:12d

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology       | BDB and Strong's Numbers  |
|--|--|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's #<br>BDB #251 |

The NET Bible: *The final clause begins with a disjunctive vav (ו), a vav on a nonverb form – here a pronoun. It introduces a circumstantial causal clause.*<sup>45</sup>

|                                     |  |   |                            |
|-------------------------------------|--|---|----------------------------|
| 'ânîy (אֲנִי) [pronounced aw-NEE]   | I, me; in answer to a question, it means I am, it is I                           | 1 <sup>st</sup> person singular, personal pronoun | Strong's #589<br>BDB #58   |
| 'ârêl (עָרֵל) [pronounced gaw-RAYL] | having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men] | adjective; masculine singular construct           | Strong's #6189<br>BDB #790 |

*Uncircumcised lips* means slow, stammering speech, whose lips are closed, as with a foreskin. *Uncircumcised ears* or an *uncircumcised heart* is a person whose mind cannot be reached with divine precepts (Bible doctrine).

|  |                           |                    |                            |
|--|---------------------------|--------------------|----------------------------|
| s <sup>e</sup> phâtayim (שְׂפָתַיִם)<br>[pronounced s <sup>e</sup> faw-tah-YIHM] | [two] lips; words; speech | feminine dual noun | Strong's #8193<br>BDB #973 |
|--|---------------------------|--------------------|----------------------------|

The NET Bible: *Heb “and [since] I am of uncircumcised lips.” The “lips” represent his speech (metonymy of cause). The term “uncircumcised” makes a comparison between his speech and that which Israel perceived as unacceptable, unprepared, foreign, and of no use to God. The heart is described this way when it is impervious to good impressions (Lev 26:41; Jer 9:26) and the ear when it hears imperfectly (Jer 6:10). Moses has here returned to his earlier claim – he does not speak well enough to be doing this.*<sup>46</sup>

**Translation:** Also, [Your know that] I [am a man] of uncircumcised lips.”

<sup>44</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

<sup>45</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

<sup>46</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.



Then Moses adds, "Oh, and don't forget; You know I am not good at public speaking." So, Moses sees no way that he can convince Pharaoh to do what God wants him to do.

Exodus 6:12 Then Moses spoke before Y<sup>e</sup>howah, saying, "Listen, the sons of Israel will not listen to me; so how will Pharaoh hear me [out]? Also, [Your know that] I [am a man] of uncircumcised lips." (Kukis mostly literal translation)

Moses protests, making the obvious observation: *if the sons of Israel did not listen to me, why should Pharaoh?* Then Moses complains that he has uncircumcised lips. He is saying, "And you know I am no good at talking. No one is going to listen to me; no one is going to take me seriously."

Here, Moses does have a logical point. If the sons of Israel will not listen to him, how can he expect Pharaoh to listen to him? The word *heed* (*hearken* in the KJV) means *to listen and believe*. Many translate this word as, *listen* in order to move away from the King James English. But this is more than to simply listen.

Then Moses makes a remark about having *uncircumcised lips*. We are all thinking "well, I should hope so." The NASB gives the idiomatic translation to this: "How then will Pharaoh listen to me, seeing that I am unskilled in speech?" The New English Bible reads: "...how will Pharaoh listen to such a halting speaker as I am?" The Amplified Bible says that Moses has "...deficient and impeded speech."

That is certainly the problem when translating an idiom: do you translate what it actually says and depend upon someone to dig through the similar uses in this and other literature to arrive at what it means, or do you translate it idiomatically? We are blessed to live in an age where we can find an abundance of both kinds of translations. So you see the literal translation above and the meaning(s) below that.

In terms of logic, this is a marvelous passage. Moses makes the eloquent argument to God that, *if his brothers, the Jews, will not listen to him, then how can he expect Pharaoh to pay any attention to him? Besides, he admits, "I am not a very good speaker."* Now, when viewing what Moses says narrowly, from Moses' point of view, one might think, "He's right. His argument does make sense; it is valid." However, this is how it is illogical: Moses is presenting a good argument to God right off the top of his head as to why he should not be the person to speak to Pharaoh (in fact, he is arguing to God that he really ought not confront Pharaoh at all). The irony of all this is this: Moses is making a logical argument before God, Who is much more powerful and consequential than Pharaoh. Pharaoh, by comparison, is a mere gnat. So, if Moses is able to think on his feet and present a cogent argument to God; then it stands to reason, he could do the same to Pharaoh.

Exodus 6:12 Then Moses spoke before Jehovah, saying, "Listen, if the sons of Israel will not listen to me, then why would the Pharaoh hear me out? Also, You know I am not a good speaker." (Kukis paraphrase)

At least three translations present this verse as the beginning of the genealogy which follows, as there is a matching passage at the end of the genealogy (vv. 26–27); another presents this verse as a summary of the previous half chapter.

**And so speaks Y<sup>e</sup>howah unto Moses and unto Aaron and so He gives them charge unto sons of Israel and unto Pharaoh king of Egypt to bring sons of Israel out from a land of Egypt.**

Exodus  
6:13

**Y<sup>e</sup>howah spoke to Moses and Aaron, instructing them regarding the sons of Israel and regarding Pharaoh, king of Egypt, [about] bringing the sons of Israel out of the land of Egypt.**

**Jehovah spoke to Moses and Aaron, giving them instructions regarding the sons of Israel and regarding Pharaoh, the king of Egypt; and how the people of Israel will be brought out of the land of Egypt.**

Here is how others have translated this verse:

**Ancient texts:**

|                                       |   |
|---------------------------------------|---|
| Masoretic Text (Hebrew)               | And so speaks Y <sup>e</sup> howah unto Moses and unto Aaron and so He gives them charge unto sons of Israel and unto Pharaoh king of Egypt to bring sons of Israel out from a land of Egypt.   |
| Dead Sea Scrolls<br>Targum of Onkelos | .   |
| Targum (Pseudo-Jonathan)              | And the Lord spake to Mosheh and Aharon, and gave them commandment to the sons of Israel and unto Pharaoh king of Mizraim for the going forth of the sons of Israel from the land of Mizraim.   |
| Revised Douay-Rheims                  | And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharaoh the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.   |
| Aramaic ESV of Peshitta               | Mar-Yah spoke to Mosha and to Aaron, and gave them a command to the B'nai Yisrael, and to Pharaoh king of Egypt, to bring the B'nai Yisrael out of the land of Egypt.   |
| Peshitta (Syriac)                     | And the LORD spoke to Moses and to Aaron and gave them a charge to the children of Israel and to Pharaoh king of Egypt to bring the children of Israel out of the land of Egypt.  |
| V. Alexander's Aramaic T.             | And the Lord spoke with Moses and with Aaron and he commanded them to go to the Children of Israel and to the Pharaoh, the king of Egypt, so as to liberate the Children of Israel from the land of Egypt.  |
| C. Thompson LXX (updated)             | (Now when the Lord spoke to Moses and Aaron and gave them a charge to Pharaoh king of Egypt to send away the Israelites out of the land of Egypt, these were the chief leaders of their patriarchal houses. A portion of v. 14 is included for context. |
| Septuagint (Greek)                    | And the Lord spoke to Moses and Aaron, and gave them a charge to Pharaoh king of Egypt, that he should send forth the children of Israel out of the land of Egypt.  |

Significant differences:

**Limited Vocabulary Translations:**

|                        |  |
|------------------------|--|
| Bible in Basic English | And the word of the Lord came to Moses and Aaron, with orders for the children of Israel and for Pharaoh, king of Egypt, to take the children of Israel out of the land of Egypt.  |
| <i>The Message</i>     | But GOD again laid out the facts to Moses and Aaron regarding the Israelites and Pharaoh king of Egypt, and he again commanded them to lead the Israelites out of the land of Egypt.   |
| NIRV                   | <b>The Family Record of Moses and Aaron</b><br>The LORD had spoken to Moses and Aaron. He had talked with them about the Israelites and about Pharaoh, the king of Egypt. He had commanded Moses and Aaron to bring the people of Israel out of Egypt. |
| New Simplified Bible   | Jehovah sent Aaron and Moses with a message for the sons of Israel and for the king. He also ordered Aaron and Moses to free the people from Egypt.  |

**Thought-for-thought translations; paraphrases:**

|                         |   |
|-------------------------|---|
| Common English Bible    | Nevertheless, the LORD spoke to Moses and Aaron about the Israelites and Pharaoh, Egypt's king, giving them orders to let the Israelites go from the land of Egypt. |
| Contemporary English V. | But the LORD sent Aaron and Moses with a message for the Israelites and for the king; he also ordered Aaron and Moses to free the people from Egypt.                |

|                        |   |
|------------------------|---|
| The Living Bible       | Then the Lord ordered Moses and Aaron to return to the people of Israel and to Pharaoh, king of Egypt, demanding that the people be permitted to leave.   |
| New Berkeley Version   | .   |
| New Life Version       | .   |
| New Living Translation | But the LORD spoke to Moses and Aaron and gave them orders for the Israelites and for Pharaoh, the king of Egypt. The LORD commanded Moses and Aaron to lead the people of Israel out of Egypt. |

#### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | So the Lord spoke to [both] Moses and Aaron and told them to order Pharaoh (the king of Egypt) to send the children of Israel out of the land of Egypt.   |
| Beck's American Translation | .   |
| International Standard V    | Then the LORD spoke to Moses and Aaron, issuing orders to them regarding the Israelites for delivery to Pharaoh, king of Egypt; that is, to bring the Israelites out of the land of Egypt.  |
| New Advent (Knox) Bible     | When the Lord spoke to Moses and Aaron, giving them a message to the Israelites and to the Egyptian king, Pharaoh, and bidding them lead the sons of Israel away out of Egypt, these were the heads of families that had left their names to clans. A portion of v. 14 is included for context. |
| Translation for Translators | But Yahweh spoke to Aaron and Moses/me and commanded them/us, "Tell the Israeli people and the king of Egypt that I have <i>commissioned you two</i> to lead the Israeli people out of Egypt."  |

#### Mostly literal renderings (with some occasional paraphrasing):

|   |  |
|---|--|
| Awful Scroll Bible                          | Jehovah was to speak to Moses and to Aaron, even was he to lay charge to the sons of Isra-el, and Pharaoh, the king of Egypt, that he is to lead out the sons of Isra-el, from the solid grounds of Egypt.   |
| Conservapedia                               | The LORD gave instructions to Moses and Aaron, and also gave instruction to the Sons of Israel, and instructed Pharaoh, king of Egypt, to bring the Sons of Israel out of the land. The above is a summary of what will unfold in the chapters to follow.  |
| Ferrar-Fenton Bible                         | <b>Reiterated Command to Approach Pharaoh</b><br>The EVER-LIVING, however, commanded Moses and Aaron again, and sent them to the children of Israel, and to Pharaoh King of the Mitzeraim to demand the release of the children of Israel from the land of the Mitzeraim.                                  |
| God's Truth (Tyndale)<br>HCSB<br>NIV, ©2011 | .  |
|   | <b>Family Record of Moses and Aaron</b><br>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. This may seem odd to start the genealogy here; but there is a matching verse at the end of the NIV genealogy. |
| Tree of Life Version                        | Then <i>ADONAI</i> spoke to Moses and to Aaron and gave to them a charge for <i>Bnei-Yisrael</i> and Pharaoh king of Egypt, to bring BNEI-YISRAEL out of the land of Egypt.  |
| WikiBible                                   | And Yahweh spoke to Moses and to Aaron, and posted them to the sons of Israel and to Pharaoh king of Egypt, to take the sons of Israel out of the land of Egypt.   |

#### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

|                           |  |
|---------------------------|--|
| The Heritage Bible        | And Jehovah spoke to Moses, and to Aaron, and commanded them before the children of Israel, and before Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt. |
| New American Bible (2011) | .  |
| New English Bible         | .  |
| New Jerusalem Bible       | Yahweh spoke to Moses and Aaron and sent them to Pharaoh king of Egypt, to lead the Israelites out of Egypt.   |
| Revised English Bible     | The LORD then spoke to both Moses and Aaron and gave them their commission concerning the Israelites and Pharaoh, which was that they should bring the Israelites out of Egypt.          |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Complete Jewish Bible | But <i>ADONAI</i> spoke to Moshe and Aharon and gave them orders concerning both the people of Isra'el and Pharaoh, king of Egypt, to bring the people of Isra'el out of the land of Egypt.         |
| The Complete Tanach   | So the Lord spoke to Moses and to Aaron, and He commanded them concerning the children of Israel and concerning Pharaoh, the king of Egypt, to let the children of Israel out of the land of Egypt. |

**So the Lord spoke to Moses and to Aaron:** Because Moses had said, "I am of closed lips," the Holy One, blessed be He, combined Aaron with him to be for him as a "mouth" [i.e., speaker] and an interpreter.

**and He commanded them concerning the children of Israel:** He commanded regarding them [the Israelites] to lead them gently and to be patient with them. — [from Sifrei Beha'alothecha 91]

**and concerning Pharaoh, the king of Egypt:** He commanded them concerning him [Pharaoh], to speak to him respectfully. This is its midrashic interpretation (Mechilta, Bo, ch. 13; Exod. Rabbah 7:2). Its simple meaning is that He commanded them [Moses and Aaron] concerning Israel and concerning His mission to Pharaoh. What the content of the command was is delineated in the second section [verses 29-31], after the order of the genealogy [that follows this passage]. [This second section should be here] but since [Scripture] mentioned Moses and Aaron, it interrupts the narrative with "These are the heads of the fathers' houses" (verse 14) to inform us how Moses and Aaron were born and after whom they traced their lineage..

|                                      |   |
|--------------------------------------|---|
| exeGesés companion Bible             | And Yah Veh words to Mosheh and to Aharon to misvah to the sons of Yisra El and to Paroh sovereign of Misrayim to bring the sons of Yisra El from the land of Misrayim.   |
| JPS (Tanakh—1985) Kaplan Translation | .<br><i>Aaron is Included</i><br>God [then] spoke to [both] Moses and Aaron. He gave them instructions regarding the Israelites and Pharaoh, king of Egypt, so they would be able to get the Israelites out of Egypt. |
| Orthodox Jewish Bible                | And Hashem spoke unto Moshe and unto Aharon, and gave them a charge unto the Bnei Yisroel, and unto Pharaoh Melech Mitzrayim, to bring the Bnei Yisroel out of Eretz Mitzrayim.                                       |
| <i>The Scriptures</i> 1998           | And הויה spoke to Mosheh and to Aharon, and gave them a command for the children of Yisra'el and for Pharaoh, sovereign of Mitsrayim, to bring the children of Yisra'el out of the land of Mitsrayim.                 |

### Expanded/Embellished Bibles:

|                        |   |
|------------------------|---|
| The Expanded Bible     | But the Lord spoke to Moses and Aaron and gave them orders about the Israelites [L sons/T children of Israel] and [L Pharaoh] the king of Egypt. He commanded them to lead [bring] the Israelites [L sons/T children of Israel] out of Egypt.   |
| Kretzmann's Commentary | 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. It was a comprehensive command intended to beat down the last feeling of hesitation which Moses still felt. It is no small matter to proclaim the will of the Lord to defiant, obstinate men, but when the Lord commands, His will must be done. |
| NET Bible®             | The Lord spoke [ <i>Heb</i> "And Yahweh spoke."] to Moses and Aaron and gave them a charge for the Israelites and Pharaoh king of Egypt to bring the Israelites out of the land of Egypt.   |
| The Voice              | The Eternal then addressed Moses and Aaron and gave them instructions about dealing with the Israelites and Pharaoh, king of Egypt. The instructions had to do with bringing the Israelites out of Egypt.   |

### Literal, almost word-for-word, renderings:

|  |   |
|--|---|
| Brenner's Mechanical Trans.                            | ...and "YHWH <sup>He is</sup> spoke to "Mosheh <sup>Plucked out</sup> and to "Aharon <sup>Light bringer</sup> , and he directed them to the sons of "Yisra'el <sup>He turns El aside</sup> and to "Paroh <sup>Great house</sup> , king of "Mits'rayim <sup>Two straits</sup> , to make the sons of "Yisra'el <sup>He turns El aside</sup> go out from the land of "Mits'rayim <sup>Two straits</sup> ,... |
| Concordant Literal Version                             | Then Yahweh spoke to Moses and to Aaron and instructed them as to the sons of Israel and as to Pharaoh, king of Egypt, to bring forth the sons of Israel from the land of Egypt.  |
| English Standard Version                               | But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt..   |
| Green's Literal Translation                            | And Jehovah spoke to Moses and to Aaron and He commanded them as to the sons of Israel, and as to Pharaoh king of Egypt, to bring out the sons of Israel from the land of Egypt.  |
| Jack Ballinger's translation<br>Modern English Version | .<br>And the LORD spoke to Moses and to Aaron, and gave them a command for the children of Israel, and for Pharaoh, king of Egypt, to bring the children of Israel out of the land of Egypt.  |
| Ron Snider's Translation<br>Stuart Wolf                | .<br>.  |
| Young's Updated LT                                     | And Jehovah speaks unto Moses, and unto Aaron, and charges them for the sons of Israel, and for Pharaoh king of Egypt, to bring out the sons of Israel from the land of Egypt.  |

### The gist of this passage:

This may be a summary of the previous half chapter or this and vv. 26–27 (or more) may be bookends for the genealogy which follows. In any case, the conversation between God and Moses appears to be cut short by the end of this chapter, but is picked up at the beginning of Exodus 7.

| Exodus 6:13a   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced <i>wah</i> ]                              | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wâw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]             | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| 'el (אֶל) [pronounced <i>eh</i> ]                                    | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                        | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| 'el (אֶל) [pronounced <i>eh</i> ]                                    | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| 'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]                   | transliterated <i>Aaron</i>  | masculine proper noun   | Strong's #175<br>BDB #14   |

**Translation:** Y<sup>e</sup>howah spoke to Moses and Aaron,...

Up until now, Aaron has not been mentioned. If he spoke about anything, we are not told. I don't think that it makes sense for him to suddenly show up, saying, in effect, "We have a meeting with God? Why didn't anyone tell me?"

Let me suggest that both Moses and Aaron went to God back in Genesis 5:22a when it says, "Then Moses turned to Y<sup>e</sup>howah, saying..." You may recall that we do not have really know exactly what this transition means. Did Moses just make a 180° turn and begin speaking to God; or did he have a place where he could speak to God?

| Exodus 6:13b                            |   |                  |                           |
|---|---|------------------|---------------------------|
| Hebrew/Pronunciation                    | Common English Meanings   | Notes/Morphology | BDB and Strong's Numbers  |
| wa (or va) (ו) [pronounced <i>wah</i> ] | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253 |

## Exodus 6:13b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
|---|--|---|------------------------------------|
| tsâvâh (צַוָּ) [pronounced tsaw-VAW]  | <i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect, 3 <sup>rd</sup> person masculine plural suffix | Strong's #6680<br>BDB #845         |
| The NET Bible: <i>The term צַוָּ (vayktsavvem) is a Piel preterite with a pronominal suffix on it. The verb צַוָּ (tsavah) means "to command" but can also have a much wider range of meanings. In this short summary statement, the idea of giving Moses and Aaron a commission to Israel and to Pharaoh indicates that come what may they have their duty to perform.</i> <sup>47</sup> |  |   |                                    |
| 'el (לְ) [pronounced eh]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)   | Strong's #413<br>BDB #39           |
| bânîym (בְּנֵי) [pronounced baw-NEEM]   | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct  | Strong's #1121<br>BDB #119         |
| Yis <sup>o</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]  | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people                   | Strong's #3478 & #3479<br>BDB #975 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction  | No Strong's #<br>BDB #251          |
| par <sup>o</sup> 'ôh (הַעֲרֹף) [pronounced pah <sup>o</sup> -GOH]   | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>                             | masculine singular proper noun  | Strong's #6547<br>BDB #829         |
| melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]  | <i>king, ruler, prince; royal, royalty</i>   | masculine singular construct  | Strong's #4428<br>BDB #572         |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]   | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>   | masculine singular, proper noun   | Strong's #4714<br>BDB #595         |

**Translation:** ...instructing them regarding the sons of Israel and regarding Pharaoh, king of Egypt,...

God is giving both men instructions about the sons of Israel and Pharaoh; but there are no specifics recorded here.

<sup>47</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

| Exodus 6:13c  |  |   |                                    |
|---|--|---|------------------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
| lâmed (ל) [pronounced l <sup>e</sup> ]                        | <i>to, for, towards, in regards to</i>   | directional/relational preposition  | No Strong's #<br>BDB #510          |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]                         | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i> | Hiphil infinitive construct   | Strong's #3318<br>BDB #422         |
| 'êth (אֶת) [pronounced ayth]                                  | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object                             | Strong's #853<br>BDB #84           |
| bânîym (בְּנֵי) [pronounced baw-NEEM]                         | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct  | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]  | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |
| min (מִן) [pronounced mihn]                                   | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>  | preposition of separation   | Strong's #4480<br>BDB #577         |
| 'erets (אֶרֶץ) [pronounced EH-rets]                           | <i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>   | feminine singular construct   | Strong's #776<br>BDB #75           |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>   | masculine singular, proper noun   | Strong's #4714<br>BDB #595         |

**Translation:** ...[about] bringing the sons of Israel out of the land of Egypt.

The end game is to remove the sons of Israel from Egypt.

God speaks to Moses about bringing the sons of Israel out of Egypt; so that logically leads to specifically defining who the sons of Israel are.

God has told Moses and Aaron that their path in life is simple: they are to bring the children of Israel out of Egypt. That is the responsibility that God has given them. God does not give responsibility without giving the means to achieve it.

Exodus 6:13 Y<sup>e</sup>howah spoke to Moses and Aaron, instructing them regarding the sons of Israel and regarding Pharaoh, king of Egypt, [about] bringing the sons of Israel out of the land of Egypt. (Kukis mostly literal translation)



This is a summary verse. So far there is no mention of God speaking to Aaron except to go and meet Moses in the desert. However, God speaks to Aaron through Moses. This summary verse is essentially a period at the end of this paragraph and this would have been a good place to begin a new chapter, since the topic changes.

Exodus 6:13 *Jehovah spoke to Moses and Aaron, giving them instructions regarding the sons of Israel and regarding Pharaoh, the king of Egypt; and how the people of Israel will be brought out of the land of Egypt.* (Kukis paraphrase)

No matter what misgivings Moses has, God proceeds. No matter what we think or how we feel, God has a plan and that plan moves forward. It appears that God has simply ignored Moses' argument.

There is a commandment—an order, a mandate—for the sons of Israel and for Pharaoh: to bring the sons of Israel out of the land of Egypt.

Chapter Outline

Charts, Graphics and Short Doctrines

### The Genealogy of Moses and Aaron

At this point—and I do not have a good explanation why—we stop and look at the sons of Reuben, Simeon and Levi. This will give us the genealogy of Moses (although first, we have the sons of the Reuben and Simeon, who are Levi's older brothers).

We have been studying narrative, which is what most of the book of Exodus is. However, for 12 verses, we will suddenly study some genealogies. Let's see how this passage looks without the genealogies included:

**Exodus 6 without the Genealogy:** The genealogy here is sort of an odd insertion placed in an odd place. Notice the progression of the text without this section (the ESV; capitalized is used below):

Exodus 6:10–11 *So the LORD said to Moses, "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land."*

It appears that Moses and Aaron went and spoke to the sons of Israel just recently, and probably for the second time. It appears that the sons of Israel lost their enthusiasm for moving forward with God's plan.

Exodus 6:12 *But Moses said to the LORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?"*

Moses apparently could not convince his own people of what needed to be done, and he doubles down here saying, "I should not be Your spokesman, God. I am no good at it."

It is possible that vv. 13 and 26–27 were meant to bookend the genealogy, essentially making it a footnote or a parenthetical passage.

Exodus 6:13 *But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.*

Insert the genealogies here of Reuben, Simeon and Levi. V. 26 refers directly back to the genealogies, which suggests that someone did not simply throw the genealogies right into the midst of everything.

Exodus 6:26–27 These are the Aaron and Moses to whom the LORD said: "Bring out the people of Israel from the land of Egypt by their hosts." It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.

This refers back to the genealogy in vv. 14–25. It might be reasonable to include these two verses with the genealogy and to pick up the narrative with v. 28.

Vv. 28–30 repeat information which were already found earlier in Exodus 6.

Exodus 6:28–29 On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you."

We do not know what meeting this was between Moses and God. Given what follows, I believe that this is the first time that God spoke to Moses in Egypt. That is, from the genealogies forward, we are going into replay mode.

Exodus 6:30 But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"

We have a repeat of Exodus 6:12. Also, in Exodus 4:10, Moses said roughly the same thing. Therefore, I would assume that this is the same situation/meeting.

Is this genealogy an insertion or a footnote? Or is this genealogy a way of starting over, as it goes back to Reuben, Simeon and Levi, Jacob's first 3 sons? That is very likely, given the repeat of v. 12 in v. 30. In the ancient world, there was no way to have a simple insertion or a footnote; they just did not format their text in that way.

My reading of this is, beginning with the genealogies, this is all a reboot.

At this point, we have the genealogical lines of Jacob's first 3 sons inserted. Recall that the hypothesis that we left with is, the narrative that follows these genealogies is a reboot of what we have already studied. However, whereas the previous meeting with Pharaoh was seen from human viewpoint; this time, we will see these meetings from God's viewpoint.

### **The Family of Moses and Aaron**

The sons of Israel (Jacob) were listed back in Exodus 1:1–4. At this point, their sons and grandsons will be named, who reasonably make up the various clans of Israel. So, Levi (Jacob's son) would be a tribe of Israel; and Kohath (Levi's son) would form a clan or a family of Levi. There are 12 sons of Jacob, but 13 tribes, as Joseph receives the double-portion (so his two sons will make up two tribes); and a great many families or clans.

In our study of Genesis, we came to the realization that Joseph would receive the double-portion and that Judah would be the tribe of blessing and the ruling tribe (things which were generally reserved for the firstborn). Reuben, the firstborn, was set aside in favor of these other two tribes.

Now, interestingly enough, even though there is enough information in the final few chapters of Genesis to substantiate this, the tribe of Reuben is still given preeminence and listed first (along with the second oldest son, Simeon).

Also, interesting enough, we are not going to go through all of the brothers and their children; only Reuben, Simeon and Levi, the 3 eldest, will be listed. The line of Levi will take us to the specific line of Moses.

Despite the fact that Judah will become the preeminent tribe of Israel (Judah is the 4<sup>th</sup>-born), there was no great pronouncement in the book of Genesis by God. Now, if you recall my analysis of the final chapters of Genesis,

Judah clearly took on a leadership role within his family; and, at some point in the future, he will become the preeminent tribe. Furthermore, Jacob's final words about his sons clearly placed Judah above the other tribes: "Judah is a lion's cub; from the prey, my son, you have gone up. He stooped down; he crouched as a lion and as a lioness; who dares rouse him? The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until tribute comes to him; and to him shall be the obedience of the peoples." (Gen 49:9–10; ESV)

However, at this point in time in the Pentateuch, we continue to view the sons of Israel (Jacob) in their birth order, where Reuben was firstborn, Simeon second and Levi third. I believe that the Hebrew people had the recitation of Genesis at this time, but that they did not fully apprehend it yet.

Interestingly enough, we have in vv. 14–16 a repeat of Genesis 46:9–11 ...and the sons of Reuben: Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. The sons of Levi: Gershon, Kohath, and Merari. (ESV)

**These [are] heads of a house of their fathers: sons of Reuben (firstborn of Israel); Hanoch and Pallu, Hezron and Carmi. These [are] families of Reuben. And sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shual (son of the Canaanitess). These [are] families of Simeon.**

Exodus  
6:14–15

**These [are] the heads of the houses of their fathers: the sons of Reuben (the firstborn of Israel) [are]: Hanoch and Pallu, Hezron and Carmi. These [are] the families of [the tribe of] Reuben. The sons of Simeon [are]: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual ([who was] the son of a Canaanite woman). These [are] the families of [the tribe of] Simeon.**

**These are the heads of the houses of their fathers: the sons of Reuben (the firstborn of Israel) are: Hanoch and Pallu, Hezron and Carmi. These make up the families of the tribe of Reuben. The sons of Simeon are: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual (who was the son of a Canaanite woman). These make up the families of the tribe of Simeon.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                                       |  |
|---------------------------------------|--|
| Masoretic Text (Hebrew)               | These [are] heads of a house of their fathers: sons of Reuben (firstborn of Israel); Hanoch and Pallu, Hezron and Carmi. These [are] families of Reuben. And sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shual (son of the Canaanitess). These [are] families of Simeon.  |
| Dead Sea Scrolls<br>Targum of Onkelos | .<br>These are the heads of the house of their fathers. The sons of Reuben the firstborn of Israel, Hanuk and Phalli, Hetsron and Karmi; these are the progeny of Reuben. And the sons of Shimeon, Yemuel and Yamin and Achad and Yakin and Zochar and Shaul the son of a Kenaanitha; these are the progeny of Shimeon.  |
| Targum (Pseudo-Jonathan)              | These are the heads of the house of their fathers. The sons of Reuben, the firstborn of Israel, Hanok and Phallu, Hezron and Karmi; these are the race of Reuben. And the sons of Shimeon, Jemuel, and Jamin, and Ohad, and Jakin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanaee); these are the race of Shimeon. |
| Revised Douay-Rheims                  | These are the heads of their house by their families. The sons of Rubel the firstborn of Israel: Henoch and Phallu, Hesron and Charmi.<br>These are the kindreds of Ruben. The sons of Simeon: Jamuel, and Jamin and Ahod, and Jachin, and Soar, and Saul the son of a chanaanitess: these are the families of Simeon.   |
| Aramaic ESV of Peshitta               | These are the heads of their fathers' houses. The sons of Reuben the firstborn of Yisrael: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben.   |

|                           |  |
|---------------------------|--|
| Peshitta (Syriac)         | The sons of Simeon: Yemuel, and Yamin, and Ohad, and Yachin, and Zohar, and Shaul the son of a Canaanite woman; these are the families of Simeon.<br>These are the heads of their fathers houses: the sons of Reuben the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben. And the sons of Simeon: Jemuel, Jamin, Ohar, Jachin, Zohar, and Shaul, the son of a Canaanitish woman; these are the families of Simeon.  |
| V. Alexander's Aramaic T. | And these are the heads of their households: the children of Reuel, the heir of Israel, Hanoch, Pallu, Hezron and Carmi. These are the tribes of Reuel. And the children of Simeon were Jemuel, Tamin,, Ohad, Jachim, Zohar and Shaul -- the sons of a Canaanite woman -- these are the tribes of Simeon.  |
| C. Thompson LXX (updated) | (Now when the Lord spoke to Moses and Aaron and gave them a charge to Pharaoh king of Egypt to send away the Israelites out of the land of Egypt, these were the chief leaders of their patriarchal houses. The sons of Reuben the first born of Israel, Enoch and Phallus, Asron and Carmi. This was the family of Reuben. And the sons of Symeon were Jemuel and Jamin and Aod and Jachin and Saar and Saul the son of a Chanaitish woman. These were the patriarchal houses of the Symeonites. V. 13 is included for context. |
| Septuagint (Greek)        | Descent of Moses and Aaron. Ex.6.14-27<br>And these are the heads of the houses of their families: the sons of Ruben the first-born of Israel; Enoch and Phallus, Asron, and Charmi, this is the kindred of Ruben.<br>And the sons of Symeon, Jemuel and Jamin, and Aod, and Jachin and Saar, and Saul the son of a Phoenician woman, these are the families of the sons of Symeon.  |

Significant differences:

### Limited Vocabulary Translations:

|                           |   |
|---------------------------|---|
| Easy English              | <b>The Ancestors of Moses and Aaron</b><br>These were the leaders of the whole families:<br>The sons of Reuben, Israel's oldest son: Hanoch, Pallu, Hezron and Carmi. These were Reuben's families.<br>The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul. Shaul was the son of a Canaanite woman. These were Simeon's families.        |
| Easy-to-Read Version–2006 | <b>Some of the Families of Israel</b><br>These are the names of the leaders of the families of Israel:<br>Israel's first son, Reuben, had four sons. They were Hanoch, Pallu, Hezron, and Carmi.<br>Simeon's sons were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul. (Shaul was the son from a Canaanite woman).                                      |
| Good News Bible (TEV)     | <b>The Family Record of Moses and Aaron</b><br>Reuben, Jacob's first-born, had four sons: Hanoch, Pallu, Hezron, and Carmi; they were the ancestors of the clans that bear their names. Simeon had six sons: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman; they were the ancestors of the clans that bear their names. |
| <i>The Message</i>        | <b>The Family Tree of Moses and Aaron</b><br>These are the heads of the tribes:<br>The sons of Reuben, Israel's firstborn: Hanoch, Pallu, Hezron, and Carmi—these are the families of Reuben.<br>The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar, and Saul, the son of a Canaanite woman—these are the families of Simeon.                      |
| Names of God Bible        | <b>Aaron and Moses' Ancestry</b><br>These were the heads of the families:   |

The sons of **Reuben**, Israel's firstborn, were Hanoch, Pallu, Hezron, and Carmi. These were the families descended from Reuben.

The sons of **Simeon** were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. These were the families descended from Simeon.

NIRV Here were the leaders of the family groups of Reuben, Simeon and Levi. Reuben was the oldest son of Israel. Reuben's sons were  
Hanok, Pallu, Hezron and Karmi.  
These were the family groups of Reuben.

The sons of Simeon were  
Jemuel, Jamin, Ohad, Jakin, Zohar and Shaul. Shaul was the son of a woman from Canaan.  
These were the family groups of Simeon.

New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible **Family line of Moses and Aaron**  
These were the leaders of their households.  
The descendants of Reuben, Israel's oldest son: Hanoch, Pallu, Hezron, and Carmi. These were Reuben's clans. The Simeonites: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, a Canaanite woman's son. These were Simeon's clans.

Contemporary English V. The following men were the heads of their ancestral clans: The sons of Reuben, Jacob's oldest son, were Hanoch, Pallu, Hezron, and Carmi.  
The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman.

The Living Bible These are the names of the heads of the clans of the various tribes of Israel:  
The sons of Reuben, Israel's oldest son: Hanoch, Pallu, Hezron, Carmi.  
The heads of the clans of the tribe of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul (whose mother was a Canaanite).

New Berkeley Version .

New Century Version **Families of Israel**  
These are the leaders of the families of Israel:  
Israel's first son, Reuben, had four sons: Hanoch, Pallu, Hezron, and Carmi. These are the family groups of Reuben.  
Simeon's sons were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul, the son of a Canaanite woman. These are the family groups of Simeon.

New Life Version .

New Living Translation **The Ancestors of Moses and Aaron**  
These are the ancestors of some of the clans of Israel:  
The sons of Reuben, Israel's oldest son, were Hanoch, Pallu, Hezron, and Carmi. Their descendants became the clans of Reuben.  
The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul. (Shaul's mother was a Canaanite woman.) Their descendants became the clans of Simeon.

### Partially literal and partially paraphrased translations:

American English Bible Now, these were the family heads of each of the houses of [IsraEl at the time]: The sons of ReuBen (IsraEl's firstborn) were Enoch, PhalLus, AsRon, and Charmi. They were ReuBen's children.  
The sons of SimeOn were JemuEl, JaMin, Aod, Jachin, SaAr, and Saul (the son of a Phoenician woman). These were SimeOn's children.

Beck's American Translation .

International Standard V **Genealogies of Moses and Aaron**

These are the heads of their ancestors' households: the sons of Reuben, the firstborn of Israel: Hanoch and Pallu; Hezron and Carmi.

These are the families of Reuben, including Simeon's sons Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the Canaanite woman's son. These are the families of Simeon.

New Advent (Knox) Bible

From Ruben, Israel's first-born, came Henoah, Phallu, Hesron and Charmi. From Simeon came Jamuel, Jamin, Ahod, Jachin, Soar, and Saul (the son of a Chanaanite woman).

Translation for Translators

#### **The ancestors of Moses and Aaron**

◀Here is/I will now give you▶ a list of the ancestors of *Moses/me and Aaron*:

The sons of Reuben, who was Jacob's oldest son, were Hanoch, Pallu, Hezron, and Carmi. They were ancestors of the clans *that have those same names*.

The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul. Shaul's mother was a woman from the Canaan people-group. They also were ancestors of clans *that have those same names*.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Awful Scroll Bible

These are to be the heads of the houses of their fathers: the sons of Reuben, the first born of Isra-el: Hanoch, Pallu, Hezron, and Carmi, even is to be the clan of Reuben.

The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanitess; even is to be the clan of Simeon.

Conservapedia

There were the heads of their fathers' houses. Reuben, the firstborn son of Jacob, had Hanoch, Pallu, Hezron, and Carmi. The sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul (who was given birth by a Canaanite woman). These are the families of Simeon.

Ferrar-Fenton Bible

The verses from 14 to 25 are clearly inserted here by mistake of an old transcriber, or were a note of some editor. I therefore append them at the foot of the page. — F. F.

#### **The Ancestral Chiefs of Israel.**

These are the heads of the Ancestral Houses of the sons of Reuben, the eldest of Israel : —

Hanok, and Hazran, and Karmi, — these were of the families of Reuben.

And the sons of Simeon; Imuel, and Iman, and Ahad, and Jakin, and Zokhar, and Shaul, the son of the Cananitess ; —

these were the families of Simeon.

God's Truth (Tyndale)

These be the heads of their fathers houses. The children of Ruben the eldest son of Israel are these: Hanoh, Pallu, Hezron, Charmi, these be the householders of Ruben. The children of Simeon are these: Gemuel, Jamin, Ohad, Jachin, Zohar, and Saul the son of a Cananitish wife: these are the kindreds of Simeon.

HCSB

#### **Genealogy of Moses and Aaron**

These are the heads of their fathers' families:

The sons of Reuben, the firstborn of Israel:

Hanoch and Pallu, Hezron and Carmi.

These are the clans of Reuben.

The sons of Simeon:

Jemuel, Jamin, Ohad, Jachin,

Zohar, and Shaul, the son of a Canaanite woman.

These are the clans of Simeon.

NIV, ©2011

These were the heads of their families [The Hebrew for families here and in verse 25 refers to units larger than clans.]:

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

Tree of Life Version  
WikiBible

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

And these are the heads of the households of their fathers: the sons of Reuben, Israel's firstborn: Chanuch and Phalu, Chetzron, and Charmi, these are the families of Reuben.

And the sons of Simon: Yemuel and Yamin, and Ohed, and Yachin, and Tzochar and Sheul, the daughter of the Canaanite, and these are the families of Simon.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) The forefathers of Moses and Aaron

These were the heads of the tribes:

Sons of Reuben, Israel's firstborn: Ha noch, Pallu, Hezron and Carmi; these are the families of Reuben.

Sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, son of a Canaanite woman; these are the families of Simeon.

New American Bible (2011) *Genealogy of Moses and Aaron.*

These are the heads of their ancestral houses.\* The sons of Reuben [Nm 26:5–6; 1 Chr 5:3], the firstborn of Israel: Hanoch, Pallu, Hezron and Carmi; these are the clans of Reuben.

The sons of Simeon [Nm 26:12; 1 Chr 4:24]: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul, the son of a Canaanite woman; these are the clans of Simeon.

[6:14] The purpose of the genealogy here is to give the line from which Moses and Aaron sprang, with special emphasis placed on the line of Aaron. Reuben and Simeon are mentioned first because, as older brothers of Levi, their names occur before his in the genealogy.

New English Bible

***Descent of Moses and Aaron.***

[vv14-16 cp Genesis 46.8-11 Numbers26.5, 6, 12, 13] **THESE WERE THE HEADS of fathers' families:**

Sons of Reuben, Israel's eldest son: Enoch, Pallu, Hezron and Carmi; these were the families of Reuben.

Sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul, who was the son of a Canaanite woman; these were the families of Simeon.

New RSV

The following are the heads of their ancestral houses: the sons of Reuben, the firstborn of Israel: Hanoch, Pallu, Hezron, and Carmi; these are the families of Reuben. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul [Or *Saul*], the son of a Canaanite woman; these are the families of Simeon.

Revised English Bible

**THESE** were the heads of families. Sons of Reuben, Israel's eldest son: Enoch, Pallu, Hezron, and Carmi; these were the families of Reuben.

Sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul, who was the son of a Canaanite woman; these were the families of Simeon.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible

**(ii)** These were the heads of their families: the sons of Re'ufen the firstborn of Isra'el were Hanokh, Pallu, Hetzron and Karmi. These were the families of Re'ufen. The sons of Shim'on were Y'mu'el, Yamin, Ohad, Yakhin, Tzochar and Sha'ul the son of a Kena'ani woman. These were the families of Shim'on.

The Complete Tanach

These [following] are the heads of the fathers' houses: The sons of Reuben, Israel's firstborn: Enoch, Pallu, Hezron, and Karmi, these are the families of Reuben.

**These [following] are the heads of the fathers' houses:** Since [Scripture] had to trace the lineage of the tribe of Levi as far as Moses and Aaron-because of Moses and Aaron-it commenced to trace their [the Israelites'] lineage in the

order of their births, starting with Reuben. (In the Great Pesikta [Rabbathi] (7:7) I saw [the following statement]: Because Jacob rebuked [the progenitors of] these three tribes at the time of his death (Genesis 49:4-7), Scripture again traces their lineage here by themselves, to infer that [even though Jacob rebuked them] they are of high esteem.)

And the sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Saul, the son of the Canaanitess, these are the families of Simeon.

exeGeses companion Bible **GY OF THE SONS OF YISRA EL** (Genealogy?)

the heads of the houses of their fathers:

the sons of Reu Ben the firstbirth of Yisra El:

Hanoch and Pallu, Hesron and Karmi

- these are the families of Reu Ben.

And the sons of Shimon:

Yemu El and Yamiyn

and Ohad and Yachin and Sochar

and Shaul the son of a Kenaaniy woman

- these are the families of Shimon.

JPS (Tanakh—1985)

The following are the heads of their respective clans.

The sons of Reuben, Israel's first-born: Enoch and Pallu, Hezron and Carmi; those are the families of Reuben. The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Saul the son of a Canaanite woman; those are the families of Simeon.

Kaplan Translation

*Genealogy*

These are the heads of their extended families [Or, 'clans,' or 'paternal clanheads.' Literally, 'heads of the house of their fathers.' See Exodus 12:3.]:

The sons of Israel's first-born, Reuben [See Genesis 46:9.]: Enoch (Chanokh), Pallu, Chetzron and Carmi. These are the families of Reuben.

The sons of Simeon [Genesis 46:10.]: Yemuel, Yamin, Ohad, Yachin and Tzochar, as well as Saul, son of the Canaanite woman. These are the families of Simeon.

Orthodox Jewish Bible

These are the Rashei Bais Avotam: The Bnei Reuven the bechor Yisroel; Chanoch, and Pallu, Chetzron, and Carmi: these are the mishpokhot of Reuven.

And the Bnei Simeon; Yemuel, and Yamin, and Ohad, and Yachin, and Tzochar, and Shaul ben of a Kena'anit: these are the mishpokhot of Simeon.

*The Scriptures* 1998

These are the heads of their fathers' houses: The sons of Re'uḇēn, the first-born of Yisra'el: Ḥanoḵ and Pallu, Ḥetsron and Karmi. These are the clans of Re'uḇēn.

And the sons of Shim'on: Yemu'el, and Yamin, and Ohad, and Yakin, and Tsoḥar, and Sha'ul the son of a Kena'anite woman. These are the clans of Shim'on.

### Expanded/Embellished Bibles:

*The Amplified Bible*

**The Heads of Israel**

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

The Expanded Bible

**Families of Israel**

These are the ·leaders [heads] of the ·families of Israel [their father's/ancestors' household]:

Israel's first son, Reuben, had four sons: Hanoch, Pallu, Hezron, and Carmi. These are the ·family groups [clans] of Reuben.

Simeon's sons were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. These are the ·family groups [clans] of Simeon.

Kretzmann's Commentary

**Verses 14-27**

The Genealogy of Moses and Aaron



These be the heads of their father's houses. The tribes were considered as branching off first into families, or clans, or heads of the father-houses; these again branch off into the father-houses themselves. The sons of Reuben, the first-born of Israel: Hanoch, and Pallu, Hezron, and Carmi; these be the families of Reuben. Cf Genesis 46:9; 1Chron. 5:3.

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. Cf Genesis 46:10; 1 Chronicles 4-24.

NET Bible®

*The Ancestry of the Deliverer*

These are the heads of their fathers' households [The expression is literally "the house of their fathers."]:

The sons [Or "descendants."] of Reuben, the firstborn son of Israel, were Hanoch and Pallu, Hezron and Carmi. These were the clans [Or "families," and so throughout the genealogy.] of Reuben.

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

The Voice

These are the heads of their fathers' families: The sons of Reuben, who was the firstborn of Israel—Hanoch and Pallu, Hezron and Carmi. This is the clan of Reuben. Simeon's sons—Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul (a Canaanite woman's son).

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans. ...these are the heads of the house of their fathers, the sons of "Re'uven <sup>See a son"</sup>, firstborn of "Yisra'el <sup>He turns El aside</sup>", "Hhanokh <sup>Devoted</sup>" and "Palu <sup>Performing</sup>", "Hhetsron <sup>Surrounded by a wall</sup>" and "Karmi <sup>My vineyard</sup>", these are the families of "Re'uven <sup>See a son</sup>", and the sons of "Shimon <sup>Hearer</sup>", "Yemu'el <sup>Day of El</sup>" and "Yamin <sup>Right hand</sup>" and "Ohad <sup>Shouting</sup>" and "Yakhin <sup>He will prepare</sup>" and "Tsohhar <sup>Reddish gray</sup>" and "Sha'ul <sup>Enquired</sup>", a son of the ones of "Kena'an <sup>Lowered</sup>", these are the families of "Shimon <sup>Hearer</sup>",...

Concordant Literal Version

.

Jack Ballinger's translation

.

Modern English Version

**The Genealogy of Moses and Aaron**

These are the heads of their fathers' houses:

The sons of Reuben the firstborn of Israel: Hanok, Pallu, Hezron, and Karmi. These are the families of Reuben.

The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon.

NASB

**The Heads of Israel**

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.

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.

New European Version

**The Genealogy of Levi**

These are the heads of their fathers' houses. The sons of Reuben the firstborn of Israel: Hanoch, and Pallu, Hezron, and Carmi; these are the families of Reuben.

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. I cannot explain their choice of subtitle.

New King James Version

**The Family of Moses and Aaron**

These are the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben.

And the sons of Simeon were Jemuel [Spelled Nemuel in Numbers 26:12], Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon.

Ron Snider's Translation  
 Stuart Wolf  
 Young's Updated LT

These *are* heads of the house of their fathers: Sons of Reuben first-born of Israel *are* Hanoch, and Phallu, Hezron, and Carmi: these *are* families of Reuben. And sons of Simeon *are* Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul, son of the Canaanitess: these are families of Simeon.

### The gist of this passage:

vv. 14-15

### Exodus 6:14a

| Hebrew/Pronunciation                                   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|--|--|---|----------------------------|
| 'èlleh (אֵלֶּה) [pronounced ALE-leh]                   | <i>these, these things; they</i>   | demonstrative plural adjective (often the verb <i>to be</i> is implied)       | Strong's #428<br>BDB #41   |
| râ'shîym (רִאשִׁיִּים) [pronounced raw-SHEEM]          | <i>heads, princes, officers, captains, chiefs; company, band, division</i>   | masculine plural construct  | Strong's #7218<br>BDB #910 |
| bayith (בַּיִת) [pronounced BAH-yith]                  | <i>house, residence; household, habitation as well as inward</i>   | masculine singular construct  | Strong's #1004<br>BDB #108 |
| 'âbôwth (אֲבוֹתָם) [pronounced aw <sup>b</sup> -VOOTH] | <i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1<br>BDB #3      |

The NET Bible: *This expression means that the household or family descended from a single ancestor. It usually indicates a subdivision of a tribe, that is, a clan, or the subdivision of a clan, that is, a family. Here it refers to a clan* (S. R. Driver, Exodus, 46).<sup>48</sup>

**Translation:** These [are] the heads of the houses of their fathers:...

In the book of Genesis, chapter 46, there was a list of the sons of Jacob and who came with him into Egypt. Much of what we have here is identical to that list. There are 11 patriarchs + 2 (the two sons of Joseph). See **Genesis 46** ([HTML](#)) ([PDF](#)) ([WPD](#))

In order for Moses to be a deliverer for the house of Israel, he must be from the house of Israel. Recall that Moses was raised up to become an Egyptian Pharaoh—so much of the early part of Exodus verifies that Moses is a son of Jacob. Here, Moses demonstrates his birthright as a true Jew. He lists the firstborn of Jacob (Reuben and Simeon) so that we know that this is the same family line; then he lists his own personal lineage.

The Jews, for centuries, were very careful about their genealogies. There are people who study their own genealogies today, but this was a national pastime for the Jews. Their race was separated from all of mankind. They are the children of Abraham, Isaac and Jacob. Each one of them should be able to trace their line back to one of the twelve tribes (or twelve sons) of Jacob (Israel).

In the New Testament, Jesus' genealogy will be carefully laid out, going back in one case to Abraham; in the other, to Adam (and then to God). In order to fulfill the **Davidic Covenant**, Jesus must be in the line of Judah. This will be verified by both Matthew and Luke.

<sup>48</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

Why is this in the Bible? God also remembers these whose names are recorded in His Word forever. There are great kings from ancient eras whose names we do not know; reigns concerning which we know practically nothing. They had their day in the sun. But the people named in the Bible will be honored forever, as the Word of God is forever. God allows their names to be prominent in the Word of God because they have believed in Him.

### Exodus 6:14b

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers           |
|--|--|---|------------------------------------|
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                        | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct  | Strong's #1121<br>BDB #119         |
| R <sup>o</sup> ûwbên (רְאוּבֵן) [pronounced <i>roo-BANE</i> ]        | <i>behold a son; transliterated Reuben</i>   | masculine singular proper noun  | Strong's #7205<br>BDB #910         |
| b <sup>e</sup> kôwr (בְּכוֹר) [pronounced <i>b<sup>e</sup>KOHR</i> ] | <i>firstborn; metaphorically used for anything which is chief or first of its kind</i> | masculine singular construct  | Strong's #1060<br>BDB #114         |
| Yis <sup>e</sup> râ'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i> ]  | <i>God prevails; contender; soldier of God; transliterated Israel</i>                  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong's #3478 & #3479<br>BDB #975 |

**Translation:** ...the sons of Reuben (the firstborn of Israel) [are]:...

Reuben is Jacob's firstborn son and he brought 4 sons with him from Canaan into Egypt. These 4 sons would have established clans or families; these would be clans or subgroups of the tribe of Reuben.

Generally speaking, Reuben would have been the leading tribe, the tribe which received the double portion, the tribe which would have continued the line of promise. However, because Reuben was [as unstable as water](#), this was not the case. He is listed first here (as we would expect); but when the tribes are listed again, many centuries later, Reuben will not be named first. By that time, it will become clear to all that Reuben is not the preeminent tribe. At this point in Israel's history, that is not quite as clear, the words of Jacob in Genesis notwithstanding.

### Exodus 6:14c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology                | BDB and Strong's Numbers   |
|--|--|---------------------------------|----------------------------|
| Chănôwk (חֲנֹכַח) [pronounced <i>khun-OAK</i> ]                          | <i>dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch</i> | masculine singular proper noun  | Strong's #2585<br>BDB #335 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                  | simple wâw conjunction          | No Strong's #<br>BDB #251  |
| Pallûw' (פָּלְלֹוּ) [pronounced <i>pahl-LOO</i> ]                        | <i>distinguished; transliterated Pallu, Pharllu</i>                                    | masculine singular proper noun: | Strong's #6396<br>BDB #811 |

**Translation:** ...Hanoch, Pallu,...

Hanoch and Pallu are listed as a pair in Genesis 46:9.

| Exodus 6:14d  |  |                                      |                            |
|---|--|--------------------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology                     | BDB and Strong's Numbers   |
| Chets <sup>e</sup> rôn (חֶצְרוֹן)<br>[pronounced <i>khehts-RONE</i> ],        | <i>courtyard, surrounded by a wall; transliterated Hezron, Chezron, Chetsron</i> | Proper noun singular person/location | Strong's #2696<br>BDB #348 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]    | <i>and, even, then; namely; when; since, that; though; as well as</i>            | simple wâw conjunction               | No Strong's #<br>BDB #251  |
| Kar <sup>e</sup> môy (כַּרְמִי)<br>[pronounced <i>kahr<sup>e</sup>-MEET</i> ] | <i>gardener, my vineyard; transliterated Carmi, Karmi</i>                        | masculine singular proper noun       | Strong's #3756<br>BDB #501 |

**Translation:** ...Hezron, Carmi.

Hezron and Carmi are listed as a pair in Genesis 46:9.

Hanoch, Pallu, Hezron and Carmi are found in several genealogy lists: They are mentioned in Genesis 46:9, in our present passage, in Numbers 26 and 1Chronicles 5:3. In the second generation out in the desert, the tribe of Reuben numbered 43,730. This census probably was probably composed of adult males only. Therefore, this is quite a bit less than half of the population to come from Reuben. Numbers 26:8-10 singles out Pallu and mentions only one of his ancestors, Eliah, who is the father (or possibly grandfather) of Nemuel, Dathan and Abiram, the latter two being the ones who opposed Aaron and Moses in the desert.

| Exodus 6:14e  |   |   |                             |
|---|---|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
| 'êlleh (הֵלֵךְ) [pronounced <i>ALE-leh</i> ]                                  | <i>these, these things; they</i>  | demonstrative plural adjective (often the verb <i>to be</i> is implied) | Strong's #428<br>BDB #41    |
| mish <sup>e</sup> pâchâh (מִשְׁפָּחָה)<br>[pronounced <i>mish-paw-KHAWH</i> ] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine plural construct   | Strong's #4940<br>BDB #1046 |
| R <sup>e</sup> ûwbên (רְאוּבֵן)<br>[pronounced <i>roo-BANE</i> ]              | <i>behold a son; transliterated Reuben</i>  | masculine singular proper noun  | Strong's #7205<br>BDB #910  |

**Translation:** These [are] the families of [the tribe of] Reuben.

These 4 sons make up the families or clans which came from Reuben. They were born in Canaan, but apparently raised their families in Egypt.

Exodus 6:14 These are the heads of their fathers' houses: The sons of Reuben, the firstborn of Israel, were Hanoch, Pallu, Hezron, and Carmi. These are the families of Reuben. (NKJV)

These sons of Reuben were born to him either in Canaan and they became the clans or families of Reuben. For the 3 sons of Israel, they may have had other sons who died; they may have had other sons who came to nothing—we do not know—but Exodus 6:14–16 is almost word-for-word from Genesis 46. The same 4 sons are named in 1Chron. 5:3 (1Chronicles 5:1–10 lists the descendants of Reuben).

Not found in Genesis 46 are the words *these are the families [clans] of...* In Genesis, these men were sons of their father; by this point in Exodus, they have become the chief families or clans of the sons of Israel.

Exodus 6:14–15 [These \[are\] the heads of the houses of their fathers: the sons of Reuben \(the firstborn of Israel\) \[are\]: Hanoch and Pallu, Hezron and Carmi. These \[are\] the families of \[the tribe of\] Reuben.](#) (Kukis mostly literal translation)

| Exodus 6:15a   |   |                            |                             |
|--|---|----------------------------|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]      | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction     | No Strong's #<br>BDB #251   |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                                | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121<br>BDB #119  |
| Shim <sup>e</sup> ôwn (שִׁמְעוֹן) [pronounced <i>shim<sup>e</sup>-GOHN</i> ] | <i>hearing, one who hears and is transliterated Simeon</i>                            | masculine proper noun      | Strong's #8095<br>BDB #1035 |

**Translation:** [The sons of Simeon \[are\]:...](#)

Simeon was the second-born son of Jacob (Leah was his mother).

Simeon was a very cruel man who helped Levi destroy a family, because one of them raped their sister. We might even think of them as somewhat cowardly because, we really do not know how the family of the rapist would have responded to the crime of the rapist. Had they turned the man over, that would have been the end of the problem. However, Simeon and Levi destroyed all of the males in that family without first making an issue of the rape.

Simeon's line is mentioned in basically the same passages as Reuben's. There seem to be the most variations in the names of Simeon's six sons. Most of the variations can be attributed to vowel points (recall that the original Hebrew had consonants only without any vowels). Simeon's last son, Shaul, is followed more carefully than the rest. Simeon obviously had a wife and a mistress (or a second wife) at least. Simeon's last son, Shaul, was born of a woman who was a Canaanite.

The number of males in Simeon's line in the desert was only 22,200, half that of Reuben's family.

| Exodus 6:15b   |  |                                |                            |
|--|--|--------------------------------|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings                            | Notes/Morphology               | BDB and Strong's Numbers   |
| Y <sup>e</sup> mûw'êl (יְמֻוֹ'ֵל) [pronounced <i>yehm-oo-ALE</i> ] | <i>a day of God; transliterated Jemuel, Yemuel</i> | masculine singular proper noun | Strong's #3223<br>BDB #410 |

## Exodus 6:15b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|--|---|--------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Yâmîyn (יָמִין) [pronounced <i>yaw-MEEN</i> ]                          | <i>right hand; transliterated Jamin, Yamin</i>                        | masculine singular proper noun | Strong's #3226<br>BDB #412 |

**Translation:** ...Jemuel, Jamin,...

The same 5 sons are named here, just as they are in Genesis 48:9.

## Exodus 6:15c

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                | BDB and Strong's Numbers   |
|--|---|---------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction          | No Strong's #<br>BDB #251  |
| ʾÔhad (אֶחָד) [pronounced <i>OH-hahd</i> ]                             | <i>united, unity; transliterated, Ohad</i>                            | masculine singular, proper noun | Strong's #161<br>BDB #113  |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction          | No Strong's #<br>BDB #251  |
| Yâkîyn (יָכִין) [pronounced <i>yaw-KEEN</i> ]                          | <i>he will establish; transliterated Jakin, Jachin</i>                | masculine singular proper noun  | Strong's #3199<br>BDB #467 |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction          | No Strong's #<br>BDB #251  |
| Tsôchar (צֹחַר) [pronounced <i>TSOH-khahr</i> ]                        | <i>reddish-gray, tawny; transliterated Zohar</i>                      | masculine singular proper noun  | Strong's #6714<br>BDB #850 |

**Translation:** ...Ohad, Jachin, Zohar...

The 5 sons are named in the same order with the same number of *and's*.

## Exodus 6:15d

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology             | BDB and Strong's Numbers   |
|--|---|------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction       | No Strong's #<br>BDB #251  |
| Shâ'ûwl (שְׂאוּל) [pronounced <i>shaw-OOL</i> ]                        | <i>which is transliterated Saul; it means asked for</i>               | masculine proper noun        | Strong's #7586<br>BDB #982 |
| bên (בן) [pronounced <i>bane</i> ]                                     | <i>son, descendant</i>  | masculine singular construct | Strong's #1121<br>BDB #119 |

## Exodus 6:15d

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| K <sup>e</sup> na'ānîy (כְּנַעֲנִי)<br>[pronounced k <sup>e</sup> -nah-ġuh-NEE] | merchant, trader; and is transliterated <i>Canaanite</i> , <i>Canaanites</i> | feminine adjective/nominative gentilic; with the definite article | Strong's #3669<br>BDB #489 |

**Translation:** ...and Shual ([who was] the son of a Canaanite woman).

Exodus 6:15a-d And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman.

Shual is named, and set apart from the others, as his sonship was the result of the union between Simeon and a Canaanite woman (I don't believe that we know anything about Simeon's other wife or wives).

The Canaanites were descended, of course, from Canaan, who was one of the sons of Ham (one of Noah's three sons). The Canaanites probably ventured the furthest from Noah (Genesis 10:18). They were a degenerate group which God would drive out of the land (Exodus 23:28). Simeon took a Canaanite woman as a wife or a mistress and she bore him Shaul. We follow Shaul's line in 1Chronicles 4:24-27. Six generations of Shaul are mentioned in this passage until we come to his descendent Shimei, who is mentioned probably because he is one of the most notable of this tribe who found and married his right woman and, unlike most of those in Simeon's line, had a lot of children. He had sixteen sons and six daughters. His unnamed brothers did not have any sons listed. This is an illustration of grace, that a woman from the cursed race could become a Jew and end up being the mother of one of the more significant lines of the Simeon tribe.

## Exodus 6:15e

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers    |
|---|---|---|-----------------------------|
| 'ēlleh (אֵלֶּה)<br>[pronounced ALE-leh]                                   | <i>these, these things; they</i>  | demonstrative plural adjective (often the verb <i>to be</i> is implied) | Strong's #428<br>BDB #41    |
| mish <sup>e</sup> pāchâh (מִשְׁפָּחָה)<br>[pronounced mish-paw-KHAWH]     | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine plural construct   | Strong's #4940<br>BDB #1046 |
| Shim <sup>e</sup> ōwn (שִׁמְעוֹן)<br>[pronounced shim <sup>e</sup> -GOHN] | <i>hearing, one who hears and is transliterated Simeon</i>  | masculine proper noun   | Strong's #8095<br>BDB #1035 |

**Translation:** These [are] the families of [the tribe of] Simeon. V. 15 contains all of the information about Simeon's sons, all of whom were born in Canaan and brought to Egypt.

This is the family of Simeon:

Exodus 6:15 And the sons of Simeon were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon. (NKJV)

Exodus 6:15 The sons of Simeon [are]: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual ([who was] the son of a Canaanite woman). These [are] the families of [the tribe of] Simeon. (Kukis mostly literal translation)

Simeon is the 2<sup>nd</sup>-born son of Israel. These sons are exactly the same as those found in Genesis 46; however, there are problems with their names in 1Chronicles 4:24 (Simeon's line is found in 1Chronicles 4:23–43).

This table was originally placed in **1Chronicles 4** ([HTML](#)) ([PDF](#)) ([WPD](#)) (which table also included the Greek names).

| Differences in the Names of the Sons of Simeon |                 |              |
|--|-----------------|--------------|
| Genesis 46:10/Exodus 6:15                      | Numbers26:12–13 | 1Chron. 4:24 |
| Jemuel*  | Nemuel          | Nemuel       |
| Jamin  | Jamin           | Jamin        |
| Ohad*  |                 |              |
| Jachin   | Jachin          | Jarib*       |
| Zohar*   | Zerah           | Zerah        |
| Shaul  | Shaul           | Shaul        |

As you can see, the differences are not staggering and most can be accounted for by either textual errors or a change of spelling.

Bear in mind that we are dealing with the portion of Scripture that most people find to be by far the least interesting; and, for a variety of reasons, should contain the most errors. The fact that ancient manuscripts on such incredibly perishable material produced a thousand years apart, possibly from different sources,<sup>49</sup> could agree so closely, is unparalleled in ancient world literature (in fact, insofar as ancient and modern literature goes, the Bible is unparalleled in a dozens of ways).<sup>50</sup>

The asterisks (\*) indicate minor discrepancies.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 6:14–15 These [are] the heads of the houses of their fathers: the sons of Reuben (the firstborn of Israel) [are]: Hanoch and Pallu, Hezron and Carmi. These [are] the families of [the tribe of] Reuben. The sons of Simeon [are]: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual ([who was] the son of a Canaanite woman). These [are] the families of [the tribe of] Simeon. (Kukis mostly literal translation)

Exodus 6:14–15 These are the heads of the houses of their fathers: the sons of Reuben (the firstborn of Israel) are: Hanoch and Pallu, Hezron and Carmi. These make up the families of the tribe of Reuben. The sons of Simeon are: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual (who was the son of a Canaanite woman). These make up the families of the tribe of Simeon. (Kukis paraphrase)

<sup>49</sup> I.e., there is no reason to assume that there was an unbroken, linear line of copying between the manuscripts used to translate the Septuagint to those that we call the Massorah (those are the ones which we base our English text upon).

<sup>50</sup> I highly recommend any of the *evidence* books (e.g., *Evidence That Demands a Verdict*) by Josh McDowell (however, I don't recommend volume 2 for a new believer).



And these [are] names of sons of Levi to their generations: Gershon and Kohath and Merari. And years of lives of Levi seven and thirty and a hundred a year. Sons of Gershon: Libni and Shimei to their families. And sons of Kohath: Amram and Ishar and Hebron and Uzziel. And years of lives of Kohath three and thirty and a hundred of a year. And sons of Merari: Mahli and Mushi. These [are] families of the Levi to their generations.

Exodus  
6:16–19

These [are] the names of the sons of Levi according to their genealogies: Gershon, Kohath and Merari. The years of Levi's life [were] 137 years. The sons of Gershon [are] Libni and Shimei, according to their families. The sons of Kohath [are] Amram, Ishar, Hebron and Uzziel. The years of Kohath's life [were] 133 years. The sons of Merari [are] Mahli and Mushi. These [are] the families of Levi according to their generations.

These are the names of the sons of Levi, according to their genealogies: Gershon, Kohath and Merari. Levi lived to age 137. The sons of Gershon are Libni and Shimei, according to their families. The sons of Kohath are Amram, Ishar, Hebron and Uzziel. Kohath lived to age 133. The sons of Merari are Mahli and Mushi. These are the families of Levi according to their generations.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And these [are] names of sons of Levi to their generations: Gershon and Kohath and Merari. And years of lives of Levi seven and thirty and a hundred a year. Sons of Gershon: Libni and Shimei to their families. And sons of Kohath: Amram and Ishar and Hebron and Uzziel. And years of lives of Kohath three and thirty and a hundred of a year. And sons of Merari: Mahli and Mushi. These [are] families of the Levi to their generations.

Dead Sea Scrolls  
Targum of Onkelos

.  
And these are the names of the sons of Levi, according to their generations: Gershon and Kehath and Merari. And the years of the life of Levi were a hundred and thirty and seven years. The sons of Gerson, Libni and Shimei, after their progenies. And the sons of Kehath., Amram and Izhar and Hebron and Uzziel. And the years of the life of Kehath, a hundred and thirty and three years. And the sons of Merari, Maheli and Mushi. These are the progenies of Levi, after their generations.

Targum (Pseudo-Jonathan)

And these are the names of the sons of Levi, according to their race: Gershon, and Kehath, and Merari. And the years of the life of Levi a hundred and thirty and seven years: he lived to see Mosheh and Aharon the deliverers of Israel. And the sons of Gershon, Libni and Shemei, according to their generations. And the sons of Kehath, Amram, and Jitshar, and Hebron, and Uzziel. And the years of the life of Kehath the saint, a hundred and thirty and three years. He lived to see Phinehas, who is Elijah, the Great Priest, who is to be sent to the captivity of Israel at the end of the days. And the sons of Merari, Mahali and Mushi; these are the race of Levi according to the generations.

Revised Douay-Rheims

And these are the names of the sons of Levi by their kindreds: Gerson, and Caath, and Merari. And the years of the life of Levi were a hundred and thirty seven. The sons of Gerson: Lobni and Semei, by their kindred. The sons of Caath: Amram, and Isaac, and Elebron, and Oziel. And the years of Caath's life were a hundred and thirty-three. The sons of Merari: Moholi and Musi. These are the kindreds of Levi by their families.

Peshitta (Syriac)  
V. Alexander's Aramaic T.

.  
And these are the children of Levi, according to their tribes: Gershom, Kohath and Merari. And the years of Levi's life were one hundred and thirty-seven.

And the children of Gershon were Libni and Shimei, according to their tribes;  
 And the children of Kohath were Amram, Izhar, Hebron and Uzziel. And the years  
 of Kohath's life were one hundred and thirty-three.  
 And the children of Merari were Mahli and Mushisons\* -- these were the tribes of the  
 Levites, according to their tribal names.

C. Thompson LXX (updated) And these are the names of the children of Levi according to their families, Gerson,  
 Kaath and Merari. Now the years of the life of Levi were a hundred and thirty seven.  
 And these were the sons of Gerson, Lobeni and Semei. These were houses of their  
 patriarchal family. And the sons of Kaath were Amram and Issaar, Che-  
 bron and Oziel. Now the years of the life of Kaath were a hundred and thirty three. And the  
 sons of Merari were Mooli and Mousi. These were the houses of the patriarchal  
 family of Levi according to their families.

Septuagint (Greek) And these are the names of the sons of Levi according to their kindreds, Gedson,  
 Caath, and Merari; and the years of the life of Levi were a hundred and thirty-seven.  
 And these are the sons of Gedson, Lobeni and Semei, the houses of their family.  
 And the sons of Caath,  
 Amram and Issaar, Chebron, and Oziel; and the years of the life of Caath were a  
 hundred and thirty-three years.  
 And the sons of Merari, Mooli, and Omusi, these are the houses of the families of  
 Levi, according to their kindreds.

Significant differences:

### Limited Vocabulary Translations:

Easy English These are the names of the sons of Levi from the oldest to the youngest: Gershon,  
 Kohath and Merari. Levi lived for 137 years.  
 The sons of Gershon and their families: Libni and Shimei.  
 The sons of Kohath: Amram, Izhar, Hebron and Uzziel. Kohath lived for 133 years.  
 The sons of Merari: Mahli and Mushi.  
 These were the families of Levi from the oldest to the youngest.

Names of God Bible These are the names of the sons of **Levi** listed in birth order: Gershon, Kohath, and  
 Merari. Levi lived 137 years.  
 The sons of Gershon listed by their families were Libni and Shimei.  
 The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath lived 133  
 years.  
 The sons of Merari were Mahli and Mushi.

NIRV These were the families descended from Levi listed in birth order.  
 Here are the names of the sons of Levi written in their family record. They were  
 Gershon, Kohath and Merari.  
 Levi lived for 137 years.  
 The sons of Gershon, by their family groups, were  
 Libni and Shimei.  
 The sons of Kohath were  
 Amram, Izhar, Hebron and Uzziel.  
 Kohath lived for 133 years.  
 The sons of Merari were  
 Mahli and Mushi.

New Simplified Bible These are the family groups of Levi written in their family record.  
 .

### Thought-for-thought translations; paraphrases:

Common English Bible .

|                         |   |
|-------------------------|---|
| Contemporary English V. | Levi lived to be one hundred thirty-seven; his sons were Gershon, Kohath, and Merari.<br>Gershon's sons were Libni and Shimei.<br>Kohath lived to be one hundred thirty-three; his sons were Amram, Izhar, Hebron, and Uzziel.<br>Merari's sons were Mahli and Mushi. All of the above were from the Levi tribe.  |
| The Living Bible        | These are the names of the heads of the clans of the tribe of Levi, in the order of their ages [ <i>in the order of their ages</i> , literally, "according to their generations." So also in v. 19.]: Gershon, Kohath, Merari. (Levi lived 137 years.)<br>The sons of Gershon were: Libni, Shime-i (and their clans).<br>The sons of Kohath: Amram, Izhar, Hebron, Uzziel. (Kohath lived 133 years.)<br>The sons of Merari: Mahli, Mushi.<br>The above are the families of the Levites, listed according to their ages. |
| New Berkeley Version    | .   |
| New Life Version        | .   |
| New Living Translation  | These are the descendants of Levi, as listed in their family records: The sons of Levi were Gershon, Kohath, and Merari. (Levi lived to be 137 years old.)<br>The descendants of Gershon included Libni and Shimei, each of whom became the ancestor of a clan.<br>The descendants of Kohath included Amram, Izhar, Hebron, and Uzziel. (Kohath lived to be 133 years old.)<br>The descendants of Merari included Mahli and Mushi.<br>These are the clans of the Levites, as listed in their family records.            |

#### Partially literal and partially paraphrased translations:

|                             |   |
|-----------------------------|---|
| American English Bible      | The sons of Levi (and the family heads) were Gedson, CaAth, and MeraRi. And Levi lived to be a hundred and thirty-seven years old.<br>The sons of Gedson (and the family heads) were LoBeni and Semei.<br>CaAth's sons were AmBram, IshSaAr, ChebRon, and Ozie. And CaAth lived to be a hundred and thirty-three years old.<br>The sons of MeraRi (and the family heads) were MoOli, and Omusi.   |
| Beck's American Translation | .   |
| International Standard V    | These are the names of Levi's sons according to their genealogies: Gershon, Kohath, and Merari. Levi lived 137 years. Gershon's sons were Libni and Shimei, according to their families. Kohath's descendants included Amram, Izhar, Hebron, and Uzziel. Now Kohath lived for 133 years. The sons of Merari were Mahli and Mushi. These are the families of the descendants of Levi, according to their genealogies.  |
| New Advent (Knox) Bible     | From Levi came the three clans of Gerson, Caath, and Merari. (Levi lived to the age of a hundred and thirty-seven.) From Gerson, the two families of Lobni and Semei. From Caath, Amram, Isaac, Hebron and Oziel. (Caath lived to the age of a hundred and thirty-three.) From Merari, Moholi and Musi. Such were the families descended from Levi.   |
| Translation for Translators | These are the names of the sons of Levi, in the order in which they were born: Gershon, Kohath, and Merari. Levi was 137 years old <i>when he died</i> .<br>The sons of Gershon were Libni and Shimei. They were ancestors of clans that have those names.<br>The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath was 133 years old <i>when he died</i> .<br>The sons of Merari were Mahli and Mushi. All of those people whose names <i>I have listed</i> belonged to tribes/clans descended from Levi, in the order in which they were born. |

**Mostly literal renderings (with some occasional paraphrasing):**

|                              |  |
|------------------------------|--|
| Awful Scroll Bible           | The names of the sons of Levi, his descendants: Gershon, Kohath, and Merari. The years of the life of Levi are a hundred and thirty and seven years.<br>The sons of Gershon: Libni, Shimei, even his clan.<br>The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. The years of the life of Kohath are a hundred and thirty and three years.<br>The sons of Merari: Mahli, Mushi, the clan of Levi, even his descendants.   |
| Ferrar-Fenton Bible          | And these were the names of the sons of Levi ; — by their order of birth ; — Gher sham, and Kahath, and Merari, — and the years of the life of Levi were a hundred and thirty-seven years : —<br>The sons of Gher sham, Libni. and Shimai, with their families.<br>And the sons of Kahath were Amram, and Itzar, and Habron, and Azriel; and the years of the life of Kahath were a hundred and thirty- three years.<br>And the sons of Merari were Mahli, and Mushi ; these were the families of Levi by their birth. |
| God's Truth (Tyndale)        | These are the names of the children of Levi in their generations: Gerson, Kahas and Merari. And Levi lived an hundred and thirty seven years. The sons of Gerson: Libni and Semei in their kindreds. The children of Kahas: Amram, Jesear, Hebron and Usiel. And Kahas lived an hundred and thirty three years. The children of Merari are these: Maheli and Musi: these are the kindreds of Levi in their generations.  |
| HCSB<br>Tree of Life Version | .  |

**Catholic Bibles (those having the imprimatur):**

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| New American Bible (2011)  | These are the names of the sons of Levi [Nm 3:17; 1 Chr 6:1; 23:6], in their genealogical order: Gershon, Kohath and Merari. Levi lived one hundred and thirty-seven years.<br>The sons of Gershon [Nm 3:21; 1 Chr 6:2; 23:7], by their clans: Libni and Shimei.<br>The sons of Kohath [Nm 3:27; 1 Chr 6:3, 18]: Amram, Izhar, Hebron and Uzziel. Kohath lived one hundred and thirty-three years.<br>The sons of Merari [Nm 3:20; 1 Chr 6:4, 14; 23:21]: Mahli and Mushi. These are the clans of Levi in their genealogical order. |
| New English Bible          | .   |
| Revised English Bible      | These were the names of the sons of Levi in order of seniority: Gershon, Kohath, and Merari. Levi lived to be a hundred and thirty-seven.<br>Sons of Gershon, family by family: Libni and Shimei.<br>Sons of Kohath: Amram, Izhar, Hebron, and Uzziel. Kohath lived to be a hundred and thirty-three.<br>Sons of Merari: Mahli and Mushi. These were the families of Levi in order of seniority.  |

**Jewish/Hebrew Names Bibles:**

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | .  |
| The Complete Tanach   | And these are the names of Levi's sons after their generations: Gershon, Kehath, and Merari, and the years of Levi's life were one hundred thirty seven years. |

**and the years of Levi's life:** Why were Levi's years counted? To let us know how many were the years of bondage. For as long as one of the tribes was alive, there was no bondage, as it is said: "Now Joseph died, as well as all his brothers," and afterwards, "A new king arose" (Exod. 1:6, 8), and Levi outlived them all. — [from Seder Olam, ch. 3]

The sons of Gershon: Libni and Shimei to their families.

And the sons of Kehath were Amram, Izhar, Hebron, and Uzziel, and the years of Kehath's life were one hundred thirty three years.

**And the years of Kehath's life and the years of Amram's life etc:** From this calculation we learn that the 400 year sojourn of the B'nei Yisrael which Scriptures talks about, it was not [spent] in Egypt alone but, rather [was calculated] from the day Yitzchok was born. [This can be calculated thus:] For Kehath was among those who went down to Egypt, [Now] calculate all his years and the years of Amram, [his son] and the eighty years of Moshe, you will find that they do not total 400 years, many of the [sons'] years are included in the fathers' years

And the sons of Merari were Mahli and Mushi; these are the families of the Levites according to their generations.

exeGesese companion Bible

And these are the names of the sons of Levi according to their generations:

Gershon and Qehath and Merari

- and the years of the life of Levi

- a hundred thirty-seven years.

The sons of Gershon:

Libni and Shimiy, according to their families.

And the sons of Qehath:

Am Ram and Yishar and Hebron and Uzzi El

- and the years of the life of Qehath

- a hundred thirty-three years.

And the sons of Merari:

Machli and Mushi

- these are the families of Levi

according to their generations.

JPS (Tanakh—1985)

These are the names of Levi's sons by their lineage: Gershon, Kohath, and Merari; and the span of Levi's life was 137 years. The sons of Gershon: Libni and Shimei, by their families. The sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the span of Kohath's life was 133 years. The sons of Merari: Mahli and Mushi. These are the families of the Levites by their lineage.

Kaplan Translation

According to their family records [(cf. Targum Yonathan).], these are the names of Levi's sons [Genesis 46:11, 1 Chronicles 5:27.]: Gershon, Kehoth and Merari. Levi lived to be 137 years old.

The families descending from Gershon [See Numbers 3:18, 1 Chronicles 6:2.]: Livni [Numbers 26:58, 1 Chronicles 6:5, 6:14.] and Shimi [Not mentioned in Numbers 26. It appears that there was also a Shimi who was a great-grandson of Levi (1 Chronicles 6:27, see Malbim ibid. 6:5). Also see Zechariah 12:13, 1 Chronicles 23:9, 25:17.].

The sons of Kehoth [See Numbers 3:19, 1 Chronicles 5:28, 6:3, 23:12.]: Amram [Moses' father; see Exodus 6:20, Numbers 26:59. See Numbers 3:27, 1 Chronicles 26:23.], Yitzhar [See Exodus 6:21, 1 Chronicles 6:23. In 1 Chronicles 6:7, he is referred to as Aminadav (cf. Radak, Ralbag ad loc.)], Hebron (Chevron) [Numbers 3:27, 26:58, 1 Chronicles 15:9, 23:19, 26:23,30,31. The name is the same as that of the city.], and Uzziel [See Exodus 6:22.]. Kehoth lived to be 133 years old.

The sons of Merari [Numbers 3:20, 3:33, 1 Chronicles 6:4, 6:14, 23:21, 24:26.]: Machli [Cf. Numbers 3:33, 26:58, Ezra 8:18. Also see 1 Chronicles 6:32, 23:21. There was also a Machli who was the son of Mushi; 1 Chronicles 6:32, 23:23, 24:30.] and Mushi [Numbers 3:33, 26:58, 1 Chronicles 6:32, 23:23, 24:30.].

