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.

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.

Exodus 6 is, unfortunately, a chopped up chapter which begins and ends incorrectly. God and Moses are speaking, and this begins in Ex. 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 Ex. 6, where Moses asks, “How will Pharaoh listen to me if I am a poor communicator?” God then answers Moses question in Ex. 7:1–5. Properly, Exodus 6 should have begun in Ex. 5:22 and ended with Ex. 7:7.

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.¹

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:

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

Chapter Summary
Addendum

Charts, Graphics and Short Doctrines:

Preface Quotations
Introduction A Bird’s Eye View of Exodus 5–7
Introduction Exodus 5 leads into Exodus 6
Introduction Fundamental Questions About Exodus 6
Introduction The Prequel of Exodus 6

Introduction

The Principals of Exodus 6

The Places of Exodus 6

By the Numbers

Timeline for Exodus 6

A Synopsis of Exodus 6

Outlines of Exodus 6 (Various Commentators)

Synopsis of Exodus 6 from the Summarized Bible

The Big Picture (Exodus 5–8)

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

Organizing Exodus 6

Observations and Commentary on the Organization of Exodus 6

Paragraph Divisions of Modern Translation for Exodus 6

Changes—additions and subtractions (for Exodus 6)

Exodus 5 leads into Exodus 6

Explanations of Exodus 6:3 (Adam Clarke)

“By My Name, Y"howah, I did not make Myself known to them” (commentators)

The NET Bible on Exodus 6:3

The Bible Query on Exodus 6:3

The Name of God

Another approach to Exodus 6:3

The Abbreviated Illustration of the Slave Market of Sin

Exodus and the Slavery of the Hebrew People

The Abbreviated Doctrine of Redemption

The Doctrine of Redemption

A Review of Exodus 6:1–6

A Review of Exodus 6:2–9

Exodus 6 without the Genealogy

The Family of Moses and Aaron

Differences in the Names of the Sons of Simeon

The Line from Abraham → Isaac → Jacob → Levi → Moses (a genealogical chart)

The sons of Levi (Exodus 6:16–25)

Genealogies, Canonicty and Inspiration

Canonicity (from Bible.org)

Verbal Plenary Inspiration (the Accurate Understanding of Biblical Authorship)

The Word of God Speaks to Its Own Authority and Accuracy

The organic development of the canon of Scripture

Chiasmos of Exodus 6:28–7:7 (by Hajime Murai)

A Set of Summary Doctrines and Commentary

Why Exodus 6 is in the Word of God

What We Learn from Exodus 6

Jesus Christ in Exodus 6

Shmoop Summary of Exodus 6

Edersheim Summarizes Exodus 6

Josephus’ History of this Time Period

A Complete Translation of Exodus 6

Doctrinal Teachers Who Have Taught Exodus 6

Word Cloud from a Reasonably Literal Paraphrase of Exodus 6

Word Cloud from Exegesis of Exodus 6
### Definition of Terms

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rebound</strong> (Restoration to fellowship with God)</td>
<td>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 <strong>Doctrine of Rebound</strong>.</td>
</tr>
</tbody>
</table>

Additional doctrines and links are found in **Definition of Terms** below.

### Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter

Many who read and study this chapter are 1st or 2nd 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.
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 Ex. 5:22 and it ought to have been continued into Ex. 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 (Ex. 5:1–19). So they meet with Moses to complain what he has done to them (Ex. 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 (Ex. 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 (Ex. 6:1). God then tells Moses just Who He is: “I am Y'howah and I appeared to Abraham, Isaac, and Jacob.” (Ex. 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.” (Ex. 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 (Ex. 6:10–11). Moses complains that, “Even Your people will not listen to me; how will Pharaoh take me seriously?” (Ex. 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. (Ex. 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 (Ex. 6:28–30). God deals with Moses’ concerns, allowing for his brother Aaron to step in and speak for him (Ex. 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 (Ex. 7:3–5).

I believe that Ex. 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 Ex. 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 Aaron² (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.

---

² This genealogy actually culminates in Aaron’s son and grandson.
<table>
<thead>
<tr>
<th>Scripture</th>
<th>Text/Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus 5:15–19</td>
<td>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.</td>
</tr>
<tr>
<td>Exodus 5:20–21</td>
<td>The officers complain to Moses and Aaron and blame them.</td>
</tr>
<tr>
<td>Exodus 5:22–23</td>
<td>Moses goes to God to complain to Him. He blames God for Pharaoh’s treatment of the Hebrew people and their officers.</td>
</tr>
</tbody>
</table>

Chapter 6 picks up with the same conversation. Moses is done speaking, and God responds.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Text/Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus 6:1</td>
<td>God tells Moses to watch what He does to deliver Israel.</td>
</tr>
<tr>
<td>Exodus 6:2–8</td>
<td>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.</td>
</tr>
<tr>
<td>Exodus 6:9</td>
<td>Moses tries to speak to the elders once again, but they reject him. After what has happened, they want nothing to do with them.</td>
</tr>
<tr>
<td>Exodus 6:10–13</td>
<td>God sends Moses and Aaron back onto the field despite Moses complaint, “The elders and officers no longer listen to us; how can we expect Pharaoh to?”</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Text/Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus 6:14–15</td>
<td>The genealogical lines of Reuben and Simeon.</td>
</tr>
<tr>
<td>Exodus 6:16–25</td>
<td>The genealogical line of Levi and his 3 sons followed out to Moses and his contemporaries.</td>
</tr>
<tr>
<td>Exodus 6:27–30</td>
<td>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.</td>
</tr>
<tr>
<td>Exodus 7:1–5</td>
<td>God tells Moses and Aaron what to expect when interacting with Pharaoh; and that Pharaoh would resist them.</td>
</tr>
<tr>
<td>Exodus 7:6–13</td>
<td>Moses and Aaron go before Pharaoh, as God told them to do, and they perform the signs with Aaron’s staff.</td>
</tr>
</tbody>
</table>

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.

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Text/Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus 7:14–19</td>
<td>Moses goes to God and God tells him what he will do for the next meeting and the first plague.</td>
</tr>
</tbody>
</table>

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

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

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.

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.³ 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.

³ 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.

---

**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*hôwah.

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?

---

**The Prequel of Exodus 6**

Exodus 6 will begin with

---

**The Principals of Exodus 6**

<table>
<thead>
<tr>
<th>Characters</th>
<th>Commentary</th>
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<tbody>
<tr>
<td></td>
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</tbody>
</table>
We need to know where this chapter takes place.

### The Places of Exodus 6

<table>
<thead>
<tr>
<th>Place</th>
<th>Description</th>
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</thead>
<tbody>
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<td></td>
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</table>

### By the Numbers

<table>
<thead>
<tr>
<th>Item</th>
<th>Duration; size</th>
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</thead>
<tbody>
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</tbody>
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### Timeline for Exodus 6

#### Legend

<table>
<thead>
<tr>
<th>Event Type</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Birth or death</td>
<td>God speaks with Abraham</td>
</tr>
<tr>
<td>Historical incidents</td>
<td>Historical incidents (most of which are related to Abraham)</td>
</tr>
</tbody>
</table>

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).
<table>
<thead>
<tr>
<th>Brent MacDonal</th>
<th>Steve Rudd</th>
<th>Age of Moses</th>
<th>Reese’s Chronology Bible</th>
<th>Scripture</th>
<th>Event/Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1805 B.C.</td>
<td>1806 B.C.</td>
<td>1606 B.C.</td>
<td>Gen. 50:26 Exodus 6:1</td>
<td></td>
<td>Joseph dies at age 110</td>
</tr>
<tr>
<td></td>
<td></td>
<td>1625 B.C.</td>
<td>Num. 26:58</td>
<td></td>
<td>Birth of Amram (Levi’s grandson, Moses’ father)</td>
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<tr>
<td></td>
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<td>(1620 B.C.)</td>
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<td></td>
<td></td>
<td>1590 B.C.</td>
<td></td>
<td></td>
<td>The death of Levi (age 137)</td>
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<tr>
<td></td>
<td></td>
<td>(1584 B.C.)</td>
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</tbody>
</table>

Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen’s.

<table>
<thead>
<tr>
<th></th>
<th>1606–1462 B.C.</th>
<th>Gen. 47:27 Exodus 1:7</th>
<th>From the Patriarchs to the Exodus.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1783 B.C.</td>
<td>1656 B.C.</td>
<td></td>
<td>Hyksos begin ruling in Egypt (Semite kings).</td>
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</tr>
<tr>
<td></td>
<td>1556 B.C.</td>
<td></td>
<td>Defeat of Hyksos dynasty</td>
<td></td>
</tr>
<tr>
<td>1570 B.C.</td>
<td>1557–1532 B.C.</td>
<td></td>
<td>Ahmose reign (wife Nefertiri); beginning of the 18th Dynasty in Egypt.</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>Amunotep reign</td>
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<tr>
<td></td>
<td>1526 B.C.</td>
<td></td>
<td>Amunotep kills children</td>
<td></td>
</tr>
<tr>
<td>1522 B.C.</td>
<td>1526 B.C.</td>
<td>0</td>
<td>Exodus 2:2 Birth of Moses</td>
<td></td>
</tr>
<tr>
<td>1522 B.C.</td>
<td>1526 B.C.</td>
<td></td>
<td>Hatshepsut, age 15, adopts baby Moses.</td>
<td></td>
</tr>
<tr>
<td>1526 B.C.</td>
<td>1511–1498 B.C.</td>
<td></td>
<td>Thutmose I reign (wife Ahmose)</td>
<td></td>
</tr>
<tr>
<td>1514 B.C.</td>
<td>1498–1485 B.C.</td>
<td></td>
<td>Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression</td>
<td></td>
</tr>
<tr>
<td>1504 B.C.</td>
<td></td>
<td></td>
<td>Hatshepsut continues reign with Thutmose III</td>
<td></td>
</tr>
<tr>
<td></td>
<td>1466 B.C.</td>
<td></td>
<td>Num. 11:29 Ex. 33:11 Birth of Joshua</td>
<td></td>
</tr>
<tr>
<td>Brent MacDonald</td>
<td>Steve Rudd</td>
<td>Age of Moses</td>
<td>Reese’s Chronology Bible</td>
<td>Scripture</td>
</tr>
<tr>
<td>----------------</td>
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<tr>
<td>1450 B.C.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1446 B.C.</td>
<td></td>
<td></td>
<td>Ex. 4:18-5:1 1Kings 6:1</td>
<td></td>
</tr>
<tr>
<td>1446 B.C.</td>
<td>1446 B.C.</td>
<td></td>
<td>Ex. 12:40-41</td>
<td></td>
</tr>
<tr>
<td></td>
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<tr>
<td>1424 B.C.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1414 B.C.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brent MacDonald</td>
<td>Steve Rudd</td>
<td>Age of Moses</td>
<td>Reese’s Chronology Bible</td>
<td>Scripture</td>
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<tr>
<td>1402 B.C.</td>
<td></td>
<td></td>
<td></td>
<td>Deut. 1:1, 5</td>
</tr>
<tr>
<td>1402 B.C.</td>
<td>120</td>
<td></td>
<td></td>
<td>Deut. 34:7</td>
</tr>
<tr>
<td>1406 B.C.</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

**Bibliography**


See [http://www.bibleistrue.com/qna/qna63dating.htm](http://www.bibleistrue.com/qna/qna63dating.htm) for his justification of his timeline.


**Chapter Outline**

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.
Outlines of Exodus 6 (Various Commentators)

Characters: God, Moses, Pharaoh.
Conclusion: 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.
Key Word: Covenant, Exodus 6:4 (I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners.)

Strong Verses: Exodus 6:3 (I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them.), Exodus 6:6–8 (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.’)

Striking Facts: 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, Ex. 6.