According to their family records, the above are the families of Levi.

|                            |  |
|----------------------------|--|
| Orthodox Jewish Bible      | <p>And these are the shemot Bnei Levi according to their toldot; Gershon, and Kehat, and Merari: and the years of the life of Levi were a hundred thirty and seven shanah.</p> <p>The Bnei Gershon; Livni, and Shimi, according to their mishpokhot.</p> <p>And the Bnei Kehat; Amram, and Yitzhar, and Hevron, and Uzziel: and the years of the life of Kehat were a hundred thirty and three shanah.</p> <p>And the Bnei Merari; Mahali and Mushi: these are the mishpokhot of Levi according to their toldot.</p>         |
| <i>The Scriptures</i> 1998 | <p>These are the names of the sons of Lēwi according to their generations: Gēreshon, and Qehath, and Merari. And the years of the life of Lēwi were one hundred and thirty-seven.</p> <p>The sons of Gēreshon: Libni and Shim'i according to their clans.</p> <p>And the sons of Qehath: Amram, and Yitshar, and Hebron, and Uzzi'ēl. And the years of the life of Qehath were one hundred and thirty-three.</p> <p>And the sons of Merari: Mahli and Mushi. These are the clans of Lēwi according to their generations.</p> |

### Expanded/Embellished Bibles:

|                                      |   |
|--------------------------------------|---|
| The Expanded Bible                   | <p>Levi lived one hundred thirty-seven years. These are the names of his sons according to their family history: Gershon, Kohath, and Merari.</p> <p>Gershon had two sons, Libni and Shimei, with their families [clans].</p> <p>Kohath lived one hundred thirty-three years. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.</p> <p>The sons of Merari were Mahli and Mushi.</p> <p>These are the family groups [clans] of Levi, according to their family history.</p>  |
| Kretzmann's Commentary<br>NET Bible® | <p>Now these are the names of the sons of Levi, according to their records [Or "generations."]: Gershon, Kohath, and Merari. (The length of Levi's life was 137 years.)</p> <p>The sons of Gershon, by their families, were Libni and Shimei.</p> <p>The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. (The length of Kohath's life was 133 years.)</p> <p>The sons of Merari were Mahli and Mushi. These were the clans of Levi, according to their records.</p> <p>This list of names shows that Moses and Aaron are in the line of Levi that came to the priesthood. It helps to identify them and authenticate them as spokesmen for God within the larger history of Israel. As N. M. Sarna observes, "Because a genealogy inherently symbolizes vigor and continuity, its presence here also injects a reassuring note into the otherwise despondent mood" (Exodus [JPSTC], 33)</p> |
| The Voice                            | <p>Levi's sons (according to the genealogical records)—Gershon, Kohath, and Merari. Levi lived to be 137 years old. Gershon's sons—Libni and Shimei; each became the head of a clan. Kohath's sons—Amram, Izhar, Hebron, and Uzziel. Kohath lived to be 133 years old. Merari's sons—Mahli and Mushi. These are the clans of Levi according to the genealogical records.</p>  |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| Brenner's Mechanical Trans. | <p>...and these are the titles of the sons of "Lewi<sup>My joining</sup>", to their birthings, "Gershon Evicted" and "Qehat<sup>Allied</sup>" and "Merari<sup>My bitterness</sup>", and the years of the / of "Lewi<sup>My joining</sup>" is seven and / and a hundred years, the sons of "Gershon<sup>Evicted</sup>", "Liyvniy<sup>My white</sup>" and "Shiy Miy<sup>My report</sup>", to their families, and the sons of "Qehat<sup>Allied</sup>", "Amram<sup>People raised</sup>" and "Yits'har<sup>He presses out oil</sup>" and "Hhevron<sup>Association</sup>" and "Uziy'eyl<sup>My boldness is El</sup>", and the years of the / of "Qehat<sup>Allied</sup>" is three and / and a hundred years, and the</p> |
|-----------------------------|---|

sons of "Merari<sup>Mybitterness</sup>", "Mahh'liy My sickness" and "Mushiy<sup>My moving</sup>", these are the families of the "Lewi<sup>My joining</sup>" to their birthings,...

Concordant Literal Version These are the names of the sons of Levi according to their genealogical annals: Gershon, Kohath and Merari. And the years of the life of Levi were a hundred thirty-seven years.  
The sons of Gershon are Libni and Shimei, according to their families.  
The sons of Kohath are Amram, Izhar, Hebron and Uzziel. And the years of the life of Kohath were a hundred thirty-three years.  
The sons of Merari are Mahli and Mushi. These are the Levite families according to their genealogical annals.

Jack Ballinger's translation  
Modern English Version .  
These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari, and the years of the life of Levi were one hundred and thirty-seven years.  
The sons of Gershon: Libni, and Shimei, according to their families.  
The sons of Kohath: Amram, Izhar, Hebron, and Uzziel, and the years of the life of Kohath were one hundred and thirty-three years.  
The sons of Merari: Mahli and Mushi.  
These are the families of Levi according to their generations.

Ron Snider's Translation  
Stuart Wolf  
Young's Updated LT .  
And these are the names of the sons of Levi, as to their births: Gershon, and Kohath, and Merari: and the years of the life of Levi *are* a hundred and thirty and seven years. The sons of Gershon are Libni, and Shimi, as to their families. And the sons of Kohath are Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath are a hundred and thirty and three years. And the sons of Merari *are* Mahli and Mushi: these *are* families of Levi, as to their births.

**The gist of this passage:** The line of Levi is given.  
vv. 16-19

| Exodus 6:16a   |  |   |                             |
|--|--|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                            | simple wâw conjunction  | No Strong's #<br>BDB #251   |
| 'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]                           | <i>these, these things; they</i>   | demonstrative plural adjective (often the verb <i>to be</i> is implied) | Strong's #428<br>BDB #41    |
| shêm (שֵׁם) [pronounced <i>shame</i> ]                                 | <i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i> | masculine plural construct  | Strong's #8034<br>BDB #1027 |
| bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i> ]                       | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>            | masculine plural construct  | Strong's #1121<br>BDB #119  |
| Lêvîy (לֵוִי) [pronounced <i>lay-VEE</i> ]                             | <i>joined to transliterated Levi</i>   | masculine singular proper noun  | Strong's #3878<br>BDB #532  |

## Exodus 6:16a

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>            | preposition  | No Strong's #<br>BDB #510  |
| tôwl <sup>e</sup> dôth (תּוֹלְדוֹת)<br>[pronounced tohl <sup>e</sup> -<br>DOTH] | <i>generations, results, proceedings, genealogies, history, course of history; origin; families; races</i> | feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #8435<br>BDB #410 |

**Translation:** These [are] the names of the sons of Levi according to their genealogies:...

In this passage, more time is given over to the line of Levi. Unlike the other lines, there will be descendants named in Levi's line who were not all found back in Genesis 46.

When Moses adds the words *by their generations*, we know that this line will be followed in greater detail than the previous two lines. The **Levites** were the priestly tribe and the tribe from which Aaron and Moses came. This line is followed in more detail in Scripture. Whereas we followed Reuben and Simeon's line for but one generation in this passage (and followed only through a few generations in other passages), the Levites are more carefully followed. They are the priestly tribe; those who represent man to God. If one is to function as a priest, he must show his ancestors to be Levites.

"By their generations" indicates that there will be more detail forthcoming about this particular tribe. Why mention Reuben and Simeon in the first place? It is proper protocol. Moses is showing respect toward them in writing this. Furthermore, it identifies him as a true Jew; he traces his heritage back to *the* Levi of Israel.

## Exodus 6:16b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                  | BDB and Strong's Numbers   |
|--|---|-----------------------------------|----------------------------|
| Gêr <sup>e</sup> shôwn (גֵּרְשׁוֹן)<br>[pronounced gay-rehsh-<br>OWN]        | <i>exile, refugee, to cast out;</i><br>transliterated <i>Gershon, Gershom</i>             | masculine singular<br>proper noun | Strong's #1648<br>BDB #177 |
| Also spelled Gêr <sup>e</sup> shôwm (גֵּרְשׁוֹם) [pronounced gay-rehsh-OHM]. |   |                                   |                            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]           | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction            | No Strong's #<br>BDB #251  |
| Q <sup>e</sup> hâth (קְהָת)<br>[pronounced k <sup>eh</sup> -HAWTH]           | <i>to ally oneself, allied; assembly;</i><br>transliterated <i>Kehath, Kohath, Qehath</i> | masculine singular<br>proper noun | Strong's #6955<br>BDB #875 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]           | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction            | No Strong's #<br>BDB #251  |
| M <sup>e</sup> rârîy (מֵרָרִי)<br>[pronounced mehr-aw-<br>REE]               | <i>sorrowful, sad; bitter;</i><br>transliterated <i>Merari, Marari</i>                    | masculine singular<br>proper noun | Strong's #4847<br>BDB #601 |



**Translation:** ...Gershon, Kohath and Merari.

Levi's 3 sons were previously named in Genesis 46:11.

Exodus 6:16a-b **These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari.**

Recall that every son of Jacob was in the line of promise. The 3<sup>rd</sup>-born son of Jacob was Levi—he was the son of Jacob and Leah. Levi had 3 sons, with the same names found here as in Genesis and 1Chron. 6:1. This may not seem to be that impressive, at first; but that is because we see the Bible as being one book (which it is, in a sense). Whether you have a physical Bible or a set of Bibles on your computer, you tend to view it as a single book. However, Genesis, Exodus and Chronicles were separate books, written at very different times, by very different people; and possibly preserved separately until Chronicles was accepted as being a portion of the Word of God. Even though the scrolls of the Pentateuch (Genesis, Exodus, Leviticus, Numbers and Deuteronomy) were probably kept together from nearly the beginning; Chronicles would have been written perhaps 1000 years later (give or take) and not necessarily recognized from day one as being God's Word. Also, we do not know the source material for the genealogies in Chronicles, but that source material had to be different from Genesis or Exodus because the genealogies in Chronicles is much more extensive and detailed. This means that detailed genealogical records were kept somewhere, and that these were not considered to be a part of the Word of God (until they were appropriated by the writer of Chronicles).

These 3 sons of Levi are well-known and preserved throughout the Bible. Their sons will be named in the next 3 verses.

Exodus 6:16a-b **These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari.**

Levi is said to have three sons. This does not mean that this was the entire line; it is very possible that he had many daughters, as these lines generally do not mention women. Gershon is mentioned many times in Numbers (actually, *the sons of Gershon* are mentioned many times). There are not a lot of details about him but about his progeny.

Kohath and Merari are also mentioned quite a number of times, but primarily in genealogies. The genealogies also make several mentions of the Gershonites and the Kohathites, but rarely do we find the term Merarites (in fact, it is found only once). Numbers would be a better time to examine these lines, as this is where they are mentioned primarily.

### Exodus 6:16c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]                       | <i>years</i>  | feminine plural construct  | Strong's #8141<br>BDB #1040 |
| chayyîym (חַיִּים) [pronounced <i>khay-YEEM</i> ]                       | <i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i> | masculine plural substantive; masculine plural adjective; construct form | Strong's #2416<br>BDB #313  |

## Exodus 6:16c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                          | BDB and Strong's Numbers    |
|---|---|---|-----------------------------|
| Lêvîy (לֵוִי) [pronounced lay-VEE]  | <i>joined to transliterated Levi</i>                                  | masculine singular proper noun            | Strong's #3878<br>BDB #532  |
| sheba' (שֶׁבַע) [pronounced she <sup>b</sup> -VAHG]                         | <i>seven</i>  | numeral masculine                         | Strong's #7651<br>BDB #987  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]             | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                    | No Strong's #<br>BDB #251   |
| sh <sup>e</sup> lôshîym (שְׁלֹשִׁים) [pronounced sh <sup>e</sup> low-SHEEM] | <i>thirty</i>   | masculine plural numeral                  | Strong's #7970<br>BDB #1026 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]             | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                    | No Strong's #<br>BDB #251   |
| mê'âh (מֵאָה) [pronounced may-AW]   | <i>one hundred, a hundred, hundred</i>                                | feminine singular numeral; construct form | Strong's #3967<br>BDB #547  |
| shânâh (שָׁנָה) [pronounced shaw-NAW]                                       | <i>year</i>   | feminine singular noun                    | Strong's #8141<br>BDB #1040 |

**Translation:** *The years of Levi's life [were] 137 years.*

Interestingly enough, Levi's age is only given here of the 3 sons of Jacob who are named. However, the age of one of his sons will be given as well.

Exodus 6:16 *These are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari. And the years of the life of Levi were one hundred and thirty-seven.* (NKJV)

Unlike most of the previous genealogies, some specific ages will be given in Levi's line.

Some people are confused by the ages of people mentioned in the Old Testament. Those listed prior to the flood lived for centuries. After the flood, there were several changes which took place. Rain became a normal event upon the earth (prior to that, water for vegetation was by a mist from out of the ground—which would include the watering provided by springs, rivers and lakes).

A major change, which affected the aging process was the reduced gene pool and the infestation of bacteria. Bacteria no doubt existed prior to the flood, but it became more commonplace after the flood (we know this because of Noah drinking fermented grape juice; an unprecedented occurrence in the Bible). Given all of the death and destruction which occurred during the flood, and the bodies of humans and animals which would have been exposed when the flood waters began to recede, there would have been an explosion of bacteria upon the earth. The waters would have carried bacteria in great quantities all over the earth.

As a result, we have seen is reduction in the age of man over the centuries (to a low of age 30 to 40 for men in the dark ages). We think that we have extended life today, but in David and Solomon's day, the common length of life was 70 (2Sam. 5:4–5 Psalm 90:10). Today, although we might have people live into their first century, they are nowhere near as vigorous as Moses. Moses, in his eighties and nineties (he lived to be 120), led the children of Israel through the desert and occasionally had to knock heads together. How many eighty year old's today could do that to a generation of recalcitrant thirty and forty-year-old's?

There is no question that God blessed the health of Moses greatly.

Exodus 6:16 These [are] the names of the sons of Levi according to their genealogies: Gershon, Kohath and Merari. The years of Levi's life [were] 137 years. (Kukis mostly literal translation)

| Exodus 6:17   |   |  |                             |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                               | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                             | masculine plural construct   | Strong's #1121<br>BDB #119  |
| Gêr <sup>e</sup> shôwn (גֵּרְשׁוֹן) [pronounced <i>gay-rêhsh-OWN</i> ]      | <i>exile, refugee, to cast out; transliterated Gershon, Gershom</i>   | masculine singular proper noun   | Strong's #1648<br>BDB #177  |
| Libnîy (לִבְנִי) [pronounced <i>lihb-NEE</i> ]                              | <i>white; transliterated Libni</i>  | masculine singular proper noun   | Strong's #3845<br>BDB #526  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]     | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| Shim <sup>e</sup> îy (שִׁמְעִי) [pronounced <i>shim<sup>e</sup>-ĠEE</i> ]   | <i>hear me and is transliterated Shimei</i>   | masculine singular proper noun   | Strong's #8096<br>BDB #1035 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                                | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                   | preposition  | No Strong's #<br>BDB #510   |
| mish <sup>e</sup> pâchâh (מִשְׁפָּחָהּ) [pronounced <i>mish-paw-KHAWH</i> ] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i> | feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #4940<br>BDB #1046 |

**Translation:** The sons of Gershon [are] Libni and Shimei, according to their families.

Gershon had two sons.

Gershon is said to have two sons here; but their names are listed differently in 1Chron. 6:17 (*the sons of Gershom are Libni and Shimei*). The names are close enough to suggest that there is either a minor error or simply difference of spelling in Chronicles.<sup>51</sup>

Exodus 6:17 The sons of Gershon [are] Libni and Shimei, according to their families. (Kukis mostly literal translation)

<sup>51</sup> Some Bible translations compensate for such differences, so that we find a consistent spelling of many names throughout the Old and New Testaments. However, the Hebrew letters are occasionally different.

## Exodus 6:18a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
|--|---|--------------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                  | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]  | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>     | masculine plural construct     | Strong's #1121<br>BDB #119 |
| Q <sup>e</sup> hâth (קְהָת) [pronounced <i>k<sup>eh</sup>-HAWTH</i> ]                    | <i>to ally oneself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>           | masculine singular proper noun | Strong's #6955<br>BDB #875 |
| ‘Am <sup>e</sup> râm (עַמְרָם) [pronounced <i>ahm-RAWM</i> ]                             | <i>high people, exalted people; transliterated Amram</i>                                  | masculine singular proper noun | Strong's #6019<br>BDB #771 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                  | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Yits <sup>e</sup> hâr (יִצְהָר) [pronounced <i>yihts-HAWR</i> ]                          | <i>shining oil; transliterated Izhar</i>  | masculine singular proper noun | Strong's #3324<br>BDB #844 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                  | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Che <sup>b</sup> v <sup>e</sup> rôwn (חֶבְרֹן) [pronounced <i>khe<sup>b</sup>-ROHN</i> ] | <i>association, league, joined, fellowship, communion; transliterated Hebron, Chebron</i> | proper singular noun           | Strong's #2275<br>BDB #289 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]                  | <i>and, even, then; namely; when; since, that; though; as well as</i>                     | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| ‘Ûzzîy’êl (עֲזִיזֵיֵל) [pronounced <i>g<sup>ooz</sup>-zee-ALE</i> ]                      | <i>my strength is El, strength of God; transliterated Uzziel</i>                          | masculine singular proper noun | Strong's #5816<br>BDB #739 |

**Translation:** The sons of Kohath [are] Amram, Ishar, Hebron and Uzziel.

Kohath had 4 sons.

In v. 20, we jump from the beginning of this family to the end of it (the end of it relative to the time of writing) and then we go back to the beginning of the line but instead of examining every sons of Levi, we hone in on Kohath's line (the second-born) and mention two of his sons, yet skip his middle born son, Hebron.

Hebron would be an interesting study. It is mentioned as a place much more often than as a person. We find it early in Genesis (chapters 13, 23, 35 and 37) long before we have a person named Hebron our context. It is certainly possible that the same name is a coincidence or that the child was named after the city (or the founder of the city; we have women today named *Paris*).

Even though these early chapters of Genesis precede the birth of Hebron (and precede his mention by centuries), but the city may have been known and the book of Genesis may have been known by the father of Hebron (and he took his son's name from the name of the city).

Hebron's family is mentioned only once in 1Chronicles 23:19 (there is another Hebron mentioned in 1Chronicles 2). Why this is, I do not know exactly, but my guess is that his family were too tied to the world and were a family of failures. Many times, people's names are left out when they have not believed in the Revealed God.

Exodus 6:18a *And the sons of Kohath were Amram, Izhar, Hebron, and Uzziel.*

Levi's 3 sons are found here, in Genesis 46:11 and in 1Chron. 6:16, which suggests to us that Levi had 3 primary sons born to him in Canaan. I believe that Israel was 400 years in Egypt, which would have provided ample time for the buildup to 2 million people (if Israelites had healthy productive families).

It is at this point where we may have a minor problem. When we look at the ages given to us and string them together, we cannot get 400 years in Egypt.

| Exodus 6:18b   |   |  |                             |
|--|---|--|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]                                  | <i>years</i>  | feminine plural construct  | Strong's #8141<br>BDB #1040 |
| chayyîm (חַיִּים) [pronounced <i>khay-YEEM</i> ]                                   | <i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i> | masculine plural substantive; masculine plural adjective; construct form | Strong's #2416<br>BDB #313  |
| Q <sup>e</sup> hâth (קְהָת) [pronounced <i>k<sup>eh</sup>-HAWTH</i> ]              | <i>to ally oneself, allied; assembly; transliterated Kehath, Kohath, Qehath</i>   | masculine singular proper noun   | Strong's #6955<br>BDB #875  |
| shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i> ]                                 | <i>a three, a trio, a triad, a threesome</i>  | numeral; masculine singular noun   | Strong's #7969<br>BDB #1025 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| sh <sup>e</sup> lôshîym (שְׁלוֹשִׁים) [pronounced <i>sh<sup>e</sup>low-SHEEM</i> ] | <i>thirty</i>   | masculine plural numeral   | Strong's #7970<br>BDB #1026 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]            | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| mê'âh (מֵאָה) [pronounced <i>may-AW</i> ]  | <i>one hundred, a hundred, hundred</i>  | feminine singular numeral; construct form                                | Strong's #3967<br>BDB #547  |
| shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]                                      | <i>year</i>   | feminine singular noun   | Strong's #8141<br>BDB #1040 |

**Translation:** *The years of Kohath's life [were] 133 years.*

Of Levi's sons, only Kohath's age is given. The significance of this is, we are in Moses' line here. Therefore, we are given a few more details in his line.

Levi, son of Jacob, was clearly raised up in the land of Canaan (having been born in Paddan-Aram—Genesis 29:34 31:18); and his son Kohath was born in Canaan (Genesis 46:1–11). So, about 133 years are assigned to Kohath—some of his lifetime taking place in the land of Egypt.

If he has a son late in life—Amram (who lives to age 137) and Amram has a son Moses, who is 80 years old at this time, then, we have a maximum of 133+137+80 years, which is at most 350 years in the land of Egypt. Furthermore, we are not even taking into consideration growing to an age of being able to bear children. That is simply not enough time for the span of 400 years. (I will later provide a chart of the line of Levi to make much easier to see.) The general point here is, there are not enough years between these descendants of Levi to allow for the Hebrew people to live in Egypt for 400 years.

This means that either, the common time frame of 400 years is wrong, or there is a problem with the genealogies.

The word *son* is found throughout the genealogies. It is the very common word *bên* (בן) [pronounced *bane*] (we tend to incorrectly pronounce it *behn*), which means *son, descendant*. Strong's #1121 BDB #119. We have a similar application of this in the English. *Johnson* means *the son of John*. So, every person with the name *Johnson* has an ancestor from way, way back whose name was *John*. In most cases, we are going back 1000+ years to find that original *John*.

So, based upon the text which follows, Amram is clearly the father of Moses (v. 20); but he is probably the grandson or great grandson of Kohath. The use of the word *bên* allows for this.

In my family, I have no sons with my name, so my line may die out with me. However, my kid brother Peter has a son, and his son has three sons at this time. It may turn out that these three sons are quite impressive kids, with a great families—so in ancient Israel, they might be known as sons of my late father, even though they are his great grandsons.

My point being, when you read the word *son* in your English Bible, it can mean either *son* or *descendant*. Apart from the context or parallel passages, we have no idea which meaning we should take in any given genealogy.

Now, either this is the case that Amram is not the literal son of Kohath, or the 400 years commonly assigned to the sons of Israel in Egypt would have to be modified considerably (making it difficult, if not impossible, for them to build up to a population of 2 million). This is a topic of great dispute in the Christian world, and we will tackle it in some detail once we get of Exodus 12.

Exodus 6:18 [The sons of Kohath \[are\] Amram, Ishar, Hebron and Uzziel. The years of Kohath's life \[were\] 133 years.](#) (Kukis mostly literal translation)

### Exodus 6:19a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers   |
|--|---|----------------------------|----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction     | No Strong's #<br>BDB #251  |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                          | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121<br>BDB #119 |

## Exodus 6:19a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                  | BDB and Strong's Numbers   |
|---|---|-----------------------------------|----------------------------|
| M <sup>e</sup> rârîy (מֵרָרִי)<br>[pronounced <i>mehr-aw-REE</i> ]          | <i>sorrowful, sad; bitter;</i><br>transliterated <i>Merari, Marari</i>          | masculine singular<br>proper noun | Strong's #4847<br>BDB #601 |
| Mach <sup>e</sup> lîy (מַחֲלִי)<br>[pronounced <i>mahkh-LEE</i> ]           | <i>sick; transliterated Mahli, Machli</i>                                       | masculine singular<br>proper noun | Strong's #4249<br>BDB #563 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when;</i><br><i>since, that; though; as well as</i> | simple wâw conjunction            | No Strong's #<br>BDB #251  |
| mushîy/mûwshshîy<br>(מוֹשִׁי/מוֹשְׁשִׁי) [pronounced<br><i>moo-SHEE</i> ]   | <i>sensitive, yielding; transliterated Mushi</i>                                | masculine singular<br>proper noun | Strong's #4184<br>BDB #559 |

**Translation:** The sons of Merari [are] Mahli and Mushi.

Merari has 2 named sons. We do not know if the sons named herein make up the entire line of the 3 sons of Levi.

## Exodus 6:19b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
|---|---|--|-----------------------------|
| 'êlleh (אֵלֶּה) [pronounced<br><i>ALE-leh</i> ]                               | <i>these, these things; they</i>  | demonstrative plural<br>adjective (often the verb<br><i>to be</i> is implied)      | Strong's #428<br>BDB #41    |
| mish <sup>e</sup> pâchâh (מִשְׁפָּחָה)<br>[pronounced <i>mish-paw-KHAWH</i> ] | <i>family, clan, tribe, sub-tribe,</i><br><i>class (of people), species</i><br><i>[genus, kind] [of animals], or sort</i><br><i>(of things)</i> | feminine plural construct  | Strong's #4940<br>BDB #1046 |
| Lêvîy (לֵוִי) [pronounced<br><i>lay-VEE</i> ]                                 | <i>joined to transliterated Levi</i>  | masculine singular<br>proper noun  | Strong's #3878<br>BDB #532  |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                                  | <i>to, for, towards, in regards to,</i><br><i>with reference to, as to, with</i><br><i>regards to, belonging to</i>                             | preposition  | No Strong's #<br>BDB #510   |
| tôw <sup>e</sup> dôth (תּוֹדוֹת)<br>[pronounced <i>toh<sup>e</sup>-DOTH</i> ] | <i>generations, results,</i><br><i>proceedings, genealogies,</i><br><i>history, course of history; origin;</i><br><i>families; races</i>        | feminine plural noun with<br>the 3 <sup>rd</sup> person masculine<br>plural suffix | Strong's #8435<br>BDB #410  |

**Translation:** These [are] the families of Levi according to their generations.

This is the summary statement.

Exodus 6:19 The sons of Merari were Mahli and Mushi. These are the families of Levi according to their generations. (NKJV)

Merari is Levi's 3<sup>rd</sup> listed son, and two of his sons are listed here (they may be his only sons; we do not know).

Exodus 6:19 The sons of Merari [are] Mahli and Mushi. These [are] the families of Levi according to their generations. (Kukis mostly literal translation)

These names are preserved exactly in Num. 3:20 1Chron. 6:19 23:21. Mahli will have two sons with famous names: The sons of Mahli: Eleazar and Kish. (1Chron. 23:21b) Aaron will name one of his sons Eleazar (Exodus 6:23, 25); and King Saul will be descended from Kish (a different Kish from a different tribe—1Sam. 9:3 10:11).

Exodus 6:16–19 These [are] the names of the sons of Levi according to their genealogies: Gershon, Kohath and Merari. The years of Levi's life [were] 137 years. The sons of Gershon [are] Libni and Shimei, according to their families. The sons of Kohath [are] Amram, Ishar, Hebron and Uzziel. The years of Kohath's life [were] 133 years. The sons of Merari [are] Mahli and Mushi. These [are] the families of Levi according to their generations. (Kukis mostly literal translation)

Exodus 6:16–19 These are the names of the sons of Levi, according to their genealogies: Gershon, Kohath and Merari. Levi lived to age 137. The sons of Gershon are Libni and Shimei, according to their families. The sons of Kohath are Amram, Ishar, Hebron and Uzziel. Kohath lived to age 133. The sons of Merari are Mahill and Mushi. These are the families of Levi according to their generations. (Kukis paraphrase)

**And so takes Amram Jochebed, his aunt, to him for a woman. And so she bears for him Aaron and Moses. And years of lives of Amram [are] seven and thirty and a hundred of a year.**

Exodus  
6:20

**Amram took Jochebed, his aunt, to himself for a wife. She bore for him Aaron and Moses. The years of Amram's life are 137.**

**Amram took Jochebed, his relative, as a wife. She bore Aaron and Moses to him. He lived to the age of 137.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                          |   |
|--------------------------|---|
| Masoretic Text (Hebrew)  | And so takes Amram Jochebed, his aunt, to him for a woman. And so she bears for him Aaron and Moses. And years of lives of Amram [are] seven and thirty and a hundred of a year.  |
| Dead Sea Scrolls         | .   |
| Targum of Onkelos        | And Amram took Yokebed the sister of his father unto him to wife, and she bare him Aharon and Mosheh. And the years of the life of Amram were an hundred and thirty and seven years.  |
| Targum (Pseudo-Jonathan) | And Amram took Jokeved his cousin to wife, and she bare him Aharon and Mosheh; and the years of Amram the saint were a hundred and thirty and seven years. He lived to see the children of Rechabia bar Gershom bar Mosheh. |
| Revised Douay-Rheims     | And Amram took to wife Jochabed his aunt by the father's side: and she bore him Aaron and Moses. And the years of Amram's life were a hundred and thirty-seven.   |
| Aramaic ESV of Peshitta  | Amram took Yochebed his father's sister to himself as wife; and she bore him Aaron and Mosha: and the years of the life of Amram were a hundred and thirty-seven years.   |
| Peshitta (Syriac)        | And Amram took his uncles daughter Jokhaber, and she bore him Aaron, Moses, and Miriam; and the years of the life of Amram were a hundred and thirty-seven years.   |



|                           |  |
|---------------------------|--|
| V. Alexander's Aramaic T. | And Amram consecrated Jochebed, the daughter of his uncle, for a wife, and she gave birth to Aaron, Moses and Miriam for him, and the years of Amram's life were one hundred and thirty-seven.                   |
| C. Thompson LXX (updated) | Now Amram had taken to wife Jochabed a daughter of his father's brother and she bore to him Aaron and Moses and Mariam their sister. And the years of the life of Amram were a hundred and thirty two.           |
| Septuagint (Greek)        | And Amram took to wife Jochabed the daughter of his father's brother, and she bore to him both Aaron and Moses, and Mariam their sister: and the years of the life of Amram were a hundred and thirty-two years. |

Significant differences:

### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Easy-to-Read Version–2006 | Amram lived 137 years. He married his father's sister, Jochebed. Amram and Jochebed gave birth to Aaron and Moses.             |
| <i>The Message</i>        | Amram married his aunt Jochebed and she had Aaron and Moses. Amram lived to be 137.  |
| NIRV                      | Amram married his father's sister Jochebed. Aaron and Moses were members of Amram's family line.<br>Amram lived for 137 years. |
| New Simplified Bible      | .  |

### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Common English Bible    | .  |
| Contemporary English V. | .  |
| The Living Bible        | And Amram [See v. 18.] married Jochebed, his father's sister; and Aaron and Moses were their sons.<br>Amram lived to the age of 137. |
| New Berkeley Version    | .  |
| New Century Version     | Amram lived to be one hundred thirty-seven. He married his father's sister Jochebed, and they had two sons, Aaron and Moses.         |
| New Life Version        | Amram married his father's sister Jochebed. She gave birth to his sons, Aaron and Moses. Amram lived 137 years.                      |
| New Living Translation  | .  |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | Now, AmBram married his cousin JochaBed (the daughter of his father's brother), and she gave birth to Aaron, Moses, and MiriAm (their sister). AmBram [died] when he was a hundred and thirty-two years old. |
| Beck's American Translation | .  |
| International Standard V    | .  |
| New Advent (Knox) Bible     | Amram married a kinswoman of his called Jochabed, who bore him two sons, Aaron and Moses. (Amram lived to the age of a hundred and thirty-seven.)  |
| Translation for Translators | Amram married his father's sister, Jochebed. She was the mother of Aaron and Moses/me. Amram was 137 years old <i>when he died</i> .   |

### Mostly literal renderings (with some occasional paraphrasing):

|                    |   |
|--------------------|---|
| Awful Scroll Bible | Amram was to receive out Jochebed, his aunt, to wife. She was to bear forth Aaron and Moses. The years of the life of Amram, are to be a hundred and thirty, and seven years. |
|--------------------|---|

|                       |  |
|-----------------------|--|
| Conservapedia         | Amram married his aunt (father's side) Jochebed, and she gave birth to Aaron and Moses, and Amram lived 137 years. And Miriam, their older sister.                   |
| Ferrar-Fenton Bible   | When Amram married he took his cousin Jokabad to him, and she bore to him Aaron and Moses, and the years of the life of Amram were a hundred and thirty-seven years. |
| God's Truth (Tyndale) | And Amram took Jochebed his niece to wife which bare him Aaron and Moses. And Amram lived an hundred and thirty seven years.   |
| HCSB                  | .  |
| Tree of Life Version  | .  |
| Urim-Thummim Version  | And Amram took him Jochebed his father's sister for a woman, and she gendered him Aaron and Moses, and the years of the life of Amram were a 137 years.              |

### Catholic Bibles (those having the imprimatur):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | Amram married Jochebed, his aunt, who gave him two sons, Aaron and Moses. Amram lived a hundred and thirty-seven years.  |
| New American Bible (2011)  | Amram married his aunt [His aunt: more exactly, "his father's sister." Later on such a marriage was forbidden. Cf. Lv 18:12. Hence, the Greek and Latin versions render here, "his cousin."] Jochebed [Nm 26:59], who bore him Aaron, Moses, and Miriam. Amram lived one hundred and thirty-seven years. |
| New English Bible          | .  |
| Revised English Bible      | .  |

### Jewish/Hebrew Names Bibles:

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | 'Amram married Yokheved his father's sister, and she bore him Aharon and Moshe. 'Amram lived to be 137 years old.                                |
| The Complete Tanach   | Amram took Jochebed, his aunt, as his wife, and she bore him Aaron and Moses, and the years of Amram's life were one hundred thirty seven years. |

**Jochebed, his aunt:** Heb. יֹכֶבֶד [Onkelos renders:] his father's sister, the daughter of Levi, the sister of Kehath.

|   |  |
|---|--|
| exeGesés companion Bible                | And Am Ram takes Yah Chebed his aunt to woman:<br>and she births him Aharon and Mosheh<br>- and the years of the life of Am Ram<br>- a hundred and thirty-seven years.   |
| JPS (Tanakh—1985)<br>Kaplan Translation | .<br>According to their family records, the above are the families of Levi. Amram married his aunt Yokhebed [See Numbers 26:59. Josephus (2:9:4), gives her name as Yokhabel.], and she bore him Aaron and Moses. Amram lived to be 137 years old. |
| Orthodox Jewish Bible                   | And Amram took him Yocheved his father's sister to wife; and she bore him Aharon and Moshe: and the years of the life of Amram were a hundred and thirty and seven shanah.   |
| <i>The Scriptures</i> 1998              | And Amram took for himself <u>Yo<u>k</u>e<u>b</u>e<u>d</u></u> , his father's sister, as wife. And she bore him Aharon and Mosheh. And the years of the life of Amram were one hundred and thirty-seven.   |

### Expanded/Embellished Bibles:

|                        |  |
|------------------------|--|
| The Expanded Bible     | .  |
| Kretzmann's Commentary | 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. Cf 1Chron. 6:1-3. Note that the sum of the ages of these three |

generations, plus the age of Moses at the time of the Exodus, is four hundred eighty-seven years; so there is no difficulty in making Bible chronology fit. of the three children of Amram and Jochebed, Aaron was three years older than Moses, and Miriam was older than either.

NET Bible® Amram married [Heb “took for a wife” (also in vv. 23, 25).] his father’s sister Jochebed, and she bore him Aaron and Moses. (The length of Amram’s life was 137 years.)

Syndein/Thieme {Parents of Moses - Amram Marries His Aunt} 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.

The Voice .

**Literal, almost word-for-word, renderings:**

Brenner’s Mechanical Trans. ...and "Amram <sup>People raised"</sup> took "Yokheved <sup>Yah is heavy"</sup>, his aunt, (for) him (for) a woman, and she brought forth (for) him, "Aharon <sup>Light bringer"</sup> and "Mosheh <sup>Plucked out"</sup>, and the years of the / of "Amram <sup>People raised"</sup> is seven and / and a hundred years,...

Concordant Literal Version Amram took Jochebed, his aunt, as his wife; and she bore for him Aaron, Moses and Miriam, their sister. And the years of the life of Amram were a hundred thirty-seven years.

English Standard Version Amram took as his wife Jochebed his father’s sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.

Jack Ballinger’s translation .  
New King James Version Now Amram took for himself Jochebed, his father’s sister, as wife; and she bore him Aaron and Moses. And the years of the life of Amram were one hundred and thirty-seven.

Ron Snider’s Translation .  
Stuart Wolf .  
Young’s Updated LT And Amram takes Jochebed his aunt to himself for a wife, and she bears to him Aaron and Moses: and the years of the life of Amram are a hundred and thirty and seven years.

**The gist of this passage:** The parents of Moses and Aaron.

| Exodus 6:20a   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                                 | Common English Meanings  | Notes/Morphology  | BDB and Strong’s Numbers   |
| wa (or va) (ו) [pronounced wah]                      | and so, and then, then, and; so, that, yet, therefore, consequently; because | wâw consecutive   | No Strong’s #<br>BDB #253  |
| lâqach (לָקַח) [pronounced law-KAHKH]                | to take, to take away, to take in marriage; to seize                         | 3 <sup>rd</sup> person masculine singular, Qal imperfect    | Strong’s #3947<br>BDB #542 |
| ‘Am <sup>e</sup> râm (עַמְרָם) [pronounced ahm-RAWM] | high people, exalted people; transliterated Amram                            | masculine singular proper noun                              | Strong’s #6019<br>BDB #771 |
| ’êth (אֵת) [pronounced ayth]                         | untranslated generally; occasionally to, toward                              | indicates that the following substantive is a direct object | Strong’s #853<br>BDB #84   |

## Exodus 6:20a

| Hebrew/Pronunciation                              | Common English Meanings                                       | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| Yôwkebed (יְוֵכֶבֶד)<br>[pronounced yoh-KEH-behd] | <i>Jehovah is glory</i> and is transliterated <i>Jochebed</i> | feminine singular proper noun  | Strong's #3115<br>BDB #222 |
| dôwdâh (דָּוִדָּה)<br>[pronounced doh-DAW]        | <i>aunt, father's sister</i>                                  | feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix             | Strong's #1733<br>BDB #187 |
| lâmed (ל) [pronounced l <sup>e</sup> ]            | <i>to, for, towards, in regards to</i>                        | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| lâmed (ל) [pronounced l <sup>e</sup> ]            | <i>to, for, towards, in regards to</i>                        | directional/relational preposition   | No Strong's #<br>BDB #510  |
| ʾîshshâh (אִשָּׁה)<br>[pronounced eesh-SHAW]      | <i>woman, wife</i>  | feminine singular noun   | Strong's #802<br>BDB #61   |

**Translation:** Amram took Jochebed, his aunt, to himself for a wife.

Here, we are following the genealogy of Moses and Aaron. Amram takes a wife, Jochebed, who is also his aunt.

Although this appears to be pretty specific in the Hebrew, there are other words describing relations in a family which are not so exact (such as, *X is the father of Y*, which could mean, *X is an ancestor of Y*). I am not saying that Jochebed cannot be Amram's aunt; but I suspect that perhaps there was another relationship (such as, cousins).

## Exodus 6:20b

| Hebrew/Pronunciation                   | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| wa (or va) (ו)<br>[pronounced wah]     | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| yâlad (יָלַד) [pronounced yaw-LAHD]    | <i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>        | 3 <sup>rd</sup> person feminine singular, Qal imperfect                                      | Strong's #3205<br>BDB #408 |
| lâmed (ל) [pronounced l <sup>e</sup> ] | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| ʾêth (אֶת) [pronounced ayth]           | untranslated generally; occasionally <i>to, toward</i>                              | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84   |

| Exodus 6:20b   |   |   |                            |
|--|---|---|----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| ʾAhārōn (אֲהָרֹן)<br>[pronounced <i>ah-huh-ROHN</i> ]                      | transliterated <i>Aaron</i>   | masculine proper noun                                       | Strong's #175<br>BDB #14   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wāw conjunction                                      | No Strong's #<br>BDB #251  |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                                       | untranslated generally; occasionally <i>to, toward</i>                | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84   |
| Mosheh (מֹשֶׁה)<br>[pronounced <i>moh-SHEH</i> ]                           | <i>to draw out [of the water] and is transliterated Moses</i>         | masculine proper noun                                       | Strong's #4872<br>BDB #602 |

**Translation:** [She bore for him Aaron and Moses.](#)

She bears him at least 2 sons and a daughter (Moses, Aaron and Miriam).

Exodus 6:20a-b [Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses.](#)

At this point, there is a sudden jump from the beginning of the line to the end of the line. We already know that Moses has an older sister, Miriam, who watched as he was taken from the Nile (we have assumed that this is Miriam). We were told earlier that two Levites married and bore Moses. This causes me to think that possibly Moses wrote down Exodus 1:1 through 2:22 when he was younger; before he knew any details concerning his Jewish family (these details may have been written down for Moses and given to him at a later date).

At this point in our narrative, Moses has met Aaron and certainly the rest of his family and now he knows them by name. Moses would also know his ancestors, and what we are reading here may be a reflection of that. When he returned to Egypt with Aaron, there may have been a brief family reunion, during which time Moses was given a fuller genealogy (this is conjecture on my part, but it would explain why Moses includes his genealogy right here, in the middle of everything).

Exodus 6:20a-b [Now Amram took for himself Jochebed, his father's sister, as wife; and she bore him Aaron and Moses.](#)

Certainly what catches everyone's attention (for those who actually read the genealogies) in the translations based upon *Textus Receptus*, which tells us that that Amram marries his aunt. She is presented as his paternal cousin or second cousin as per the Septuagint, Syriac and the Latin Vulgate (which may or may not represent a more accurate understanding; this might even be an intentional change). In Num. 26:39 we find that she is simply a daughter of Levi, making her a Levite (she is not Levi's literal daughter, but a descendant of his).

It is not a problem to marry one's relative, if they are distant enough. There are a great many differences which come into the genetic pool when someone is not a close relative.

Something which has bothered critics for a very long time is the fact that Seth and Cain both married their sisters. Today, that would present genealogical risks their children but then there was no choice. Our genes have degenerated throughout the years, and marrying one's relatives tends to bring out the worst in the genetic pools.

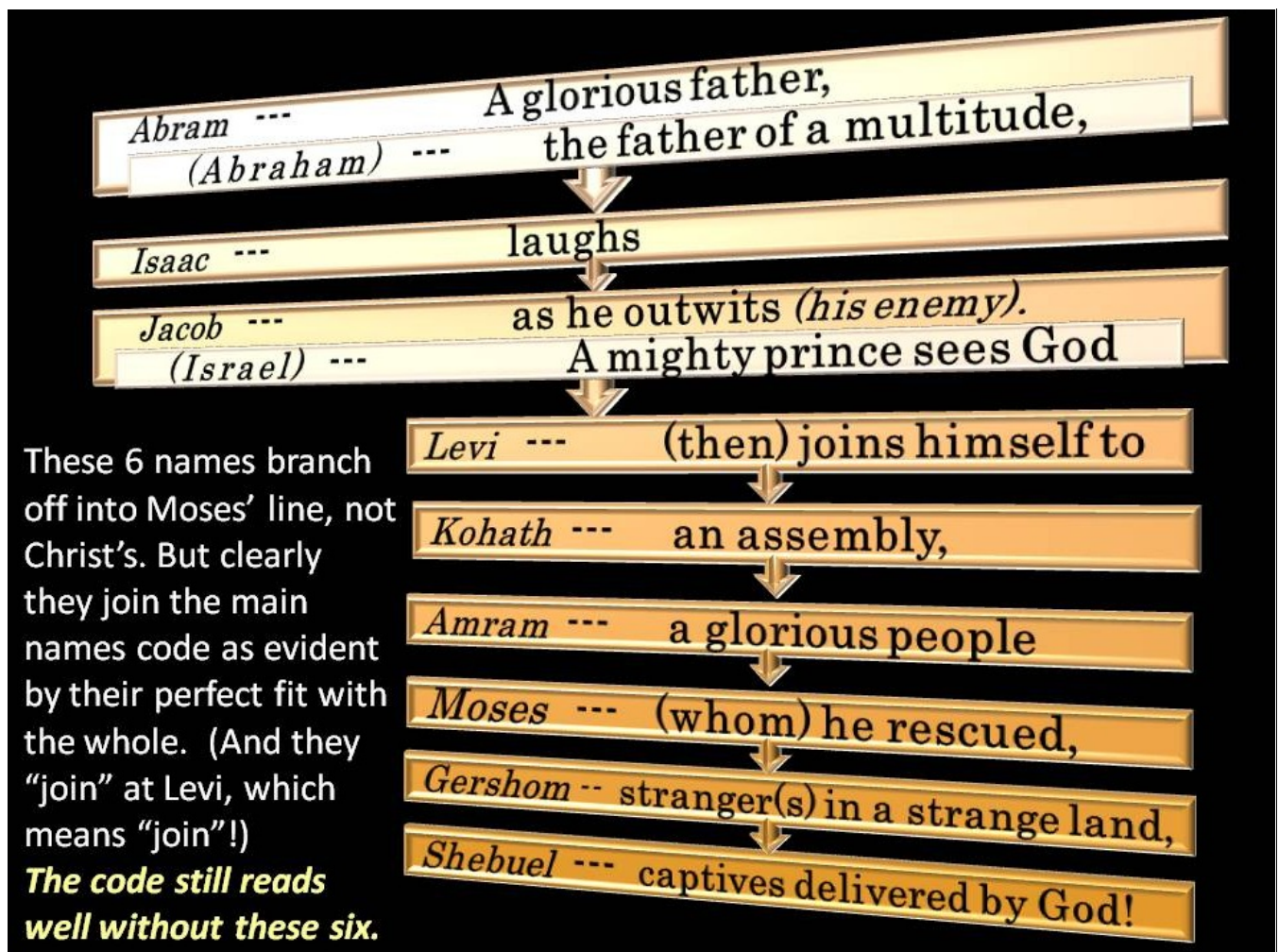
The closer one gets to Adam, the less of a problem it is for a person to marry a relative. Genetics in the Bible would be an incredible area of study for a Christian geneticist.

We are studying the genealogy of Moses. Amram is Moses' father, and, as we previously noted, Amram did not necessarily marry his aunt. Ancient translations differ at this point. However, even if he married his aunt, that would not change anything (apart from the *yuck* factor).

Exodus 6:20a **Now Amram took for himself Jochebed, his father's sister [possibly, *relative*], as wife; and she bore him Aaron and Moses.**

Here and in previous passages, we have followed the line from Abraham leading down to Moses. Let's see if there is any meaning to it.

**The Line from Abraham → Isaac → Jacob → Levi → Moses** (a genealogical chart) from **Bible Names Code**; accessed May 24, 2019.



Note how well this genealogy describes Moses and his mission. These are the names given in Scripture, but there are likely some missing generations (between Kohath and Amram).

Moses and Aaron are descended through the line of Kohath (Numbers26:58-59). Jochebed is mentioned again in this reference in Numbers, and we know more about her than we do about Moses' father. There are times when

the woman has the dominating influence in a family (I don't mean that to indicate a change of authority) and the Bible mentions this, sometimes in very subtle ways.

The Numbers passage also confirms, as we know, that the Bible does not include every generation in every genealogy. Num. 26:59 *The name of Amram's wife was Jochebed the daughter of Levi, who was born to Levi in Egypt. And she bore to Amram Aaron and Moses and Miriam their sister.* (ESV) Now, it is highly unlikely that Jochebed is the literal daughter of Levi, even if we are dealing with Israel living 215 years among the Egyptians. She would have been considerably older than Moses' father. So, even though this reads that she is *the daughter of Levi*, we would understand that to mean *a daughter of Levi*. In fact, because *daughter* is in the construct form, it *cannot* have a definite article.

Therefore, there are possibly several generations which fall between Kohath and Amram. However, I believe what Moses did was give the names of those three in his direct line whose lives bridged the gap between Israel's entrance into Egypt and that day that he (and Aaron) first spoke to Pharaoh. Notice that by any version, the years of these three add up to approximately 400 years. Although it may appear that this fulfills Genesis 15:16 (that the descendants of Abraham would return to Canaan in the 4<sup>th</sup> generation), it really does not. Again, we will examine all of this in more detail in Exodus 12:40.

What I think is occurring is, we get the names of the men who entered into Egypt; and the names of their sons (either born in Canaan or in Egypt). Then we look at the generation of those who walked out of Egypt, along with their fathers (the genealogical chapters of Chronicles will bear this out). There are 1 or more generations in between who are not specified. So, here, we are seeing those who walked into Egypt and those who walked out of Egypt (and their fathers).

So, Amram and Jochebed (Amram's aunt or relative) are the parents of Aaron, Miriam and Moses (who will all walk out of Egypt). All of them are descended from Levi in the family or clan of Kohath. Levi entered into Egypt as an adult; and Kohath was born to him in Canaan and was likely a youth when entering into Egypt. From Kohath is descended Amram. Amram is Moses' actual father.

When we consider the ages of these patriarchs who are given, we also come up short a generation or more:

| Exodus 6:20c  |   |  |                             |
|---|---|--|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers    |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| shânîym (שָׁנַיִם)<br>[pronounced <i>shaw-NEEM</i> ]                      | <i>years</i>  | feminine plural construct  | Strong's #8141<br>BDB #1040 |
| chayyîm (חַיִּים)<br>[pronounced <i>khay-YEEM</i> ]                       | <i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i> | masculine plural substantive; masculine plural adjective; construct form | Strong's #2416<br>BDB #313  |
| ʿAm <sup>e</sup> râm (עַמְרָם)<br>[pronounced <i>ahm-RAWM</i> ]           | <i>high people, exalted people; transliterated Amram</i>  | masculine singular proper noun   | Strong's #6019<br>BDB #771  |

| Exodus 6:20c   |   |   |                             |
|--|---|---|-----------------------------|
| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                          | BDB and Strong's Numbers    |
| sheba <sup>c</sup> (שֶׁבַע)<br>[pronounced <i>she<sup>b</sup>-VAHG</i> ]             | <i>seven</i>  | numeral masculine construct               | Strong's #7651<br>BDB #987  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]           | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                    | No Strong's #<br>BDB #251   |
| sh <sup>e</sup> lôshîym (שְׁלֹשִׁים)<br>[pronounced <i>sh<sup>e</sup>low-SHEEM</i> ] | <i>thirty</i>   | masculine plural numeral                  | Strong's #7970<br>BDB #1026 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced <i>weh</i> ]           | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                    | No Strong's #<br>BDB #251   |
| mê'âh (מֵאָה)<br>[pronounced <i>may-AW</i> ]   | <i>one hundred, a hundred, hundred</i>                                | feminine singular numeral; construct form | Strong's #3967<br>BDB #547  |
| shânâh (שָׁנָה)<br>[pronounced <i>shaw-NAW</i> ]                                     | <i>year</i>   | feminine singular noun                    | Strong's #8141<br>BDB #1040 |

**Translation:** The years of Amram's life are 137.

Amram lived to the age of 137; and we understand that the ages are given in the line of Moses. Amram is the 3<sup>rd</sup> person named in this line; and his age is given.

If we add together the ages of those in Moses' line: Levi (137), Kohath (133), Amram (137) and Moses (80, at the time of the Exodus), we get 487 years. One person says that this is barely allow us enough time for a 400 years of Israel living in Egypt. However, we do not even have that much time, as Kohath appears to have entered into Egypt with his father (Genesis 46:11), so that makes the maximum length of time, given the figures here, as 350 years (which allows for the idea that each mother gave birth near the end of her life (or, more accurately, near the end of the life of her husband). Whereas, such a thing is possible (Abraham was siring children quite late in life), this still does not get us to 400 years.

The most logical explanation (again) is this: (1) we are missing a generation (or several) in this line for a 400 year residence in Egypt; or (2) we are not missing any generations for a 215 year residence (a popular theory—but one that I do not subscribe to—believes that the Hebrews lived in Egypt for only 215 years).

As we see in such passages as Num. 26:28–34, it is common in the Bible to list one's genealogy by naming the tribe (Levi), the clan (Kohath) and the immediate family (Amram, Moses' actual father). In between the clan and the family grouping could be several generations of men.

In Num. 3:27–28, the total of the Amramites, Izharites, Hebronites and Uzzielites was 8600. This would mean that the immediate family of Moses of those his age and younger would be about 2000+. This is highly unlikely (if not impossible). Even if Moses' actual father had the name Amram, this is a different Amram here.

I believe that Chronicles further clears up this problem for us. In 1Chronicles we will see that the generations of slavery was at least nine or ten and not three. 1Chron. 7:25 gives us at least ten linking generations between Ephraim and Joshua. Bezalel, who designed the tabernacle, was at least seven generations from Jacob (Exodus 31:2–11 1Chron. 2:1, 4–5, 9, 18–20). Elishama, who is found in Num. 1:10, is at least nine generations removed from Jacob (1Chron. 7:22–27). This fits in rather well with the 400–430 years that the Jews spent in



Egypt. It yields generations which are 43 years in length (which is about right for those times; notice that Moses married at age 40); and it squares quite nicely with the population of Israel at the Exodus.

There is another theory which places Israel in Egypt for 215 years, which follows the Septuagint reading of Exodus 12:40, but that would give us about 21 years per generation, which is too short, and it would be difficult, if not impossible, to squeeze out 2,000,000 adult male Jews in 215 years from 70–75 original Jews.

Isn't it fascinating how these genealogies can actually impact some theories of Scripture and Jewish history? We see this as simply a list of names, but they end up being much more than that.

Exodus 6:20 Amram took Jochebed, his aunt, to himself for a wife. She bore for him Aaron and Moses. The years of Amram's life are 137. (Kukis mostly literal translation)

Exodus 6:20 Amram took Jochebed, his relative, as a wife. She bore Aaron and Moses to him. He lived to the age of 137. (Kukis paraphrase)

**And sons of Izhard: Korah and Nepheg and Zichri. And sons of Uzziel: Mishael and Elzaphan and Sithri.**

Exodus  
6:21–22

**The sons of Izhar [are] Korah, Nepheg and Zichri. The sons of Uzziel [are] Mishael, Elzaphan and Sithri.**

**The sons of Izhar are Korah, Nepheg and Zichri. The sons of Uzziel are Mishael, Elzaphan and Sithri.**

Here is how others have translated this verse:

#### Ancient texts:

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And sons of Izhard: Korah and Nepheg and Zichri. And sons of Uzziel: Mishael and Elzaphan and Sithri.                    |
| Dead Sea Scrolls          | .  |
| Targum of Onkelos         | And the sons of Izhar, Korah and Nepheg and Zikri. And the sons of Uzziel, Mishael and Elzaphan and Sithri.              |
| Targum (Pseudo-Jonathan)  | And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. And the sons of Uzziel, Mishael, and Elsaphan, and Sithri. |
| Revised Douay-Rheims      | The sons also of Issar: Core, and Nepheg, and Zechri.<br>The sons also of Oziel: Mizael, and Elizaphan, and Sethri.      |
| Peshitta (Syriac)         | And the sons of Izhar: Korah, Nepheg, and Zichri. 22 And the sons of Uzziel: Minshael, Elizphan, and Zithri.             |
| V. Alexander's Aramaic T. | And the sons of Izhar were Korah, Nepheg and Zichri.<br>And the sons of Uzzeil were Mishael, Elzaphan and Sithri.        |
| C. Thompson LXX (updated) | And the sons of Issaar were Kore and Naphek and Zechri. And the sonsofOziel were Misael and Elisaphan and Segri.         |
| Septuagint (Greek)        | And the sons of Issaar, Core, and Naphec, and Zechri.<br>And the sons of Oziel, Misael, and Elisaphan, and Segri.        |

Significant differences:

#### Limited Vocabulary Translations:

|                            |   |
|----------------------------|---|
| Good News Bible (TEV)      | Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Mishael, Elzaphan, and Sithri. |
| International Children's B | Izhar's sons were Korah, Nepheg and Zicri.<br>Uzziel's sons were Mishael, Elzaphan and Sithri.              |

NIRV .  
New Simplified Bible .

### Thought-for-thought translations; paraphrases:

Common English Bible The Izharites: Korah, Nepheg, and Zichri. The Uzzielites: Mishael, Elzaphan, and Sithri.  
Contemporary English V. .  
The Living Bible .  
New Berkeley Version .  
New Life Version .  
New Living Translation The sons of Izhar were Korah, Nepheg, and Zicri.  
The sons of Uzziel were Mishael, Elzaphan, and Sithri.

### Partially literal and partially paraphrased translations:

American English Bible The sons of IshSaAr were KorAh, Naphec, and Zechri. 22 And the sons of OziEl were MisaEl, EliShaphan, and Segri.  
Beck's American Translation .  
International Standard V .  
New Advent (Knox) Bible From Isaar came Core, Nepheg, and Zechri, 22 from Oziel, Misael, Elisaphan and Sethri.  
Translation for Translators .

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible The sons of Izhar: Korah, Nepheg, and Zichri.  
The sons of Uzzi-el: Misha-el, Elzaphan, and Zithri.  
Conservapedia Izhar's sons were Korah [This same Korah would make a disastrous mutiny against Moses.], Nepheg, and Zichri. Uzziel's sons were Mishael, Elzaphan, and Zithri.  
Ferrar-Fenton Bible And the sons of Izachar were Korah, and Nafag, and Zikri, and the sons of Azuiel Mishael and Alzaphan, and Sithri.  
God's Truth (Tyndale) The children of Jezear: Korah, Nepheg and Sichri. The children of Usiel: Misael, Elzaphan and Sithri.  
HCSB .  
Lexham English Bible And the sons of Izhar [are] Korah and Nepheg and Zikri. And the sons of Uzziel [are] Mishael and Elzaphan and Sithri.  
Tree of Life Version .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .  
The Heritage Bible And the sons of Izhar: Korah, and Nepheg, and Zichri. And the sons of Uzziel: Mishael, and Elzaphan, and Zithri.  
New American Bible (2011) .  
New English Bible .  
Revised English Bible .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible The sons of Yitz'har were Korach, Nefeg and Zikhri. The sons of 'Uzi'el were Misha'el, Eltzafan and Sitri.  
The Complete Tanach .  
exeGeses companion Bible And the sons of Yishar:

Qorach and Nepheg and Zichri.  
 And the sons of Uzzi El:  
 Misha El and El Saphan and Sithri.

JPS (Tanakh—1985)  
 Kaplan Translation

.  
 The sons of Yitzhak [See 1 Chronicles 6:23; 23:18]: **Korach** [Exodus 6:24. He was the one who was to lead the rebellion against Moses, Numbers 16:1. See 1 Chronicles 6:22, 23.], **Nefeg and Zikhri**.  
 The sons of Uzziel [Leviticus 10:4]: **Mishael** [Leviticus 10:4], **Eltzafan** [Leviticus 10:4, Numbers 3:30] and **Sithri**.

Orthodox Jewish Bible

And the Bnei Yitzhar; Korach, Nepheg, and Zichri.  
 And the Bnei Uzziel; Mishael, Eltzaphan, and Sitri.

The Scriptures 1998

And the sons of Yitshar: Qorah, and Nepheg, and Zik?ri.  
 And the sons of Uzzi'el: Misha'el, and Eltsaphan, and Sithri.

**Expanded/Embellished Bibles:**

The Expanded Bible  
 Kretzmann's Commentary

.  
 And the sons of Izhar: Korah, and Nepheg, and Zichri.  
 And the sons of Uzziel: Mishael, and Elzaphan, and Zithri. These were the cousins of Moses and Aaron.

NET Bible®  
 The Voice

.  
 Izhar's sons—Korah, Nepheg, and Zichri. Uzziel's sons—Mishael, Elzaphan, and Sithri.

**Literal, almost word-for-word, renderings:**

Brenner's Mechanical Trans.

...and "Amram <sup>People raised</sup> took "Yokheved <sup>Yah is heavy</sup>, his aunt, (for) him (for) a woman, and she brought forth (for) him, "Aharon <sup>Light bringer</sup> and "Mosheh <sup>Plucked out</sup>, and the years of the / of "Amram <sup>People raised</sup> is seven and / and a hundred years, and the sons of "Yits'har <sup>He presses out oil</sup>, "Qorah <sup>Balding</sup> and "Nepheg <sup>Sprout up</sup> and "Zikh'riy <sup>My memorial</sup>, ...

Concordant Literal Version  
 Jack Ballinger's translation  
 Modern English Version

The sons of Izhar: Korah, Nepheg, and Zikri.  
 The sons of Uzziel: Mishael, Elzaphan, and Sithri.

New King James Version

The sons of Izhar were Korah, Nepheg, and Zichri. And the sons of Uzziel were Mishael, Elzaphan, and Zithri.

Ron Snider's Translation  
 Stuart Wolf  
 Young's Updated LT

.  
 .  
 And sons of Izhar are Korah, and Nepheg, and Zichri. And sons of Uzziel are Mishael, and Elzaphan, and Sithri.

**The gist of this passage:**  
 vv. 21–22

The genealogy continues.

**Exodus 6:21**

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology       | BDB and Strong's Numbers  |
|--|--|------------------------|---------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וי)<br>[pronounced weh] | and, even, then; namely; when; since, that; though; as well as | simple wâw conjunction | No Strong's #<br>BDB #251 |

| Exodus 6:21   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                           | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct     | Strong's #1121<br>BDB #119 |
| Yits <sup>e</sup> hâr (יִצְחָר) [pronounced <i>yihts-HAWR</i> ]         | <i>shining oil; transliterated Izhar</i>  | masculine singular proper noun | Strong's #3324<br>BDB #844 |
| Qôrach (קֹרַח) [pronounced <i>KOH-rahkh</i> ]                           | <i>ice, hail; bald; transliterated Korah</i>  | masculine singular proper noun | Strong's #7141<br>BDB #901 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Nepheg (נֶפֶג) [pronounced <i>NEH-fehg</i> ]                            | <i>sprout, to spring forth; transliterated Nepheg</i>                                 | masculine singular proper noun | Strong's #5298<br>BDB #655 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Zik <sup>e</sup> rîy (זִכְרִי) [pronounced <i>zihk-REE</i> ]            | <i>memorable; transliterated Zicri, Zichri, Zikri</i>                                 | masculine singular proper noun | Strong's #2147<br>BDB #271 |

**Translation:** The sons of Izhar [are] Korah, Nepheg and Zichri.

Izhar is a son of Kohath, a brother of Amram; and one of his sons is Korah, who will play quite a part during the time Moses and the children of Israel will be in the desert. Korah would be Moses' (probably younger) cousin.

Although there are other Nepheg's and Zichri's in Scripture, I don't believe that these particular men are mentioned again.

We have no idea if these are all of Izhar's sons; but these are the ones named in Scripture; and this suggests (1) these are men who believe in the Revealed God and (2) these are the heads of a family or clan.

There is a very famous Korah and I do not know if this is the one. Commentators seem to believe that this is the one who led a revolt against Moses.

| Exodus 6:22   |   |                            |                            |
|---|---|----------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology           | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>                 | simple wâw conjunction     | No Strong's #<br>BDB #251  |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                           | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i> | masculine plural construct | Strong's #1121<br>BDB #119 |

| Exodus 6:22   |   |                                |                            |
|---|---|--------------------------------|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers   |
| ʿŪzzīyʾēl (עֲזִיזֵי־אֵל)<br>[pronounced ŷooz-zee-ALE]                             | <i>my strength is El, strength of God; transliterated Uzziel</i>              | masculine singular proper noun | Strong's #5816<br>BDB #739 |
| Mīyshâʾēl (מִישַׁאֵל)<br>[pronounced mee-shaw-ale]                                | <i>who is what God is?; transliterated Mishael</i>                            | masculine singular proper noun | Strong's #4332<br>BDB #567 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]                | <i>and, even, then; namely; when; since, that; though; as well as</i>         | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| ʾĒlīytsâphân (אֱלִי־צַפְנָן)<br>[pronounced ehl-ee-tsaw-FAWN]                     | <i>God has protected; God of treasure; transliterated Elizaphan, Elzaphan</i> | masculine singular proper noun | Strong's #469<br>BDB #45   |
| Also spelled ʾEl <sup>e</sup> tsâphân (אֱלִי־צַפְנָן) [pronounced ehl-tsaw-FAWN]. |   |                                |                            |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו)<br>[pronounced weh]                | <i>and, even, then; namely; when; since, that; though; as well as</i>         | simple wâw conjunction         | No Strong's #<br>BDB #251  |
| Çith <sup>e</sup> rîy (צִתְרִי)<br>[pronounced sixth-REE]                         | <i>protective, protection of Jehovah; transliterated Sithri, Zithri</i>       | masculine singular proper noun | Strong's #5644<br>BDB #712 |

**Translation:** The sons of Uzziel [are] Mishael, Elzaphan and Sithri.

Uzziel is a son of Kohath and a brother of Amram. Uzziel would be Moses' uncle and Uzziel's sons would be Moses' cousins. His sons, named here, are contemporaries with Moses. Assuming the birth order of Exodus 6:18 just as it stands, then his sons would likely be younger than Moses.

Two of his sons will be mentioned again in Leviticus 10:4. Their father, Uzziel, will be found in the line of Levites in 1Chron. 6; but these sons will not be named there.

3 sons of Uzziel are given here.

The writer of Chronicles slipped a couple of completely different generations together in 1Chronicles 6:1-2. He adds Amram to the sons of Kohath (as we have just seen, his sons were Izhar, Hebron and Uzziel). Moses did the same thing in Numbers 3:19.

Exodus 6:21–22 The sons of Izhar [are] Korah, Nepheg and Zichri. The sons of Uzziel [are] Mishael, Elzaphan and Sithri. (Kukis mostly literal translation)

Now, Moses the writer, turns to more contemporary matters:

Exodus 6:21–22 The sons of Izhar are Korah, Nepheg and Zichri. The sons of Uzziel are Mishael, Elzaphan and Sithri. (Kukis paraphrase)

**And so takes Aaron Elisheba a daughter of Amminadab, a sister of Nahshon to him for a woman. And so she bears to him Nadab and Abihu, Eleazar and Ithamar.**

Exodus  
6:23

**Aaron took Elisheba, the daughter of Amminadab [and] the sister of Nahshon, to him for a wife. She bore to him Nadab and Abihu, Eleazar and Ithamar.**

**Aaron took Elisheba, the daughter of Amminadab and the sister of Nahshon to him for a wife. She bore to him Nadab and Abihu, Eleazar and Ithamar.**

Here is how others have translated this verse:

#### **Ancient texts:**

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And so takes Aaron Elisheba a daughter of Amminadab, a sister of Nahshon to him for a woman. And so she bears to him Nadab and Abihu, Eleazar and Ithamar.   |
| Dead Sea Scrolls          | .  |
| Targum of Onkelos         | And Aharon took Elisheba the daughter of Aminadab the sister of Nachshon to him to wife; and she bare him Nadab and Abihu, Elazar and Ithamar.               |
| Targum (Pseudo-Jonathan)  | And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, Unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar.                  |
| Revised Douay-Rheims      | And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiu, and Eleazar, and Ithamar.                        |
| Peshitta (Syriac)         | And Aaron took to wife Elisabeth, the daughter of Amminadab, sister of Nehshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.                         |
| V. Alexander's Aramaic T. | And Aaron consecrated Elisheba, the daughter of Amminadab, the sister of Nahshon, as wife, and she gave birth to Nadab, Abihu, Eleazar, and Ithamar for him. |
| C. Thompson LXX (updated) | And Aaron had taken to wife Elizabeth the daughter of Aminadab and the sister of Naason, and she bore to him Nadab and Abiud and Eleazar and Ithamar.        |
| Septuagint (Greek)        | And Aaron took to himself to wife Elisabeth daughter of Aminadab sister of Naasson, and she bore to him both Nadab and Abiud, and Eleazar and Ithamar.       |

Significant differences:

#### **Limited Vocabulary Translations:**

|                           |   |
|---------------------------|---|
| Easy-to-Read Version–2006 | Aaron married Elisheba. (Elisheba was the daughter of Amminadab, and the sister of Nahshon.) Aaron and Elisheba gave birth to Nadab, Abihu, Eleazar, and Ithamar. |
| NIRV                      | Aaron married Elisheba. She was the daughter of Amminadab and the sister of Nahshon. She had Nadab, Abihu, Eleazar and Ithamar by Aaron.                          |
| New Simplified Bible      | .   |

#### **Thought-for-thought translations; paraphrases:**

|                         |   |
|-------------------------|---|
| Common English Bible    | .   |
| Contemporary English V. | .   |
| The Living Bible        | .   |
| New Berkeley Version    | .   |
| New Century Version     | Aaron married Elisheba, the daughter of Amminadab and the sister of Nahshon. Elisheba gave birth to Nadab, Abihu, Eleazar, and Ithamar. |
| New Life Version        | .   |
| New Living Translation  | .   |

#### **Partially literal and partially paraphrased translations:**

|                                |  |
|--------------------------------|--|
| American English Bible         | Then Aaron married EliShaBeth, the daughter of AminAdab and the sister of NaAsson, and she gave birth to Nadab, AbiUd, EliEzer, and IthaMar.                   |
| Beck's American Translation    | .  |
| International Standard Version | .  |
| New Advent (Knox) Bible        | Aaron's wife was Elisabeth, daughter to Aminadab and sister to Nahasson, and the sons she bore him were called Nadab, Abiu, Eleazar and Ithamar.               |
| Translation for Translators    | Aaron married Elisheba. She was the daughter of Amminadab and sister of Nahshon. Elisheba gave birth to <i>four sons</i> , Nadab, Abihu, Eleazar, and Ithamar. |

### Mostly literal renderings (with some occasional paraphrasing):

|                       |  |
|-----------------------|--|
| Awful Scroll Bible    | Aaron was to receive out Eli-sheba, the daughter of Amminadab, sister of Nahshon, to wife. She was to bear forth Nadab, Abi-hu, Ele-azar, and Ithamar.   |
| Conservapedia         | Aaron married Elisheba, who was the daughter of Amminadab and sister of Naashon, and their children were Nadab, Abihu, Eleazar, and Ithamar. Nadab and Abihu would get themselves killed by offering "strange fire" in the Holy of Holies. Eleazar would succeed Aaron as High Priest of Israel, but several High Priests would come from Ithamar's line, beginning with Eli and ending with Abiathar, whose term of service would end badly on the occasion of the accession of King Solomon. |
| Ferrar-Fenton Bible   | But Aaron married as his wife Alishama the daughter of Aminadab, the sister of Nahashon, and she bore him Nadab and Abihud ; Eliezar and Aithamar.   |
| God's Truth (Tyndale) | And Aaron took Elizaba daughter of Aminadab and sister of Nahason, to wife: which bare him Nadab, Abehu, Eleazar and Ithamar.  |
| HCSB                  | Aaron married Elisheba, daughter of Amminadab and sister of Nahshon. She bore him Nadab and Abihu, Eleazar and Ithamar.  |
| Tree of Life Version  | .  |
| Urim-Thummim Version  | Then Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, for a woman, and she gendered him Nadab, Abihu, Eleazar, and Ithamar.  |
| WikiBible             | And Aaron took Elisheva' the daughter of 'aminadav, the sister of nachshon for him as a wife, and she bore him Nadav and Avihu, El'azar, and Ithamar.  |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| New American Bible (2011)  | Aaron married Elisheba, Amminadab's [Ru 4:19–20; 1 Chr 2:10] daughter, the sister of Nahshon; she bore him Nadab, Abihu, Eleazar and Ithamar. |
| New English Bible          | .   |
| Revised English Bible      | .   |

### Jewish/Hebrew Names Bibles:

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | .  |
| The Complete Tanach   | Aaron took to himself for a wife, Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. |

**the sister of Nahshon:** From here we learn that one who contemplates taking a wife must [first] investigate her brothers. — [from B.B. 110a, Exod. Rabbah 7:5]

|                          |   |
|--------------------------|---|
| exeGesés companion Bible | And Aharon takes Eli Sheba daughter of Ammi Nadab, sister of Nahshon, to woman: and she births him Nadab and Abi Hu, El Azar and Iy Thamar. |
| JPS (Tanakh—1985)        | .   |

|                            |  |
|----------------------------|--|
| Kaplan Translation         | <b>Aaron married Nachshon's</b> [He was a prince of the tribe of Judah (Numbers 1:7, 2:3), and an ancestor of King David (Ruth 4:20, 1 Chronicles 2:10).] <b>sister, Elisheva</b> [In the Septuagint, her name is given as Elizabeth.] <b>daughter of Aminadav</b> [A great-grandson of Judah's son Peretz (Genesis 38:29): Peretz, Chetzron (Genesis 46:12), Ram, Aminadav (Ruth 4:18-20, 1 Chronicles 2:9,10).]. <b>She bore him</b> [See Numbers 3:2, 26:60, 1 Chronicles 5:29, 24:1.] <b>Nadav, Abihu</b> [They had been chosen as the next generation of leaders (Exodus 24:1, 24:9, 28:1), but they died because of improper sacrifice (Leviticus 10:1, Numbers 3:4, 26:61, 1 Chronicles 24:2).], <b>Eleazar</b> [El'azar in Hebrew. See Exodus 6:25. Eleazar was groomed for the High Priesthood before Aaron's death (Numbers 3:32, 4:16, 17:2, 19:3). He then held this position (Numbers 20:26, 26:1, Deuteronomy 10:2). He led the Israelites along with Joshua (Numbers 32:28, 34:17, Joshua 14:1), and he outlived Joshua by several years (Joshua 24:33).] <b>and Ithamar</b> [He was later to keep the accounts of the Tabernacle (Exodus 38:21), and was in charge of transporting it (Numbers 4:28,33, 7:8). Cf. Ezra 8:2, 1 Chronicles 24:3-6.]. |
| Orthodox Jewish Bible      | <b>And Aharon took him Elisheva, bat Amminadav, achot Nachshon, to wife; and she bore him Nadav, and Avihu, Eleaz and Itamar.</b>  |
| <i>The Scriptures</i> 1998 | <b>Aharon took to himself Elisheba, daughter of Amminadab, sister of Nahshon, as wife. And she bore him Nadab, and Abihu, El'azar, and Ithamar.</b>  |

**Expanded/Embellished Bibles:**

|  |   |
|--|---|
| The Expanded Bible<br>Kretzmann's Commentary | .<br><b>And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife, a woman of the tribe of Judah, 1Chron. 2:10; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.</b> |
| NET Bible®<br>The Voice                      | .<br><b>Aaron married Elisheba (Amminadab's daughter and Nahshon's sister). Elisheba gave birth to his sons Nadab, Abihu, Eleazar, and Ithamar.</b>   |

**Literal, almost word-for-word, renderings:**

|   |   |
|---|---|
| Brenner's Mechanical Trans.   | <b>...and "Aharon</b> <sup>Light bringer"</sup> <b>took "Eliysheva</b> <sup>My El swears"</sup> <b>, daughter of "Amiynadav</b> <sup>My people offered willingly"</sup> <b>, sister of "Nahhshon</b> <sup>Diviner"</sup> <b>, (for) him (for) a woman, and she brought forth (for) him "Nadav</b> <sup>He offered willingly"</sup> <b>and "Aviyhu</b> <sup>He is my father"</sup> <b>, "Elazar</b> <sup>El helps"</sup> <b>and "Iytamar</b> <sup>Island of the date palm"</sup> <b>,...</b> |
| Concordant Literal Version<br>Green's Literal Translation               | .<br><b>And Aaron took Elisheba the daughter of Amminadab, the sister of Nahshon, to him for a wife. And she bore to him Nadab, and Abihu, Eleazar, and Ithamar.</b>  |
| Jack Ballinger's translation<br>Ron Snider's Translation<br>Stuart Wolf | .<br>.<br>.   |
| Young's Updated LT  | <b>And Aaron takes Elisheba daughter of Amminadab, sister of Naashon, to himself for a wife, and she bears to him Nadab, and Abihu, Eleazar, and Ithamar.</b>   |

**The gist of this passage:** Aaron's family.



## Exodus 6:23a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced <i>wah</i> ]                                     | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong's #<br>BDB #253  |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]                               | <i>to take, to take away, to take in marriage; to seize</i>   | 3 <sup>rd</sup> person masculine singular, Qal imperfect                                     | Strong's #3947<br>BDB #542 |
| ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]                          | transliterated <i>Aaron</i>   | masculine proper noun  | Strong's #175<br>BDB #14   |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]  | untranslated generally; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84   |
| (עֵבֶרְשִׁילָא) [pronounced <i>ehl-ee-SHEH-bah</i> ], which                 | <i>God is an oath; transliterated Elisheba</i>  | feminine singular proper noun  | Strong's #472<br>BDB #45   |
| bath (בַּת) [pronounced <i>bahth</i> ]                                      | <i>daughter; village</i>  | feminine singular construct  | Strong's #1323<br>BDB #123 |
| ʿAmmîynâdâb (אֲמִינָדָב) [pronounced <i>gahm-mee-naw-DAW<sup>BV</sup></i> ] | <i>my kinsman is noble; people of liberality; people of the prince; my people are willing; transliterated Amminadab</i>                                       | masculine singular proper noun   | Strong's #5992<br>BDB #770 |
| ʾâchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i> ]                            | <i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i> | feminine singular construct  | Strong's #269<br>BDB #27   |
| Nach <sup>e</sup> shôwn (נַחֲשׁוֹן) [pronounced <i>nahkh-SHOWN</i> ]        | <i>enchanter; transliterated Nahshon, Nachshon</i>  | masculine singular proper noun   | Strong's #5177<br>BDB #638 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                                | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                                | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]                           | <i>woman, wife</i>  | feminine singular noun   | Strong's #802<br>BDB #61   |

**Translation:** Aaron took Elisheba, the daughter of Amminadab [and] the sister of Nahshon, to him for a wife.

Aaron's line is of particular importance as the line of the **Levitical priesthood** (more properly, the Aaronic priesthood) would go through him.

Even though we all remember Moses as the hero of the Exodus, and that Aaron was just called in as sort of a backup, Aaron plays a very important part in Israel's history. He is the father of the priesthood. Interestingly enough, Aaron's genealogical line is far more important to Israel than Moses' (the priesthood is based upon being born in the line of Aaron).

Again, in v. 23, we have a rare situation; a woman is mentioned in a genealogy.

Aaron was the head of the Jewish priesthood and priests in the Old Testament had wives. Priests in the New Testament (which is every believer) also had wives. Some groups of believers and **church** groups are completely confused about this issue. They cannot distinguish Israel from the church. Further, there are some groups who presume that when Paul states celibacy is the preferred state of life (because you can dedicate more of your life and time to God), that this should refer to anyone who is high up in the church or high up in spiritual things. This all goes back to such groups being confused as to what a priest is. **The priesthood in the Old Testament was based upon ancestry and that requires marriage and cohabitation.** There is no way to mistake this. In the New Testament, priesthood is based upon believing in Jesus Christ; we are all priests (including women). Furthermore, since the New Testament is filled with mandates concerning husbands, wives and children, that means that many of us *priests* marry and have families. The concept of there being cloisters of monks living off in the mountains somewhere, completely apart from women, is unrelated to Scripture. The sort of spiritual hierarchy found in the Catholic Church is nowhere to be found in the Bible.

### Exodus 6:23b

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| wa (or va) (ו) [pronounced wah]                                 | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| yâlad (יָלַד) [pronounced yaw-LAHD]                             | <i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>        | 3 <sup>rd</sup> person feminine singular, Qal imperfect                                      | Strong's #3205<br>BDB #408 |
| lâmed (ל) [pronounced le]                                       | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| 'êth (אֶת) [pronounced ayth]                                    | untranslated generally; occasionally <i>to, toward</i>                              | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84   |
| Nâdâb (נָדַב) [pronounced naw-DAWB]                             | <i>liberal, generous; transliterated Nadab</i>                                      | masculine singular proper noun   | Strong's #5070<br>BDB #621 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>               | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| 'êth (אֶת) [pronounced ayth]                                    | untranslated generally; occasionally <i>to, toward</i>                              | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84   |

## Exodus 6:23b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers  |
|--|---|---|---------------------------|
| ʾĀbīyḥûwʾ (אֲבוּיָחֻוּ) [pronounced <i>ahb-ee-HOO</i> ]                  | <i>he is my father</i> and is transliterated <i>Abihu</i>             | masculine singular proper noun                              | Strong's #30<br>BDB #4    |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                                     | untranslated generally; occasionally <i>to, toward</i>                | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84  |
| ʾEīʿâzâr (אֱלִיעֶזֶר) [pronounced <i>eīʿ-gaw-ZAWR</i> ]                  | <i>God has helped</i> ; and is transliterated <i>Eleazar</i>          | masculine proper noun                                       | Strong's #499<br>BDB #46  |
| w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction                                      | No Strong's #<br>BDB #251 |
| ʾêth (אֶת) [pronounced <i>ayth</i> ]                                     | untranslated generally; occasionally <i>to, toward</i>                | indicates that the following substantive is a direct object | Strong's #853<br>BDB #84  |
| ʾÿthâmâr (אֶתְיָתָמָר) [pronounced <i>eeth-aw-MAWR</i> ]                 | <i>[is] a land of palms</i> ; transliterated <i>Ithamar</i>           | masculine singular proper noun                              | Strong's #385<br>BDB #16  |

**Translation:** She bore to him Nadab and Abihu, Eleazar and Ithamar.

Aaron has 4 sons (or, 4 sons of note). The first two will not treat the things of God and their office with respect and, as a result, they will die. The 3<sup>rd</sup> and 4<sup>th</sup> sons will make up the two primary lines of the priesthood. During the time of David, there will actually be two High Priests, one from each line.