Chapter Outline

The Big Picture (Exodus 5–8)

<table>
<thead>
<tr>
<th>Scripture</th>
<th>Text/Commentary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Exodus 5</td>
<td>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 no 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.</td>
</tr>
<tr>
<td>Scripture</td>
<td>Text/Commentary</td>
</tr>
<tr>
<td>-----------</td>
<td>----------------</td>
</tr>
<tr>
<td>Exodus 6A</td>
<td>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.</td>
</tr>
<tr>
<td>Exodus 6B</td>
<td>In the middle of Exodus 6, we have a genealogy of Reuben, Simeon and Levi; with the Levi genealogy leading to Moses.</td>
</tr>
<tr>
<td>Exodus 6C</td>
<td>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.</td>
</tr>
<tr>
<td>Exodus 7A</td>
<td>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.</td>
</tr>
<tr>
<td>Exodus 7B</td>
<td>Moses and Aaron go before Pharaoh and this appears to be the same as the appearance in Ex. 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.</td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
<tr>
<td></td>
<td>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.</td>
</tr>
</tbody>
</table>
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.

The 3rd 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 finger of God. Pharaoh remained stubborn.

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.

By the time that the swarming insects were removed, Pharaoh again had strengthened his heart against God.

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**Chiasmos of Exodus 6:1–12 (by Hajime Murai)**

| A(6:1) | "He will drive them from his land" (6:1) |
| B(6:2) | "I am the LORD" (6:2) |
| C(6:3-5) | "Abraham, Isaac and Jacob" (6:3) "My covenant with them, to give them the land" (6:4) |
| D(6:6) | "I will free you from the forced labor of the Egyptians" (6:6) |
| 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) |
| C'(6:8a) | "the land which I swore to give to Abraham, Isaac and Jacob" (6:8) |
| B'(6:8b) | "I the LORD" (6:8) |
| A'(6:9-12) | "Go and tell Pharaoh to let the Israelites leave his land" (6:11) " |

From [http://www.bible.literarystructure.info/bible/02_0000.0000_pericope_e.html](http://www.bible.literarystructure.info/bible/02_0000.0000_pericope_e.html) accessed October 18, 2017.

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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. Ex. 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. Ex. 6:10–12
   B Entrance into genealogical footnote: Ex. 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 (Ex. 6:14) and Simeon (Ex. 6:15) and a more detail genealogy of Levi (Ex. 6:16–25). Levi’s genealogy takes us from Levi all the way to Aaron and Moses.
      B' Exit from genealogical footnote: Ex. 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 (Ex. 6:28–30); God addresses that concern. (Ex. 7:1–2); then God tells Moses how Pharaoh will respond to these demands (Ex. 7:3–5).

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

<table>
<thead>
<tr>
<th>Chapter Outline</th>
<th>Charts, Graphics and Short Doctrines</th>
</tr>
</thead>
</table>

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 obvious to people who were contemporaries of Moses. Moses, quite obviously, will become one of the
Observations and Commentary on the Organization of Exodus 6

1. The greatest leaders of men in the history of mankind.
2. 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.
3. 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.
4. 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?
5. Did Moses wonder this or did Joshua, at a later date, insert this genealogy right here, in a way, asking this question?
6. It is clear that God recognizes the leadership of Moses and He honors that by including Moses’ genealogy.
7. 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.
8. Personally, I do not believe that Moses personally concerned himself with this stuff; but it is possible that Joshua did.
9. Another possibility is, this line is included here so that we see the line of Levi through Aaron leading to the priesthood.
10. 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 Ex. 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

<table>
<thead>
<tr>
<th>Amplified Bible</th>
<th>NIV</th>
<th>NET Bible</th>
<th>NCV</th>
<th>Common English B.</th>
</tr>
</thead>
<tbody>
<tr>
<td>God Promises Action</td>
<td>God Promises Deliverance</td>
<td>The Assurance of Deliverance</td>
<td>Moses Complains to God</td>
<td>God reassures Moses</td>
</tr>
<tr>
<td>6:1</td>
<td>6:1</td>
<td>6:1</td>
<td>6:1</td>
<td>6:1</td>
</tr>
<tr>
<td>6:2–9</td>
<td>6:6–8</td>
<td>6:2–8</td>
<td>6:2–8</td>
<td>6:2–9</td>
</tr>
<tr>
<td>Family Record of Moses and Aaron</td>
<td>The Ancestry of the Deliverer</td>
<td>Families of Israel</td>
<td>Family line of Moses and Aaron</td>
<td></td>
</tr>
<tr>
<td>6:13</td>
<td>6:14a</td>
<td>6:14a</td>
<td>6:14a</td>
<td></td>
</tr>
</tbody>
</table>
### Changes—additions and subtractions (for Exodus 6):

Very often, when I begin a new chapter, I have either discovered a new translation, 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 (Ex. 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 nearly literal translation of that verse; and (3) at the end of the passage, I will place the Kukis paraphrase.
Exodus Chapter 6

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. 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 Yehowah 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.”

Kukis moderately literal:

Yehowah 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; 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

4 3 days into the desert-wilderness; 3 days to return; plus whatever time would be spend on worshiping their God.

5 I have begun to doubt my e-sword Douay-Rheims version, so I now use 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 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 Ex. 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:

<table>
<thead>
<tr>
<th>Text</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoretic Text (Hebrew)</td>
<td>And says Y*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.”</td>
</tr>
<tr>
<td>Dead Sea Scrolls</td>
<td></td>
</tr>
<tr>
<td>Targum (Onkelos)</td>
<td>But the Lord said to Mosheh, Now shalt thou see what I will do to Pharoh: 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 Ex. 5 (although it is shown to be the beginning of Ex. 6).</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And the Lord said unto Mosheh, Now have I seen what Pharoh 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 Ex. 5 (although it is shown to be the beginning of Ex. 6).</td>
</tr>
<tr>
<td>Jerusalem targum</td>
<td></td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>And the Lord said to Moses: Now you shall see what I will do to Pharao: for by a mighty hand shall he let them go, and with a strong hand shall he cast them out of his land.</td>
</tr>
<tr>
<td>Douay-Rheims 1899 (Amer.)</td>
<td></td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T.</td>
<td>And the Lord* said to Moses, &quot;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.&quot; *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. *6:1.2 Lit. Ar. idiomatic construction: &quot;Because by grasping hand I will send them and by high arm I will emerge them out of the land.&quot;</td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>Mar-Yah said to Mosha, &quot;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.&quot;</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>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.</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>And the Lord said to Moses, Now you shall see what I will do to Pharao; for he shall send them forth with a mighty hand, and with a high arm shall he cast them out of his land.</td>
</tr>
<tr>
<td>NETS (Greek)</td>
<td></td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td></td>
</tr>
</tbody>
</table>

Significant differences:
**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Bible in Basic English</th>
<th>Easy English</th>
<th>Easy-to-Read Version–2006</th>
</tr>
</thead>
<tbody>
<tr>
<td>God promises to save the Israelites</td>
<td></td>
<td></td>
</tr>
<tr>
<td>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.’</td>
<td></td>
<td></td>
</tr>
<tr>
<td>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.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>God’s Word™</th>
<th>Good News Bible (TEV)</th>
<th>International Children’s B.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>The Message</td>
</tr>
<tr>
<td>Names of God Bible</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NIRV</td>
<td></td>
<td>New Simplified Bible</td>
</tr>
<tr>
<td>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.”</td>
<td></td>
<td></td>
</tr>
<tr>
<td>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.«</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Common English Bible</th>
<th>God reassures Moses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Then 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.”</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Contemporary English V.</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Living Bible</td>
<td>&quot;Now you will see what I shall do to Pharaoh,&quot; 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!&quot;</td>
</tr>
<tr>
<td>New Berkeley Version</td>
<td>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.”</td>
</tr>
<tr>
<td>New Century Version</td>
<td>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.”</td>
</tr>
<tr>
<td>New Life Version</td>
<td>Promises of Deliverance</td>
</tr>
<tr>
<td>New Living Translation</td>
<td>Then the LORD told Moses, &quot;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!&quot;</td>
</tr>
</tbody>
</table>

**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 |   |

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6 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.
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 Pharao, such constraint as will make him let them go; he shall have no choice but to drive them away out of his country.

Today’s NIV

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!

Conservapedia

Ferrar-Fenton Bible

Then the EVER-LIVING replied to Moses, "Now you shall see what I will do to Pharoh, 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 Pharao, 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.”

Jubilee Bible 2000

Lexham English Bible

Yahweh Discusses His Name and Israel’s Future

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.”

NIV, ©2011

Tree of Life Version

How Will Pharaoh Listen?

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.”

Urim-Thummim Version

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.”

The Heritage Bible

New American Bible (2002)

New American Bible (2011)  

7 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.

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7 Also called the revised edition.
By a strong hand: 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.’

New RSV
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
ADONAI 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.”

exeGeses companion Bible
Then Yah Veh says to Mosheh,
Now you see what I work to Paroh:
for with a strong hand he sends them away
and with a strong hand he expels them from his land.

Hebraic Roots Bible
Israelian Authorized Version
JPS (Tanakh—1985)

The Kaplan Translation
First Confrontation with Pharaoh
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.'] 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.

Judaica Press Complete T.
Orthodox Jewish Bible

The Scriptures 1998
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.”

Then the Lord said to Moses, “Now you will see what I will do to Pharaoh, for compelled by my strong hand he will send them, and by my strong hand he will drive them out of his land.”

Then the Lord 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 my strong hand he will drive them out of his land.”

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.

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 dismiss Israel out of his country, but he would do so with impatience, he would expel them.

But 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 under compulsion [Lit by a strong hand] he will drive them out of his land.”

God’s Message to Israel
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.

**God Renews His Promise to Israel**

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."

And Yahweh said to Moses, Now you will 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.

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:

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wa (or va) (i)</strong> [pronounced wah]</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td><strong>’âmar (ךָמר) [pronounced aw-MAHR]</strong></td>
<td>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong’s #559 BDB #55</td>
</tr>
<tr>
<td><strong>YHWH (יהוה) [pronunciation is possibly yhoh-WAH]</strong></td>
<td>transliterated variously as Jehovah, Yahweh, Y*howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
<tr>
<td><strong>’el (ךָל) [pronounced ehl]</strong></td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td><strong>Mosheh (משה) [pronounced moh-SHEH]</strong></td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
</tbody>
</table>

**Translation:** Y*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).

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</thead>
<tbody>
<tr>
<td>ʿattâḥ (אָתָּה) [pronounced ʿaht-TAWH]</td>
<td>now, at this time, already</td>
<td>adverb of time</td>
<td>Strong’s #6258 BDB #773</td>
</tr>
<tr>
<td>râʿāh (רָאָה) [pronounced raw-AWH]</td>
<td>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</td>
<td>2nd person masculine singular, Qal imperfect</td>
<td>Strong's #7200 BDB #906</td>
</tr>
<tr>
<td>ʿāsher (אָשֶׁר) [pronounced uh-SHER]</td>
<td>that, so that, in that; for that, since; when, at what time; who, whom; where, wherever; the fact that = how; because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis]; what</td>
<td>relative pronoun; sometimes the verb to be is implied</td>
<td>Strong's #834 BDB #81</td>
</tr>
<tr>
<td>ʿāsâh (אָסָה) [pronounced ʿaw-SAWH]</td>
<td>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</td>
<td>1st person singular, Qal imperfect</td>
<td>Strong’s #6213 BDB #793</td>
</tr>
<tr>
<td>lâmed (לֵאמֶד) [pronounced l bzw. L]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>parêḏāḥ (פרֵדד) [pronounced pahr-eh-GOH]</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
</tbody>
</table>

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.*

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

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:

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### Exodus 6:1c

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>kîy (כִּי) [pronounced kee]</td>
<td>for, that, because; when, at that time, which, what time</td>
<td>explanatory or temporal conjunction; preposition</td>
<td>Strong's #3588 BDB #471</td>
</tr>
<tr>
<td>bî (בֵּן) [pronounced bën]</td>
<td>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</td>
<td>a preposition of proximity</td>
<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>yād (יָד) [pronounced yawd]</td>
<td>hand; figuratively for strength, power, control; responsibility</td>
<td>feminine singular noun</td>
<td>Strong’s #3027 BDB #388</td>
</tr>
<tr>
<td>châzâq (ךָזָּק) [pronounced khaw-ZAWK]</td>
<td>strong, mighty, (most often found with the substantive hand) also fierce, intense</td>
<td>feminine singular adjective</td>
<td>Strong’s #2389 BDB #305</td>
</tr>
<tr>
<td>shâlach (שָׁלַח) [pronounced shaw-LAKH]</td>
<td>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]</td>
<td>3rd person masculine singular, Piel imperfect; what is sent (messengers, a message) is implied; with the 3rd person masculine plural suffix</td>
<td>Strong’s #7971 BDB #1018</td>
</tr>
</tbody>
</table>

The NET Bible: The expression “with a strong hand” (עָוָי נֵיהָדְק, uvay yad 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.footnote

**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.

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Exodus 6:1d

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vê) (ı or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>bê (α)</td>
<td>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</td>
<td>a preposition of proximity</td>
<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>yâd (י) [pronounced yowd]</td>
<td>hand; figuratively for strength, power, control; responsibility</td>
<td>feminine singular noun</td>
<td>Strong’s #3027 BDB #388</td>
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<tr>
<td>châzâq (ךזָאָק) [pronounced khaw-ZAWK]</td>
<td>strong, mighty; most often found with the substantive hand; also fierce, intense</td>
<td>feminine singular adjective</td>
<td>Strong’s #2389 BDB #305</td>
</tr>
<tr>
<td>gârash (גָּרַשׁ) [pronounced gaw-RASH]</td>
<td>to expel, to cast out, to throw out, to drive out [away]</td>
<td>3rd person masculine singular, Piel imperfect with the 3rd person masculine singular suffix</td>
<td>Strong’s #1644 BDB #176</td>
</tr>
<tr>
<td>min (מִן) [pronounced min]</td>
<td>from, off, out from, of, out of, away from, on account of, since, than, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>‘erets (אֶרֶץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent, ground, soil; under the ground [Sheol]</td>
<td>feminine singular noun with the 3rd person masculine singular suffix</td>
<td>Strong’s #776 BDB #75</td>
</tr>
</tbody>
</table>

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 bê (α) which is pronounced as a part of the noun (it is not treated by some as an actual word, but it is\(^\text{10}\)). 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).

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

\(^\text{10}\) There could be a great deal of discussion on this point, with language experts lining up on both sides of this issue.
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.¹¹

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.”

Among expositors and translators, there is some question about Ex. 6:2–8. When did this occur? Was it a continuation of the conversation between Moses and God in Ex. 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*howah. And so I appear unto Abraham, unto Isaac and unto Jacob. In ‘El Shaddai; and My name Y*howah I had not made Myself known to them.

God spoke to Moses and He said to him, “I [am] Y*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*howah.

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

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:

Maseoretic Text (Hebrew) And so God speaks unto Moses, and so He says unto him, “I [am] Y*howah. And so I appear unto Abraham, unto Isaac and unto Jacob. In ‘El Shaddai; and My name Y*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.]

Jerusalem targum 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.

Latin Vulgate 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

Exodus Chapter 6

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.]

<table>
<thead>
<tr>
<th>Aramaic ESV of Peshitta</th>
<th>God spoke to Mosha, and said to him, &quot;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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Peshitta (Syriac)</td>
<td>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.</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>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.</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td>.</td>
</tr>
</tbody>
</table>

Significant differences:

### Limited Vocabulary Translations:

<table>
<thead>
<tr>
<th>Bible in Basic English</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Easy English</td>
<td>.</td>
</tr>
<tr>
<td>God’s Word™</td>
<td>.</td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td>God continued speaking to Moses, reassuring him, &quot;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.</td>
</tr>
<tr>
<td>The Message</td>
<td>.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Names of God Bible</th>
<th>The LORD Tells Moses to Speak to Pharaoh Again Elohim spoke to Moses, &quot;I am Yahweh. I appeared to Abraham, Isaac, and Jacob as El Shadday, but I didn’t make myself known to them by my name, Yahweh.</th>
</tr>
</thead>
<tbody>
<tr>
<td>NIRV</td>
<td>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.</td>
</tr>
<tr>
<td>New Simplified Bible</td>
<td>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.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Common English Bible</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contemporary English V.</td>
<td>.</td>
</tr>
<tr>
<td>The Living Bible</td>
<td>I am Jehovah, the Almighty God who appeared to Abraham, Isaac, and Jacob—though I did not reveal my name, Jehovah, to them.</td>
</tr>
<tr>
<td>New Berkeley Version</td>
<td>.</td>
</tr>
<tr>
<td>New Century Version</td>
<td>.</td>
</tr>
<tr>
<td>New Life Version</td>
<td>God Calls Moses</td>
</tr>
<tr>
<td></td>
<td>God said to Moses, &quot;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.</td>
</tr>
</tbody>
</table>

...
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**

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’?

**International Standard V**

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.

‘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.

[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’.

**New Advent (Knox) Bible**

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.

‘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.

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**Translation for Translators**

God also said to Moses/me, “I am Yahweh. I am the one who appeared to Abraham, Isaac, and Jacob, and told them that I was God Almighty, but I did not tell them that my name was Yahweh.

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

**Awful Scroll Bible**

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?

**Bible in Modern English**

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."

"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 יְהֹוָה (YHWH) appears. The usual rendition in English is "LORD", to indicate the special reverence in which the Hebrew scribes held this Name.

**Conservapedia**

"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 יְהֹוָה (YHWH) appears. The usual rendition in English is "LORD", to indicate the special reverence in which the Hebrew scribes held this Name.

**Ferrar-Fenton Bible**

Appropriation of the Name Jehovah is God

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 ;..."
"Johvah." See on this name of the Almighty Prof. Lee's Hebrew Lexicon, voc. 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.

God’s Truth (Tyndale)

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 Ex. 6 in Tyndale’s Bible.

HCSB

God Promises Freedom

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.

Jubilee Bible 2000

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.

H. C. Leupold

Lexham English Bible

NIV, ©2011

God also said to Moses, “I am the LORD. I appeared to Abraham, to Isaac and to Jacob as God Almighty [Hebrew El-Shaddai], 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.

Tree of Life Version

Parashat Va’eira

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

Urim-Thummim Version

WikiBible

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 El Shadday, 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 El Shadday, 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. El and Elohim are used, but El and Elohim are not names. El 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 (2002)  
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.


[6:3] 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.

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 English Bible

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
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."
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, 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 יָהָּ וָהָ (Yahweh), usually rendered Lord, i.e. the One who would redeem Israel.

Expanded/Embellished Bibles:

The Amplified Bible

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], 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 L ORD [Yahweh].

The Geneva Bible

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 [Heb “And God spoke.”] to Moses and said to him, “I am the Lord. I appeared to Abraham, to Isaac, and to Jacob as6 God Almighty, but by my name ‘the Lord’ I was not known to them.

The Pulpit Commentary

Syndein/Thieme
**The Voice**

Eternal One: (pointedly to Moses) I am the Eternal. I revealed Myself to Abraham, Isaac, and Jacob, as God-All-Powerful [Hebrew, *El Shaddai*]; but I did not reveal My name, the Eternal One, to them.

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

<table>
<thead>
<tr>
<th>Translator/Version</th>
<th>Translation</th>
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</thead>
<tbody>
<tr>
<td>Brenner’s Mechanical Trans.</td>
<td>...and &quot;Elohiym* Powers* spoke to &quot;Mosheh* Plucked out* and he said to him, I am &quot;YHWH He is&quot;, and I [appeared] to &quot;Avraham* Father lifted*, to &quot;Yits'hhaq* He laughs*, and to &quot;Ya'aqov* He restrains* (with) the mighty one of &quot;Shaddai* My breasts*, and my title is &quot;YHWH He is&quot;, I was not known to them ....</td>
</tr>
<tr>
<td>C. Thompson LXX (updated)</td>
<td>Moreover God spake to Moses and said to him, I am the Lord; and I appeared to Abraham and to Isaaq 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.</td>
</tr>
<tr>
<td>Concordant Literal Version</td>
<td>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.</td>
</tr>
<tr>
<td>Context Group Version</td>
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<td>Darby Translation</td>
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<td>Emphasized Bible</td>
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<td>English Standard Version</td>
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<td>Green’s Literal Translation</td>
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<td>Jack Ballinger’s translation</td>
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<td>Modern English Version</td>
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<td>Modern KJV</td>
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<tr>
<td>NASB</td>
<td>God spoke further to Moses and said to him, “I am the Lord; and I appeared to Abraham, Isaac, and Jacob, as God Almighty [Heb <em>El Shaddai</em>], but by My name, LORD [Heb <em>YHWH</em>, usually rendered LORD], I did not make Myself known to them.</td>
</tr>
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<td>New European Version</td>
<td>.</td>
</tr>
<tr>
<td>New King James Version</td>
<td>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 [Hebrew <em>YHWH</em>, traditionally Jehovah] I was not known to them.</td>
</tr>
<tr>
<td>Owen’s Translation</td>
<td>.</td>
</tr>
<tr>
<td>Restored Holy Bible 6.0</td>
<td>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 JeHoVaH was I not known to them.</td>
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<tr>
<td>Ron Snider’s Translation</td>
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<td>Stuart Wolf</td>
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<td>Third Millennium Bible</td>
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<tr>
<td>Updated Bible Version 2.11</td>
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<tr>
<td>A Voice in the Wilderness</td>
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<td>Webster’s Bible Translation</td>
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<td>World English Bible</td>
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<td>Young’s Literal Translation</td>
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<td>Young’s Updated LT</td>
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</table>

The gist of this passage: vv. 2-3
**Exodus 6:2a**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>dâbar (דבר) [pronomounced daw²-VAHR]</td>
<td>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</td>
<td>3rd person masculine singular, Piel imperfect</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
<tr>
<td>’Ĕlōhîym (אלוהי) [pronomounced el-o-HEEM]</td>
<td>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</td>
<td>masculine plural noun</td>
<td>Strong’s #430 BDB #43</td>
</tr>
<tr>
<td>’el (א) [pronomounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>Mosheh (משה) [pronomounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
</tbody>
</table>

**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.

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**Exodus 6:2b**

<table>
<thead>
<tr>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
</tbody>
</table>
**Exodus 6:2b**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʿâmar (אָמָר) [pronounced aw-MAHR]</td>
<td>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong’s #559 BDB #55</td>
</tr>
<tr>
<td>ʿel (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied) with the 3rd person masculine singular suffix</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>ʿânîy (אֲנִי) [pronounced aw-NEE]</td>
<td>I, me; in answer to a question, it means I am, it is I</td>
<td>1st person singular, personal pronoun</td>
<td>Strong’s #589 BDB #58</td>
</tr>
<tr>
<td>YHWH (הוָה) [pronunciation is possibly yhoh-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y*howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
</tbody>
</table>

**Translation:** ...and He said to him, “I [am] Y*howah.

Moses has brought his concerns to God, and the first thing that God says is, “I am Y*howah.”

We have these words exactly spoken to Abraham in Gen. 15:7; and also spoke to Jacob in Gen. 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.\(^{12}\)

Exodus 6:2 And God spoke to Moses and said to him: “I am the LORD.

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).

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### Exodus 6:3a

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>wa (or va) (ו) [pronounced wah]</td>
<td>and so, and then, then, and; so; that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>râ’ah (רא’) [pronounced raw-AWH]</td>
<td>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)</td>
<td>1st person singular, Niphal imperfect</td>
<td>Strong’s #7200 BDB #906</td>
</tr>
<tr>
<td>’el (א) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>'Ab*râhâm (אברם) [pronounced ahhb-r-raw-HAWM]</td>
<td>father of a multitude, chief of a multitude; transliterated Abraham</td>
<td>masculine singular proper noun</td>
<td>Strong’s #85 BDB #4</td>
</tr>
</tbody>
</table>

**Translation:** I appeared to Abraham,...

God appeared to Abraham on numerous occasions.