These are the sons of Aaron born to his wife Elisheba. The first two would die the **sin unto death**; and the last two would be the heads of the Aaronic priesthood.

Eleazar and Ithamar will become the two principle lines of the priesthood. Every priest will trace himself back to either Eleazar or to Ithamar.

Exodus 6:23 Aaron took Elisheba, the daughter of Amminadab [and] the sister of Nahshon, to him for a wife. She bore to him Nadab and Abihu, Eleazar and Ithamar. (Kukis mostly literal translation)

Exodus 6:23 Aaron took Elisheba, the daughter of Amminadab and the sister of Nahshon to him for a wife. She bore to him Nadab and Abihu, Eleazar and Ithamar. (Kukis paraphrase)

Here, the sons of Aaron are named—and they receive much more prominence in Scripture than do Moses' sons. What is a key difference between Moses and Aaron's sons? Quite obviously, their respective mothers. Here, Elisheba is afforded great respect in Scripture—we are told more about her genealogy than we know about Moses' wife.

Moses' wife, on the other hand, is not given much respect in the Scriptures. She abandons Moses at least twice. As we have previously studied, she apparently refused to **circumcise** their second son, causing a great deal of difficulty to their own family—Moses almost dying the sin unto death as a result.

As an aside, you may ask, *why did Moses almost die the sin unto death if she is ultimately at fault?* Moses is the husband; therefore, he is the head of the household. All family decisions rest on his shoulders, no matter who makes them.

Apparently, Moses told his wife, “You need to circumcise our second son,” and she said, “No.” At that point, Moses needed to act in order to circumcise him. He did not. Her *no* was so firm and unwavering, that he decided not to take that decision any further (this is all reasonable conjecture). Since Moses’ has the authority, he takes the heat.

Back to the original concept of Aaron’s sons versus Moses’ sons. The key difference is the mothers. Here this is hinted at by giving more prominence to Elisheba than is normally given to women in genealogies. Why is her father and sister named? Very likely, both of them had a strong impact on Elisheba’s character and spiritual advance, who then impacted the spiritual advance of at least two of her sons.

Outlines are excellent for expressing a genealogy (when there are no divorces or second marriages). This helps us to identify who is who and how they are related in a glance.

### The sons of Levi (Exodus 6:16–25)

1. **Gershon** (Exodus 6:17)
  - 1) Libni
  - 2) Shimei
2. **Kohath** (Exodus 6:18)
  - 1) Amram (by Jochebed, a daughter<sup>1</sup> of Levi). Exodus 6:20 15:20 Num. 26:59
    - (1) Miriam
    - (2) Aaron (by Elisheba, the daughter of Amminadab and the sister of Nahshon). Exodus 6:23
      - a. Nadab (who will die the sin unto death)
      - b. Abihu (who will die the sin unto death)
      - c. Eleazar (a daughter of Putiel) (Exodus 6:25)
        - (a) Phinehas
      - d. Ithamar
    - (3) Moses (1Chronicles 23:15), who will marry Zipporah (Exodus 2:22), daughter of Jethro (Exodus 18:2), who is also called Reuel (Exodus 2:18).
      - a. Gershom
      - b. Eliezer
  - 2) Izhar (Exodus 6:21)
    - (1) Korah (Exodus 6:24)
      - a. Assir
      - b. Elkanah
      - c. Abiasaph
    - (2) Nepheg
    - (3) Zichri
  - 3) Hebron
  - 4) Uzziel (Exodus 6:22)
    - (1) Mishael
    - (2) Elzaphan
    - (3) Sithri
3. **Merari** (Exodus 6:19)
  - 1) Mahli (1Chronicles 23:21)
    - (1) Eleazar
    - (2) Kish
  - 2) Mushi (1Chronicles 23:23)
    - (1) Mahli
    - (2) Edersheim

## The sons of Levi (Exodus 6:16–25)

(3) Jeremoth

Moses' cousin is Korah; and he would become troublesome to Moses in Numbers 16.

<sup>1</sup> This means *a female descendant of*.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

For whatever reason, we go back to the line of Korah, and then pick up with the line of Aaron again. I would have placed v. 24 right after v. 22.

**And sons of Korah: Assir and Elkanah and Abiasaph; these [are] families of the Korahites.**

Exodus  
6:24

**The sons of Korah [are] Assir, Elkanah and Abiasaph; these [are] the families of the Korahites.**

**The sons of Korah are Assir, Elkanah and Abiasaph; these are the families of the Korahites.**

Here is how others have translated this verse:

### Ancient texts:

|                           |   |
|---------------------------|---|
| Masoretic Text (Hebrew)   | And sons of Korah: Assir and Elkanah and Abiasaph; these [are] families of the Korahites.     |
| Dead Sea Scrolls          | .   |
| Targum of Onkelos         | And the sons of Korah, Asir and Elkanah and Abiasaph: these are the progeny of Korah.         |
| Targum (Pseudo-Jonathan)  | And the sons of Korah, Assir, and Elkanah, and Abiasaph: these are the race of Korah.         |
| Revised Douay-Rheims      | The sons also of Core: Aser, and Elcana, and Abiasaph. These are the kindreds of the Corites. |
| Peshitta (Syriac)         | And the sons of Korah: Assir, Hilkanah, and Akensap; these are the families of the Korhites.  |
| V. Alexander's Aramaic T. | And the children of Korah were Assir, Elkanah and Abiasaph -- these were the tribes of Korah. |
| C. Thompson LXX (updated) | And the sons of Kore were Asir and Elkana and Abiesar. These were the families of Kore.       |
| Septuagint (Greek)        | And the sons of Core, Asir, and Elkana, and Abiasar, these are the generations of Core.       |

Significant differences:

### Limited Vocabulary Translations:

|                                 |  |
|---------------------------------|--|
| Easy English                    | The sons of Korah: Assir, Elkanah and Abiasaph. These are the families of people from Korah.                       |
| Easy-to-Read Version–2006       | The sons of Korah (that is, the ancestors of the Korahites) were Assir, Elkanah, and Abiasaph.                     |
| <i>God's Word</i> <sup>TM</sup> | The sons of Korah were Assir, Elkanah, and Abiasaph. These were the families descended from Korah.                 |
| Good News Bible (TEV)           | Korah had three sons: Assir, Elkanah, and Abiasaph; they were the ancestors of the divisions of the clan of Korah. |

|                      |  |
|----------------------|--|
| NIRV                 | The sons of Korah were<br>Assir, Elkanah and Abiasaph.<br>These were the family groups of Korah. |
| New Simplified Bible | .  |

**Thought-for-thought translations; paraphrases:**

|                         |   |
|-------------------------|---|
| Common English Bible    | .   |
| Contemporary English V. | Korah's sons were Assir, Elkanah, and Abiasaph.   |
| The Living Bible        | The sons of Korah: Assir, Elkanah, Abiasaph.<br>These are the families within the clan of Korah.  |
| New Berkeley Version    | .   |
| New Life Version        | .   |
| New Living Translation  | The sons of Korah were Assir, Elkanah, and Abiasaph. Their descendants became the clans of Korah. |

**Partially literal and partially paraphrased translations:**

|                             |  |
|-----------------------------|--|
| American English Bible      | KorAh's sons were Asir, ElKana, and AbiAsar. These were KorAh's children.                                      |
| Beck's American Translation | .  |
| International Standard V    | The sons of Korah were Assir, Elkanah, and Abiasaph. These were the families of the descendants of Korah.      |
| New Advent (Knox) Bible     | And Core's sons were called Aser, Elcana and Abiasaph; those were the divisions of the Corite clan.            |
| Translation for Translators | The sons of Korah <i>were</i> Assir, Elkanah, and Abiasaph. They were the ancestors of the Korah people-group. |

**Mostly literal renderings (with some occasional paraphrasing):**

|                       |   |
|-----------------------|---|
| Awful Scroll Bible    | The sons of Korah: Assir, El-kanah, and Abi-asaph, even is to be the clan of the Korahites.                           |
| Conservapedia         | Korah's sons were Assir, Elkanah, and Abiasaph. These are the families of the Korhites. From which came Judge Samuel. |
| Ferrar-Fenton Bible   | And the sons of Korah were Asir, and Alkanah, and Abiasaf. These were the families of Korahites.                      |
| God's Truth (Tyndale) | The children of Korah: Assir, Elkana and Abiassaph: these are the kindreds of the Korahites.                          |
| HCSB                  | The sons of Korah:<br>Assir, Elkanah, and Abiasaph.<br>These are the clans of the Korahites.                          |
| Tree of Life Version  | .   |
| WikiBible             | And the sons of Korach, Asir and Elkanah and Aviasaph; thse are the Karchi families.                                  |

**Catholic Bibles (those having the imprimatur):**

|                            |  |
|----------------------------|--|
| Christian Community (1988) | .  |
| The Heritage Bible         | And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korhites. |
| New American Bible (2011)  | .  |
| New English Bible          | .  |
| Revised English Bible      | .  |

**Jewish/Hebrew Names Bibles:**

|  |  |
|--|--|
| Complete Jewish Bible                        | The sons of Korach were Asir, Elkanah and Avi'asaf. These were the Korchi families.  |
| The Complete Tanach exeGesés companion Bible | .<br>And the sons of Qorachiy:<br>Assir and El Qanah and Abi Asaph<br>- these are the families of the Qorachiy.  |
| JPS (Tanakh—1985) Israeli Authorized Version | .<br>And the sons of Korach; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.   |
| Kaplan Translation                           | The sons of Korach [See Exodus 6:21. His sons did not die when he rebelled (Numbers 26:11). They are credited with writing Psalms 42, 44-48, 84, 87.]: Assir [See 1 Chronicles 6:7. There was also an Assir who was a son of Aviasaf; 1 Chronicles 6:22.], Alkane [1 Chronicles 6:8, 6:10.] and Aviasaf [1 Chronicles 6:8, 6:22, 9:19.]. These are the families of the Korachites. |
| Orthodox Jewish Bible                        | And the Bnei Korach; Assir, and Elkanah, and Aviasaph: these are the mishpokhot of the Korchi.   |
| <i>The Scriptures</i> 1998                   | And the sons of Qorah: Assir, Elqanah, and Abiyasaph. These are the clans of the Qorhites.   |

### Expanded/Embellished Bibles:

|                                   |  |
|-----------------------------------|--|
| <i>The Amplified Bible</i>        | The sons of Korah: Assir, Elkanah, and Abiasaph. These are the [extended] families of the Korahites.       |
| The Expanded Bible                | The sons of Korah were Assir, Elkanah, and Abiasaph. These are the family groups [clans] of the Korahites. |
| Kretzmann's Commentary NET Bible® | .  |
| The Voice                         | Korah's sons—Assir, Elkanah, and Abiasaph. The clans of Korah descended from these.                        |

### Literal, almost word-for-word, renderings:

|                                    |   |
|------------------------------------|---|
| Brenner's Mechanical Trans.        | ...and the sons of "Qorahh <sup>Balding</sup> ", "Asiyr <sup>Prisoner</sup> " and "Elqanah <sup>El purchased</sup> " and "Aviyasaph <sup>My father gathers</sup> ", these are the families of the one of "Qorahh <sup>Balding</sup> ",... |
| Concordant Literal Version         | The sons of Korah are Assir, Elkanah and Abiasaph. These are the Korahite families.   |
| English Standard Version           | The sons of Korah: Assir, Elkanah, and Abiasaph; these are the clans of the Korahites.  |
| Jack Ballinger's translation NASB  | .<br>The sons of Korah: Assir and Elkanah and Abiasaph [In 1 Chr 6:23 and 9:19, <i>Ebiasaph</i> ]; these are the families of the Korahites.   |
| Ron Snider's Translation           | .   |
| Stuart Wolf                        | .   |
| <i>Young's Literal Translation</i> | And sons of Korah are Assir, and Elkanah, and Abiasaph: these are families of the Korhite.  |

### The gist of this passage:

## Exodus 6:24a

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology               | BDB and Strong's Numbers     |
|--|---|--------------------------------|------------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]         | <i>and, even, then; namely; when; since, that; though; as well as</i>                                 | simple wâw conjunction         | No Strong's #<br>BDB #251    |
| bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]                                  | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>                 | masculine plural construct     | Strong's #1121<br>BDB #119   |
| Qôrach (קֹרַח) [pronounced <i>KOH-rahkh</i> ]                                  | <i>ice, hail; bald; transliterated Korah</i>  | masculine singular proper noun | Strong's #7141<br>BDB #901   |
| ʾAççîyr (אַסִּיר) [pronounced <i>ahs-SEER</i> ]                                | <i>prisoner; transliterated Assir</i>   | masculine singular proper noun | Strong's #617<br>BDB #64     |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]         | <i>and, even, then; namely; when; since, that; though; as well as</i>                                 | simple wâw conjunction         | No Strong's #<br>BDB #251    |
| ʾEl <sup>e</sup> qânâh (אֱלֵקָנָה) [pronounced <i>el<sup>e</sup>-kaw-NAW</i> ] | <i>God has created or God has taken possession of, God has obtained; it is transliterated Elkanah</i> | masculine singular proper noun | Strong's #511<br>BDB #46     |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]         | <i>and, even, then; namely; when; since, that; though; as well as</i>                                 | simple wâw conjunction         | No Strong's #<br>BDB #251    |
| ʾĂbîy'âsâph (אַבְיָאֶסָפִּי) [pronounced <i>ahb-ee-aw-SAWF</i> ]               | <i>my father has gathered, father of gathering and is transliterated Abiasaph</i>                     | masculine singular proper name | Strong's #23 & #43<br>BDB #4 |

**Translation:** The sons of Korah [are] Assir, Elkanah and Abiasaph;...

We will have future dealings with Korah (and his sons), which is probably the person named here.

Many times, the Bible sets up two people or two families to be contrasted. Throughout the time of the patriarchs, there were Isaac and Ishmael, Jacob and Esau; and later, the sons of Jacob were contrasted. Here, we appear to be contrasting the sons of Aaron with the sons of Korah. Aaron does not have the inside track as Moses' brother; he is where he is because of his **positive volition**. Although we do not have any of the details of his calling, I would suggest to you that he was far more compliant than Moses was.

Korah would be the cousin of Moses and Aaron; and his sons would be Moses and Aaron's first cousins once removed (if I understand this **chart** correctly).

The sons of Korah are spoken of during the exodus and quite often in the psalms. Such passages are not direct references to the 3 persons here, but to Korah's descendants.



## Exodus 6:24b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
|---|--|---|-----------------------------|
| 'êlleh (אֵלֶּה) [pronounced ALE-leh]                                | <i>these, these things; they</i>   | demonstrative plural adjective (often the verb <i>to be</i> is implied) | Strong's #428<br>BDB #41    |
| mish <sup>e</sup> pâchâh (מִשְׁפָּחָהּ) [pronounced mish-paw-KHAWH] | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>        | feminine plural construct   | Strong's #4940<br>BDB #1046 |
| Qâr <sup>e</sup> chîym (קֹרְחִים) [pronounced kohr-KEEM]            | <i>these are sons of Korah (son of Levi) or sons of Korach; transliterated Koraheem; Korhites, Korahites, Korathites</i> | plural gentilic adjective with the definite article                     | Strong's #7145<br>BDB #901  |

To account for the *o* in the transliteration, Seow tells us that, in a closed, unaccented syllable, *י* is almost always [pronounced] *o*.<sup>52</sup> My pronunciation is only by way of a guide; I impose consistency upon a language which is not.

**Translation:** ...these [are] the families of the Korahites.

The 3 men named are the heads of the families or clans.

Although, throughout the Pentateuch, we can find places where God tells Moses to write stuff down and it appears that he does (and this is repeated to the people of Israel); it is not clear *when* Moses wrote down this history of the Exodus. If I were to make a guess, Moses did not wait until the end of his life to do this, but that he wrote throughout his time in the desert—and possibly even before (when we come to Exodus 15, it will be clear that Moses wrote that song down right then and there—it is a song of victory).

This genealogy will represent a change in the narrative of this portion of Exodus. We will go from the human viewpoint approach to Moses and Pharaoh (Exodus 5) to God's viewpoint (Exodus 7); this genealogy bridges the gap between the two views.

Moses' recent association with Aaron very likely allowed Moses to fill in a lot of gaps in his own genealogy—and perhaps, that is why his genealogy is placed here (that is, the human viewpoint reason why). Passages in the Scriptures often fulfill a dual purpose of the dual authors—the Holy Spirit provides the divine viewpoint approach; and the human author provides the human approach. The first time Moses meets with Pharaoh, it appears that this whole thing could end very badly. This first meeting appears to have been a spectacular failure. However, this is because Exodus 5 gives us the human perspective. From this point forward, we will see the God's perspective of this matter. Some of the issues brought out in Exodus 5 (like the increased workload) are not even mentioned in Exodus 7. That is because there are many problems in the spiritual life which are unimportant. Moses, Aaron, and all Israel focused, for a time, on the increased workload that Pharaoh put upon the people. From the human standpoint, that additional workload was a very big deal. From God's perspective, it was nothing, and will not even be mentioned in Exodus 7. See the **Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)) ([WPD](#)).

I think that what ties all of this together is, Moses goes back to the origins of his people, and he belongs to a people chosen by God for a specific purpose. As he reviews the genealogical lines, he puts himself more in line with the divine perspective. God takes the long view of things, and one way to appreciate the long view is to look back at one's genealogy. This is particularly true for Moses, who is among the chosen people.

<sup>52</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 12.

Moses may not fully appreciate his place in the plan of God right yet, but he will be the founder of nation Israel. Abraham is the father of the Hebrew people; and Moses is the founder of the Hebrew nation (even though Moses is unable to see Israel actually established as a nation in Canaan).

Exodus 6:24 The sons of Korah [are] Assir, Elkanah and Abiasaph; these [are] the families of the Korahites. (Kukis mostly literal translation)

Exodus 6:24 The sons of Korah are Assir, Elkanah and Abiasaph; these are the families of the Korahites. (Kukis paraphrase)

This verse logically relates to v. 21 (The sons of Izhar: Korah, Nepheg, and Zichri.). Vv. 23 and 25 are all about Aaron's line. I do not know why Moses, checkerboards these two lines. Perhaps he is setting up a contrast with the two lines.

Moses grew up in the palace of the Pharaoh, so these are his relatives, but relatives with whom he did not grow up.

---

It is most correct to separate the final sentence into a new paragraph. It refers back to the previous 10 verses.

**And Eleazar a son of Aaron took to him from daughters of Putiel to him for a woman. And so she bears to him Phinehas. These [are] heads of fathers of the Levites to their families.**

Exodus  
6:25

**Eleazar, the son of Aaron, took to himself a wife from the daughters of Putiel. She bore to him Phinehas. These [are] the heads of the fathers of the Levites regarding their families.**

**Eleazar, the son of Aaron, took a wife from the daughters of Putiel. She bore to him Phinehas. These are the heads of the fathers of the Levites regarding their families.**

Here is how others have translated this verse:

#### Ancient texts:

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And Eleazar a son of Aaron took to him from daughters of Putiel to him for a woman. And so she bears to him Phinehas. These [are] heads of fathers of the Levites to their families.                 |
| Dead Sea Scrolls          | .  |
| Targum of Onkelos         | And Elazar the son of Aharon took (one) of the daughters of Phutiel to himself to wife, and she bare him Pinhas. These are the chiefs of the fathers of the Levae, according to their generations.   |
| Targum (Pseudo-Jonathan)  | And Elasar bar Aharon took unto him a wife from the daughters of Jethro who is Putiel, and she bare him Phinehas. These are the heads of the fathers of the Levites, according to their generations. |
| Revised Douay-Rheims      | But Eleazar the son of Aaron took a wife of the daughters of Phutiel: and she bore him Phinees. These are the heads of the Levitical families by their kindreds.                                     |
| Peshitta (Syriac)         | And Eleazar, Aarons son, took him one of the daughters of Puntiel to wife; and she bore him Phinehas; these are the heads of the families of the Levites according to their tribes.                  |
| V. Alexander's Aramaic T. | And Eleazar, the son of Aaron, consecrated for himself a wife from the daughters of Putiel, and she gave birth to Pinhes.* These were the heads of the Levites, according to their tribes.           |

- C. Thompson LXX (updated) And Eleazar the son of Aaron had taken to wife one of the daughters of Phoutiel, and she bore to him Phineas. These were the heads of the patriarchal family of the Levites according to their genealogies.
- Septuagint (Greek) And Eleazar the son of Aaron took to himself for a wife *one* of the daughters of Phutiel, and she bore to him Phinees. These are the heads of the family of the Leites, according to their generations.

Significant differences:

**Limited Vocabulary Translations:**

- Bible in Basic English And Eleazar, Aaron's son, took as his wife one of the daughters of Putiel; and she gave birth to Phinehas. These are the heads of the families of the Levites, in the order of their families.
- Easy English Eleazar, Aaron's son, married one of Putiel's daughters. Phinehas was their son. These were the leaders of the families of the Levites.
- Easy-to-Read Version–2006 Aaron's son, Eleazar, married a daughter of Putiel. She gave birth to Phinehas. All these people were from Israel's son, Levi.
- God's Word™ Eleazar, son of Aaron, married one of the daughters of Putiel. She gave birth to Phinehas. These were the heads of Levite households listed by their families.
- NIRV Eleazar, the son of Aaron, married one of the daughters of Putiel. She had Phinehas by Eleazar. These are the leaders of the families of Levi. Their names are written in their family records.
- New Simplified Bible .

**Thought-for-thought translations; paraphrases:**

- Common English Bible Aaron's son Eleazar married one of Putiel's daughters. She gave birth to Phinehas. These were the leaders of Levite households by their clans.
- Contemporary English V. Aaron's son Eleazar married one of Putiel's daughters, and their son was Phinehas. This ends the list of those who were the heads of clans in the Levi tribe.
- The Living Bible Aaron's son Eleazar married one of the daughters of Puti-el, and Phinehas was one of his children. These are all the names of the heads of the clans of the Levites and the families within the clans.
- New Berkeley Version .
- New Century Version Eleazar son of Aaron married a daughter of Putiel, and she gave birth to Phinehas. These are the leaders of the family groups of the Levites.
- New Life Version She gave birth to his son Phinehas. These are the heads of the fathers' houses of the Levites by their families.
- New Living Translation Eleazar son of Aaron married one of the daughters of Putiel, and she gave birth to his son, Phinehas. These are the ancestors of the Levite families, listed according to their clans.

**Partially literal and partially paraphrased translations:**

- American English Bible Aaron's son EliEzer married one of the daughters of PhutiEl, and she gave birth to Phineas. These are the heads of the family of the Levites, by their generations.
- Beck's American Translation .
- International Standard V Aaron's son Eleazar married one of Putiel's daughters, and she bore him Phineas. These are the heads of the ancestors of the descendants of Levi, according to their families.

|                             |   |
|-----------------------------|---|
| New Advent (Knox) Bible     | Meanwhile Aaron's son Eleazar married one of the daughters of Phutiel, and become the father of Phineës. Such were the heads of the Levite families that gave their names to clans. |
| Translation for Translators | Aaron's son Eleazar married one of the daughters of Putiel, and she gave birth to Phinehas. <i>That ends the list of the families and clans that were descended from Levi.</i>      |

### Mostly literal renderings (with some occasional paraphrasing):

|                       |   |
|-----------------------|---|
| Awful Scroll Bible    | Eleazar, Aaron's son, is to have received out, of the daughters of Putiel, to wife. She was to bear forth Phinehas, even are to be the heads of the fathers of the Levite clan.   |
| Conservapedia         | Eleazar, the son of Aaron, married a daughter of Putiel, and she gave birth to Phinehas for him. These are the heads of the fathers of the Levites, and of their families. Phinehas succeeded Eleazar as High Priest, after first distinguishing himself in zeal. |
| Ferrar-Fenton Bible   | But Eliezar the son of Aaron took a wife from the daughters of Putiel, and she bore to him Finehas. These were the chief fathers of the Levites by their families.  |
| God's Truth (Tyndale) | And Eleazar Aarons son took him one of the daughters of Putuel to wife: which bare him Pinehas: these be the principal fathers of the Levites in their kindreds.  |
| HCSB                  | .   |
| Tree of Life Version  | .   |
| Urim-Thummim Version  | Then Eleazar Aaron's son took him one of the daughters of Putiel for a woman, and she gendered him Phinehas: these are the heads of the fathers of the Levites according to their tribe.  |
| WikiBible             | And El'azar sons of Aaron took for him from the daughters of Putiel, for him as a wife, and she bore him Pinchas; these are the head fathers of the Levis to their families.  |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | .   |
| New American Bible (2011)  | Eleazar, Aaron's son, married one of Putiel's daughters, who bore him Phinehas. These are the heads of the ancestral houses of the Levites by their clans.<br><b>Phinehas:</b> according to Nm 25:13, Phinehas was given by God "the covenant of an everlasting priesthood" because of his zeal for God when the Israelites committed apostasy by worshiping the Baal of Peor in the plains of Moab (see Nm 25:1–18). |
| New English Bible          | Eleazar son of Aaron married one of the daughters of Putiel, and she bore him Phinehas. These were the heads of the Levite families, family by family.  |
| New Jerusalem Bible        | Eleazar, son of Aaron, married one of Putiel's daughters who bore him Phinehas. These were the Levitical heads of families, according to clan.  |
| New RSV                    | Aaron's son Eleazar married one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the ancestral houses of the Levites by their families.  |
| Revised English Bible      | .   |

### Jewish/Hebrew Names Bibles:

|                       |  |
|-----------------------|--|
| Complete Jewish Bible | El'azar the son of Aharon married one of the daughters of Puti'el, and she bore him Pinchas. These were the heads of the families of Levi, family by family.   |
| The Complete Tanach   | Eleazar, the son of Aaron, took himself [one] of the daughters of Putiel to himself as a wife, and she bore him Phinehas; these are the heads of the fathers' [houses] of the Levites according to their families. |

**[one] of the daughters of Putiel-** Of the seed of Jethro, who fattened (פּוֹדֵד) calves for idolatry (see Rashi on Exod. 2:16) and [who was also] of the seed of Joseph, who defied and fought (פּוֹדֵד) against his passion [when he was tempted by Potiphar's wife]. — [from B.B. 109b]

|   |  |
|---|--|
| exeGesés companion Bible                        | El Azar the son of Aharon takes of the daughters of Puti El to woman: and she births him Phinechas - these are the heads of the fathers of the Leviym according to their families.   |
| JPS (Tanakh—1985)<br>Israeli Authorized Version | .<br>And Eleazar Aharon's son took him one of the daughters of Putiel to wife; and she bare him Pinchas: these are the heads of the Lvim according to their families.  |
| Kaplan Translation                              | Aaron's son, Eleazar, married one of the daughters of Putiel [Talmudic tradition identifies him with Jethro (Bava Bathra 109b; Sotah 43a; Mekhilta, Rashi, on Exodus 18:1). Possibly from the Egyptian Poti, 'the one belonging to' (see notes on Genesis 37:36, 41:45), and the Hebrew El, 'God' hence, 'One devoted to God.' Indeed, there are traditions that Jethro was an advisor to Pharaoh for a while. Some say that Putiel was an Israelite (Ibn Ezra).], and she bore him Pinchas [Or Phinehas. The name Pinchas may be from the Egyptian Pi-neches, meaning 'the dark one,' 'the one who aroused himself,' 'the incantator,' or 'the covered one.' (Others derive it from a semitic root; cf. Sekhel Tov). See Ezra 7:5, 8:2, 1 Chronicles 5:30, 6:35. Pinchas stood up to stop assimilation in Moab (Numbers 25:7), and was given eternal priesthood (Numbers 25:11). He was the priest of war (Numbers 31:6, Joshua 22:13), and later an important leader (Joshua 22:30-32, Judges 20:28, 1 Chronicles 9:20).].<br>The above are the heads of the Levite clans according to their families. |
| Orthodox Jewish Bible                           | And Eleazar ben Aharon took him one of the banot Putiel to wife; and she bore him Pinchas: these are the Rashei Avot HaLevi'im according to their mishpokhot.  |
| <i>The Scriptures</i> 1998                      | And El'azar, Aharon's son, took for himself one of the daughters of Puti'el as wife. And she bore him Pinehas. These are the heads of the fathers of the Levites according to their clans.   |

### Expanded/Embellished Bibles:

|                        |   |
|------------------------|---|
| The Expanded Bible     | Eleazar son of Aaron married a daughter of Putiel, and she gave birth to Phinehas. These are the ·leaders [heads] of the ·family groups [clans] of the Levites.   |
| Kretzmann's Commentary | 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, the heads of the father-houses.  |
| NET Bible®             | Now Eleazar son of Aaron married one of the daughters of Putiel and she bore him Phinehas.<br>These are the heads of the fathers' households [ <i>Heb</i> "heads of the fathers" is taken as an abbreviation for the description of "households" in v. 14.] of Levi according to their clans. |
| The Voice              | Aaron's son, Eleazar, married one of Putiel's daughters, and she gave birth to his son Phinehas. These are the ancestors which founded the various clans of the Levites.  |

Up until this point in the story, Moses has taken the lead in rescuing the people of Israel from Egyptian bondage. But this genealogy signals that Aaron will play an increasingly important role in the days ahead. Both Moses and Aaron are descended from Levi—whose children are set aside to serve Israel as priests—but the genealogy traces Aaron's lineage, not Moses'. Later generations will look back at Aaron as the ideal priest.

**Literal, almost word-for-word, renderings:**

|   |   |
|---|---|
| Brenner's Mechanical Trans.             | ...and "Elazar <sup>El helps</sup> , son of "Aharon <sup>Light bringer</sup> ", [had] taken (for) him from the daughters of "Puthiy'eyl <sup>Belonging of El</sup> ", (for) him (for) a woman, and she brought forth (for) him "Piynhhas <sup>Mouth of the serpent</sup> ", these are the heads of the fathers of the ones of "Lewi <sup>My joining</sup> " to their families,... |
| Concordant Literal Version              | Eleazar, son of Aaron, took to himself one from the daughters of Putiel as his wife; and she bore for him Phinehas. These are the heads of the fathers of the Levites according to their families.  |
| English Standard Version                | Eleazar, Aaron's son, took as his wife one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' houses of the Levites by their clans.   |
| Jack Ballinger's translation NASB       | .<br>Aaron's son Eleazar married [Lit <i>took to him to wife</i> ] one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' <i>households</i> of the Levites according to their families.   |
| Ron Snider's Translation<br>Stuart Wolf | .   |
| Young's Updated LT                      | And Eleazar, Aaron's son, has taken to him one of the daughters of Putiel for a wife to himself, and she bears to him Phinehas: these are heads of the fathers of the Levites, as to their families.  |

**The gist of this passage:**

| Exodus 6:25a  |   |  |                            |
|---|---|--|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]        | <i>and, even, then; namely; when; since, that; though; as well as</i> | simple wâw conjunction   | No Strong's #<br>BDB #251  |
| 'Ei <sup>e</sup> âzâr (אֵלְעָזָר) [pronounced <i>e<sup>l</sup>-gaw-ZAWR</i> ] | <i>God has helped; and is transliterated Eleazar</i>                  | masculine proper noun  | Strong's #499<br>BDB #46   |
| bên (בן) [pronounced <i>bane</i> ]  | <i>son, descendant</i>  | masculine singular construct   | Strong's #1121<br>BDB #119 |
| 'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]                            | <i>transliterated Aaron</i>   | masculine proper noun  | Strong's #175<br>BDB #14   |
| lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]                                 | <i>to take, to take away, to take in marriage; to seize</i>           | 3 <sup>rd</sup> person masculine singular, Qal perfect                                       | Strong's #3947<br>BDB #542 |
| lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]                                  | <i>to, for, towards, in regards to</i>                                | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |

## Exodus 6:25a

| Hebrew/Pronunciation                                     | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|--|---|--|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]                      | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation  | Strong's #4480<br>BDB #577 |
| bath (בַּת) [pronounced <i>bahth</i> ]                   | <i>daughter; village</i>  | feminine plural construct  | Strong's #1323<br>BDB #123 |
| Pûwŕîy'êl (פּוּרְיָאֵל) [pronounced <i>poo-tee-ALE</i> ] | <i>afflicted of God, disparaged by God; transliterated Putiel</i>   | masculine singular proper noun   | Strong's #6317<br>BDB #806 |
| lâmed (לְ) [pronounced <i>le</i> ]                       | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| lâmed (לְ) [pronounced <i>le</i> ]                       | <i>to, for, towards, in regards to</i>  | directional/relational preposition   | No Strong's #<br>BDB #510  |
| 'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]        | <i>woman, wife</i>  | feminine singular noun   | Strong's #802<br>BDB #61   |

**Translation:** Eleazar, the son of Aaron, took to himself a wife from the daughters of Putiel.

Should we allow these genealogies to guide us in setting the time for the narrative? Or, are the genealogies designed to match the narrative?

## Exodus 6:25b

| Hebrew/Pronunciation                        | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers   |
|---|---|--|----------------------------|
| wa (or va) (וּ) [pronounced <i>wah</i> ]    | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i> | wâw consecutive  | No Strong's #<br>BDB #253  |
| yâlad (יָלַד) [pronounced <i>yaw-LAHD</i> ] | <i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>        | 3 <sup>rd</sup> person feminine singular, Qal imperfect                                      | Strong's #3205<br>BDB #408 |
| lâmed (לְ) [pronounced <i>le</i> ]          | <i>to, for, towards, in regards to</i>  | directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix | No Strong's #<br>BDB #510  |
| 'êth (אֵת) [pronounced <i>ayth</i> ]        | untranslated generally; occasionally <i>to, toward</i>                              | indicates that the following substantive is a direct object                                  | Strong's #853<br>BDB #84   |

## Exodus 6:25b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology      | BDB and Strong's Numbers   |
|---|--|-----------------------|----------------------------|
| Phîyn <sup>e</sup> châç (פִּינְחָס)<br>[pronounced <i>pheen<sup>e</sup>-KHOSS</i> ] | which possibly means <i>Negro</i> in Egyptian, <i>a mouth of brass</i> ; and is transliterated <i>Phinehas</i> | masculine proper noun | Strong's #6372<br>BDB #810 |

**Translation:** She bore to him Phinehas.

Eleazar has only one son who is named here; but he is a significant person in the Pentateuch.

This line of Aaron does not continue on through his first or second son, but through his third son, Eleazar. At this point in our narrative, we have no idea why that is. In the later portions of Exodus and in Leviticus, Aaron's first two sons, Nadab and Abihu, will enjoy some prominence as the first sons of Aaron. However, they will suffer the sin unto death, as will many sons of Israel, future from our present narrative.

The fact that this genealogical line jumps over the first two sons—Nadab and Abihu—and goes to Eleazar, the third son. We may only speculate why that is the case. Did Moses have enough insight at this time to recognize the Aaron's first two sons were losers? Or did Moses write this later in the future, when that became apparent? Or did Moses put in information about the first two sons, and that was later edited out (by Moses or by Joshua)?

In any case, Eleazar and Phinehas will both be important to Israel's future (future from this point in the Mosaic narrative). Nadab and Abihu, like much of the Exodus generation, will die the sin unto death.

We do not know when exactly he begins to write this information down. Having this genealogy right here suggests that Moses may have been writing some of this down even as it occurred. The two accounts of the first meeting with Pharaoh suggest that Moses wrote this information down from the first 15 or so chapters in at least two sittings, with some time between this genealogy and what came before or after. Nadab and Abihu will not die until Lev. 10:1–2.

Over the next few months and then 40 years, there will be some massively significant events concerning Israel that will take place; and most of them will be recorded after the fact—months or years later (but recorded by Moses). This could explain why this genealogy goes directly to the third son of Aaron (but that could be a matter of editing after the fact as well).

This also may explain the choppiness of the narrative of Exodus 5–7 (Aaron and Moses meet with Pharaoh, the Pharaoh imposes more work upon the Hebrew people, suddenly we are in the middle of a genealogy, and then in Exodus 7, we will be back to what appears to be the first meeting between Pharaoh, Moses and Aaron). This is how a person might record these events while being removed from them a few years. It is almost as if Moses records the events of Exodus 5, is distracted for a time, returns and writes some of Exodus 6, is distracted again, and returns to write Exodus 7–15 or so, almost from one sitting. It is possible that there are even years in between the writing of Exodus 5 and most of 6, and between Exodus 6 and 7.

On the other hand, in Exodus 15, we have a song apparently written by Moses and sung by Moses and the Exodus generation upon their final exit from Egypt, after seeing the army of Pharaoh buried under the waters of the Red Sea (or Sea of Reeds). Moses had to write this song immediately after those events took place. If Exodus 15 became a part of the official record according to when it was written, then that would suggest that Moses has recorded these chapters as they occurred.

However, Exodus 15 may have been written before these previous chapters and then just inserted. We know when the Song of Moses had to be written; we do not know when these other events were recorded.



Exodus 6:25a-b **Eleazar, Aaron's son, took for himself one of the daughters of Putiel as wife; and she bore him Phinehas.** (NKJV)

Eleazar, Aaron's third son, will be one line of the priesthood; Phinehas is a person in that line and he is a notable figure, albeit a minor one, in Israel's recorded history. Eleazar will be mentioned over 40 times in the Pentateuch alone; and Phinehas, who will be mentioned 10 times between here and the book of the Judges. You may or may not have heard their names before, but these are prominent men in Israel's early history.

| Exodus 6:25c  |  |   |                             |
|---|--|---|-----------------------------|
| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers    |
| 'êlleh (אֵלֶּה) [pronounced ALE-leh]  | <i>these, these things; they</i>   | demonstrative plural adjective (often the verb <i>to be</i> is implied)       | Strong's #428<br>BDB #41    |
| râ'shîym (רִאשִׁיִּים) [pronounced raw-SHEEM]                                   | <i>heads, princes, officers, captains, chiefs; company, band, division</i>   | masculine plural construct  | Strong's #7218<br>BDB #910  |
| 'âbôwth (אֲבוֹתָם) [pronounced aw <sup>b</sup> -VOOTH]                          | <i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i> | masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix | Strong's #1<br>BDB #3       |
| L <sup>e</sup> vîyyim (לְוִיִּים) [pronounced l <sup>e</sup> -vee-YIM]          | <i>joined to, attached; garland, crown; and is transliterated Levites</i>  | plural gentilic adjective with the definite article                           | Strong's #3881<br>BDB #532  |
| Owens does not mention that this is a plural adjective with a definite article. |  |   |                             |
| lâmed (ל) [pronounced l <sup>e</sup> ]  | <i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>                        | preposition   | No Strong's #<br>BDB #510   |
| mish <sup>e</sup> pâchâh (מִשְׁפָּחָהּ) [pronounced mish-paw-KHAWH]             | <i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>      | feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix  | Strong's #4940<br>BDB #1046 |

**Translation:** **These [are] the heads of the fathers of the Levites regarding their families.**

The sons of Levi are named in vv. 16–25. In the two verses prior to that, we have the families of Reuben and Simeon. This phrase looks back at those 10 verses as a whole.

The last statement in v. 25b sums up vv. 23–25a. Mostly Aaron's line is examined. We will hear much more about Phinehas in Numbers 25.

Surprisingly, we hear nothing of Gershom, Moses' son, or of his wife. We find out later in Exodus 18 that apparently Moses' wife and children deserted him and returned to her father in Midian (although some translations suggest that Moses *sent her away*; the particular verb used does not specifically mean that).

There are two authors of any portion of Scripture: the human author and the Divine Author. Their motivations for recording particular passages in Scripture can be quite different. Moses, when recording this genealogy, possibly

left out his wife and sons because they are not with him at this time. God the Holy Spirit leaves out their names because, ultimately, it is Aaron's line which will become important to Israel.

We know, not by this short genealogy, but from others, how the Levites are related to Amram, Moses' father, but we do not know that from this context. At this point in time of the narrative, not of the writing of the narrative, it is very possible that all Moses knew of his progeny was written here. However, by the listing of the ages of certain of those in his line, those who likely bridge the time between Jacob entering the land and this point in time, Moses is setting up bookends which extend throughout the 400 years of captivity of the Jews (*bookends*, by which I mean, those who entered the land and those who exited the land).