### Exodus 6:3b

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>’el (א) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>Yis'hâq (ישראל) [pronounced yihys-KHAWK]</td>
<td>he laughs; laughing; transliterated Isaac</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3327 &amp; #3446 BDB #850</td>
</tr>
</tbody>
</table>

This is also spelled Yits'hâq (ישראל) [pronounced yihys-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

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vâ) (ו) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
</tbody>
</table>
Exodus 6:3c

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>'el (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>Ya'aqōb (יָעַqָב) [pronounced yah-ğuh-KOH³v]</td>
<td>supplanter; insidious, deceitful; to circumvent; heel; and is transcribed Jacob</td>
<td>masculine proper noun</td>
<td>Strong’s #3290 BDB #784</td>
</tr>
</tbody>
</table>

Gary Everett: Gesenius says the Hebrew name “Jacob” “Ya’aqob” (יָעַqָב) (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 (יָבַך) (H6117), which means, “to seize by the heel, to circumvent.” One Hebrew derivative (יָבֵך) (6119) means, “heel, (figuratively) the last of anything.”

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

<table>
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<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>ba³ (ב) [pronounced b³th]</td>
<td>in, into, through; at, by, near, on, upon; with, before, against ; by means of; among; within</td>
<td>a preposition of proximity</td>
<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>'Èl (אֵל) [pronounced ALE]</td>
<td>God, god, mighty one, strong, hero; transliterated El</td>
<td>masculine singular noun</td>
<td>Strong’s #410 BDB #42</td>
</tr>
<tr>
<td>Shadday (שֶדַּי) [pronounced shahd-DAH-ee]</td>
<td>the many-breasted one; and is generally translated Almighty, the Almighty One; Omnipotent [One]</td>
<td>proper noun</td>
<td>Strong’s #7706 BDB #994</td>
</tr>
</tbody>
</table>

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

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Exodus 6:3d

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</thead>
<tbody>
<tr>
<td>קְדַּשׁ (‘el shadday, “El Shaddai”)</td>
<td>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.</td>
<td></td>
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<tr>
<td></td>
<td>The NET Bible continues: 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.</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>The NET Bible continues: 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 וֹתַ, shadad, “destroy”) in Isa 13:6 and in Joel 1:15).</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>The NET Bible continues: 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.)</td>
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</tbody>
</table>
The NET Bible concludes: *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 שד, shad, “breast”] is probably related). For a discussion of proposed derivations see T. N. D. Mettinger, In Search of God, 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.).*\(^\text{15}\)

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 שד-ד (“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.*\(^\text{16}\)

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

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.

\(^\text{15}\) From https://bible.org/netbible/index.htm?gen44.htm (footnote); accessed January 17, 2017.

Exodus 6:3e

<table>
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<tbody>
<tr>
<td>wē (or vē) (1, or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wāw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>shēm (šm) [pronounced shame]</td>
<td>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</td>
<td>masculine singular noun with the 1st person singular suffix</td>
<td>Strong’s #8034 BDB #1027</td>
</tr>
</tbody>
</table>

The NET Bible: The noun šm (shkî, “my name,” and “Yahweh” in apposition to it), is an adverbial accusative, specifying how the patriarchs “knew” him.¹⁷

| YHWH (יהוה) [pronunciation is possibly yohh-WAH] | transliterated variously as Jehovah, Yahweh, Y’howah | proper noun | Strong’s #3068 BDB #217 |

The NET Bible: 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.¹⁸

| lō (l or lō) [pronounced low] | not, no | negates the word or action that follows; the absolute negation | Strong’s #3808 BDB #518 |

| yāda’ (yāḏa’) [pronounced yaw-DAHGi] | to be known, to become known; to be instructed, to be taught by experience, to be punished | 1st person singular, Niphal perfect | Strong’s #3045 BDB #393 |

The NET Bible: The verb is the Niphal form yāḏa’. 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.”¹⁹

| lāmed (l̄) [pronounced l̄] | to, for, towards, in regards to | directional/relational preposition with the 3rd person masculine plural suffix | No Strong’s # BDB #510 |

Could this be translated, Did I not make Myself known to them [by] My name, Y’howah? Or, By My name, Y’howah, was I not known to them?

Translation: ...I did not make Myself known to them [by] My name, Y’howah.

What God says then is quite interesting. “But by My name Y’howah, I was not known to them.” This final phrase has been somewhat difficult to understand.

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 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’howah.” The name

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"Yhwh" to the Old Testament believer is equivalent to our familiarity with the name of Jesus Christ. "Yhwh" 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.

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 Gen. 2:4, where the words יְהוָה יָהָּ֣ הנָּ֣מֶשׁוּרָא Jehovah Elohim occur, as they do frequently afterwards; and see Gen. 15:2, where Abraham expressly addresses him by the name Adonai Jehovah; and see Gen. 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 לא, 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). "Yhwh" is a play on the words I am. In the Hebrew, I am is יָהָּ֣ הנָּ֣מֶשׁוּרָא; יְהוָה is יָהָּ֣ הנָּ֣מֶשׁוּרָא. So, not only is the word "Yhwh" 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 unto 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 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.

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**Chapter Outline**

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, Yhwhowah, 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 – כָּל שדַּדַּי;* EL–Shaddai, 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 Gen. 2:4, where the words יְהוָה אֱלֹהִים Jehovah Elohim occur, as they do frequently afterwards; and see Gen. 15:2, where Abraham expressly addresses him by the name Adonai Jehovah; and see Gen. 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 לֹא, 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 יְהוָה 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’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. קָנָּה אֱל-Šaddai, God All-sufficient, they knew well by the continual provision he made for them, and the constant protection he afforded them: but the name יְהֹוָה 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 significance 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.

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. This refers to Ex. 6:3. And I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name (a) 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 Gen. 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, Gen. 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 Gen. 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.

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20 Adam Clarke, Adam Clarke’s Commentary on the Bible; from e-Sword, Ex. 6:3.
21 Geneva Bible Translation Notes; 1599, courtesy of e-sword, Ex. 6:3.
“By My Name, Y*howah, I did not make Myself known to them” (commentators)

Gill continues: Josephus\(^{(u)}\) 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 \(\text{iau}\) in the oracle of Apollo\(^{(w)}\); and Diodorus Siculus\(^{(x)}\) says, that with the Jews Moses is said to give laws from a God called "IAO", and is the same which in Philo Byblius\(^{(y)}\) is called Jevo; and both are no other than a corruption of Jah or Jehovah; and perhaps the τετράγραμματος of the Pythagoreans\(^{(z)}\), by which they swore, is the same with the tetragrammaton, or this word of four letters, with the Jews.\(^{22}\)

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?\(^{23}\)

Jamieson, Fausset and Brown: rather, interrogatively, by My name Jehovah was I not known to them?\(^{24}\)

From Poole:

Question. How is this true, when God was known to them, and called by the name Jehovah? Gen. 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 Gen. 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.\(^{25}\)

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?”\(^{26}\)

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\(^{23}\) David Guzik’s Commentary on the Old Testament; courtesy of e-sword; ©2006; Ex. 6:2–5.

\(^{24}\) Robert Jamieson, A. R. Fausset and David Brown; Commentary Critical and Explanatory on the Whole Bible; 1871; from e-sword, Ex. 6:3.

\(^{25}\) Matthew Poole, English Annotations on the Holy Bible; ©1685; from e-Sword, Ex. 6:3.

\(^{26}\) Treasury of Scriptural Knowledge; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, Ex. 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 ידַע (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 כְּדָם (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 fulfills 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


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, Ex. 6:3.

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)

We are enjoined to believe in Jesus Christ as they of that era were enjoined to believe in Yhwh. In the Old Testament, those who placed their faith in the Revealed God were justified (Gen. 15:6).

The Name of God

1. Moses was the writer of the last 4 books of Pentateuch. He probably 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.

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 Yhwh?" 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 Yhwh, there is a more personal relationship.

6. God for the first time in Exodus 5:1 identified Himself as Yhwh, the God of Israel.

7. As Yhwh 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 Yhwh 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 Yhwh occurs.

11. However, Yhwh is used much more often than El Shaddai in Genesis, which appears to support the translation, "was I not also known to them as Yhwh?"

12. This question, with the negative particle, demands the answer, yes, You were known to them as Yhwh.

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 "Yhwh, 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
The Name of God

Word will do this. However, when we come across an interpretation or a translation which is not 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
The Book of Exodus

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 יְהֹוָה אלהים). 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, 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.

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

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**

. And also I have confirmed My covenant with them to give them the land of Kenaan, 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 of Onkelos**

And I confirmed also My covenant with them, to give them the land of Kenaan, 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.

**Targum (Pseudo-Jonathan)**

. And also I have confirmed My covenant with them to give them the land of Kenaan, 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.

**Jerusalem targum**

. And also I have confirmed My covenant with them to give them the land of Kenaan, 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.
<table>
<thead>
<tr>
<th>Translation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Revised Douay-Rheims</td>
<td>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.</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td></td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>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.</td>
</tr>
</tbody>
</table>
| 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."
                                          "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 dwell 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. |
| Brenton's Septuagint              |                                                                      |
| 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. |
| Good News Bible (TEV)             | 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. |
| International Children’s B        |                                                                      |
| The Message                       |                                                                      |
| Names of God Bible                | 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. |
| NIRV                              | »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 |
| New Simplified Bible              |                                                                      |
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**
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 Century Version**
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.

**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.

*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**
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 Israelis whom the Egyptians have forced to labor for them, and I’ve remembered my covenant.

**International Standard V**
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.

**New Advent (Knox) Bible**
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 because of the hard work that the Egyptians forced them to do as their slaves. I have thought about that solemn promise that I made.

**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 because of the hard work that the Egyptians forced them to do as their slaves. I have thought about that solemn promise that I made.

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

"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."

...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 ;...

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.

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.

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.

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 Bnei-Yisrael, whom the Egyptians are keeping in bondage. So I have remembered My covenant.

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.

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.

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.

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].
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.

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.

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.

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.

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 (Gen. 17), it is said: “I am the Almighty God… And I will give you and your seed after you the land of your sojournings” (Gen. 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” (Gen. 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.” (Gen. 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” (Gen. 15:14).

...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.

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.

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).

***The Scriptures 1998***

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].

***Expanded/Embellished Bibles:***

***The Amplified Bible***

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; C the covenant with Abraham; Gen. 12:1–3] with them to give them the land of Canaan. They ·lived in that land, but it was not their own [Israelites; 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].

***The Geneva Bible***

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, Gen. 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 [Heb “the land of their sojournings.”]. I have also heard [Heb “And also I have heard.”] the groaning of the Israelites, whom the Egyptians are enslaving, and I have remembered my covenant.

***The Pulpit 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, Gen. 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.

***The Voice***

Eternal One: (pointedly to Moses) I also made My covenant with them. I promised I would give them Canaan—the land where their ancestors lived as strangers. In addition, I have heard the constant 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 Corrected", the land of their pilgrimage which they sojourned in, and also, I [had] heard the groaning of the sons of "Yisra‘el", (because) "Mits'rayim Two straits", 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.

Context Group Version

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.

Darby Translation

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.

Emphasized Bible

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 children of Israel, whom the Egyptians are causing to serve, and I remember My covenant.

English Standard Version

New European Version

New King James Version

Owen's Translation

Ron Snider's Translation

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

The gist of this passage:

vv. 4-5

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vê) (i, or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>gam (âp) [pronounced gahm]</td>
<td>also, furthermore, in addition to, even, moreover</td>
<td>adverb</td>
<td>Strong’s #1571 BDB #168</td>
</tr>
</tbody>
</table>
Exodus 6:4a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>qûwm (קום) [pronounced koom]</td>
<td>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]</td>
<td>1st person singular, Hiphil perfect</td>
<td>Strong’s #6965 BDB #877</td>
</tr>
<tr>
<td>êth (אף) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>bêrîyth (בְּרִית) [pronounced bêreeth]</td>
<td>covenant; pact, alliance, treaty, alliance, contract</td>
<td>feminine singular noun with the 1st person singular suffix</td>
<td>Strong’s #1285 BDB #136</td>
</tr>
<tr>
<td>êth (אף) [pronounced ayth]</td>
<td>with, at, near, by, among, directly from</td>
<td>preposition (which is identical to the sign of the direct object) with the 3rd person masculine plural suffix</td>
<td>Strong’s #854 BDB #85</td>
</tr>
</tbody>
</table>

The NET Bible: The statement refers to the making of the covenant with Abraham (Gen 15 and following) and confirming it with the other patriarchs. The verb הָקַימוּ (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.

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.

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### Exodus 6:4b

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (ך) [pronounced ล]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>nâthan (ןת) [pronounced naw-THAHN]</td>
<td>to give, to grant, to place, to put, to set; to make</td>
<td>Qal infinitive construct</td>
<td>Strong’s #5414 BDB #678</td>
</tr>
<tr>
<td>lâmed (ך) [pronounced ล]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition with the 3rd person masculine plural suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>ᵇeth (ץ) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>ĕrets (ץר) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular construct</td>
<td>Strong’s #776 BDB #75</td>
</tr>
<tr>
<td>Kânan (ךנהן) [pronounced K‘NAH-gahn]</td>
<td>which possibly means merchant and is transliterated Canaan</td>
<td>masculine proper noun; territory</td>
<td>Strong’s #3667 BDB #488</td>
</tr>
</tbody>
</table>

**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

<table>
<thead>
<tr>
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<th>BDB and Strong's Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>’êth (אֶת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong's #853 BDB #84</td>
</tr>
<tr>
<td>’erets (אֶרֶץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular construct</td>
<td>Strong's #776 BDB #75</td>
</tr>
<tr>
<td>màgûwr (גָּוֹר) [pronounced maw- GOOR]</td>
<td>sojourning, sojourning-place; residing, residence, dwelling-place, dwelling, abode; possibly travels, traveling</td>
<td>masculine plural noun with the 3rd person masculine plural suffix</td>
<td>Strong's #4033 BDB #158</td>
</tr>
</tbody>
</table>

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: The noun מָגוּרִים (māgūrîm) 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 (גרִי, garû) as foreigners, without owning property or having the rights of kinship with the surrounding population.²⁸

| ëšer (אֵשֶׁר) [pronounced uh-SHER] | that, which, when, who, whom; where; in that, in which, in what | relative pronoun; sometimes the verb to be is implied | Strong's #834 BDB #81 |
| gûwr (גָּוֹר) [pronounced goor] | to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with | 3rd person plural, Qal perfect | Strong's #1481 BDB #157 |
| bî (בִּ) [pronounced bî] | in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within | a preposition of proximity with the 3rd person feminine singular suffix | No Strong's # 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.

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 6:5a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vâ) (1, or 1)</td>
<td>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</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>gam ( yap) [prounced gahm]</td>
<td>also, furthermore, in addition to, even, moreover</td>
<td>adverb</td>
<td>Strong’s #1571 BDB #168</td>
</tr>
<tr>
<td>òânîy (kî) [prounced aw-NEE]</td>
<td>I, me; in answer to a question, it means I am, it is I</td>
<td>1st person singular, personal pronoun</td>
<td>Strong’s #589 BDB #58</td>
</tr>
<tr>
<td>shâma (swm) [prounced shaw-MAHÃ]</td>
<td>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</td>
<td>1st person singular, Qal imperfect</td>
<td>Strong’s #8085 BDB #1033</td>
</tr>
<tr>
<td>òè (kë) [prounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>nîªqâh (kîqîn) [prounced nîraw-KAW]</td>
<td>a crying out; the groaning, a groan</td>
<td>feminine singular construct</td>
<td>Strong’s #5009 BDB #611</td>
</tr>
<tr>
<td>bânîym (bînîm) [prounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Yisîâ’él (yîs-’ĂĂL) [prounced yis-raw-ALE]</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
</tbody>
</table>

**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.

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<table>
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</tr>
</thead>
<tbody>
<tr>
<td>‘āsher (אָשֶׁר) [pronounced uh-SHER]</td>
<td><em>that, which, when, who, whom; where; in that, in which, in what</em></td>
<td>relative pronoun; sometimes the verb to be is implied</td>
<td>Strong’s #834 BDB #81</td>
</tr>
<tr>
<td>Mits°rayim (מִצְרַיִם) [pronounced mits-RAH-yim]</td>
<td><em>double straights; transliterated Mizraim; also Egypt, Egyptians</em></td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
<tr>
<td>‘ábad (עָבָד) [pronounced āw-VAHD]</td>
<td><em>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</em></td>
<td>Hiphil participle</td>
<td>Strong’s #5647 BDB #712</td>
</tr>
<tr>
<td>‘èth (אֵת) [pronounced ayth]</td>
<td><em>them; untranslated mark of a direct object; occasionally to them, toward them</em></td>
<td>sign of the direct object affixed to a 3rd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
</tbody>
</table>

The NET Bible: *The form is the Hiphil participle מַדוּרֵיָם (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.”*

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**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.

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### Exodus 6:5c

<table>
<thead>
<tr>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (î)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently: because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>zâkar (זָכַר) [pronounced zaw-KAHR]</td>
<td>to remember, to recall, to call to mind</td>
<td>1st person singular, Qal imperfect</td>
<td>Strong’s #2142 BDB #269</td>
</tr>
<tr>
<td>’èth (אֵת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>bêrîyth (בֵּיתָיִת) [pronounced bêreeth]</td>
<td>covenant; pact, alliance, treaty, alliance, contract</td>
<td>feminine singular noun with the 1st person singular suffix</td>
<td>Strong’s #1285 BDB #136</td>
</tr>
</tbody>
</table>

The NET Bible: As in Exod 2:24, this remembering has the significance of God’s beginning to act to fulfill the covenant promises.  

**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.

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.

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

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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.

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.

God begins this passage with I am Yĕhovah and ends it the same way.

For then say to sons of Israel, ‘I [am] Yĕhovah 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] Yĕhovah 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] Yĕhovah.’

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 an Elohim and you [all] will know that I am Jehovah 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 Jehovah.’

Here is how others have translated this verse:

**Ancient texts:**

**Masoretic Text (Hebrew)**

For then say to sons of Israel, ‘I [am] Yĕhovah 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] Yĕhovah 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] Yĕhovah.’

**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.

Jerusalem targum
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 shall consecrate you as my people and I shall be your God, and you shall know that it is I who is your Lord God, who delivered you out of the enslavement of the Egyptians. And I shall bring you to the land that I cast my hand over to give to Abraham, Isaac, and Jacob and I will give it you as an inheritance, I the Lord.

Latin Vulgate
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."]]. "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. "And I shall bring you to the land that I cast my hand over to give to Abraham, Isaac, and Jacob and I will 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 concerning which I swore to give it 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.
Brenton’s Septuagint

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 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.’

God’s Word™

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.’

The Message

“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.”

Names of God Bible

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:
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.’"

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!”

“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.”

So tell the people of Israel that I say to them, ‘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.’"

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!”

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. great judgments]. I’ll take you for my own people [Lit. for Myself for a people], 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 lifted my hand] to give to Abraham, to Isaac, and to Jacob. I’ll give it to you as a possession. I am the LORD.’"

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 said this: 'I am Yahweh. I will free you from the burdens of heavy work that the Egyptians have given you. 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):

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.

Bible in Modern English

"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.'"

Conservapedia

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 I 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, Isaac, and Jacob, and grant you its possession: even I the Lord.

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

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

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Tree of Life Version

Urim-Thummim Version

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.

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 your own possession. I am 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 removes you 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 English Bible.
New Jerusalem Bible.
New RSV.
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” (Gen. 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.' "

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.

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."

Therefore say unto 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.' '

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.
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].’"

So tell the people [sons; 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 [outstretched arm], and I will punish the Egyptians terribly [the heart or essence of the covenant]. You will know that I am the Lord your God, the One who saves you [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; lifted my hand to give; to take an oath] to Abraham, Isaac, and Jacob, and I will give you that land to own. I am the Lord.’"

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 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, Ex. 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.
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. ...

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 forth from the tyranny of the Egyptians. And I will bring you to the land for which I stretched out my hand in swearing to give it to Abraham and Isaac 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: and 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 brings you out from under the burdens of the Egyptians. 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 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.
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 redeem you out of their bondage and I will give you a heritage. 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, and I will bring you to the land which I have lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it to you—a possession; I am Jehovah.
Exodus 6:6a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (גּ) [pronounced ℓ]</td>
<td>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</td>
<td>preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>kên (ג) [pronounced kane]</td>
<td>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</td>
<td>properly, an active participle; used primarily as an adverb</td>
<td>Strong’s #3651 BDB #485</td>
</tr>
</tbody>
</table>

Together, the lâmed preposition and kên mean therefore, according to such conditions, that being so; certainly, truly.

| ʻâmar (אמר) [pronounced aw-MAHR] | say, speak, utter; say [to oneself], think; command; promise; explain; intend | 2nd person masculine singular, Qal imperative | Strong’s #559 BDB #55 |
| lâmed (ג) [pronounced ℓ] | to, for, towards, in regards to | directional/relation preposition | No Strong’s # BDB #510 |
| bânîym (בניים) [pronounced baw-NEEM] | sons, descendants; children; people; sometimes rendered men; young men, youths | masculine plural construct | Strong’s #1121 BDB #119 |
| Yisraël (ישראל) [pronounced yis-raw-ALE] | God prevails; contender; soldier of God; transliterated Israel | masculine proper noun; God-given name to Jacob; and national name for the Jewish people | Strong’s #3478 & #3479 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

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<tr>
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<tbody>
<tr>
<td>†ânîy (אָנִי) [pronounced aw-NEE]</td>
<td><em>I, me; in answer to a question, it means I am, it is I</em></td>
<td>1st person singular, personal pronoun</td>
<td>Strong’s #589 BDB #58</td>
</tr>
<tr>
<td>YHWH (יהוה) [pronunciation is possibly yhoj-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y’howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
</tbody>
</table>

**Translation:** ...‘I am Y’howah...

Moses testifies that he is speaking on behalf of Y’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

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<tbody>
<tr>
<td>wâ (or vâ) (1 or 2) [pronounced weh]</td>
<td><em>and, even, then; namely; when; since, that; though; as well as</em></td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>yâtsâ‘ (יָצָא) [pronounced yaw-TZAWH]</td>
<td><em>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</em></td>
<td>1st person singular, Hiphil perfect</td>
<td>Strong’s #3318 BDB #422</td>
</tr>
</tbody>
</table>

The NET Bible: *The verb הָוצָא (yâtsâ‘) 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…”*  

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<tbody>
<tr>
<td>‘êth (אֵת) [pronounced ayth]</td>
<td><em>you; untranslated mark of a direct object; occasionally to you, toward you</em></td>
<td>sign of the direct object affixed to a 2nd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>min (مين) [pronounced mihn]</td>
<td><em>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</em></td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>tachath (תָּחַת) [pronounced TAH-khaht]</td>
<td><em>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</em></td>
<td>preposition</td>
<td>Strong’s #8478 BDB #1065</td>
</tr>
</tbody>
</table>

Min + tachath together mean *below, beneath, from under, from beneath* and it is used of those that were *under* anything and came out from there.