Exodus 6:25 Eleazar, the son of Aaron, took to himself a wife from the daughters of Putiel. She bore to him Phinehas. These [are] the heads of the fathers of the Levites regarding their families. (Kukis mostly literal translation)

Exodus 6:25 Eleazar, the son of Aaron, took a wife from the daughters of Putiel. She bore to him Phinehas. These are the heads of the fathers of the Levites regarding their families. (Kukis paraphrase)

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### Genealogies, Canonicity and Inspiration:

We have just completed a passage which was a genealogy, which, for many of us, is just a list of names. It is worthwhile for us to think about genealogies and then branch off from there to discuss **canonicity** and inspiration.

When studying a genealogy, some people no doubt quietly wonder, *are these really words from God?*

The **canon of Scripture** refers to the books which have been accepted for centuries as authoritative and **inspired**. Each book in the Bible is considered to have the virtual stamp of God's authority.

The word canon is transliterated from a classical Greek word that means *a straight rod, a rule, a ruler*. This word has come to mean—when related to the Scriptures—as the books with God's authority; as the books which are inspired by God. The idea is, these books must measure up to a standard or to a rule.

The first use of this word in this way (insofar as we know) is by Amphilochius (circa 380 A.D.) *where the word indicates the rule by which the contents of the Bible must be determined, and thus secondarily an index of the constituent books.*<sup>53</sup> Saint Jerome spoke of these books as being *the holy library*.

As I have discussed elsewhere, we know by the collection of the canon of the New Testament, that canonization is a very normal, organic process. Apart from Moses recording the exact words of God in the book of Exodus and elsewhere, the assertions of divinity for the books subsequent to the Pentateuch are more subtle than those in the New Testament; and these books were not recognized immediately as a part of the Hebrew canon. Did it take 10 years? 50? 100? Quite frankly, we don't know. But the canon of the New Testament was written before the end of the first century; but assembled and recognized over a period of about 350 years. That process we do know (not perfectly, but with more detail than you might suspect).

For over a millennium, Israel was a sovereign nation with its own kings and its own language. However, Israel fell under national discipline on many occasions until finally, it was ruled over by the Persians and then by the Greeks. There came a point at which many Hebrew people began to adopt Greek as their language of business and social interaction; and this necessitated taking their Scriptures and translating them into Greek. When they

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<sup>53</sup> From the Quick Reference Dictionary, <https://www.biblestudytools.com/dictionary/canon-of-scripture-the/> accessed May 1, 2019.

decided that it was time to translate the Hebrew Scriptures into Greek—by that point in time (roughly 200 B.C.) they needed to know, *which writings should be translated?* They understood, to some degree, that they had the Scriptures; but there was, no doubt, many writings by many Jewish men (including scholars and rabbis) by this time. Does everything get treated exactly the same and translated into a massive anthology? Obviously, no. They clearly needed to determine, which books are properly the Scriptures? Which books are considered to have the authority of God? Identifying those books was a necessity in order for them to be translated into another and more universal language.

*Got Questions: When it came to the Old Testament, three important facts were considered: 1) The New Testament quotes from or alludes to every Old Testament book but two. 2) Jesus effectively endorsed the Hebrew canon in Matthew 23:35 when He cited one of the first narratives and one of the last in the Scriptures of His day. 3) The Jews were meticulous in preserving the Old Testament Scriptures, and they had few controversies over what parts belong or do not belong.*<sup>54</sup>

When Jesus spoke of the persecution done by ungodly Hebrews, He said: **“Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and persecute from town to town, so that on you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah the son of Barachiah, whom you murdered between the sanctuary and the altar.”** (Matt. 23:34–35; ESV) Jesus here speaks of the righteous blood which has been spilled on this earth, starting with Abel (in Genesis 4) and going to Zechariah ben Barachiah (2Chron. 24:20-22). In the Hebrew canon, Genesis and Chronicles are the first and last books. By this, Jesus has implied what the Old Testament is; and by these words, the Lord has left out the apocrypha, the books written after Chronicles (which books are primarily recognized by the Catholic church, which did not pronounce them as inspired until A.D. 1546).

Regarding the New Testament canon—during the first 400 years following the LORD’s birth, there were many manuscripts floating about and there needed to be decisions made as to which were authoritative and which were not. The study of canonicity is quite fascinating because today, we have all of the information available. We know what the canon of Scripture is and we know exactly what canonicity means—and this information is available at the fingertips to nearly every believer who has an interest in this topic. It was not always so.

*Got Questions: Since our faith is defined by Scripture, Jude is essentially saying that Scripture was given once for the benefit of all Christians. Isn't it wonderful to know that there are no hidden or lost manuscripts yet to be found, there are no secret books only familiar to a select few, and there are no people alive who have special revelation requiring us to trek up a Himalayan mountain in order to be enlightened? We can be confident that God has not left us without a witness. The same supernatural power God used to produce His Word has also been used to preserve it.*<sup>55</sup>

This is a good study of canonicity.

### Canonicity (from Bible.org)

#### I. Introduction

How do we know that the 66 books in our Bible are the only inspired books? Who decided which books were truly inspired by God? The Roman Catholic Bible includes books that are not found in other Bibles (called the Apocrypha). How do we know that we as Protestants have the right books? These questions are addressed by a study of canonicity.

“Canon” is a word that comes from Greek and Hebrew words that literally means a measuring rod. So canonicity describes the standard that books had to meet to be recognized as scripture.

<sup>54</sup> From <https://www.gotquestions.org/canon-of-Scripture.html> accessed May 1, 2019.

<sup>55</sup> From <https://www.gotquestions.org/canon-of-Scripture.html> accessed May 1, 2019.

## Canonicity (from Bible.org)

On the one hand, deciding which books were inspired seems like a human process. Christians gathered together at church councils in the first several centuries A.D. for the purpose of officially recognizing which books are inspired. But it's important to remember that these councils did not determine which books were inspired. They simply recognized what God had already determined.

This study discusses the tests of canonicity that were used, the history of canonization and a brief explanation of why certain disputed books are not scripture.

- II. Summary: The collection of 66 books were properly recognized by the early church as the complete authoritative scriptures not to be added to or subtracted from.
- III. Tests of Canonicity
 

The early church councils applied several basic standards in recognizing whether a book was inspired.

  - A. Is it authoritative (“**Thus says the Lord**”)? That is, does the book claim divine authority for itself?
  - B. Is it prophetic (written by “**a man of God**” 2Peter 1:20)?
    - A book in the Bible must have the authority of a spiritual leader of Israel (O.T. – prophet, king, judge, scribe) or and apostle of the church (N.T. – It must be based on the testimony of an original apostle.).
  - C. Is it consistent with other revelation of truth?
  - D. Is it dynamic – does it demonstrate God’s life-changing power (Hebrews 4:12)?
  - E. Is it accepted and used by believers – 1Thessalonians 2:13)?
 

(Norman L. Geisler & William Nix, A General Introduction To The Bible. pp. 137-144).
- IV. The History of Canonization
  - A. Old Testament Canon – Recognizing the correct Old Testament books
    1. Christ refers to Old Testament books as “scripture” (Matthew 21:42, etc.).
    2. The Council of Jamnia (A.D. 90) officially recognized our 39 Old Testament books.
    3. Josephus, the Jewish historian (A.D. 95), indicated that the 39 books were recognized as authoritative.
  - B. New Testament Canon – Recognizing the correct New Testament books
    1. The apostles claimed authority for their writings (Colossians 3:16; 1Thessalonians 5:27; 2Thessalonians 3:14).
    2. The apostle’s writings were equated with Old Testament scriptures (2Peter 3:1, 2, 15, 16).
    3. The Council of Athanasius (A.D. 367) and the Council of Carthage (A.D. 397) recognized the 27 books in our New Testament today as inspired.
- V. The Disputed but non-canonical books
  - A. The Apocrypha is not scripture.

The Apocryphal books are 15 books written in the 400 years between Malachi and Matthew. They record some of the history of that time period and various other religious stories and teaching. The Catholic Bible (Douay Version) regards these books as scripture. The Apocrypha includes some specific Catholic doctrines, such as purgatory and prayer for the dead (2Maccabees 12:39-46), and salvation by works (almsgiving – Tobit 12:9). Interestingly, the Catholic Church officially recognized these books as scripture in A.D. 1546, only 29 years after Martin Luther criticized these doctrines as unbiblical.

Below are listed several additional reasons for rejecting the Apocrypha as inspired:

1. The Jews never accepted the Apocrypha as scripture.
2. The Apocrypha never claims to be inspired (“**Thus says the Lord**” etc.) – In fact, 1Maccabees 9:27 denies it.
3. The Apocrypha is never quoted as authoritative in scriptures. (Although Hebrews 11:35-38 alludes to historical events recorded in 2Maccabees 6:18-7:42). Referencing historical events does not make the written source of those events inspired.
4. Matthew 23:35 – Jesus implied that the close of Old Testament historical scripture was the

## Canonicity (from Bible.org)

death of Zechariah (400 B.C.). This excludes any books written after Malachi and before the New Testament.

### B. Other disputed books are also not scripture

1. There were other books that some people claimed to be scripture. Some of them were written in the intertestamental period and called Old Testament psuedopigrapha (or “false writings”). Others were written after the apostolic age (2<sup>nd</sup> century A.D. and following). These are called New Testament psuedopigrapha.

The writers often ascribed these books to the 1<sup>st</sup> century apostles (Gospel of Thomas, The Gospel of Peter, etc.). Evidently, they figured they would be read more widely with an apostle’s name attached. They include some fanciful stories of Jesus’ childhood and some heretical doctrines. No orthodox Christian seriously considered them to be inspired.

2. There were some other more sincerely written books that had devotional value and reveal some of the insights of Christian leaders after the 1<sup>st</sup> century (Shepherd of Hermas, Didache, etc.). Although they are valuable historically, and even spiritually helpful, they also do not measure up to the standards of canonicity and were not recognized as scripture.

From <https://bible.org/seriespage/canonicity> accessed April 17, 2019 (edited).

The canon would be the books which could be defined as *inspired* by God. At the point when we determined which books were in the Old Testament and New Testament canons, we really had not developed a full and complete definition of *inspiration*. In fact, I don’t believe the meaning of *inspiration* was fully understood until the 19<sup>th</sup> or 20<sup>th</sup> centuries, which is a long time after canon of Scripture was established.

There was enough information within the canon of Scripture to determine what it meant to be a part of the Word of God; but it took theology a long time to get to the point of clearly defining that. What exactly does it mean for specific books to make up the Word of God? What exact does it mean for these books to be *inspired*?

Since the canon was closed, there have been a number of people who have claimed to author divine Scriptures—Mohammed, Joseph Smith, among others. Is there a single thing written by either of these men (or by anyone else) where you might be tempted to say, *that does make a great deal of sense; why isn’t that in our Bible?*

There have been quite a number of men who have claimed to have interacted with God or with Jesus since the closing of the canon. You may or may not be aware of any of them; but, just like those who claim to have written Scripture after the fact, these men add nothing to theology of note. There was one child evangelist, whose name escapes me, who claimed to hang out with Jesus in heaven and have splash fights with Him in the heavenly Jordan River. Such recollections of divine interaction come across as silly at best; blasphemous at worst.

Since we are studying a passage that deals with genealogies, we may ask ourselves, does this really belong in the canon of Scripture? Is this really inspired? To consider these questions, we really need to understand what the words *canon* and *inspired* both mean, from a theological perspective.

For a book to be in the canon of Scripture, it must be *inspired*. However, the concept of inspiration was more fully developed *after* the canon had been determined. So first, we had the complete Word of God (the canon of Scripture) and then we used the books in the canon to define what it meant for those same books to be inspired.

An outstanding definition of *inspiration*: *God the Holy Spirit so supernaturally directed the human writers of Scripture that, without waiving their intelligence, their individuality, their personal feelings, their literary style, or any other human factor in written or spoken expression, to communicate His complete and coherent message to mankind, recorded with perfect accuracy in the original languages of Scripture, in the **autographs**, the very words bearing the Authority of Divine Authorship.*

Let's examine the definition of inspiration and examine it phrase by phrase:

## Verbal Plenary Inspiration (the Accurate Understanding of Biblical Authorship)

| Definition   | Explanation of the Definition   |
|--|---|
| God the Holy Spirit so supernaturally directed the human writers of Scripture...   | <p>There is a human author and a divine Author of each book of the Bible. The Holy Spirit guided or directed the human author, but did not dictate Scripture to the human author (there are exceptions to this; when we read <i>thus says the Lord</i>, that would be an example of Scripture which was dictated). The actual act of writing Scripture was probably very normal and natural. Paul hears of some problems in the church at Corinth, and so he writes them a letter to deal with those issues.</p> <p>When it comes to the actual recording of holy Scripture, there are no weird attendant happenings. That is, no one writes with a flaming pen, an angel on their shoulder, or anything like that.</p> |
| ...that, without waiving their intelligence, their individuality, their personal feelings, their literary style, or any other human factor in written or spoken expression,... | Writers of Scripture did not turn into human secretaries nor did their minds go blank, and God filled their minds with His Words. All that the human authors possessed with regards to their literary skills (or lack thereof) was maintained. Their intelligence, their individual personalities, their personal feelings, their literary style, their vocabulary, and their use of common literary devices were all retained and were integral factors in their writing of Scripture. Even in the book of Genesis, the writing styles of Abraham, Isaac, Jacob and Joseph are distinct.   |
| ...to communicate His complete and coherent message to mankind...  | <p>All that we need to know in this life about God, Jesus Christ and our place in the world is found in the Bible. There is no additional source that we must go to in order to fill in missing information (that is, we do not pursue dreams, visions, or ecstatic experiences to find truth missing from the Bible).</p> <p>This information found in the Scriptures makes sense. God reveals Himself in His Word; He does not obscure divine truth. All that we need in order to understand God and His plan for our lives is found in the Word of God.</p>  |
| ...recorded with perfect accuracy in the original languages of Scripture,...   | What God wanted to say is found written in exactly the way He wanted it to be written, in the original languages. These original writings are divinely inspired—in the Greek, Hebrew or Aramaic. The King James Version Bible is not divinely inspired (but it was an outstanding translation for its time).  |
| ...in the autographs,...   | The <i>autographs</i> are either the original writings or exact copies of the original writings. As first written down, these are the words of God. So there is no misunderstanding, we do not have the autographs of any book of the Bible, but we can very nearly reproduce them with reasonable accuracy. It has been demonstrated that the Scriptures have been maintained with greater accuracy than the writings of William Shakespear (who wrote after the invention of the printing press).   |
| ...the very words bearing the Authority of Divine Authorship.  | Even though the Bible was written by man, subject to each man's style of writing and even to his thinking and emotions at the time of writing, it is, at the same time, the Word of God. Just as Jesus is the Living Word of God, fully God and yet fully man (John 1:1–14), so the Bible is fully God-breathed and, at the same time, a product of man. The writers of Scripture are not mere secretaries, but active participants in the process of the writing of Scripture. Yet, despite the authors being very human, their output was the Word of God.  |

This doctrine was first placed in the **Genesis Introduction** ([HTML](#)) ([PDF](#)) ([WPD](#)). It has been slightly modified.

## The Word of God Speaks to Its Own Authority and Accuracy

We know this first: that no prophecy [divine utterance; i.e., the Words of the Bible] of Scripture came into being from someone's personal application [interpretation or explanation of things]. For prophecy [divine utterance] was not carried along at any time by the will of [any] man, but set-apart men of God spoke being carried by [God] the Holy Spirit (2Peter 1:20–21).

All Scripture is God-breathed, and is beneficial [in the following areas]: for [the teaching of] doctrine, for testing, for correction [of error], for instruction [training and education] in integrity [righteousness and justice], so that the man of God may be prepared, thoroughly furnished [equipped] to every good [of divine quality] work (2Tim. 3:16–17).

Scripture is unable to be undone [annulled, declared unlawful, destroyed or subverted] (John 10:35b).

Every word of God is pure [refined, free from impurities]; It is a shield [protection] to those who take refuge in it. Do not add to His words, or He will correct you, and you will be shown to be a liar (Prov. 30:5–6).

And Jesus answered him, saying, "It stands written, Man will not live [be sustained] only by food, but [he will be sustained] by every word of God." (Luke 4:4; Deut. 8:3).

To the contrary, we renounce any personal [and secret] agenda of shame [or disgrace], not habitually living our lives by means of specious [or false] wisdom; nor do we corrupt [dilute or adulterate] the Word of God, but rather, we exhibit [or manifest] the Truth, uniting ourselves face to face with every man's conscience before God (2Cor. 4:2).

We continually thank God that, when you received the Word of hearing, [the Word] of God, you welcomed it as the Word of God, not as a word of men, because it is truly the Word of God, which also effectually works in you who believe (1Thess. 2:13).

For the Word of God is living and powerful, sharper than any two-edged sword, piercing even to the dividing of the soul and spirit, as well as the joints and marrow, and is able to [accurately] judge [and evaluate] the thoughts and intents of the heart [that is, our thinking] (Heb. 4:12).

You may not fully appreciate that you actually have the ability to know and appreciate the concept of canonicity and inspiration better than Paul or Peter did—even though both men alluded to it in their writings. Furthermore, you hold that very canon in your hand (or it is on your computer screen), something that no Apostle could do. You may be surprised that you are in a better position to explore and understand a great many more things than Paul or Peter could.

**The organic development of the canon of Scripture:** As I said earlier, the New Testament canon was developed very organically and prior to the full and complete understanding of what it meant to be in the New Testament canon (*canonicity* came first; then a full understanding of *inspiration*). Theologians of that era would have understood, this is God's Word, this is the canon of Scripture; and that these words are authoritative—but they would *not* have had the complete and full understanding of *Verbal Plenary Inspiration*.

So, men from the first centuries after the birth of our Lord needed to figure out what was in the canon of Scripture before they even fully understood what it meant to be in the canon of Scripture. There were a set of requirements, the chief two being: (1) the book or letter was written in the first century (there were ways to confirm this); and (2) it was written by an Apostle or someone closely associated with an Apostle. The first condition placed the book in the right time period; and the second indicated that the book was authoritative. At the time that this was being determined, there were many books, letters, and writings being circulated (between the 1<sup>st</sup> and 4<sup>th</sup> centuries).

Theologians wrote things then, just as they do now, and what they wrote was often circulated. Some accepted the authority of the original writings; and a few others tried to establish their own views in their writings.

I said that this was an organic process. Christian theologians and early fathers individually had to determine for themselves what was canonical so they would know what to teach from or what writings to refer back to. If they were teaching such-and-such a doctrine, was there a place that they could read from which would back that up or help them to understand or explain that doctrine more thoroughly? Were they able to determine which letters should be studied in order to further understand their relationship with God and God's plan?

Also, the New Testament needed to be translated into a variety of languages, so translators needed to figure out, *what was the New Testament* so that they would know which books and letters to translate. We commonly understand that there is the Old and New Testament; but I don't know if they even had such a vocabulary at that time or who thought up those designations. It was clear that there was a Jewish canon of Scripture; and soon after the end of the first century, people knew that they needed to identify and collect those books and letters which pertained to Jesus Christ and the spread of Christianity. There would be adjacent countries, and there was the command to believers to go out in all the world. Therefore, very early on, the writings of the New Testament (before there was actually a New Testament) would be translated into other languages and distributed farther and wider into the world.

God coming into the world and dying for His Own—this was a unique experience of the greatest importance, so the documentation of this act had to be preserved and disseminated. The only way this could be preserved is by historical documents; only John actually saw the crucifixion (along with some of the Lord's female followers); and it would have been too horrific to preserve graphically. So what we have remaining are the words of eyewitnesses and friends (or associates) of eyewitnesses.

By the beginning of the 4<sup>th</sup> century, even though most of the New Testament books had been accepted as authoritative, there was still no universally accepted canon of New Testament Scripture.

As **local churches** became more institutionalized, church councils were organized and they met and discussed the various books and letters available to them. It is not clear if these involved representatives from individual churches or from groups of area churches; nevertheless, they needed to discuss, *what is authoritative? Which writings came from the right era and the right people?* These councils (there are at least 3 that we know of) came to a consensus as to which books were canonical. Many people today think that some big religious guy (like a pope or some king) decided what the canon was, and so, there it was. But, it was nothing like that. No one person and no single organization made that decision. This was an organic process which took place over the period of 3 centuries. By the 2<sup>nd</sup> century, perhaps 80–90% of the New Testament had been recognized; by the end of the 4<sup>th</sup> century, the entire New Testament canon was recognized.

As some have explained this process, it was not so much that various groups and individuals determined what belonged in the canon and what did not; the authoritative writings were already in existence and they believed it to be of the utmost importance to *discover* which writings those were.

In some kind of similar process, the canon for the Old Testament had been determined; but that exact process is not known to us today. We know that there were libraries which had books in them; there were the **synagogues** where the Scriptures were read; and we know that there were translations made into other languages of the Old Testament. So, no doubt, just as organically, a canon arose out of the existing Jewish writings.

In the time of Jesus, we do not have our Lord disputing with the pharisees about which books are in the Old Testament canon (which was our Lord's Bible); but about the understanding and interpretation of those Scriptures. Long before Jesus, the canon of Scripture for the Old Testament had been recognized and accepted. Jesus accepted as authoritative the exact same books that the scribes and pharisees accepted.



My point in all of this was, at what point did Chronicles (a book we referred to when studying the genealogies) become recognized as a part of the canon? Apparently quite early on—but there would have been a period of time when it was preserved (copied and recopied) when it is not clear that the scribes believed it to be canonical (we simply do not know about this history—was it known from the first time it was copied to be a part of the canon of Scripture or did it take longer than that?).

The first time Chronicles was written down, it was canonical; but it was not necessarily recognized by man as canonical at that time—in fact, it probably was not recognized as a part of the Word of God at first.

It would be an interesting study—if there is any available material at all on it—as to when the Jews first understood that there was a canon; that there was a Word of God, and some books belonged to that set and some books did not. There seemed to be some general recognition of that when the Septuagint was translated (roughly 200 B.C.); but what led them to that recognition? Whereas we have a great deal of material about the canonization of the New Testament, I don't know that we have any information about the canonization of the Old (that is, commentary of ancient rabbis on this particular topic).

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Vv. 26–27 look back to the genealogies just listed. Both verses begin with a demonstrative pronoun, which means *this [is], this one [is]; these [are]; these ones [are]*. So, if we accept these verses as closing out the genealogy above, then it is also reasonable to include v. 13 (*But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.—ESV*) as the beginning verse for the genealogy, which matches up with vv. 26–27.

In the Hebrew, this passage (vv. 26–27) begins with the words *This Aaron and Moses* and ends with *this Moses and Aaron*. However, it is quite difficult to translate this literally into English and still end up with sentences which make good English sense.

**This [is] Aaron and Moses, whom said Y<sup>e</sup>howah to them, “Bring out sons of Israel from a land of Egypt upon their armies.” They [are] the ones speaking unto Pharaoh, king of Egypt, to bring out sons of Israel from Egypt. This [is] Moses and Aaron.**

Exodus  
6:26–27

**This [is] the Aaron and Moses, to whom Y<sup>e</sup>howah said, “Bring the sons of Israel out from the land of Egypt, according to their armies.” These [are] the ones who spoke to Pharaoh, the king of Egypt, [telling him] to bring out the sons of Israel from Egypt. This [is the same] Moses and Aaron [found in this narrative].**

**The Aaron and Moses named above are the same ones to whom Jehovah said, “Bring the sons of Israel out from the land of Egypt in an organized, military fashion. These are the men who spoke to Pharaoh, the king of Egypt, demanding that he allow the children of Israel to temporarily leave Egypt. This is the very same Moses and Aaron found throughout this narrative.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

This [is] Aaron and Moses, whom said Y<sup>e</sup>howah to them, “Bring out sons of Israel from a land of Egypt upon their armies.” They [are] the ones speaking unto Pharaoh, king of Egypt, to bring out sons of Israel from Egypt. This [is] Moses and Aaron.

Dead Sea Scrolls  
Targum of Onkelos

.  
It is Aharon and Mosheh, to whom the Lord had said, Bring forth the sons of Israel from the land of Mizraim by their armies. These are they who spake with Pharaoh

|                           |   |
|---------------------------|---|
|                           | king of Mizraim to let the sons of Israel go forth from Mizraim: it is Mosheh and Aharon.   |
| Targum (Pseudo-Jonathan)  | These are Aharon and Mosheh, to whom the Lord said, Bring forth the sons of Israel free from the land of Mizraim, according to their hosts; these are they who spake with Pharaoh, king of Mizraim, that he should send out the sons of Israel from Mizraim; it is Mosheh the prophet, and Aharon the priest. |
| Revised Douay-Rheims      | These are Aaron and Moses, whom the Lord commanded to bring forth the children of Israel out of the land of Egypt by their companies. These are they that speak to Pharaoh king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron.                            |
| Aramaic ESV of Peshitta   | These are that Aaron and Mosha, to whom Mar-Yah said, "Bring out the B'nai Yisrael from the land of Egypt according to their armies." These are those who spoke to Pharaoh king of Egypt, to bring out the B'nai Yisrael from Egypt. These are that Mosha and Aaron.  |
| Peshitta (Syriac)         | These are Moses and Aaron, to whom the LORD said, Bring out the children of Israel from the land of Egypt with all of their armies. It was they who spoke to Pharaoh king of Egypt, to bring out the children of Israel from the land of Egypt: Moses and Aaron.  |
| V. Alexander's Aramaic T. | These were the Moses and Aaron to whom the Lord said, "Liberate the Children of Israel from the land of Egypt in all their strength." In this version of the Aramaic, it stops at v. 26 and v. 27 is not found in Exodus 7.   |
| C. Thompson LXX (updated) | This Aaron and Moses were they whom God ordered to lead the Israelites out of the land of Egypt with their armies. These were they who spoke to Pharaoh king of Egypt. And the same Aaron and Moses led the Israelites out of Egypt.  |
| Septuagint (Greek)        | This is Aaron and Moses, whom God told to bring out the children of Israel out of the land of Egypt with their forces. These are they that spoke with Pharaoh king of Egypt, and Aaron himself and Moses brought out the children of Israel from the land of Egypt,...  |

Significant differences:

### Limited Vocabulary Translations:

|                            |  |
|----------------------------|--|
| Bible in Basic English     | These are the same Aaron and Moses to whom the Lord said, Take the children of Israel out of the land of Egypt in their armies. These are the men who gave orders to Pharaoh to let the children of Israel go out of Egypt: these are the same Moses and Aaron.                              |
| Easy English               | This Aaron and Moses are the same men to whom the Lord spoke. He said: 'Lead the Israelites out of the country of Egypt. Lead them out as an army of people.' Yes, it was the same Moses and Aaron who spoke to Pharaoh, king of Egypt. They told him that the Israelites would leave Egypt. |
| International Children's B | This was the Aaron and Moses to whom the Lord spoke. He said, "Lead my people out of Israel in their divisions." Aaron and Moses are the ones who talked to the king of Egypt. They told him to let the people of Israel leave Egypt.  |
| <i>The Message</i>         | This is the Aaron and Moses whom GOD ordered: "Bring the Israelites out of the land of Egypt clan by clan." These are the men, Moses and Aaron, who told Pharaoh king of Egypt to release the Israelites from Egypt.   |
| Names of God Bible         | This was the same Aaron and Moses to whom <b>Yahweh</b> said, "Bring the Israelites out of Egypt in organized family groups." They—this same Moses and Aaron—told Pharaoh (the king of Egypt) to let the Israelites leave Egypt.   |
| NIRV                       | The LORD had spoken to this same Aaron and Moses. He had told them, "Bring the Israelites out of Egypt like an army on the march." They spoke to Pharaoh, the king of Egypt, about bringing the people of Israel out of Egypt. It was this same Moses and Aaron.                             |

New Simplified Bible .

**Thought-for-thought translations; paraphrases:**

|                         |   |
|-------------------------|---|
| Common English Bible    | It was this same Aaron and Moses whom the LORD commanded, "Bring the Israelites out of the land of Egypt in military formation." It was also this same Moses and Aaron who spoke to Pharaoh king of Egypt to bring the Israelites out of Egypt.   |
| Contemporary English V. | The LORD had commanded Aaron and Moses to lead every family and tribe of Israel out of Egypt, and so they ordered the king of Egypt to set the people of Israel free.   |
| The Living Bible        | Aaron and Moses, included in that list, are the same Aaron and Moses to whom Jehovah said, "Lead all the people of Israel out of the land of Egypt," and who went to Pharaoh to ask permission to lead the people from the land, and to whom the Lord said, "I am Jehovah. Go in and give Pharaoh the message I have given you." I believe that a portion of v. 28 is included for context. |
| New Berkeley Version    | .   |
| New Life Version        | It was the same Aaron and Moses to whom the LORD said, "Bring the people of Israel out of the land of Egypt by their family groups." They were the ones who spoke to Pharaoh king of Egypt about bringing the people of Israel out of Egypt. It was the same Moses and Aaron.   |
| New Living Translation  | The Aaron and Moses named in this list are the same ones to whom the Lord said, "Lead the people of Israel out of the land of Egypt like an army." It was Moses and Aaron who spoke to Pharaoh, the king of Egypt, about leading the people of Israel out of Egypt.   |

**Partially literal and partially paraphrased translations:**

|                             |  |
|-----------------------------|--|
| American English Bible      | And this is Aaron and Moses, who were told by God to use His power to bring the children of Israel out of the land of Egypt.<br>So, this is what they went and said to Pharaoh the king of Egypt, before Aaron and Moses brought the children of Israel out of the land of Egypt, on the very day that the Lord spoke to Moses. V. 28 is included for context. |
| Beck's American Translation | .  |
| International Standard V    | This is the same Aaron and Moses to whom the LORD said, "Bring the Israelis out of the land of Egypt by their tribal divisions." They were the ones speaking to Pharaoh, king of Egypt, to bring the Israelis out of Egypt; this is that same Moses and Aaron.   |
| New Advent (Knox) Bible     | It was these two, Aaron and Moses, who had orders from the Lord to lead the Israelites away, in their full muster, out of Egypt; and it was these two, Moses and Aaron, who bade Pharaoh, king of Egypt, let them leave his country, at the time we are speaking of.   |
| Translation for Translators | Aaron and Moses/I were the ones to whom Yahweh said, "Lead all the families and clans of the Israeli people out of Egypt." They/We were the ones who spoke to the king of Egypt about bringing the Israeli people out of Egypt.  |

**Mostly literal renderings (with some occasional paraphrasing):**

|                    |  |
|--------------------|--|
| Awful Scroll Bible | The same Aaron and Moses, that which Jehovah is to have said: Be leading out the sons of Isra-el, from the solid grounds of Egypt, in their host. These are they declaring to Pharaoh, the king of Egypt, to bring out the sons of Isra-el from Egypt, even Moses and Aaron. |
| Conservapedia      | These are the same Aaron and Moses, to whom the LORD gave instruction to rescue the Sons of Israel from Egypt. These are the men who spoke to Pharaoh, king of Egypt, to bring out the Sons of Israel from Egypt: Moses and Aaron.   |

|                              |  |
|------------------------------|--|
|                              | Repetition for emphasis. The scribe carefully identifies Moses and Aaron in the Annals of the Levites.   |
| Ferrar-Fenton Bible          | Thus the Ever-living spoke to Aaron and Moses to lead the children of Israel out of the land of the Mitzeraim by their armies. He caused them, Moses and Aaron, to demand from Pharaoh King of the Mitzeraim to allow the children of Israel to go out of Mitzeraim.                               |
| God's Truth (Tyndale)        | These are that Aaron and Moses to whom the Lord said: carry the children of Israel out of the land of Egypt, with their armies. These are that Moses and Aaron which spoke to Pharaoh king of Egypt, that they might bring the children of Israel out of Egypt.                                    |
| HCSB<br>Tree of Life Version | .<br>These are the same Aaron and Moses to whom <i>ADONAI</i> said, "Bring <i>Bnei-Yisrael</i> out from the land of Egypt according to their divisions." These are the ones that spoke to Pharaoh king of Egypt, to bring <i>Bnei-Yisrael</i> out from Egypt. These are that same Moses and Aaron. |
| WikiBible                    | He is Aaron, and Moses, to which Yahweh said to them, "Take out the sons of Israel from the land of Egypt in their ranks." Those that speak to Pharaoh king of Egypt to take out the sons of Israel from Egypt, he is Moses, and Aaron.  |

### Catholic Bibles (those having the imprimatur):

|                            |  |
|----------------------------|--|
| Christian Community (1988) | It was to Aaron and Moses that Yahweh said, "Bring the people of Israel out of the land of Egypt in divisions." It was they who spoke with Pharaoh, king of Egypt, about bringing the Israelites out of Egypt. Yes, it was Moses and Aaron.          |
| New American Bible (2011)  | .  |
| New English Bible          | .  |
| New RSV                    | It was this same Aaron and Moses to whom the Lord said, 'Bring the Israelites out of the land of Egypt, company by company.' It was they who spoke to Pharaoh king of Egypt to bring the Israelites out of Egypt, the same Moses and Aaron.          |
| Revised English Bible      | It was this Aaron, together with Moses, to whom the LORD said, "Bring the Israelites out of Egypt, mustered in their tribal hosts." These were the men, this same Moses and Aaron, who told Pharaoh king of Egypt to let the Israelites leave Egypt. |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Complete Jewish Bible | These are the Aharon and Moshe to whom <i>ADONAI</i> said, "Bring the people of Isra'el out of the land of Egypt, division by division," and who told Pharaoh king of Egypt, to let the people of Isra'el leave Egypt. These are the same Moshe and Aharon. |
| The Complete Tanach   | That is Aaron and Moses, to whom the Lord said, "Take the children of Israel out of the land of Egypt with their legions."  |

**That is Aaron and Moses:** Who are mentioned above [verse 20], whom Jochebed bore to Amram, [these two] are [the same] Aaron and Moses to whom the Lord said, etc. In some places, [Scripture] places Aaron before Moses, and in other places it places Moses before Aaron, to tell us that they were equal. — [from Mechilta, 7:1]

**with their legions:** Heb. קְטָאֲב־לֵע [equivalent to קְטָאֲב־צַבָּי], with their legions. [i.e.,] all their legions according to their tribes. There are [examples] of לֵע when it is used instead of one letter, [e.g.,] "you shall live by your sword (לֵעִי:)" (Genesis 27:40), [which is] the same as בְּרִחָבְךָ [by your own sword]; You stood by your sword (מִקְבְּרֵי־לֵעִי) (Ezek. 33:26), [which is the same as] מִקְבְּרֵי־חַבָּב

They are the ones who spoke to Pharaoh, the king of Egypt, to let the children of Israel out of Egypt; they are Moses and Aaron.

**They are the ones who spoke, etc:** [It was] they [who] are the ones who were

commanded, and they are the ones who fulfilled [what they had been commanded to do, i.e., speak to Pharaoh].

**they are Moses and Aaron:** They remained in their mission and in their righteousness from beginning to end. — [from Meg. 11a]

|                          |  |
|--------------------------|--|
| exeGeses companion Bible | These are that Aharon and Mosheh to whom Yah Veh said, Bring the sons of Yisra El from the land of Misrayim by their hosts: these are they who worded to Paroh sovereign of Misrayim, to bring out the sons of Yisra El from Misrayim - these are that Mosheh and Aharon.  |
| JPS (Tanakh—1985)        | It is the same Aaron and Moses to whom the Lord said, “Bring forth the Israelites from the land of Egypt, troop by troop.” It was they who spoke to Pharaoh king of Egypt to free the Israelites from the Egyptians; these are the same Moses and Aaron.   |
| Kaplan Translation       | This then [is the lineage] of Moses and Aaron, to whom God said, 'Bring the Israelites out of Egypt en masse [Literally, 'by their armies.' Or, 'in organized groups.']. They are the ones who spoke to Pharaoh, king of Egypt, in order to get the Israelites out of Egypt. It [involved both] Moses and Aaron. |
| Orthodox Jewish Bible    | These are that Aharon and Moshe, to whom Hashem said, Bring out the Bnei Yisroel from Eretz Mitzrayim according to their tzve'os. These are they which spoke to Pharaoh Melech Mitzrayim, to bring out the Bnei Yisroel from Mitzrayim: these are that Moshe and Aharon.   |

### Expanded/Embellished Bibles:

|                        |   |
|------------------------|---|
| The Expanded Bible     | This was the Aaron and Moses to whom the Lord said, “Lead [Bring] the people of Israel out of Egypt by their divisions [hosts; companies; <sup>C</sup> a military term].” Aaron and Moses are the ones who talked to Pharaoh the king of Egypt and told him to let the Israelites leave Egypt.  |
| Kretzmann's Commentary | 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. Although the heads of the father-houses of Reuben and Simeon were also mentioned, the genealogy was here inserted chiefly for the sake of showing the family relations of Moses and Aaron. 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, Moses being mentioned in first place again on account of his leadership at the time of the Exodus. The men through whom the Lord performed such great works occupy a place of honor in the history of the Lord's kingdom. |
| NET Bible®             | It was the same Aaron and Moses to whom the Lord said, “Bring the Israelites out of the land of Egypt by their regiments [Or “by their hosts” or “by their armies.”].” They were the men who were speaking to Pharaoh king of Egypt, in order to bring the Israelites out of Egypt. It was the same Moses and Aaron.  |
| The Voice              | These are the <i>same</i> Aaron and Moses whom the Eternal directed, “Lead the people of Israel out of the land of Egypt like a <i>victorious</i> army.” These two <i>brothers</i> spoke to Pharaoh, Egypt's king, about releasing the Israelites from Egypt.   |

### Literal, almost word-for-word, renderings:

|                             |  |
|-----------------------------|--|
| Brenner's Mechanical Trans. | ...(this) is (what) "YHWH <sup>He is</sup> said to "Aharon <sup>Light bringer</sup> and "Mosheh <sup>Plucked out</sup> , make the sons of "Yisra'el <sup>He turns El aside</sup> go out from the land of "Mits'rayim <sup>Two straits</sup> upon their armies, they, the ones speaking to "Paroh <sup>Great house</sup> , king of "Mits'rayim <sup>Two straits</sup> , |
|-----------------------------|--|

are to make the sons of "Yisra'el <sup>He turns El aside</sup> go out from "Mits'rayim <sup>Two straits</sup>", (this) is "Mosheh <sup>Plucked out</sup>" and "Aharon <sup>Light bringer</sup>",...

Concordant Literal Version  
Jack Ballinger's translation  
NASB

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

New European Version

These are that Aaron and Moses, to whom Yahweh said, Bring out the children of Israel from the land of Egypt according to their armies. These are those who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.

New King James Version

These *are the same* Aaron and Moses to whom the Lord said, "Bring out the children of Israel from the land of Egypt according to their armies." These are the ones who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These *are the same* Moses and Aaron.

Ron Snider's Translation  
Stuart Wolf  
Young's Updated LT

This *is* Aaron—and Moses—to whom Jehovah said, "Bring out the sons of Israel from the land of Egypt, by their hosts;" these are they who are speaking unto Pharaoh king of Egypt, to bring out the sons of Israel from Egypt, this *is* Moses—and Aaron.