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**Exodus 6:6c**

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<tr>
<td>çîbloth (כִּבְלוֹת) (pronounced sib-LOTH)</td>
<td>(heavy) burdens, forced labours</td>
<td>feminine plural construct</td>
<td>Strong’s #5450 BDB #688</td>
</tr>
<tr>
<td>Mitsrayim (מִסְרַיִם) (pronounced mits-RAH-yim)</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>

**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**

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<tr>
<td>wê (or vê) (וֶ) (î or ì) (pronounced weh)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>nåtsal (נָצָל) (pronounced naw-TSAHL)</td>
<td>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</td>
<td>1st person singular, Hiphil perfect</td>
<td>Strong’s #5337 BDB #664</td>
</tr>
<tr>
<td>’êth (אַ) (pronounced ayth)</td>
<td>you; untranslated mark of a direct object; occasionally to you, toward you</td>
<td>sign of the direct object affixed to a 2nd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>min (מִן) (pronounced mihn)</td>
<td>from, away from, out from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>’ābdâh (עַבְדָה) (pronounced ūv-DAWH)</td>
<td>labour, work, service; possibly: bondage; enslavement</td>
<td>feminine singular noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #5656 &amp; #5647 BDB #715</td>
</tr>
</tbody>
</table>

**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 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,...

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.
The Abbreviated Illustration of the Slave Market of Sin

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 (Rom. 5:18a). In Adam, all die (1Cor. 15:22a). Because of one man’s sin, death reigned through that one man (Rom. 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 (Eph. 2:3b). That is, we are prone to sin against God. By the one man’s disobedience the many were made sinners (Rom. 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 (Rom. 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 (Rom. 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 (Rom. 3:23). God shows His love for us in that while we were still sinners, Christ died for us (Rom. 5:8). See also Rom. 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. Rom. 5:12–21

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

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 we 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.

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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)).

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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 LOR; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage,...’ ”

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:

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wê (or vê) (ה or ו)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>gâ’al (גאל) [pronounced gaw-AHL]</td>
<td>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</td>
<td>1st person singular, Qal perfect</td>
<td>Strong’s #1350 BDB #145</td>
</tr>
<tr>
<td>'êth (א) [pronounced ayth]</td>
<td>you; untranslated mark of a direct object; occasionally to you, toward you</td>
<td>sign of the direct object affixed to a 2nd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>bê (ב) [pronounced bêth]</td>
<td>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</td>
<td>a preposition of proximity</td>
<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>zêrōwâ’ (זרוב) [pronounced zêROH-ahh]</td>
<td>arm, shoulder and figuratively means strength</td>
<td>feminine singular noun</td>
<td>Strong’s #2220 BDB #283</td>
</tr>
<tr>
<td>nâṭâh (حديث) [pronounced naw-TAWH]</td>
<td>stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned</td>
<td>feminine singular, Qal passive participle</td>
<td>Strong’s #5186 BDB #639</td>
</tr>
<tr>
<td>wê (or vê) (ה or ו)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
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<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>shâphâ’tîym (שפטים) [pronounced shâ-faw-TEEM]</td>
<td>judgements, judicial decisions, judicial renderings, divine decisions based upon God’s judicial requirements; acts of judgment</td>
<td>masculine plural noun</td>
<td>Strong’s #8201 BDB #1048</td>
</tr>
<tr>
<td>gôdîlôwth (גדולות) [pronounced gô-doh-LOTH]</td>
<td>great things, mighty things, immutable things; significant, astonishing, incredible and/or mind-blowing things; proud things, impious things</td>
<td>masculine plural adjective (it can also function as a substantive)</td>
<td>Strong’s #1419 BDB #152</td>
</tr>
</tbody>
</table>

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 (אַגְּאַל) [pronounced *gaw-AHL*] and it has only been used one time before this in Gen. 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.

The ESV; capitalized is used below:

<table>
<thead>
<tr>
<th>Exodus and the Slavery of the Hebrew People</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The people of Israel are enslaved to Egypt.</td>
</tr>
<tr>
<td>2. They are unable to purchase themselves from Pharaoh. Slaves cannot buy themselves and then free themselves.</td>
</tr>
<tr>
<td>3. Slaves are born into this slavery; they do not choose it; nor can they choose at any time to leave it.</td>
</tr>
<tr>
<td>4. They must be redeemed from this slavery and the Redeemer must come from outside of the slave market.</td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td>8. The first plague against the Egyptian people will be blood; and the final plague will be the death of their firstborn.</td>
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<tr>
<td>9. God will require that the firstborn be redeemed by the blood of a young goat or lamb.</td>
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<tr>
<td>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.</td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td>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, &quot;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)</td>
</tr>
<tr>
<td>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.</td>
</tr>
<tr>
<td>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.</td>
</tr>
</tbody>
</table>

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.
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 shēphâþîym (שֵּׁפָה־תִּיָּם) [pronounced shē-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.

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 Gen. 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

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. Gen. 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. 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. 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


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
The Abbreviated Doctrine of Redemption

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:
http://www.realtime.net/~wdoud/topics/redemption.html

Additional places to study this doctrine:
http://www.versebyverse.org/doctrine/redemption.html
http://www.spurgeon.org/sermons/0181.htm
There are 2 booklets at rbthieme.org:
The Barrier and The Slave Market of Sin (these books are free; there is no cost to order them; in The Slave Market of Sin, there is the Doctrine of Redemption in the appendix)
Scofield: http://www.biblestudymanuals.net/redemption.htm

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 Gen. 48:16, we will be introduced to the verb gâ (גָּאָל) [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 Gen. 3. Isa. 7:14  Matt. 1:23  1Tim. 3:16  Heb. 1:3
The Doctrine of Redemption

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.

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** (Gen. 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 sacrifice 
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. 

8. The Book of Ruth (Ruth 3:9-13  4:1-13) 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. 

3) The redeemer must be willing to redeem (Heb. 10:4–10). Christ was willing to be our Redeemer.

4) The redeemer cannot be himself. This was true of Christ, because He needed no redemption.
The Doctrine of 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
      (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
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, if we commit sin, then we are slaves to sin.
   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.

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.

The points on the Kinsman-Redeemer were taken from the following website: http://www.realtime.net/~wdoud/topics/redemption.html

Additional places to study this doctrine:
http://www.versebyverse.org/doctrine/redemption.html
http://www.spurgeon.org/sermons/0181.htm
There are 2 booklets at rbthieme.org: The Barrier and The Slave Market of Sin (these books are free; there is no cost to order them; in The Slave Market of Sin, there is the Doctrine of Redemption in the appendix)
Scofield: http://www.biblestudymanuals.net/redemption.htm
An interesting note on the word redeem; it has a homonym in the word ḍâ’al (דַּאַל); ḍâ’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 Yhwh; [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].”

<table>
<thead>
<tr>
<th>Chapter Outline</th>
<th>Charts, Graphics and Short Doctrines</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wَ (or vَ) (i. or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>lâqach (הָנָן)</td>
<td>to take, to take away, to take in marriage; to seize</td>
<td>1st person singular, Qal perfect</td>
<td>Strong’s #3947 BDB #542</td>
</tr>
<tr>
<td>‘êth (קַנָת)</td>
<td>you; untranslated mark of a direct object; occasionally to you, toward you</td>
<td>sign of the direct object affixed to a 2nd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>lâmed (לֵ), [pronounced ℓ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition; with the 1st person singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>lâmed (לֵ), [pronounced ℓ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>‘am (אָמ)</td>
<td>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</td>
<td>masculine singular collective noun</td>
<td>Strong’s #5971 BDB #766</td>
</tr>
</tbody>
</table>

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

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).  

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, 1st 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

**Exodus 6:7c**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>yāda’ (יָדָּא) [pronounced yaw-DAHＧ]</td>
<td>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]</td>
<td>2nd person masculine plural, Qal perfect</td>
<td>Strong’s #3045 BDB #393</td>
</tr>
<tr>
<td>kîy (קִי) [pronounced kee]</td>
<td>for, that, because; when, at that time, which, what time</td>
<td>explanatory or temporal conjunction; preposition</td>
<td>Strong’s #3588 BDB #471</td>
</tr>
<tr>
<td>‘ănîy (אָנִי) [pronounced aw-NEE]</td>
<td>I, me; in answer to a question, it means I am, it is I</td>
<td>1st person singular, personal pronoun</td>
<td>Strong’s #589 BDB #58</td>
</tr>
<tr>
<td>YHWH (יְהֹוָה) [pronunciation is possibly yhoh-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y’howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
<tr>
<td>‘Ĕlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]</td>
<td>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</td>
<td>masculine plural noun with the 2nd person masculine plural suffix</td>
<td>Strong’s #430 BDB #43</td>
</tr>
</tbody>
</table>

**Translation:** ...and you [all] will know that I [am] Y’howah your Elohim,...

Five times in this chapter, God says, “I am Y’howah.”

**Exodus 6:7d**

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>yâtsâ’ (יָצָא) [pronounced yaw-TZAWH]</td>
<td>causing to go out, leading out, bringing out, carrying out, drawing out, taking out [of money]; putting forth, laying out, exacting; promulgating; producing</td>
<td>Hiphil participle</td>
<td>Strong’s #3318 BDB #422</td>
</tr>
<tr>
<td>’ēth (אֵח) [pronounced ayth]</td>
<td>you; untranslated mark of a direct object; occasionally to you, toward you</td>
<td>sign of the direct object affixed to a 2nd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>min (מִן) [pronounced mihn]</td>
<td>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
</tbody>
</table>
Exodus 6:7d

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td><strong>tachath</strong> (תַחָת) [pronounced TAH-khahth]</td>
<td>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</td>
<td>preposition</td>
<td>Strong’s #8478 BDB #1065</td>
</tr>
<tr>
<td>Min + tachath together mean below, beneath, from under, from beneath and it is used of those that were under anything and came out from there.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>çib’loth</strong> (幢לוב) [pronounced sihb-LOTH]</td>
<td>(heavy) burdens, forced labours</td>
<td>feminine plural construct</td>
<td>Strong’s #5450 BDB #688</td>
</tr>
<tr>
<td><strong>Mits’rayim</strong> (מוּרְעִים) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>

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.

**Know** is in the Qal perfect, 2nd 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.

God tells the people what He is going to do, and He says, “This is how you will know that I am Ye’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.

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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<tbody>
<tr>
<td>wâv (or vâv) (ı or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>bôw (בּוֹ) [pronounced boh]</td>
<td>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</td>
<td>1st person singular, Hiphil perfect</td>
<td>Strong’s #935 BDB #97</td>
</tr>
<tr>
<td>‘êth (אָ) [pronounced ayth]</td>
<td>you; untranslated mark of a direct object; occasionally to you, toward you</td>
<td>sign of the direct object affixed to a 2nd person masculine plural suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>‘el (אֵל) [pronounced eh]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>‘erets (ארץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular noun with the definite article</td>
<td>Strong’s #776 BDB #75</td>
</tr>
<tr>
<td>‘asher (אָשֶׁר) [pronounced uh-SHER]</td>
<td>that, which, when, who, whom; where; in that, in which, in what</td>
<td>relative pronoun; sometimes the verb to be is implied</td>
<td>Strong’s #834 BDB #81</td>
</tr>
<tr>
<td>nâsâ (נסף) [pronounced naw-SAW]</td>
<td>to lift up, to bear, to carry</td>
<td>1st person singular, Qal perfect</td>
<td>Strong’s #5375 BDB #669</td>
</tr>
</tbody>
</table>
### Exodus 6:8a

<table>
<thead>
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</thead>
<tbody>
<tr>
<td>Nâsâ (נָּסָא) [pronounced naw-SAW]</td>
<td>to take up, to lift up, to bear up; to lift up someone’s head (this is used in a favorable way; i.e., it is mused to mean to make one cheerful or merry; to lift up one’s own countenance, i.e., to be cheerful, full of confidence; to bear, to carry; to lift up in a balance, i.e., to weigh carefully; to bear one’s sin or punishment; to lift up the voice (this can be used in the sense of bewailing, crying, crying out, rejoicing, to lift up any with the voice (a song, an instrument); to lift up the soul (i.e., to wish for, to desire); to have the heart lifted up (i.e., they are ready and willing to do something; to bear one’s sin (in such a way to expiate the sin, to make atonement for the sin). This list does not exhaust the various connotations for nâsâ).</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>Ñêth (אָ י) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yâd (יָד) [pronounced yawd]</td>
<td>hand; figuratively for strength, power, control; responsibility</td>
<td>feminine singular noun with the 1st person singular suffix</td>
<td>Strong’s #3027 BDB #388</td>
</tr>
</tbody>
</table>

**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 1st person singular, Qal perfect of nâsâ (נָּסָא) [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 Gen. 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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>BDB and Strong’s Numbers</th>
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</thead>
<tbody>
<tr>
<td>lâmêd (לָּמְד) [pronounced l’M]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>nâthan (נָּתָן) [pronounced naw-THAHN]</td>
<td>to give, to grant, to place, to put, to set; to make</td>
<td>Qal infinitive construct</td>
<td>Strong’s #5414 BDB #678</td>
</tr>
<tr>
<td>Ñêth (אָ י) [pronounced ayth]</td>
<td>her, it; untranslated generally; occasionally to her, toward her</td>
<td>sign of the direct object with the 3rd person feminine singular suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
</tbody>
</table>
**Exodus 6:8b**

<table>
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<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (ְ) [pronounced ℓ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>מֵאָבְרָהָם (מִאָבְרָהָם) [pronounced a♭h♭♭♭-raw- HAWM]</td>
<td>father of a multitude, chief of a multitude; transcribed Abraham</td>
<td>masculine singular proper noun</td>
<td>Strong’s #85 BDB #4</td>
</tr>
</tbody>
</table>

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

God has pledged this land to Abraham.