**The gist of this passage:**  
vv. 26-27

| Exodus 6:26   |   |   |                            |
|---|---|---|----------------------------|
| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
| hûw' (אוה) [pronounced hoo]                                       | he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>  | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| 'Ahārōn (אֲהָרֹן)<br>[pronounced ah-huh-ROHN]                     | transliterated Aaron  | masculine proper noun   | Strong's #175<br>BDB #14   |
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו)<br>[pronounced weh] | <i>and, even, then; namely; when; since, that; though; as well as</i>   | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| Mosheh (מֹשֶׁה)<br>[pronounced moh-SHEH]                          | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |
| 'ăsher (אֲשֶׁר)<br>[pronounced uh-SHER]                           | <i>that, which, when, who, whom; where; in that, in which, in what</i>  | relative pronoun; sometimes the verb <i>to be</i> is implied  | Strong's #834<br>BDB #81   |
| 'âmar (אָמַר) [pronounced aw-MAHR]                                | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal perfect  | Strong's #559<br>BDB #55   |

## Exodus 6:26

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers           |
|---|---|---|------------------------------------|
| YHWH (יהוה)<br>[pronunciation is possibly<br><i>yhoh-WAH</i> ]                | transliterated variously as<br><i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217         |
| lâmed (ל) [pronounced <i>l</i> ʰ]   | <i>to, for, towards, in regards to,<br/>with reference to, as to, with<br/>regards to, belonging to</i>   | preposition with the 3 <sup>rd</sup><br>person masculine plural<br>suffix                           | No Strong's #<br>BDB #510          |
| yâtsâʾ (יָצָא) [pronounced<br><i>yaw-TZAWH</i> ]                              | <i>cause to go out, lead out, bring<br/>out, carry out, draw out, take out<br/>[of money]; put forth, lay out,<br/>exact; promulgate; produce</i>   | 2 <sup>nd</sup> person masculine<br>plural, Hiphil imperative                                       | Strong's #3318<br>BDB #422         |
| ʾêth (אֶת) [pronounced<br><i>ayth</i> ]                                       | untranslated generally;<br>occasionally <i>to, toward</i>   | indicates that the<br>following substantive is a<br>direct object                                   | Strong's #853<br>BDB #84           |
| Yis <sup>e</sup> râʾêl (יִשְׂרָאֵל)<br>[pronounced <i>yis-raw-<br/>ALE</i> ]  | <i>God prevails; contender; soldier<br/>of God; transliterated Israel</i>   | masculine proper noun;<br>God-given name to<br>Jacob; and national<br>name for the Jewish<br>people | Strong's #3478 &<br>#3479 BDB #975 |
| min (מִן) [pronounced<br><i>mihn</i> ]  | <i>from, away from, out from, out of<br/>from, off, on account of, since,<br/>above, than, so that not, beyond,<br/>more than</i>   | preposition of separation   | Strong's #4480<br>BDB #577         |
| ʾerets (אֶרֶץ) [pronounced<br><i>EH-rets</i> ]                                | <i>earth (all or a portion thereof),<br/>land, territory, country, continent;<br/>ground, soil; under the ground<br/>[Sheol]</i>  | feminine singular<br>construct  | Strong's #776<br>BDB #75           |
| Mits <sup>e</sup> rayim (מִצְרַיִם)<br>[pronounced <i>mits-RAH-<br/>yim</i> ] | <i>double straights; transliterated<br/>Mizraim; also Egypt, Egyptians</i>  | masculine singular,<br>proper noun  | Strong's #4714<br>BDB #595         |
| ʿal (עַל) [pronounced<br><i>gahʿl</i> ]                                       | <i>upon, beyond, on, against,<br/>above, over; on the ground of,<br/>because of, according to, on<br/>account of, on behalf of, with, by,<br/>besides, in addition to, to,<br/>toward, together with, in the<br/>matter of, concerning, as<br/>regards to</i> | preposition of relative<br>proximity  | Strong's #5921<br>BDB #752         |
| tsâbâʾ (צָבָא) [pronounced<br><i>tsaw<sup>b</sup>-VAW</i> ]                   | <i>that which goes forth, army, war,<br/>warfare, host; army, host; host<br/>(of organized army); host (of<br/>angels); of sun, moon, and stars;<br/>of whole creation; war, warfare,<br/>service, go out to war; service</i>                                 | masculine singular noun<br>with the 3 <sup>rd</sup> person<br>masculine plural suffix               | Strong's #6635<br>BDB #838         |

## Exodus 6:26

| Hebrew/Pronunciation  | Common English Meanings | Notes/Morphology | BDB and Strong's Numbers |
|---|-------------------------|------------------|--------------------------|
| <p>The NET Bible: <i>Often translated “hosts” (ASV, NASB) or “armies” (KJV), צְבָאוֹת (tskva’ot) is a military term that portrays the people of God in battle array. In contemporary English, “regiment” is perhaps more easily understood as a force for battle than “company” (cf. NAB, NRSV) or “division” (NIV, NCV, NLT), both of which can have commercial associations. The term also implies an orderly departure.</i><sup>56</sup></p> |                         |                  |                          |

**Translation:** This [is] the Aaron and Moses, to whom Y<sup>e</sup>howah said, “Bring the sons of Israel out from the land of Egypt, according to their armies.”

This is interesting; it sounds as if the author is saying, *this is the same Aaron and Moses that we have been talking about.*

This passage begins speaking of *Aaron and Moses*; and ends with *Moses and Aaron*. Aaron is the older brother, but Moses will be the preeminent one.

Exodus 6:13 But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt. (ESV)

Exodus 6:26 These are the same Aaron and Moses [in the genealogy just studied] to whom the Lord said, “Bring out the children of Israel from the land of Egypt according to their armies.” (NKJV)

V. 26 goes back to vv. 13 and 20 and assures us that this is the same Aaron and Moses. We appear to have the generations listed who enter into Egypt originally and those who exit Egypt (along with their parents). There seem to be missing generations during the time of their living in Egypt, some of which can be found in the first 10 or so chapters of 1Chronicles.

*Armies* is an unusual choice of words here, because the Hebrew people are slaves. They have no armies. God can see into their future and when they leave Egypt, they will begin to organize themselves into fighting units. God will cause them to be grouped and organized into these military divisions because once they leave Egypt, they still have a part in God's plan which involves the destruction of the Canaanites who now occupy the promised land.

An effective military requires authority and discipline and order. In order for Moses to guide the people out of Egypt and up to southern Judah, they need to have a well-defined system of authority over them, as well as discipline and order. They have had this in the past, but that was when they were slaves. Now, they have become God's army and God's army requires an authority structure.

Exodus 6:26 This [is] the Aaron and Moses, to whom Y<sup>e</sup>howah said, “Bring the sons of Israel out from the land of Egypt, according to their armies.” (Kukis mostly literal translation)

Some believe that beginning with v. 26, we are continuing the conversation which was begun in Exodus 5:22 and continued through 6:13. However, I believe that the genealogies restart the narrative altogether.

<sup>56</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.



## Exodus 6:27a

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers           |
|--|--|--|------------------------------------|
| hēm (הֵם) [pronounced haym]  | <i>they, those; themselves; these</i> [with the definite article]  | 3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied | Strong's #1992<br>BDB #241         |
| dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]                             | <i>those speaking, the ones talking [and back with action], those giving an opinion [expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing]</i> | masculine plural, Piel participle  | Strong's #1696<br>BDB #180         |
| 'el (אֶל) [pronounced eh]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied)  | Strong's #413<br>BDB #39           |
| par <sup>e</sup> ôh (פַּרְעֹה) [pronounced pah <sup>r</sup> -G <sup>O</sup> H] | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>   | masculine singular proper noun   | Strong's #6547<br>BDB #829         |
| melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]                               | <i>king, ruler, prince; royal, royalty</i>   | masculine singular construct   | Strong's #4428<br>BDB #572         |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]                  | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>   | masculine singular, proper noun  | Strong's #4714<br>BDB #595         |
| lâmed (ל) [pronounced l <sup>e</sup> ]   | <i>to, for, towards, in regards to</i>   | directional/relational preposition   | No Strong's #<br>BDB #510          |
| yâtsâ' (יָצָא) [pronounced yaw-TZAWH]  | <i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>   | Hiphil infinitive construct  | Strong's #3318<br>BDB #422         |
| 'êth (אֶת) [pronounced ayth]   | untranslated generally; occasionally <i>to, toward</i>   | indicates that the following substantive is a direct object  | Strong's #853<br>BDB #84           |
| bânîym (בָּנִים) [pronounced baw-NEEM]   | <i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>  | masculine plural construct   | Strong's #1121<br>BDB #119         |
| Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]                   | <i>God prevails; contender; soldier of God; transliterated Israel</i>  | masculine proper noun; God-given name to Jacob; and national name for the Jewish people              | Strong's #3478 & #3479<br>BDB #975 |

## Exodus 6:27a

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology                | BDB and Strong's Numbers   |
|---|---|---------------------------------|----------------------------|
| min (מִן) [pronounced <i>mihn</i> ]                                   | <i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i> | preposition of separation       | Strong's #4480<br>BDB #577 |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ] | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>  | masculine singular, proper noun | Strong's #4714<br>BDB #595 |

**Translation:** These [are] the ones who spoke to Pharaoh, the king of Egypt, [telling him] to bring out the sons of Israel from Egypt.

In the list of names, Moses and Aaron would stand out; and the author (Moses) assures us that these are the same persons, who are found throughout the rest of the Pentateuch. At least 3 times in this chapter we have a reference to Moses and Aaron bringing the children of Israel out of Egypt (vv. 13, 26–27).

This is the Moses and Aaron who spoke to Pharaoh, to demand that he let the sons of Israel leave Egypt in order to worship their God.

So far, they have gone to Pharaoh one time, told him what God wanted, and gave sort of a generalized threat from God. There was nothing immediate promised. Pharaoh rejected the idea of these people leaving for a few days and exerted his power, giving the people of Israel much more work to do.

## Exodus 6:27b

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
|---|--|---|----------------------------|
| hûw' (אוּה) [pronounced <i>hoo</i> ]                                    | <i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i> | 3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied | Strong's #1931<br>BDB #214 |
| Is this singular?   |  |   |                            |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]                           | <i>to draw out [of the water] and is transliterated Moses</i>                  | masculine proper noun   | Strong's #4872<br>BDB #602 |
| w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ] | <i>and, even, then; namely; when; since, that; though; as well as</i>          | simple wâw conjunction  | No Strong's #<br>BDB #251  |
| 'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i> ]                      | <i>transliterated Aaron</i>  | masculine proper noun   | Strong's #175<br>BDB #14   |

**Translation:** This [is the same] Moses and Aaron [found in this narrative].

Here, the names of Aaron and Moses are transposed.

In v. 26, this is the line of Aaron and Moses; however, in v. 27 this is the line of Moses and Aaron. Very similar to the change from *Barnabas and Paul* to *Paul and Barnabas* in Acts 13.

V. 26 begins with the words *Aaron and Moses*; and v. 27 ends with the words *Moses and Aaron*. Whereas, this can sometimes be clumsy in the English, it does not matter in the Hebrew, as their subjects and objects are not determined by word order but by the Hebrew syntax.

Exodus 6:27 These [are] the ones who spoke to Pharaoh, the king of Egypt, [telling him] to bring out the sons of Israel from Egypt. This [is the same] Moses and Aaron [found in this narrative]. (Kukis mostly literal translation)

Moses is pointing out from his very abbreviated and scattered genealogy that the Moses and Aaron descended from the tribe of Levi. These are the men about whom this book is written. That is, there is no novel or story here that is made up; Moses and Aaron are real people with a real heritage. The latter conclusion is what God the Holy Spirit would expect us to draw.

Exodus 6:26–27 This [is] the Aaron and Moses, to whom Y<sup>ehowah</sup> said, “Bring the sons of Israel out from the land of Egypt, according to their armies.” These [are] the ones who spoke to Pharaoh, the king of Egypt, [telling him] to bring out the sons of Israel from Egypt. This [is the same] Moses and Aaron [found in this narrative]. (Kukis mostly literal translation)

Exodus 6:26–27 The Aaron and Moses named above are the same ones to whom Jehovah said, “Bring the sons of Israel out from the land of Egypt in an organized, military fashion. These are the men who spoke to Pharaoh, the king of Egypt, demanding that he allow the children of Israel to temporarily leave Egypt. This is the very same Moses and Aaron found throughout this narrative. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Moses is Still Reticent to Act as God's Messenger

This passage would be a good beginning for Exodus 7. There is no good reason that I can think of to divide chapters 6 and 7 in the middle of a conversation between God and Moses. In fact, Moses presents a question/objection to God in v. 30 (the final verse of this chapter), and God answers this with the first verse of Exodus 7.

The NET Bible: *From here on the confrontation between Yahweh and Pharaoh will intensify until Pharaoh is destroyed. The emphasis at this point, though, is on Yahweh's instructions for Moses to speak to Pharaoh. The first section (6:28-7:7) ends (v. 6) with the notice that Moses and Aaron did just as (כַּאֲשֶׁר, ka'asher) Yahweh had commanded them; the second section (7:8-13) ends with the note that Pharaoh refused to listen, just as (כַּאֲשֶׁר) Yahweh had said would be the case.<sup>57</sup>*

### Aaron Is Moses's Spokesman (these subtitles come from the NKJV)

Separating chapters 6 and 7 right here was a mistake.

#### Chiasm of Exodus 6:28–7:7 (by Hajime Murai)

|            |   |
|------------|---|
| A(6:28-29) | "I am the LORD; tell Pharaoh king of Egypt all that I say to you." (6:29) (רבד) |
| B(6:30)    | "How will Pharaoh listen to me?" (6:30) (ימע)                                   |

<sup>57</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

## Chiasmos of Exodus 6:28–7:7 (by Hajime Murai)

C(7:1-2) "...and your brother Aaron shall be your prophet." (7:1)  
 B'(7:3-5) "Pharaoh will not listen to you." (7:4) (ימע)  
 A'(7:6-7) ...they spoke to Pharaoh (7:7) (מרבדב)

From [http://www.bible.literarystructure.info/bible/02\\_Exodus\\_pericope\\_e.html](http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html) (slightly edited; ESV; capitalized used); accessed October 18, 2017.

The genealogies which we have just studied, along with vv. 26–27, give us an introduction; then Exodus 6:28–30 properly begins Exodus 7. With v. 28, I believe that we are going back to the beginning—well, nearly back to the beginning. Moses and Aaron have arrived in Egypt and God gives Moses his marching orders. They are summed up in vv. 28–29.

**And so he is in a day of spoke Y<sup>e</sup>howah unto Moses in a land of Egypt. And so speaks Y<sup>e</sup>howah unto Moses, to say, "I [am] Y<sup>e</sup>howah; speak unto Pharaoh, king of Egypt all which I am saying unto you."**

Exodus  
6:28–29

**And so it is, on the day that Y<sup>e</sup>howah spoke to Moses in the land of Egypt. Y<sup>e</sup>howah spoke to Moses, saying, "I [am] Y<sup>e</sup>howah; speak to Pharaoh, king of Egypt, all that I am saying to you."**

**And this is how it happened on the day that Jehovah spoke to Moses in the land of Egypt. Jehovah spoke to Moses, saying to him, "I am Jehovah; speak to Pharaoh, the king of Egypt, all that I say to you."**

Here is how others have translated this verse:

### Ancient texts:

|  |   |
|--|---|
| Masoretic Text (Hebrew)                                | And so he is in a day of spoke Y <sup>e</sup> howah unto Moses in a land of Egypt. And so speaks Y <sup>e</sup> howah unto Moses, to say, "I [am] Y <sup>e</sup> howah; speak unto Pharaoh, king of Egypt all which I am saying unto you."                              |
| Dead Sea Scrolls<br>Targum of Onkelos                  | .   |
| Targum (Pseudo-Jonathan)                               | And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that the Lord spake unto Mosheh, saying, I am the Lord: Speak with Pharaoh king of Mizraim all that I have said to thee.  |
| Revised Douay-Rheims                                   | And it was in the day when the Lord spake with Mosheh in the land of Mizraim, that Aharon gave a listening ear, and heard what He spake with him. And the Lord spake with Mosheh, and said to him, I am the Lord. Say to Pharaoh, king of Mizraim all that I tell thee. |
| Aramaic ESV of Peshitta                                | In the day when the Lord spoke to Moses in the land of Egypt. And the Lord spoke to Moses, saying: I am the Lord: speak you to Pharaoh king of Egypt all that I say to you.   |
| Peshitta (Syriac)                                      | It happened on the day when Mar-Yah spoke to Mosha in the land of Egypt, that Mar-Yah spoke to Mosha, saying, "I am Mar-Yah. Speak to Pharaoh king of Egypt all that I speak to you."   |
| V. Alexander's Aramaic T.<br>C. Thompson LXX (updated) | And it came to pass on the day when the LORD spoke to Moses in the land of Egypt, That the LORD spoke to Moses, and said to him, I am the LORD; speak to Pharaoh king of Egypt all that I say to you.   |
| Septuagint (Greek)                                     | There is nothing here.<br>Now on the day when the Lord spoke to, Moses in the king of Egypt, when the Lord spoke to Moses and said, I am the Lord, Speak to Pharaoh king of Egypt all the words which I say to you, ...<br>Moses and Aaron: God's command. Ex.6.28-7.7  |

...in the day in which the Lord spoke to Moses in the land of Egypt; then the Lord spoke to Moses, saying, I am the Lord: speak to Pharaoh king of Egypt whatsoever I say to you.

Significant differences:

### Limited Vocabulary Translations:

|                       |   |
|-----------------------|---|
| Easy English          | <b>Aaron will speak for Moses</b><br>When the Lord spoke to Moses in the country of Egypt, he said, 'I am the Lord. Tell Pharaoh, King of Egypt, everything that I tell you.'                                 |
| Good News Bible (TEV) | <b>The LORD'S Command to Moses and Aaron</b><br>When the Lord spoke to Moses in the land of Egypt, he said, "I am the Lord. Tell the king of Egypt everything I tell you."                                    |
| <i>The Message</i>    | <b>"I'll Make You as a God to Pharaoh"</b><br>And that's how things stood when God next spoke to Moses in Egypt. God addressed Moses, saying, "I am God. Tell Pharaoh king of Egypt everything I say to you." |
| Names of God Bible    | <b>Aaron's Staff Becomes a Snake</b><br>At that time <b>Yahweh</b> spoke to Moses in Egypt. <b>Yahweh</b> said to Moses, "I am <b>Yahweh</b> . Tell Pharaoh (the king of Egypt) everything I tell you."       |
| NIRV                  | <b>Aaron Speaks for Moses</b><br>The LORD had spoken to Moses in Egypt. He had told him, "I am the LORD. Tell Pharaoh, the king of Egypt, everything I tell you."   |
| New Simplified Bible  | On the day when Jehovah spoke to Moses in the land of Egypt, Jehovah said to Moses: »I am Jehovah! Speak to Pharaoh king of Egypt all that I speak to you.«   |

### Thought-for-thought translations; paraphrases:

|                         |  |
|-------------------------|--|
| Common English Bible    | .  |
| Contemporary English V. | When the LORD spoke to Moses in the land of Egypt, he said, "I am the LORD. Tell the king of Egypt everything I say to you."   |
| The Living Bible        | Aaron and Moses, included in that list, are the same Aaron and Moses to whom Jehovah said, "Lead all the people of Israel out of the land of Egypt," and who went to Pharaoh to ask permission to lead the people from the land, and to whom the Lord said, "I am Jehovah. Go in and give Pharaoh the message I have given you." Vv. 26–27 are included for context. |
| New Berkeley Version    | .  |
| New Century Version     | <b>God Repeats His Call to Moses</b><br>The LORD spoke to Moses in the land of Egypt and said, "I am the LORD. Tell the king of Egypt everything I tell you."  |
| New Life Version        | .  |
| New Living Translation  | .  |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | So, this is what they went and said to Pharaoh the king of Egypt, before Aaron and Moses brought the children of Israel out of the land of Egypt, on the very day that the Lord spoke to Moses. For the Lord told Moses: 'I am Jehovah! So, speak to Pharaoh the king of Egypt and tell him whatever I say to you.' V. 27 is included for context. |
| Beck's American Translation | .  |
| International Standard V    | <b>Moses Doubts that Pharaoh will Listen</b>   |

And it happened when the LORD spoke to Moses in the land of Egypt that the LORD told Moses, "I am the LORD. Tell Pharaoh, king of Egypt, everything that I'm saying to you."

New Advent (Knox) Bible It was to Moses the Lord said, there in Egypt, I am the Lord, repeat to Pharaoh king of Egypt all this message of mine.

Translation for Translators On the day that Yahweh spoke to Moses/me in Egypt, he said, "I am Yahweh. You must tell the king everything that I say to you."

### Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible On the day, that Jehovah is to declare to Moses, on the solid grounds of Egypt: Jehovah was to declare to Moses, to the intent: I am Jehovah, be speaking to Pharaoh, king of Egypt, that I am being declared.

Conservapedia It happened on the day when the LORD spoke to Moses in Egypt, that the LORD said to Moses, "I'm the LORD; you must repeat to Pharaoh all that I tell you."

Ferrar-Fenton Bible The EVER-LIVING was speaking daily to Moses in the land of the Mitzeraim. Thus the Lord commanded Moses ; " I am the EVER-LIVING ! Speak to Pharaoh King of the Mitzeraim all that I command you."

God's Truth (Tyndale) .

HCSB **Moses and Aaron before Pharaoh**  
On the day the Lord spoke to Moses in the land of Egypt, He said to him, "I am Yahweh; tell Pharaoh king of Egypt everything I am telling you."

Tree of Life Version .

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) .

The Heritage Bible And it was on the day Jehovah spoke to Moses in the land of Egypt, And Jehovah spoke to Moses, saying, I am Jehovah; speak to Pharaoh, king of Egypt, all that I speak to you.

New American Bible (2011) .

New English Bible **Moses and Aaron: God's command.**  
WHEN THE LORD SPOKE TO MOSES in Egypt he said, 'I am the LORD. Tell Pharaoh king of Egypt all that I say to you.'

Revised English Bible **The struggle with Pharaoh**  
WHEN the LORD spoke to Moses in Egypt he said, "I am the LORD. Report to Pharaoh king of Egypt all that I say to you."

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible On the day when Adonai spoke to Moshe in the land of Egypt, **(iii)** he said, "I am Adonai. Tell Pharaoh, king of Egypt, everything I say to you."

The Complete Tanach Now it came to pass on the day that the Lord spoke to Moses in the land of Egypt,...

**Now it came to pass on the day that the Lord spoke, etc.:** [This is] connected with the following verse: ["That the Lord spoke to Moses"].

...that the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh everything that I speak to you."

**that the Lord spoke:** This is the very same speech stated above, "Come, speak to Pharaoh, the king of Egypt" (verse 11), but since [Scripture] interrupted the topic in order to trace their [Moses' and Aaron's] lineage, it returned to it [the statement, in order] to resume with it.

**I am the Lord:** I have the power to send you and [also] to fulfill the words of My

mission.

|   |  |
|---|--|
| exeGesés companion Bible                | And so be it,<br>on the day Yah Veh words to Mosheh<br>in the land of Misrayim,<br>Yah Veh words to Mosheh, saying,<br>I - Yah Veh:<br>word to Paroh sovereign of Misrayim<br>all that I speak to you.   |
| JPS (Tanakh—1985)<br>Kaplan Translation | .<br>Still, on that day in Egypt, God spoke [only [(Ramban; Cf. Sifra on Leviticus 1:1). Or, 'Still, by day.... God spoke [only] to Moses' (cf. Numbers 12:6; VaYikra Rabbah 1:13; K'li Yekar). Others connect it to the next verse, 'On that day in Egypt, when God spoke to Moses, (29) God spoke to Moses saying....' (Rashi; Ibn Ezra).]] to Moses.<br><i>Second Demurral</i><br>God spoke to Moses [A second time (Bachya; HaKethav VeHaKabbalah). According to some, this is a repetition of Exodus 6:10-12; (Rashi, Rashbam).] and said, 'I am God. Relate to Pharaoh, king of Egypt, all that I am saying to you.' |
| Orthodox Jewish Bible                   | And it came to pass on the day when Hashem spoke unto Moshe in Eretz Mitsrayim,<br>That Hashem spoke unto Moshe, saying, I am Hashem: speak thou unto Pharaoh Melech Mitsrayim all that I say unto thee.   |
| <i>The Scriptures</i> 1998              | And it came to be, on the day when הוה spoke to Mosheh in the land of Mitsrayim, that הוה spoke to Mosheh, saying, "I am הוה. Speak to Pharaoh sovereign of Mitsrayim all that I say to you."  |

### Expanded/Embellished Bibles:

|                        |   |
|------------------------|---|
| The Expanded Bible     | <b>God Repeats His Call to Moses</b><br>The LORD spoke to Moses in the land of Egypt and said, "I am the LORD. Tell Pharaoh the king of Egypt everything I tell you."   |
| Kretzmann's Commentary | <b>Verses 28-30</b><br>The Lord Again Commissions Moses<br>And it came to pass on the day when the Lord spake unto Moses in the land of Egypt, that the Lord spake unto Moses, saying, I am the Lord; speak thou unto Pharaoh, king of Egypt, all that I say unto thee. The narrative is here resumed with another emphatic commission of the Lord, in which He bids Moses transmit His exact words to Pharaoh. |
| NET Bible®             | <i>The Authentication of the Word</i><br>When the Lord spoke to Moses in the land of Egypt, he said to him [ <i>Heb</i> "and Yahweh spoke to Moses saying." This has been simplified in the translation as "he said to him" for stylistic reasons.], "I am the Lord. Tell Pharaoh king of Egypt all that I am telling you."   |
| The Voice              | One day the Eternal visited Moses in Egypt and said to him,<br><b>Eternal One:</b> I am the Eternal. Go tell Pharaoh, Egypt's king, everything that I tell you.   |

### Literal, almost word-for-word, renderings:

|                             |   |
|-----------------------------|---|
| Brenner's Mechanical Trans. | ...and (it) (came to pass), in the day "YHWH <sup>He Is"</sup> spoke to "Mosheh <sup>Plucked out"</sup> in the land of "Mits'rayim <sup>Two straits"</sup> , and "YHWH <sup>He Is"</sup> spoke to "Mosheh <sup>Plucked out"</sup> saying, I am "YHWH <sup>He Is"</sup> , speak to "Paroh <sup>Great house"</sup> , king of "Mits'rayim <sup>Two straits"</sup> , all which I am speaking to you,... |
|-----------------------------|---|

|   |   |   |
|---|---|---|
| Concordant Literal Version<br><i>Emphasized Bible</i>         | . | Thus came it to pass, that on a certain day, Yahweh spake unto Moses in the land of Egypt. So then Yahweh spake unto Moses, saying—I, am Yahweh: Speak thou unto Pharaoh king of Egypt, all that, I, am speaking unto thee.     |
| Jack Ballinger's translation<br>Modern English Version        | . | <b>Aaron to Speak for Moses</b><br>On the day when the Lord spoke to Moses in the land of Egypt, the Lord spoke to Moses, saying, "I am the Lord. Speak to Pharaoh the king of Egypt all that I say to you."                    |
| New European Version  | . | It happened on the day when Yahweh spoke to Moses in the land of Egypt, that Yahweh spoke to Moses, saying, I am Yahweh. Speak to Pharaoh king of Egypt all that I speak to you.  |
| New King James Version  | . | <b>Aaron Is Moses's Spokesman</b><br>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." |
| Ron Snider's Translation<br>Stuart Wolf<br>Young's Updated LT | . | And it comes to pass in the day of Jehovah's speaking unto Moses in the land of Egypt, that Jehovah speaks unto Moses, saying, "I am Jehovah, speak unto Pharaoh king of Egypt all that I am speaking unto you."                |

**The gist of this passage:** God speaks to Moses.  
vv. 28-29

### Exodus 6:28

| Hebrew/Pronunciation  | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers   |
|---|--|--|----------------------------|
| wa (or va) (ו) [pronounced wah]   | and so, and then, then, and; so, that, yet, therefore, consequently; because                 | wâw consecutive  | No Strong's #<br>BDB #253  |
| The NET Bible: <i>The beginning of this temporal clause does not follow the normal pattern of using the preterite of the main verb after the temporal indicator and prepositional phrase, but instead uses a perfect tense following the noun in construct: וַיְכַד מֹשֶׁה אֶל־פַּרְעֹה (vaykhi b'ayom dibber). See GKC 422 §130.d. This verse introduces a summary (vv. 28-30) of the conversation that was interrupted when the genealogy began.<sup>58</sup></i>                       |  |  |                            |
| hâyâh (הָיָה) [pronounced haw-YAW]  | to be, is, was, are; to become, to come into being; to come to pass                          | 3 <sup>rd</sup> person masculine singular, Qal imperfect | Strong's #1961<br>BDB #224 |
| Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject). |  |  |                            |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within | a preposition of proximity                               | No Strong's #<br>BDB #88   |

<sup>58</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.



## Exodus 6:28

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| yōwm (יוֹם) [pronounced yohm]   | day; time; today (with a definite article)  | masculine singular noun with the definite article             | Strong's #3117<br>BDB #398 |
| Together, these are literally translated <i>in the day</i> ; however, we may understand it to mean <i>in that day</i> ; <i>in this very day</i> ; <i>at once, presently</i> ; <i>lately</i> ; <i>by day</i> ; <i>in the daytime</i> ; <i>throughout the day</i> ; <i>in this day</i> , <i>at this [that] time</i> ; <i>now</i> ; <i>before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place. |   |   |                            |
| dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]  | to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce | 3 <sup>rd</sup> person masculine singular, Piel perfect       | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH]  | transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>  | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אֵל) [pronounced eh]   | unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced moh-SHEH]   | to draw out [of the water] and is transliterated <i>Moses</i>   | masculine proper noun   | Strong's #4872<br>BDB #602 |
| b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]  | in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within  | a preposition of proximity                                    | No Strong's #<br>BDB #88   |
| 'erets (אֶרֶץ) [pronounced EH-rets]   | earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]   | feminine singular construct                                   | Strong's #776<br>BDB #75   |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]   | double straights; transliterated <i>Mizraim</i> ; also <i>Egypt</i> , <i>Egyptians</i>  | masculine singular, proper noun; pausal form                  | Strong's #4714<br>BDB #595 |

**Translation:** And so it is, on the day that Y<sup>e</sup>howah spoke to Moses in the land of Egypt.

More or less, this is saying, *here begins the events of the exodus of Israel from Egypt.*

God initially speaks to Moses when he is in Midian. Moses is married to a Midianite woman, he is shepherding the sheep of this Midianite family, and God appears to him in the form of a burning bush. However, here, in v. 28, God is speaking to Moses *in Egypt*. God began talking to Moses in Midian. However, Moses and Aaron came into Egypt together, and God speaks to Moses once he arrived in Egypt. In fact, from Midian forward, God will speak directly to Moses on many occasions.

We have the phrase *on the day of*, which does not always refer to a 24 hour day. This can refer simply to a period of time. Because of the way that Exodus 7–12 are written, we cannot pin down exactly the number of times that God spoke to Moses. It may have been before each and every plague, but that is not necessarily the case.

Exodus 6:28 **And so it is, on the day that Y<sup>e</sup>howah spoke to Moses in the land of Egypt.** (Kukis mostly literal translation)

We will see that Exodus 6 will end with God speaking to Moses; Moses then speaking to God; and Exodus 7 will begin with God answering Moses' concern from Exodus 6:30. There is nothing to indicate that there is some passage of time between those two verses.

The verse and chapter divisions were made long after the canon had been determined. Sometimes they are quite good; and on occasions, quite terrible. V. 28 stops mid-sentence, which is continued in v. 29. Because some translators treat these verse divisions almost as sacrosanct, both Rotherham and the *Wiki*-translation put a period at the end of v. 28. However, v. 28 continues into v. 29:

| Exodus 6:29a   |  |   |                            |
|--|--|---|----------------------------|
| Hebrew/Pronunciation                                     | Common English Meanings  | Notes/Morphology  | BDB and Strong's Numbers   |
| wa (or va) (ו) [pronounced <i>wah</i> ]                  | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>  | wāw consecutive   | No Strong's #<br>BDB #253  |
| dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ] | <i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i> | 3 <sup>rd</sup> person masculine singular, Piel imperfect     | Strong's #1696<br>BDB #180 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>   | proper noun   | Strong's #3068<br>BDB #217 |
| 'el (אֶל) [pronounced <i>ehl</i> ]                       | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i> ]            | <i>to draw out [of the water] and is transliterated Moses</i>  | masculine proper noun   | Strong's #4872<br>BDB #602 |

**Translation:** Y<sup>e</sup>howah spoke to Moses,...

This was when God began to speak to Moses. This began in Midian, speaking to him from the burning bush; but it continued when Moses returned to Egypt.

## Exodus 6:29b

| Hebrew/Pronunciation                             | Common English Meanings   | Notes/Morphology                                  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| lâmed (ל) [pronounced l <sup>e</sup> ]           | <i>to, for, towards, in regards to</i>  | directional/relational preposition                | No Strong's #<br>BDB #510  |
| 'âmar (אָמַר) [pronounced aw-MAHR]               | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | Qal infinitive construct                          | Strong's #559<br>BDB #55   |
| 'ânîy (אֲנִי) [pronounced aw-NEE]                | <i>I, me; in answer to a question, it means I am, it is I</i>   | 1 <sup>st</sup> person singular, personal pronoun | Strong's #589<br>BDB #58   |
| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>  | proper noun                                       | Strong's #3068<br>BDB #217 |

**Translation:** ...saying, "I [am] Y<sup>e</sup>howah;...

Several times, God said, "I am Y<sup>e</sup>howah."

Exodus 6:29a-b ...that the Lord spoke to Moses, saying, "I am the Lord. (NKJV)

In Exodus 4–5, we do not have a time where God speaks to Moses *while in Egypt*, prior to his first encounter with Pharaoh. It would be my hypothesis that, God did speak to Moses in Egypt (as it says here) and that the next encounter with Pharaoh in Exodus 7 will actually be Moses' first encounter with Pharaoh.

Recall that Moses, when traveling from Midian to Egypt, had a fairly significant trip. At one point, he appeared to be dying the sin unto death. Then, soon after, he meets up with his brother Aaron and they seem to share as brothers would after such a long time. Then they traveled on together back to Egypt.

It should not seem out of the ordinary that God would speak with Moses once more, after arriving in Egypt, but right before speaking to Pharaoh. There is so much which takes place that God may need to reorient Moses to His plan.

Exodus 5 gives us the human perspective of Moses and Aaron going before Pharaoh for the first time. On the other hand, Exodus 7–12 gives us God's perspective of each time Moses and Aaron go before Pharaoh. This particular meeting between God and Moses is not mentioned in Exodus 4–5, because that account is the human viewpoint version of the first meeting with Pharaoh. However, God's meeting with Moses in Egypt is mentioned here, because this is the divine viewpoint version of this meeting.

You may recall back in Exodus 5, Aaron, when meeting with Pharaoh, said something that God did not tell him to say. He suggested that, if the Hebrew people don't get out to the desert-wilderness and worship God, that God would bring some sort of discipline upon them. God did not say that; and Aaron apparently went off-script. Nobody will go off-script in Exodus 7–12. If Moses or Aaron misspoke during any of those meetings, it will not be recorded.

## Exodus 6:29c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology  | BDB and Strong's Numbers   |
|---|---|---|----------------------------|
| dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]  | <i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i> | 2 <sup>nd</sup> person masculine singular, Piel imperative    | Strong's #1696<br>BDB #180 |
| The NET Bible: <i>The verb is דָּבַר (dabber), the Piel imperative. It would normally be translated "speak," but in English that verb does not sound as natural with a direct object as "tell."</i> <sup>59</sup>                       |   |   |                            |
| 'el (אֶל) [pronounced eh]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>   | directional preposition (respect or deference may be implied) | Strong's #413<br>BDB #39   |
| par <sup>e</sup> ōh (פַּרְעֹה) [pronounced pah <sup>r</sup> -GOH]   | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>  | masculine singular proper noun                                | Strong's #6547<br>BDB #829 |
| melek <sup>e</sup> (מֶלֶךְ) [pronounced MEH-lek]  | <i>king, ruler, prince; royal, royalty</i>  | masculine singular construct                                  | Strong's #4428<br>BDB #572 |
| Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]   | <i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>  | masculine singular, proper noun                               | Strong's #4714<br>BDB #595 |
| 'êth (אֶת) [pronounced ayth]  | untranslated generally; occasionally <i>to, toward</i>  | indicates that the following substantive is a direct object   | Strong's #853<br>BDB #84   |
| kôl (כֹּל) [pronounced koh]   | <i>the whole, all, the entirety, every</i>  | masculine singular construct                                  | Strong's #3605<br>BDB #481 |
| 'āsher (אֲשֶׁר) [pronounced ash-ER]   | <i>that, which, when, who, whom; where</i>  | relative pronoun  | Strong's #834<br>BDB #81   |
| Together, kôl 'āsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>  |   |   |                            |
| The NET Bible: <i>The clause begins with אֶת כֹּל-אֲשֶׁר ('et kol-'asher) indicating that this is a noun clause functioning as the direct object of the imperative and providing the content of the commanded speech.</i> <sup>60</sup> |   |   |                            |
| 'ānîy (אֲנִי) [pronounced aw-NEE]   | <i>I, me; in answer to a question, it means I am, it is I</i>   | 1 <sup>st</sup> person singular, personal pronoun             | Strong's #589<br>BDB #58   |
| dābar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]  | <i>speaking, declaring, proclaiming, announcing; leading, guiding; ruling, directing</i>  | Qal active participle   | Strong's #1696<br>BDB #180 |

<sup>59</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

<sup>60</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

## Exodus 6:29c

| Hebrew/Pronunciation  | Common English Meanings   | Notes/Morphology   | BDB and Strong's Numbers |
|---|---|--|--------------------------|
| The NET Bible: דָּבַר ( <i>dover</i> ) is the Qal active participle; it functions here as the predicate in the noun clause: "that I [am] telling you." This one could be rendered, "that I am speaking to you." <sup>61</sup> |   |  |                          |
| 'el (אֵל) [pronounced <i>ehl</i> ]  | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i> | directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix | Strong's #413<br>BDB #39 |

**Translation:** ...speak to Pharaoh, king of Egypt, all that I am saying to you."

Then God tells Moses, "You speak to Pharaoh and tell him all that I say to you."

Exodus 6:29 **Y<sup>e</sup>howah spoke to Moses, saying, "I [am] Y<sup>e</sup>howah; speak to Pharaoh, king of Egypt, all that I am saying to you."** (Kukis mostly literal translation)

Before Moses and Aaron met with Pharaoh, God told Moses to speak exactly the words which He says to him. There was to be no going off-script.

God tells Moses to speak directly to Pharaoh. Moses does not yet think like God thinks. Therefore, it is very important for him to remember what God says and to say exactly that and no more. Throughout Exodus, Leviticus and Numbers, Moses will be very careful to quote God and to let the reader know that this is what God has said. Throughout these 3 books, there is nearly always a clear differentiation between what Moses says, what God says and what the general narrative is.

By the time we get to Deuteronomy, Moses is thinking like God thinks, and so, he speaks for God throughout most of the book. In the book of Exodus, every time that God speaks, we are informed that God is speaking. At no time are we confused about God's words as over against Moses' or anyone else's words. But, in Deuteronomy, Moses just speaks for God. Deuteronomy is Moses' final set of sermons to the children of Israel. Only on occasion, does Moses quote God specifically; but he still speaks throughout Deuteronomy with great spiritual authority. Furthermore, people in Jewish history have held up Deuteronomy as being equivalent in authority to Exodus. I am not aware of anyone suggesting that Deuteronomy is less authoritative than Exodus. Moses' confident address in Deuteronomy stands in stark contrast to his words in v. 30.