**Exodus 6:8c**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (ְ) [pronounced ℓ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>יִשְׂחָק (יִשְׂחָק) [pronounced yihs♭♭♭- KHAWK]</td>
<td>he laughs; laughing; transcribed Isaac</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3327 &amp; #3446 BDB #850</td>
</tr>
</tbody>
</table>

Translation: ...to Isaac...

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

**Exodus 6:8d**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wō (or vō) (וּ or ו) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wāw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>lâmed (ְ) [pronounced ℓ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>יָאָקֹב (יָאָקֹב) [pronounced yah-♭guh-KOH♭♭]</td>
<td>supplanter; insidious, deceitful; to circumvent; heel; and is transcribed Jacob</td>
<td>masculine proper noun</td>
<td>Strong’s #3290 BDB #784</td>
</tr>
</tbody>
</table>

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?”

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâw (or vê) (î or î)</td>
<td>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</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>nâthan (nâṯîn) [pronounced naw-THAHN]</td>
<td>to give, to grant, to place, to put, to set; to make</td>
<td>1st person singular, Qal perfect</td>
<td>Strong’s #5414 BDB #678</td>
</tr>
<tr>
<td>’êth (âṯ) [pronounced ayth]</td>
<td>her, it; untranslated generally; occasionally to her, toward her</td>
<td>sign of the direct object with the 3rd person feminine singular suffix</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>lâmed (ḷ) [pronounced ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/reational preposition with the 2nd person masculine plural suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>môwrâshâh (môwrâshâh) [pronounced mo-raw-SHAW]</td>
<td>a possession, an heritage, inheritance (used for land and people)</td>
<td>feminine singular noun</td>
<td>Strong’s #4181 BDB #440</td>
</tr>
</tbody>
</table>

The NET Bible: 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.  

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 sward 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.

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>‘ânîy (אַנִי) [pronounced aw-NEE]</td>
<td>l, me; in answer to a question, it means I am, it is I</td>
<td>1st person singular, personal pronoun</td>
<td>Strong’s #589 BDB #58</td>
</tr>
<tr>
<td>YHWH (יהוה) [pronunciation is possibly yhoh-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y’howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
</tbody>
</table>

Translation: I [am] Y’howah.’ ”

Again, God says, “I am Y’howah.”

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

*Heritage* in the Hebrew is môwrâshâh (מֹוְרָשָׁה) [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.

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 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.’ ”

**Moses’ Failure as God’s Messenger and His Reticence 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.³⁶

<table>
<thead>
<tr>
<th>And so speaks Moses thus unto sons of Israel and they have not listened unto Moses from anguish of spirit and from enslavement difficult.</th>
<th>Exodus 6:9</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td></td>
</tr>
</tbody>
</table>

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:**

<table>
<thead>
<tr>
<th>Masoretic Text (Hebrew)</th>
<th>And so speaks Moses thus unto sons of Israel and they have not listened unto Moses from anguish of spirit and from enslavement difficult.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dead Sea Scrolls</td>
<td>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.</td>
</tr>
<tr>
<td>Targum of Onkelos</td>
<td>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.]</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And Mosheh spoke so to the B'nai Yisrael, but they did not listen to Mosha for anguish of spirit, and for cruel bondage.</td>
</tr>
<tr>
<td>Jerusalem targum</td>
<td>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.</td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>And Moses spoke so to the children of Israel; but they did not listen to him, because of their misery and because of bondage.</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td>And Moses spoke thus to the sons of Israel, and they listened not to Moses for faint-heartedness, and for their hard tasks.</td>
</tr>
</tbody>
</table>

**Significant differences:**

**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Bible in Basic English</th>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Easy English</td>
<td>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.</td>
</tr>
<tr>
<td>Easy-to-Read Version–2006</td>
<td>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.</td>
</tr>
<tr>
<td>God’s Word™</td>
<td>Moses reported this to the Israelites. But they would not listen to him because they were so discouraged by their back–breaking work.</td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td></td>
</tr>
</tbody>
</table>

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.

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.

Moses reported this to the Israelites. But they would not listen to him. For they were
so discouraged by their backbreaking work.

But they didn’t listen to Moses, because of their complete exhaustion and their hard
labor.

When Moses told this to the Israelites, they were too discouraged and mistreated
to believe him.

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 [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.”].

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.

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.

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.

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. due to shortness
of spirit] and because of the cruel bondage.

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.

Moses/1 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 that they had been forced to
do as slaves.

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.

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.

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.
Moses spoke this way to *Bnei-Yisrael*, but they did not listen to him because of their broken spirit and cruel bondage.

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.

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):**

<table>
<thead>
<tr>
<th>Bible</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Community (1988)</td>
<td>And Moses spoke thus to the children of Israel, and they did not attentively hear Moses for shortness of spirit and for hard work.</td>
</tr>
<tr>
<td>The Heritage Bible</td>
<td>And Moses spoke thus to the children of Israel, and they did not attentively hear Moses for shortness of spirit and for hard work.</td>
</tr>
<tr>
<td>New American Bible (2002)</td>
<td>But when Moses told this to the Israelites, they would not listen to him because of their dejection and hard slavery.</td>
</tr>
<tr>
<td>New American Bible (2011)</td>
<td>Moses repeated these words to the Israelites, but they did not listen to him; they had become impatient because of their cruel slavery.</td>
</tr>
<tr>
<td>New English Bible</td>
<td>Moses repeated these words to the Israelites, but they did not listen to him; they had become impatient because of their cruel slavery.</td>
</tr>
<tr>
<td>New Jerusalem Bible</td>
<td>And Moses repeated this to the Israelites, but they would not listen to Moses, so crushed was their spirit and so cruel their slavery.</td>
</tr>
<tr>
<td>New RSV</td>
<td>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.</td>
</tr>
</tbody>
</table>

**Jewish/Hebrew Names Bibles:**

<table>
<thead>
<tr>
<th>Bible</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Complete Jewish Bible</td>
<td>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.</td>
</tr>
<tr>
<td>The Complete Tanach</td>
<td>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.</td>
</tr>
</tbody>
</table>

**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” (Gen. 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, יִשָּׁר אֵל, 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, יֵרֵאשׁ יִשָּׁר אֵל, I did not make known,) I will answer you that] indeed, at the beginning, when He revealed Himself to Abraham “between the parts” (Gen. 15:10), it says: “I am the Lord (יָהֲנָה וַעֲנֵי אֱלֹהִים), Who brought you forth from Ur of the Chaldees” (Gen. 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.
So Moses went and told these things to the Israelites, but they turned a deaf ear to him because they were in such low spirits and exhausted from their harsh labor.

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

Brenner's Mechanical Trans. ...and "Mosheh Plucked out" spoke to the sons of "Yisra'el He turns El aside", 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.

Context Group Version .

Darby Translation .

Emphasized Bible .

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 .

Modern English Version .

Modern KJV .

NASB So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency [Lit shortness of spirit] and cruel bondage.

New European Version .

New King James Version .

Owen's Translation .

Ron Snider's Translation .

Stuart Wolf .

Third Millennium Bible .

Updated Bible Version 2.11 .

A Voice in the Wilderness .

Webster’s Bible Translation .

World English Bible .

Young’s Literal Translation And Moses speaks so unto the sons of Israel, and they hearkened not unto Moses, for anguish of spirit, and for hard service.

Young’s Updated LT .

**The gist of this passage:**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (i) [pronounced wah]</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
</tbody>
</table>
**Exodus 6:9a**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>dâbar (דָּבָר) [pronounced daw³-VAHR]</td>
<td>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</td>
<td>3rd person masculine singular, Piel imperfect</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
<tr>
<td>Mosheh (מֹשֶׁה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
<tr>
<td>kên (כֵּן) [pronounced kane]</td>
<td>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</td>
<td>properly, an active participle; used primarily as an adverb</td>
<td>Strong's #3651 BDB #485</td>
</tr>
<tr>
<td>'el (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong's #413 BDB #39</td>
</tr>
<tr>
<td>bânîym (בָּנִיָּם) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>YisÂ‘râ’el (יִשְׁרָאֵל) [pronounced yis-raw-ALE]</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
</tbody>
</table>

**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.
<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
<td>wē (or vē) (וְ or וֶ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wāw conjunction</td>
<td>No Strong’s # BDB 251</td>
</tr>
<tr>
<td>lō (לֹ or לוּ) [pronounced low]</td>
<td>not, no</td>
<td>negates the word or action that follows; the absolute negation</td>
<td>Strong’s #3808 BDB 518</td>
</tr>
<tr>
<td>shâma (שָׁמָה) [pronounced shaw-MAHÇ]</td>
<td>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</td>
<td>3rd person plural, Qal perfect</td>
<td>Strong’s #8085 BDB 1033</td>
</tr>
<tr>
<td>‘el (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB 39</td>
</tr>
<tr>
<td>Mosheh (מֹשֶׁה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB 602</td>
</tr>
<tr>
<td>min (מִנ) [pronounced mihn]</td>
<td>from, away from, out from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB 577</td>
</tr>
<tr>
<td>qōtser (קֹֽחְטַֽֽ֫ר) [pronounced KOH-tser]</td>
<td>impatience, anguish, shortness</td>
<td>masculine singular construct</td>
<td>Strong’s #7115 BDB 894</td>
</tr>
<tr>
<td>rūwach (רֻוָֽֽ֫חַ) [pronounced ROO-ahkh]</td>
<td>wind, breath, spirit, apparition</td>
<td>feminine singular noun</td>
<td>Strong’s #7307 BDB 924</td>
</tr>
</tbody>
</table>

The NET Bible: The Hebrew מִֽקְוֹטַֽֽ֫ר רַקְחַ (miqqtser 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.37

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.

*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’ (שָּׁמָא) [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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
</table>
| qâsheh (חָשָׁה)  
[pronounced kaw-SHEH] | hard, severe, difficult, fierce, intense, vehement, stiff, harsh, hardened, stubborn; heavy; powerful, strong | 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.

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’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.

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.

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). 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.

**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)

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.

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38 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.
After Moses has spoken to the people; then it is time for him to speak to Pharaoh.