Exodus 6:28–29 **And so it is, on the day that Y<sup>e</sup>howah spoke to Moses in the land of Egypt. Y<sup>e</sup>howah spoke to Moses, saying, "I [am] Y<sup>e</sup>howah; speak to Pharaoh, king of Egypt, all that I am saying to you."** (Kukis mostly literal translation)

Exodus 6:28–29 **And this is how it happened on the day that Jehovah spoke to Moses in the land of Egypt. Jehovah spoke to Moses, saying to him, "I am Jehovah; speak to Pharaoh, the king of Egypt, all that I say to you."** (Kukis paraphrase)

<sup>61</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

**And so says Moses to faces of Y<sup>e</sup>howah, “Behold, I [am] uncircumcised of [two] lips; and how listens unto me Pharaoh?”**

Exodus  
6:30

**Moses said, before Y<sup>e</sup>howah, “Listen, I [am] uncircumcised of lips; so how will Pharaoh listen to me?”**

**Moses, speaking before Jehovah, said, “Listen, I am a poor public speaker. How can You expect Pharaoh to listen to me?”**

Here is how others have translated this verse:

#### Ancient texts:

|                           |  |
|---------------------------|--|
| Masoretic Text (Hebrew)   | And so says Moses to faces of Y <sup>e</sup> howah, “Behold, I [am] uncircumcised of [two] lips; and how listens unto me Pharaoh?”   |
| Dead Sea Scrolls          | .  |
| Targum of Onkelos         | But Mosheh said before the Lord, Behold, I am heavy of speech, and how will Pharaoh receive from me?   |
| Targum (Pseudo-Jonathan)  | And Mosheh said before the Lord, Behold, I am difficult in speaking; how then will Pharaoh hearken to me?  |
| Revised Douay-Rheims      | And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharaoh hear me?   |
| Aramaic ESV of Peshitta   | Mosha said before Mar-Yah, "Behold, I am of uncircumcised lips, and how shall Pharaoh listen to me?"   |
| Peshitta (Syriac)         | And Moses said to the LORD, My tongue stutters; how shall Pharaoh hearken to me?   |
| V. Alexander's Aramaic T. | No text here.  |
| C. Thompson LXX (updated) | And Moses said before the Lord, Behold I am a stammerer and how will Pharaoh listen to me, the Lord spoke to Moses saying, Behold I have made thee a god to Pharaoh, and Aaron thy brother shall be thy prophet. Exodus 7:1 is included for context. |
| Septuagint (Greek)        | And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharaoh listen to me?   |

Significant differences:

#### Limited Vocabulary Translations:

|                           |  |
|---------------------------|--|
| Bible in Basic English    | And Moses said to the Lord, My lips are unclean; how is it possible that Pharaoh will give me a hearing?                       |
| Easy English              | Then Moses said: ‘Look, my lips are unable to speak good words from God. Why should Pharaoh listen to me?’                     |
| Easy-to-Read Version–2006 | But Moses, standing there before the LORD, said, “You know me. I’m a very bad speaker. How will I make the king listen to me?” |
| Good News Bible (TEV)     | But Moses answered, “You know that I am such a poor speaker; why should the king listen to me?”                                |
| <i>The Message</i>        | And Moses answered, “Look at me. I stutter. Why would Pharaoh listen to me?”   |
| Names of God Bible        | But Moses said to <b>Yahweh</b> , “Why would Pharaoh listen to me?”  |
| NIRV                      | But Moses said to the LORD, “I don’t speak very well. So why would Pharaoh listen to me?”                                      |
| New Simplified Bible      | But Moses protested to Jehovah: »I am unskilled in speech. How then will Pharaoh listen to me?«                                |

#### Thought-for-thought translations; paraphrases:

Common English Bible .

|                         |   |
|-------------------------|---|
| Contemporary English V. | But Moses answered, "You know I am a very poor speaker, and the king will never listen to me."                        |
| The Living Bible        | This is that Moses who argued with the Lord, "I can't do it; I'm no speaker—why should Pharaoh listen to <i>me</i> ?" |
| New Berkeley Version    | .   |
| New Century Version     | But Moses answered, "I am not a good speaker. The king will not listen to me."  |
| New Life Version        | But Moses said to the Lord, "See, I am not able to speak well. How then will Pharaoh listen to me?"                   |
| New Living Translation  | But Moses argued with the LORD, saying, "I can't do it! I'm such a clumsy speaker! Why should Pharaoh listen to me?"  |

### Partially literal and partially paraphrased translations:

|                             |  |
|-----------------------------|--|
| American English Bible      | But Moses replied to the Lord: 'Look, I'm not a good speaker; so how will I get Pharaoh to listen to me?'  |
| Beck's American Translation | .  |
| International Standard V    | Moses said in the presence of the LORD, "Look, I'm not a persuasive speaker, so how will Pharaoh listen to me?"  |
| New Advent (Knox) Bible     | I am the Lord, repeat to Pharaoh king of Egypt all this message of mine, 30 but Moses hung back and asked the Lord to his face, How should Pharaoh listen to me, tongue-tied as I am? V. 29 is included for context. |
| Translation for Translators | But Moses/I said to Yahweh, "Listen to me. I am not a good speaker. [MET, MTY] So ◀why should the king pay attention to what I tell him?/the king will certainly not pay attention to what I say▶!" [RHQ]            |

### Mostly literal renderings (with some occasional paraphrasing):

|                       |   |
|-----------------------|---|
| Awful Scroll Bible    | Moses is to say, turned before Jehovah: I am of uncircumcised lips - was Pharaoh to listen? -   |
| Conservapedia         | And Moses said before the LORD, "I have uncircumcised lips. Why would Pharaoh listen to me?" See Exodus 6:12. This repetition signals the end of the digression into the Annals of the Levites. |
| Ferrar-Fenton Bible   | But Moses replied, in the face of the EVER-LIVING, "I am only slow of tongue, so Pharaoh will not listen to!"   |
| God's Truth (Tyndale) | And Moses answered before the Lord: I am of uncircumcised lips, how shall Pharaoh then give me audience?  |
| HCSB                  | But Moses replied in the Lord's presence, "Since I am such a poor speaker [Lit / <i>have uncircumcised lips</i> ], how will Pharaoh listen to me?"  |
| NIV, ©2011            | But Moses said to the LORD, "Since I speak with faltering lips, why would Pharaoh listen to me?"  |
| Tree of Life Version  | .   |
| WikiBible             | And Moses said before Yahweh: "But given that I have foreskin lips, and how will Pharaoh listen to me?"   |

### Catholic Bibles (those having the imprimatur):

|                            |   |
|----------------------------|---|
| Christian Community (1988) | But Moses replied, "I am a poor speaker and why would Pharaoh listen to me?"  |
| The Heritage Bible         | And Moses said before the face of Jehovah, Behold, I am of uncircumcised lips, and how shall Pharaoh attentively hear me? |
| New American Bible (2011)  | But Moses protested to the LORD, "Since I am a poor speaker, how is it possible that Pharaoh will listen to me?"          |
| New English Bible          | .   |
| New Jerusalem Bible        | But Moses said to Yahweh's face, 'I am a poor speaker, so why should Pharaoh take any notice of me?'                      |

|                       |  |
|-----------------------|--|
| New RSV               | But Moses said in the Lord's presence, 'Since I am a poor speaker,* why would Pharaoh listen to me?' |
| Revised English Bible | Moses protested to the LORD, "I am a halting speaker; how will Pharaoh listen to me?"                |

### Jewish/Hebrew Names Bibles:

|                       |   |
|-----------------------|---|
| Complete Jewish Bible | Moshe answered <i>ADONAI</i> , "Look, I'm such a poor speaker that Pharaoh won't listen to me."   |
| The Complete Tanach   | But Moses said before the Lord, "Behold, I am of closed lips; so how will Pharaoh hearken to me?" |

**But Moses said before the Lord:** This is the statement [that Moses] stated above: "Behold, the children of Israel did not hearken to me" (verse 12). Scripture repeats it here because it had interrupted the topic [for the reasons given above], and this is customary, similar to a person who says, "Let us return to the earlier [topic]."

|                          |   |
|--------------------------|---|
| exeGeses companion Bible | And Mosheh says at the face of Yah Veh, Behold, I - of uncircumcised lips and how hearkens Paroh to me?   |
| JPS (Tanakh—1985)        | Moses appealed to the Lord, saying, "See, I am of impeded speech; how then should Pharaoh heed me!"   |
| Kaplan Translation       | Interrupting the revelation [Literally, 'Moses spoke before God.'], Moses said, 'I do not have the self-confidence to speak [(Cf. Rashi; Ralbag)... Literally, 'I have uncircumcised lips.' The expression may also be interpreted, 'I can hardly speak,' or 'I have a speech defect.' See Exodus 4:10.]. How will Pharaoh ever pay attention to me?' |
| Orthodox Jewish Bible    | And Moshe said before Hashem, See, I am of aral sefatayim, and why should Pharaoh pay heed unto me.   |

### Expanded/Embellished Bibles:

|                            |  |
|----------------------------|--|
| <i>The Amplified Bible</i> | But Moses said before the LORD, "Look, I am [h]unskilled and inept in speech; how then will Pharaoh listen to me and pay attention to what I say?"   |
| The Expanded Bible         | But Moses answered, "I am ·not a good speaker [uncircumcised of lips]. ·The king [Pharaoh] will not listen to me."   |
| Kretzmann's Commentary     | And Moses said before the Lord, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me? It is the same objection as in verse 12, declaring his complete unfitness for the task which the Lord had laid upon him. When the Lord calls, His servants should at all times heed His call with all eagerness and not consult with flesh and blood. |
| NET Bible®                 | But Moses said before the Lord, "Since I speak with difficulty [ <i>Heb</i> "and [since] I am of uncircumcised lips.'], why should Pharaoh listen to me?"  |
| The Voice                  | <b>Moses:</b> Please, I am not fit to speak for You. How do You expect Pharaoh to listen to me?  |

### Literal, almost word-for-word, renderings:

|                              |   |
|------------------------------|---|
| Brenner's Mechanical Trans.  | ...and "Mosheh <sup>Plucked out</sup> said <in front of> "YHWH <sup>He Is</sup> ", (since) I am of uncircumcised lips, (then) how will "Paroh <sup>Great house</sup> hear me? |
| Concordant Literal Version   | Yet Moses said before Yahweh: Behold, I am uncircumcised of lip, so how shall Pharaoh hearken to me?  |
| English Standard Version     | But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"  |
| Jack Ballinger's translation | .   |



|                          |   |
|--------------------------|---|
| NASB                     | But Moses said before the LORD, “Behold, I am unskilled in speech [Lit <i>uncircumcised of lips</i> ]; how then will Pharaoh listen to me?” |
| New King James Version   | But Moses said before the LORD, “Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?”  |
| Ron Snider's Translation | .   |
| Stuart Wolf              | .   |
| Young’s Updated LT       | And Moses says before Jehovah, “Lo, I am of uncircumcised lips, and how does Pharaoh listen unto me?”                                       |

**The gist of this passage:** Moses complains that he is not a good enough speaker for Pharaoh to listen to him.

| <b>Exodus 6:30a</b>   |   |  |                                 |
|---|---|--|---------------------------------|
| <b>Hebrew/Pronunciation</b>   | <b>Common English Meanings</b>  | <b>Notes/Morphology</b>  | <b>BDB and Strong’s Numbers</b> |
| wa (or va) (ו) [pronounced <i>wah</i> ]   | <i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>   | wâw consecutive  | No Strong’s #<br>BDB #253       |
| ’âmar (אמר) [pronounced <i>aw-MAHR</i> ]  | <i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect       | Strong’s #559<br>BDB #55        |
| Mosheh (משה) [pronounced <i>moh-SHEH</i> ]  | <i>to draw out [of the water] and is transliterated Moses</i>   | masculine proper noun  | Strong’s #4872<br>BDB #602      |
| lâmed (ל) [pronounced <i>l</i> °]   | <i>to, for, towards, in regards to</i>  | directional/relational preposition                             | No Strong’s #<br>BDB #510       |
| pânîym (פנים) [pronounced <i>paw-NEEM</i> ]   | <i>face, faces, countenance; presence</i>   | masculine plural construct (plural acts like English singular) | Strong’s #6440<br>BDB #815      |
| <p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L°pânîym (לפנים) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p> |   |  |                                 |
| YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]  | transliterated variously as <i>Jehovah, Yahweh, Y°howah</i>   | proper noun  | Strong’s #3068<br>BDB #217      |

**Translation:** Moses said, before Y°howah,...

Moses, standing before Y°howah, gives his opinion on the matter.

## Exodus 6:30b

| Hebrew/Pronunciation   | Common English Meanings   | Notes/Morphology                                  | BDB and Strong's Numbers   |
|--|---|---|----------------------------|
| hên (הן) [pronounced hayn]   | <i>lo!, behold, observe, look, look here, get this, listen, listen up</i>               | demonstrative adverb/interjection                 | Strong's #2005<br>BDB #243 |
| 'ânîy (אני) [pronounced aw-NEE]  | <i>I, me; in answer to a question, it means I am, it is I</i>                           | 1 <sup>st</sup> person singular, personal pronoun | Strong's #589<br>BDB #58   |
| 'ârêl (לרע) [pronounced gaw-RAYL]  | <i>having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men]</i> | adjective; masculine singular construct           | Strong's #6189<br>BDB #790 |
| <i>Uncircumcised lips means slow, stammering speech, whose lips are closed, as with a foreskin. Uncircumcised ears or an uncircumcised heart is a person whose mind cannot be reached with divine precepts (Bible doctrine).</i> |   |   |                            |
| s <sup>e</sup> phâtayim (שפתַיִם) [pronounced s <sup>e</sup> faw-tah-YIHM]   | <i>[two] lips; words; speech</i>  | feminine dual noun                                | Strong's #8193<br>BDB #973 |

The NET Bible: *The “lips” represent his speech (metonymy of cause). The term “uncircumcised” makes a comparison between his speech and that which Israel perceived as unacceptable, unprepared, foreign, and of no use to God. The heart is described this way when it is impervious to good impressions (Lev 26:41; Jer 9:26) and the ear when it hears imperfectly (Jer 6:10). Moses has here returned to his earlier claim – he does not speak well enough to be doing this.*<sup>62</sup>

**Translation:** ...“Listen, I [am] uncircumcised of lips;...

Moses, in making a cogent argument to God, says that he is unable to speak before Pharaoh.

I believe that Moses said this at least twice to God. He said it once when in Midian, when God appeared to him as the burning bush; and he says this again to God, after entering Egypt (he comes back to Egypt with Aaron at his side).

When Moses is first confronted by God in the Midian desert, he complained that he was not a very good public speaker. Now he is in Egypt, God is speaking to him again, and God again says, “**Speak** [2<sup>nd</sup> person masculine singular, Piel imperative] **to Pharaoh, king of Egypt, all that I say to you** [2<sup>nd</sup> person masculine singular suffix].”

So, God is not saying, “This is what I want you to say to Aaron;” God is saying, “This is what I want you [2<sup>nd</sup> person masculine singular], Moses, to say to Pharaoh.” So, even though God sent Aaron to meet Moses, and said that Aaron would be his mouthpiece; God again tells Moses that he personally should speak directly to Pharaoh.

And Moses again complains that he is not good at speaking in public, which is what he means by saying that he has uncircumcised lips. “If I cannot speak well, then Pharaoh will not listen to me and act,” Moses explains to God.

The verb *to say, to speak* is the Qal imperfect, which suggests that Moses may have said this several times.

What is ironic is, Moses has had actual training to become a pharaoh, which training would have included public speaking (in some form or another); and Aaron has not. Moses had been trained to become king of Egypt for a considerable number of years; Aaron received no such training himself. Yet, Moses’ plaintive plea is...

<sup>62</sup> From <https://bible.org/netbible/index.htm?exo6.htm> (footnote); accessed July 4, 2017.

## Exodus 6:30c

| Hebrew/Pronunciation   | Common English Meanings  | Notes/Morphology   | BDB and Strong's Numbers    |
|--|--|--|-----------------------------|
| w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]   | <i>and, even, then; namely; when; since, that; though; as well as</i>  | simple wâw conjunction   | No Strong's #<br>BDB #251   |
| 'êyk (אֵיךְ) [pronounced <i>aycheh</i> ]; 'êykâh (אֵיכָהּ) [pronounced <i>ā-KAW</i> ]  | <i>how; in what manner; where</i>  | interrogative adverb;<br>also used as an exclamation   | Strong's #349<br>BDB #32    |
| BDB's complete set of meanings: 1) <i>how?</i> (interrogative adverb); 2) <i>how!</i> (in lamentation) (interjection); 3) <i>expression of satisfaction</i> (interjection). There are 3 alternate spellings for this word.   |  |  |                             |
| With regards to translating this <i>alas</i> , Edersheim writes: <i>Our translation is an attempt at a literal rendering, which in poetry is specially desirable. The word renders in our Authorized Version "How," has been translated, "Alas," not only because this gives more fully the real meaning, but also because our word "how" might be taken interrogatively instead of exclamatorily.</i> <sup>63</sup> This is for 2Sam. 1:19. |  |  |                             |
| shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHG</i> ]  | <i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i> | 3 <sup>rd</sup> person masculine singular, Qal imperfect   | Strong's #8085<br>BDB #1033 |
| 'el (אֶל) [pronounced <i>ehl</i> ]   | <i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>  | directional preposition (respect or deference may be implied); with the 1 <sup>st</sup> person singular suffix | Strong's #413<br>BDB #39    |
| par <sup>e</sup> ôh (פַּרְעֹה) [pronounced <i>pahr<sup>e</sup>-GOH</i> ]   | <i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>                                       | masculine singular proper noun   | Strong's #6547<br>BDB #829  |

**Translation:** ...so how will Pharaoh listen to me?"

"Because I am unable to speak well, how will Pharaoh listen to me?"

"If I am tongue-tied," Moses explains, "then how can I expect Pharaoh to listen to me?"

Exodus 6:30 Moses said, before Y<sup>e</sup>howah, "Listen, I [am] uncircumcised of lips; so how will Pharaoh listen to me?" (Kukis mostly literal translation)

It was always God's plan for Moses to speak directly to Pharaoh; otherwise, He would have appeared to Aaron continually and given him orders. However, Moses, although he had a royal training forty years ago, has since lived out in the desert as a shepherd and a recluse, as it were, and he lacks confidence. But Who does Moses really lack confidence in? God. God came to Moses, not to Aaron; therefore Moses ought to respect God's thinking on this matter.

God's intent is for Moses to be a type of Christ, acting as a mediator between man (Pharaoh) and God. This position of mediator does not include an extra guy.

<sup>63</sup> Alfred Edersheim, *Bible History Old Testament*; ©1995 by Hendrickson Publishers, Inc.; p. 511.

In any case, God and Moses had at least two conversations about Moses speaking to Pharaoh directly; once when God appeared to Moses as the burning bush (Exodus 4:10–16); and at least once in Egypt (Exodus 6:28). Moses presents to God the same complaint at least twice.

The genealogy was then inserted because Moses is about to deliver his country Israel. The savior of Israel must show himself to be genetically a Hebrew (at least twice in Exodus, Moses is presented as a Hebrew—when his background is first given in Exodus 2 and in the genealogies which we have just studied. Similarly, the books of Matthew and Luke will also present two genealogies in order to show that Jesus Christ also has legal and genetic claim to the throne of David.

At this point, we have come to the end of Exodus 6 and the beginning of Exodus 7. Whoever designed the chapter breaks in Exodus has to have been quite confused. I am not following their thinking at all. This is again a time when the chapter breaks right in the middle of a conversation. Exodus 7:1 occurs immediately after 6:30; Exodus 7:1 is God's response to what Moses said in Exodus 6:30. There are also verse breaks which are illogical (between vv. 28 & 29; and then between 10 & 11).

Exodus 6:30 *Moses, speaking before Jehovah, said, "Listen, I am a poor public speaker. How can You expect Pharaoh to listen to me?"* (Kukis paraphrase)

This conversation is continued in Exodus 7:1–5 *And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land. But I will harden Pharaoh's heart, and though I multiply My signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay My hand on Egypt and bring My hosts, My people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the LORD, when I stretch out My hand against Egypt and bring out the people of Israel from among them."*

Exodus 7:6–7 *Moses and Aaron did so; they did just as the LORD commanded them. Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.* (ESV; capitalized)

Ideally speaking, Exodus 5:22–7:7 should have been a single chapter. One of the things which I have had to consider is, *should I redo the chapters as they ought to have been divided and reflect this in my own chapter divisions?* Since 95% or more of the people who will access my reference material will be using Bibles with the standard English chapters. Because of this, I will do the primary exegesis where it is found in the standard English Bible translation; and then include previous or following verses from other chapters, in order to continue the context. This simply happens to be one of the worst set of chapter divisions in the Bible.

Notice how these passages hold together:

Exodus 6:28–29 *On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you."*

Exodus 6:30 *But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"*

Exodus 7:1–2 *And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land."* (ESV; capitalized)

As you can clearly read, there is no need for a chapter break at this point. Exodus 7:1–2 is God's direct response to Moses' concern.

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Beginning of Document](#)

[Doctrines Covered or Alluded to](#)

[Chapters of the Bible Alluded to](#)

[Definition of Terms](#)

[Introduction and Text](#)

[Addendum](#)

[www.kukis.org](http://www.kukis.org)

[Exegetical Studies in Genesis](#)

## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Exodus 6 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

### What We Learn from Exodus 6

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

### Jesus Christ in Exodus 6

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

### Shmoop Summary of Exodus 6

#### God's Plan and Some Begats

- God assures Moses that, really, it's all good and life will turn out okay for the Israelites. He promises to fulfill his covenant with the patriarchs, give the Israelites the land of Canaan (modern day Israel, Jordan, etc.). And he even reveals his true name—YHWH—to Moses.
- God basically turns this thing into a freedom fight. Before, Moses was supposed to get the Israelites a few days in the wilderness for worship, but now God wants to free the Israelites from slavery in Egypt. Big job.
- Exodus 6:14-27 is a big genealogy of both Aaron and Moses. It gives them street cred in the biblical

## Shmoop Summary of Exodus 6

universe—this isn't exactly a rags to riches-oriented society. Family matters, and demonstrating that Moses and Aaron aren't just "some dudes" is a big deal.

- Also, check out how much power the Biblical writers have over their work. If they want to insert a thirteen-verse interlude of crazy-sounding names, they get to.
- But you know what? If we want to skip over it while reading, we get to. Take that, Bible.

They make some very odd points, from time to time, particularly the final one in this summary.

From <http://www.shmoop.com/exodus/chapter-6-summary.html> accessed July 6, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 6, entitled: *Moses And Aaron Deliver Their Message To Pharaoh - Increased Oppression Of Israel - Discouragement Of Moses - Aaron Shows A Sign - General View And Analysis Of Each Of The Ten "Strokes," Or Plagues* Exodus 5-12:30

## Edersheim Summarizes Exodus 6

As for Moses, the hour of his severest trial had now come. With the words of Israel's complaint he went straight to the Lord, yet, as St. Augustine remarks, not in the language of contumacy or of anger, but of inquiry and prayer. To his question, "Lord, wherefore hast Thou so evil entreated this people?" (5:22) - as so often to our inquiries into God's "Wherefore" - no reply of any kind was made. "What I do thou knowest not now, but thou shalt know hereafter." To us, indeed, the "need be" of making the yoke of Egypt as galling as possible seems now evident, as we remember how the heart of the people clung to the flesh-pots of Egypt, even after they had tasted the heavenly manna; (Numbers 11) and the yet higher "need be for it," since the lower Israel's condition and the more tyrannical Pharaoh's oppression, the more glorious the triumph of Jehovah, and the more complete the manifestation of His enemy's impotence. But in Moses it only raised once more, at this season of depression, the question of his fitness for the work which he had undertaken. For when Satan cannot otherwise oppose, he calls forth in us unbelieving doubts as to our aptitude or call for a work. The direction which Moses now received from God applies, in principle, to all similar cases. It conveyed a fresh assurance that God would certainly accomplish His purpose; it gave a fuller revelation of His character as Jehovah, with the special promises which this implied (6:2-8); and it renewed the commission to Moses to undertake the work, accompanied by encouragements and assurances suitable in the circumstances.

One point here claims special attention, not only on account of the difficulties which it presents to the general reader, but also because its lessons are so precious. When, on the occasion just referred to, God said to Moses (Exodus 6:2, 3), "[I am Jehovah and I appeared unto Abraham, unto Isaac, and unto Jacob in El Shaddai \(God Almighty\), but as to My name Jehovah was I not known to them,](#)"\*

\* Such is the literal rendering, which in part may remove some of the difficulties.

it cannot, of course, mean, that the patriarchs were ignorant of the special designation Jehovah, since it frequently occurs in their history.\* To understand this passage aright, we must bear in mind the meaning of the expression "name" as applied to God, and that of the term "Jehovah." By the "name of God" we are of course to understand not a mere appellation of God, but that by which He makes Himself known to man. Now Scripture teaches us that we only know God in so far as He manifests, or reveals Himself. Hence the peculiar name of God indicates the peculiar manner in which He had manifested Himself, or, in other words, the character, of His dealings at the time. Now the character of God's dealings - and therefore His name - was in patriarchal times unquestionably El Shaddai (Genesis 17:1; 35:11; 48:3). But His manifestation as Jehovah -the dealings by which, in the sight of all men, He made Himself known as such - belonged not to that, but to a later period. For

## Edersheim Summarizes Exodus 6

the term "Jehovah" literally means, "He who is," which agrees with the explanation given by God Himself. "He who is that He is." (Exodus 3:14) As here used, the word "to be" refers not to the essential nature of God, but to His relationship towards man. In that relationship God manifested Himself, and He was known as Jehovah - as "He who is that He is," in other words, as unchangeable - when, after centuries of silence, and after the condition of Israel in Egypt had become almost hopeless, He showed that He had not forgotten His promise given to the fathers, that He had all along been preparing its fulfillment; and that neither the resistance of Pharaoh nor the might of Egypt could stay His hand. Viewed in this light, the distinction between the original El Shaddai manifestation to the patriarchs and the Jehovah knowledge vouchsafed to the children of Israel becomes both clear and emphatic.

\* This view is, however, entertained by some - notably by Josephus, who holds that the name Jehovah was first revealed to Moses.

But to return. The first interview of Moses with Pharaoh had served to determine the relationship of all parties in reference to the Divine command. It had brought out the enmity of Pharaoh, ripening for judgment; the unbelief of Israel, needing much discipline; and even the weakness of Moses. There, at the outset of his work, even as the Lord Jesus at the commencement of His ministry, he was tempted of the adversary, and overcame by the word of God. Yet how great in this also, is the difference between the type and the **Antitype!**

Still, though hardly fought, the contest was gained, and Moses and Aaron confronted a second time the king of Egypt. On this occasion Aaron, when challenged by Pharaoh, proved his fight to speak in the name of God. He cast down his rod, and it became a serpent, and although "the magicians of Egypt" "did in like manner with their enchantments," the superiority of Aaron appeared when his "rod swallowed up their rods." Without here entering into the general question of magic before the coming of our Lord, or of the power which the devil and his agents may have wielded on earth before our Savior subdued his might, and led captivity captive, there was really nothing in what the Egyptian magicians did that Eastern jugglers do not profess to this day. To make a serpent stiff and to look like a rod, and then again suddenly to restore it to life, are among the commonest tricks witnessed by travelers. St. Paul mentions the names of Jannes and Jambres as those who "withstood Moses," (2 Timothy 3:8) and his statement is not only confirmed by Jewish tradition, but even referred to by the Roman writer Pliny. Both their names are Egyptian, and one of them occurs in an ancient Egyptian document. In this connection it is also important to notice, that the Hebrew term for "the serpent," into which Aaron's rod was changed, is not that commonly used, but bears a more specific meaning. It is not the same term as that for the serpent (nachash) by which Moses was to accredit his mission before his own people, (Exodus 4:3, 4) but it indicated the kind of serpent (tannin) specially used by Egyptian conjurers, and bore pointed reference to the serpent as the great symbol of Egypt.\* Hence also the expression "dragon," which is the proper rendering of the word, is frequently in Scripture used to denote Egypt. (Psalm 74:13; Isaiah 27:1; 51:9; Ezekiel 29:3; 32:2) Accordingly Pharaoh should have understood that, when Aaron's rod swallowed up the others, it pointed to the vanquishment of Egypt, and the executing of judgment "against all the gods of Egypt." (Exodus 12:12) Willfully to shut his eyes to this, and to regard Aaron and Moses as magicians whom his own equaled in power, was to harden his heart, and to call down those terrible plagues which ushered in the final judgment upon Pharaoh and his people.

\* "It occurs in the Egyptian ritual, c. 163, nearly in the same form, 'Tanem,' as a synonym of the monster serpent which represents the principle of antagonism to light and life." - Speaker's Commentary, vol. 1., note 10.

There is not a clear and easy match up between the text of Edersheim and Exodus 6.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-6.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-6.html) accessed July 6, 2017.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Beginning of Document](#)

[Doctrines Covered or Alluded to](#)

[Chapters of the Bible Alluded to](#)

Definition of Terms

Introduction and Text

Addendum

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Exegetical Studies in Exodus

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## Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

### Josephus' History of this Time Period

#### Antiquities of the Jews - Book II CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS. FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

#### CHAPTER 13. HOW MOSES AND AARON RETURNED INTO EGYPT TO PHARAOH.

2. Since then Moses found that the Hebrews would be obedient to whatsoever he should direct, as they promised to be, and were in love with liberty, he came to the king, who had indeed but lately received the government, and told him how much he had done for the good of the Egyptians, when they were despised by the Ethiopians, and their country laid waste by them; and how he had been the commander of their forces, and had labored for them, as if they had been his own people and he informed him in what danger he had been during that expedition, without having any proper returns made him as he had deserved. He also informed him distinctly what things happened to him at Mount Sinai; and what God said to him; and the signs that were done by God, in order to assure him of the authority of those commands which he had given him. He also exhorted him not to disbelieve what he told him, nor to oppose the will of God.

3. But when the king derided Moses; he made him in earnest see the signs that were done at Mount Sinai. Yet was the king very angry with him and called him an ill man, who had formerly run away from his Egyptian slavery, and came now back with deceitful tricks, and wonders, and magical arts, to astonish him. And when he had said this, he commanded the priests to let him see the same wonderful sights; as knowing that the Egyptians were skillful in this kind of learning, and that he was not the only person who knew them, and pretended them to be divine; as also he told him, that when he brought such wonderful sights before him, he would only be believed by the unlearned. Now when the priests threw down their rods, they became serpents. But Moses was not daunted at it; and said, "O king, I do not myself despise the wisdom of the Egyptians, but I say that what I do is so much superior to what these do by magic arts and tricks, as Divine power exceeds the power of man: but I will demonstrate that what I do is not done by craft, or counterfeiting what is not really true, but that they appear by the providence and power of God." And when he had said this, he cast his rod down upon the ground, and commanded it to turn itself into a serpent. It obeyed him, and went all round, and devoured the rods of the Egyptians, which seemed to be dragons, until it had consumed them all. It then returned to its own form, and Moses took it into his hand again.

4. However, the king was no more moved when was done than before; and being very angry, he said that he should gain nothing by this his cunning and shrewdness against the Egyptians; - and he commanded him that was the chief taskmaster over the Hebrews, to give them no relaxation from their labors, but to compel them to submit to greater oppressions than before; and though he allowed them chaff before for making their bricks, he would allow it them no longer, but he made them to work hard at brick-making in the day-time, and to gather chaff in the night. Now when their labor was thus doubled upon them, they laid the blame upon Moses, because their labor and their misery were on his account become more severe to them. But 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; but he supported himself, and set his soul resolutely against them both, and used his own utmost diligence to procure



## Josephus' History of this Time Period

liberty to his countrymen. So he went to the king, and persuaded him to let the Hebrews go to Mount Sinai, and there to sacrifice to God, because God had enjoined them so to do. He persuaded him also not to counterwork the designs of God, but to esteem his favor above all things, and to permit them to depart, lest, before he be aware, he lay an obstruction in the way of the Divine commands, and so occasion his own suffering such punishments as it was probable any one that counterworked the Divine commands should undergo, since the severest afflictions arise from every object to those that provoke the Divine wrath against them; for such as these have neither the earth nor the air for their friends; nor are the fruits of the womb according to nature, but every thing is unfriendly and adverse towards them. He said further, that the Egyptians should know this by sad experience; and that besides, the Hebrew people should go out of their country without their consent.

I do not see a clear match up between the writings of Josephus and Exodus 6.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed July 6, 2017. Josephus *Antiquities of the Jews*; Book 1, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Exodus 6

**A Reasonably Literal Translation**

**A Reasonably Literal Paraphrase**

#### God's Promises to Israel Given to Moses

Y<sup>e</sup>howah then said to Moses, "Now you will see what I will do to Pharaoh; for with a strong hand, he will send My people [lit., *them*] out; with a strong hand, he will drive them out of his land."

Jehovah then said to Moses, "Now, you will see all that I will do to Pharaoh; for with My strong hand, he will send My people out; and with My strong hand, he will drive them out of his land."

God spoke to Moses and He said to him, "I [am] Y<sup>e</sup>howah. I appeared to Abraham, to Isaac and to Jacob as [lit., *in, by*] 'El Shaddai; I did not make Myself known to them [by] My name, Y<sup>e</sup>howah.

God spoke to Moses, saying, "I am Jehovah. I have appeared to Abraham, to Isaac and to Jacob as God the Almighty One; I did not make Myself known to them by My name, Jehovah.

Furthermore, I have established My covenant with them, [which covenant] gives them the land of Canaan, the land of many [lit., *their*] residences where they will live.

Furthermore, I have established My covenant with the sons of Israel, to give them the land of Canaan, where they have all lived, occupying various cities in that land.

In fact, I have also heard the groaning of the sons of Israel, whom Egypt has placed into slavery. I have not forgotten [Lit., *I remember*] My covenant [with them].

I have certainly heard the sad groaning of My people, the ones Egypt has placed into slavery. I continue to remember My covenant with them.

Therefore, say this to the sons of Israel: 'I [am] Y<sup>e</sup>howah and I will bring you [all] out from under burdens of Egypt; I will deliver you [all] from their bondage; and I will redeem you [all] with an outstretched arm and with great acts of judgment. I will take you [all] to Me as a people and I will be to you [all] an Elohim and you [all] will know that I [am] Y<sup>e</sup>howah your Elohim, the One bringing you [all] out from under the burdens of Egypt.

Therefore, say this to the sons of Israel: 'I am Jehovah and I will bring you out from under the slavery imposed on you by Egypt; I will deliver you from this bondage. I will redeem you with My outstretched arm and with great acts of judgment. I will take you to Myself as a people and I will be to you your God and you will know that I am Jehovah your God, the One Who will bring you out from under the burdens placed upon you by Egypt.

## A Complete Translation of Exodus 6

| A Reasonably Literal Translation  | A Reasonably Literal Paraphrase   |
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| I will bring you [all] to the land which I have pledged [lit., <i>lifted up My hand</i> ] to give to Abraham, to Isaac and to Jacob; which [land] I have given to you [all] [for] a possession. I [am] Y <sup>e</sup> howah.’ ” | I will bring you to the land which I have pledged to give to Abraham, to Isaac and to Jacob, which land will become your possession. I am Jehovah.’ ”   |
| <b>Moses Seemingly Fails as God’s Spokesman to Israel</b>   |   |
| Moses proclaimed this [lit., <i>thus</i> ] to the sons of Israel, but they did not listen to him [lit., <i>Moses</i> ] because of [their] anguish of spirit and because of [their] harsh enslavement.                           | Moses proclaimed these things to the sons of Israel, but they refused to listen and heed him because they were constricted in their spirits and because of the harsh enslavement that they had to endure. |
| Y <sup>e</sup> howah spoke to Moses, saying, “Go [and] speak to Pharaoh, the king of Egypt, and he will send out the sons of Israel from his land.”   | Jehovah spoke to Moses, saying, “Go and speak to Pharaoh, the king of Egypt, and he will send out the people of Israel from his land.”  |
| Then Moses spoke before Y <sup>e</sup> howah, saying, “Listen, the sons of Israel will not listen to me; so how will Pharaoh hear me [out]? Also, [Your know that] I [am a man] of uncircumcised lips.”                         | Then Moses spoke before Jehovah, saying, “Listen, if the sons of Israel will not listen to me, then why would the Pharaoh hear me out? Also, You know I am not a good speaker.”                           |
| Y <sup>e</sup> howah spoke to Moses and Aaron, instructing them regarding the sons of Israel and regarding Pharaoh, king of Egypt, [about] bringing the sons of Israel out of the land of Egypt.                                | Jehovah spoke to Moses and Aaron, giving them instructions regarding the sons of Israel and regarding Pharaoh, the king of Egypt; and how the people of Israel will be brought out of the land of Egypt.  |
| <b>The genealogy of Moses and Aaron</b>   |   |
| These [are] the heads of the houses of their fathers: the sons of Reuben (the firstborn of Israel) [are]: Hanoch and Pallu, Hezron and Carmi. These [are] the families of [the tribe of] Reuben.                                | These are the heads of the houses of their fathers: the sons of Reuben (the firstborn of Israel) are: Hanoch and Pallu, Hezron and Carmi. These make up the families of the tribe of Reuben.              |
| The sons of Simeon [are]: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual ([who was] the son of a Canaanite woman). These [are] the families of [the tribe of] Simeon.   | The sons of Simeon are: Jemuel, Jamin, Ohad, Jachin, Zohar and Shual (who was the son of a Canaanite woman). These make up the families of the tribe of Simeon.   |
| These [are] the names of the sons of Levi according to their genealogies: Gershon, Kohath and Merari. The years of Levi’s life [were] 137 years.  | These are the names of the sons of Levi, according to their genealogies: Gershon, Kohath and Merari. Levi lived to age 137.   |
| The sons of Gershon [are] Libni and Shimei, according to their families.  | The sons of Gershon are Libni and Shimei, according to their families.  |
| The sons of Kohath [are] Amram, Ishar, Hebron and Uzziel. The years of Kohath’s life [were] 133 years.  | The sons of Kohath are Amram, Ishar, Hebron and Uzziel. Kohath lived to age 133.  |
| The sons of Merari [are] Mahli and Mushi.   | The sons of Merari are Mahill and Mushi.  |
| These [are] the families of Levi according to their generations. Amram took Jochebed, his aunt, to himself for a wife. She bore for him Aaron and Moses. The years of Amram’s life are 137.                                     | These are the families of Levi according to their generations. Amram took Jochebed, his relative, as a wife. She bore Aaron and Moses to him. He lived to the age of 137.                                 |

| <b>A Complete Translation of Exodus 6</b>   |  |
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| <b>A Reasonably Literal Translation</b>   | <b>A Reasonably Literal Paraphrase</b>   |
| The sons of Izhar [are] Korah, Nepheg and Zichri. The sons of Uzziel [are] Mishael, Elzaphan and Sithri.  | The sons of Izhar are Korah, Nepheg and Zichri. The sons of Uzziel are Mishael, Elzaphan and Sithri.   |
| Aaron took Elisheba, the daughter of Amminadab [and] the sister of Nahshon, to him for a wife. She bore to him Nadab and Abihu, Eleazar and Ithamar.  | Aaron took Elisheba, the daughter of Amminadab and the sister of Nahshon to him for a wife. She bore to him Nadab and Abihu, Eleazar and Ithamar.  |
| The sons of Korah [are] Assir, Elkanah and Abiasaph; these [are] the families of the Korahites.   | The sons of Korah are Assir, Elkanah and Abiasaph; these are the families of the Korahites.  |
| Eleazar, the son of Aaron, took to himself a wife from the daughters of Putiel. She bore to him Phinehas.   | Eleazar, the son of Aaron, took a wife from the daughters of Putiel. She bore to him Phinehas.   |
| These [are] the heads of the fathers of the Levites regarding their families.   | These are the heads of the fathers of the Levites regarding their families.  |
| This [is] the Aaron and Moses, to whom Y <sup>e</sup> howah said, “Bring the sons of Israel out from the land of Egypt, according to their armies.” These [are] the ones who spoke to Pharaoh, the king of Egypt, [telling him] to bring out the sons of Israel from Egypt. This [is the same] Moses and Aaron [found in this narrative]. | The Aaron and Moses named above are the same ones to whom Jehovah said, “Bring the sons of Israel out from the land of Egypt in an organized, military fashion. These are the men who spoke to Pharaoh, the king of Egypt, demanding that he allow the children of Israel to temporarily leave Egypt. This is the very same Moses and Aaron found throughout this narrative. |
| <b>Moses is reticent to act as God’s spokesman</b>  |  |
| And so it is, on the day that Y <sup>e</sup> howah spoke to Moses in the land of Egypt. Y <sup>e</sup> howah spoke to Moses, saying, “I [am] Y <sup>e</sup> howah; speak to Pharaoh, king of Egypt, all that I am saying to you.”   | And this is how it happened on the day that Jehovah spoke to Moses in the land of Egypt. Jehovah spoke to Moses, saying to him, “I am Jehovah; speak to Pharaoh, the king of Egypt, all that I say to you.”  |
| Moses said, before Y <sup>e</sup> howah, “Listen, I [am] uncircumcised of lips; so how will Pharaoh listen to me?”  | Moses, speaking before Jehovah, said, “Listen, I am a poor public speaker. How can You expect Pharaoh to listen to me?”  |
| <b>Chapter Outline</b>  | <b>Charts, Graphics and Short Doctrines</b>  |

The following Psalms would be appropriately studied at this time:

| <b>Doctrinal Teachers Who Have Taught Exodus 6</b> |                      |                   |                |
|--|----------------------|-------------------|----------------|
|  | <b>Series</b>        | <b>Lesson (s)</b> | <b>Passage</b> |
| R. B. Thieme, Jr. taught this chapter.             | Life of Moses (#689) | #6                | Exodus 6       |

R. B. Thieme, III has not taught this chapter in any available lesson.



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| <b>Chapter Outline</b>                                  | <b>Charts, Graphics, Short Doctrines</b> |   |
| <b>Beginning of Document</b>                            | <b>Doctrines Covered or Alluded to</b>   | <b>Chapters of the Bible Alluded to</b> |
| <b>Definition of Terms</b>                              | <b>Introduction and Text</b>             | <b>Addendum</b>                         |
| <b><a href="http://www.kukis.org">www.kukis.org</a></b> |  | <b>Exegetical Studies in Exodus</b>     |