<table>
<thead>
<tr>
<th>Chapter Outline</th>
<th>Charts, Graphics and Short Doctrines</th>
</tr>
</thead>
</table>

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*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*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:**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoretic Text (Hebrew)</td>
<td>And so speaks Y*howah unto Moses, to say, “Go, speak unto Pharaoh, king of Egypt and he will send forth sons of Israel from his land.”</td>
</tr>
<tr>
<td>Dead Sea Scrolls</td>
<td>And the Lord spake to Mosheh, saying, Go in, speak with Pharoh king of Mizraim, that he send away the sons of Israel from his land.</td>
</tr>
<tr>
<td>Targum of Onkelos</td>
<td>And the Lord spake to Mosheh saying, Go in, speak with Pharoh, the king of Mizraim, that he release the children of Israel from his land.</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And the Lord spake to Mosheh, saying, Go in, speak with Pharoh king of Egypt, that he let the children of Israel go out of his land.</td>
</tr>
<tr>
<td>Jerusalem targum</td>
<td>.</td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>And the Lord spoke to Moses, saying Go in, and speak to Pharao king of Egypt, that he let the children of Israel go out of his land.</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td>.</td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>Mar-Yah spoke to Mosha, saying, &quot;Go in, speak to Pharaoh king of Egypt, that he let the B'nai Yisrael go out of his land.&quot;</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>And the LORD spake to Moses, saying, Go in, and speak to Pharaoh king of Egypt that he let the children of Israel go out of his land.</td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T.</td>
<td>And the Lord spoke with Moses in order to say, &quot;Go and tell Pharaoh, the king of Egypt, 'Send the Children of Israel out of the land.'&quot;</td>
</tr>
<tr>
<td>C. Thompson LXX (updated)</td>
<td>Then the Lord spake to Moses saying; Go in ; speak to Pharao king of Egypt that he may send the children of Israel out of his land.</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>And the Lord spake to Moses, saying, Go in, speak to Pharao king of Egypt, that he send forth the children of Israel out of his land.</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td>.</td>
</tr>
</tbody>
</table>

**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.
---|---
Easy English | .
God’s Word™ | .
Good News Bible (TEV) | .
The Message | .
Names of God Bible | Then **Yahweh** spoke to Moses, “Go tell Pharaoh (the king of Egypt) to let the Israelites leave his country.”
NIRV | Then Jehovah told Moses: »Demand that Pharaoh king of Egypt let the sons of Israel go.«
New Simplified Bible | Then the LORD spoke to Moses, “Go back to Pharaoh, the king of Egypt, and tell him to let the people of Israel leave his country.”

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

| Common English Bible | .
| Contemporary English V. | .
| The Living Bible | Then the LORD told Moses to demand that the king of Egypt let the Israelites leave. 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 Century 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 | Then the LORD told Moses, “Go, speak to Pharaoh, king of Egypt, that he should let the Israelis go out of his land.”
| International Standard V | .
| New Advent (Knox) Bible | Aaron and Moses gave God’s message to the king again
| Translation for Translators | 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.
| Bible in Modern English | 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.
| Conservapedia | .
| Ferrar-Fenton Bible | The **EVER-LIVING** again spoke to Moses, saying; "Go! tell to Pharoh 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 Pharao king of Egypt, that he let the children of Israel go out of his land.
| HCSB | .
| Jubilee Bible 2000 | .
| H. C. Leupold | .
| Lexham English Bible | .
So ADONAI told Moses, “Go, speak to Pharaoh king of Egypt, so that will he let Bnei-Yisrael go out of his land.”

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.

Then the LORD spoke to Moses: Go, tell Pharaoh, king of Egypt, to let the Israelites leave his land.

Then the LORD spoke to Moses and said, 'Go and bid Pharaoh king of Egypt let the Israelites leave his country.'

Then the LORD said to Moses, “Go and bid Pharaoh king of Egypt let the Israelites leave his country.”

ADONAI said to Moshe, “Go in; and tell Pharaoh, king of Egypt, to let the people of Isra’el leave his land.”

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.

The Lord spoke to Moses, saying, “Go and tell Pharaoh king of Egypt to let the Israelites depart from his land.”

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.'

And Hashem spoke unto Moshe, saying, Go in, speak unto Pharaoh Melech Mitzrayim, that he let the Bnei Yisroel go out of his land.

And נתי spoke to Mosheh, saying, “Go in, speak to Pharaoh sovereign of Mitsrayim, to let the children of Yisra’el go out of his land.”

Then the LORD said to Moses, “Go tell Pharaoh the king of Egypt that he must let the ·Israelites [f-sons/7 children of Israel] leave his land.”

Then the LORD said to Moses, “Go, speak to Pharaoh king of Egypt, so that will he let Bnei-Yisrael go out of his land.”

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 Pulpit Commentary

Syndein/Thieme

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 He Is Plucked out speaking, come, speak to "Paroh Great house", king of "Mits'rayim Two straits", and he will send the sons of "Yisra'el He turns El aside 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.

Context Group Version

Darby Translation

Emphasized Bible

English Standard Version

Green’s Literal Translation

Jack Ballinger’s translation

Modern English Version

Modern KJV

NASB

New European Version

New King James Version

Owen’s Translation

Ron Snider’s Translation

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster’s Bible Translation

World English Bible

Young’s Literal Translation

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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (i) [pronounced wah]</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
</tbody>
</table>
### Exodus 6:10

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>dâbar (דָבָר) [pronounced daw^3^]-VAHR</td>
<td>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</td>
<td>3rd person masculine singular, Piel imperfect</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
<tr>
<td>YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y’howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
<tr>
<td>’el (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>Mosheh (מֹשֶה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
<tr>
<td>lâmed (לָמַד) [pronounced l^7^]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>’âmar (אָמַר) [pronounced aw-MAHR]</td>
<td>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</td>
<td>Qal infinitive construct</td>
<td>Strong’s #559 BDB #55</td>
</tr>
</tbody>
</table>

**Translation:** Y’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

<table>
<thead>
<tr>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>bôw’ (בּוֹע’) [pronounced boh]</td>
<td>come [in], go [in], enter, advance</td>
<td>2nd person masculine singular, Qal imperative</td>
<td>Strong’s #935 BDB #97</td>
</tr>
</tbody>
</table>
### Exodus 6:11a

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<td>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</td>
<td>2nd person masculine singular, Piel imperative</td>
<td>Strong’s #1696 BDB #180</td>
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<td>‛el (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>par‏תֹּדֶה (פָּרָתֹּדֶה) [pronounced pahr⁵-GOH]</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
<tr>
<td>melek⁶ (מְלֶכָּה) [pronounced MEH-lek]</td>
<td>king, ruler, prince; royal, royalty</td>
<td>masculine singular construct</td>
<td>Strong’s #4428 BDB #572</td>
</tr>
<tr>
<td>Mits⁶rayim (מִסְתָּרֵי-י) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>

**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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>w⁶ (or v⁶) (וֹ or ו) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>shâlach (שָׁלַח) [pronounced shaw-LAKH]</td>
<td>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]</td>
<td>3rd person masculine singular, Piel imperfect; what is sent (messengers, a message) is implied</td>
<td>Strong’s #7971 BDB #1018</td>
</tr>
</tbody>
</table>

The NET Bible: *The form יְשַׁלֵּח (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.*

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**Exodus 6:11b**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>`èth (אַה) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>bâniym (בָּנִיָּם) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Yis’re`el (יִשָּׂרֵאֵל) [pronounced yis-raw-ALE]</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
<tr>
<td>min (מִן) [pronounced mihn]</td>
<td>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>`erets (אֶרֶץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular noun with the 3rd person masculine singular suffix</td>
<td>Strong’s #776 BDB #75</td>
</tr>
</tbody>
</table>

**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  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.”

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 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.
And so says Moses to faces of Yehowah, to say, “Behold, sons of Israel have not listened unto me; and how will hear me Pharaoh. And I uncircumcised of [two] lips.”

Then Moses spoke before Jehovah, 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:**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoretic Text (Hebrew)</td>
<td>And so says Moses to faces of Yehowah, to say, “Behold, sons of Israel have</td>
</tr>
<tr>
<td>Dead Sea Scrolls</td>
<td>not listened unto me; and how will hear me Pharaoh. And I uncircumcised of</td>
</tr>
<tr>
<td>Targum of Onkelos</td>
<td>[two] lips.”</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And Mosheh spake before the Lord, saying; Behold, the sons of Israel have</td>
</tr>
<tr>
<td>Jerusalem targum</td>
<td>not received from me, and how then will Pharaoh receive, and I (so) heavy</td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>of speech?</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td>Moses answered before the Lord Behold the children of Israel do no hearken</td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>to me; and how will Pharaoh hear me, especially as I am of uncircumcised</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>lips?</td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T.</td>
<td>And Moses said to the Lord, “Behold, if the Children of Israel do not</td>
</tr>
<tr>
<td>C. Thompson LXX (updated)</td>
<td>hearkened to me, how is the Pharaoh going to listen to me as I stutter [Lit. Ar. idiomatic expression: &quot;My tongue ties up.&quot;]?”</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>And Moses spoke before the Lord, saying, Behold, the children of Israel</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td>listened not to me, and how shall Pharaoh listen to me? and I am not eloquent.</td>
</tr>
</tbody>
</table>

**Significant differences:**

**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible in Basic English</td>
<td>And Moses, answering the Lord, said, See, the children of Israel will not</td>
</tr>
<tr>
<td>Easy English</td>
<td>give ear to me; how then will Pharaoh give ear to me, whose lips are</td>
</tr>
<tr>
<td>Easy-to-Read Version–2006</td>
<td>unclean?</td>
</tr>
<tr>
<td>God’s Word™</td>
<td>But Moses answered, “LORD, the Israelites refuse to listen to me. So surely</td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td>Pharaoh will also refuse to listen. I am a very bad speaker. [I am a very</td>
</tr>
<tr>
<td></td>
<td>bad speaker Or “I sound like a foreigner.” Literally, “I have uncircumcised</td>
</tr>
<tr>
<td></td>
<td>lips.”</td>
</tr>
<tr>
<td></td>
<td>But Moses replied, “Even the Israelites will not listen to me, so why should</td>
</tr>
<tr>
<td></td>
<td>the king? I am such a poor speaker.”</td>
</tr>
</tbody>
</table>
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.”

The Message
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 Yahweh, “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 Century 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 have uncircumcised lips; also in 6:30]"
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**

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]?"

**Jubilee Bible 2000**

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

**H. C. Leupold**

. .

**Lexham English Bible**

. .

**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?"

**Urim-Thummim Version**

. .

**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 himself?"

**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 (2002)**

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 American Bible (2011)**

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 English Bible**

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 Jerusalem Bible**

But Moses spoke before 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]?'

**New RSV**

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

**Revised English 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?”

**Jewish/Hebrew Names Bibles:**

**Complete Jewish Bible**

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?"

**The Complete Tanach**

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?”

---

**closed lips:** Heb. מָכַטשׁ לְעַרְשָׁה, Literally, of “closed” lips. Similarly, every expression of (מהלך) I say, denotes a closure: e.g., “their ear is clogged (מהלך) (Jer. 6:10), [meaning] clogged to prevent hearing; “of uncircumcised (מהלך) hearts” (Jer. 9:25), [meaning] clogged to prevent understanding; “You too drink and become clogged up (מהלך) (Hab. 2:16), [which means] and become clogged up from the intoxication of the cup of the curse; יהושע, the foreskin
of the flesh, by which the male membrum is closed up and covered; "and you shall treat its fruit as forbidden (יִּגְּלוּ לָכֶם) " (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] (יִּגְּלוּ לָכֶם) 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 Gen. 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.]

exeGeses 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?

Hebraic Roots Bible  .

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!”

 Israeli Authorized Version  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.].' Ex. 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)].'.

 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.].' Ex. 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 L ORD, “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, “[I If] The Israelites will not listen to me, so surely ·the king [I ·Pharaoh] will not listen to me either. I am ·not a good speaker [I ·uncircumcised of lips].”

 The Geneva Bible  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.
Exodus Chapter 6

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.”]?”

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}

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.

The gist of this passage:

...and "Mosheh Plucked out spoke <in front of> "YHWH He Is saying, (since) the sons of "Yisra’el He turns El aside [had] not heard me, (then) how will "Paroh Great house hear me and I am of uncircumcised lips?"

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?

But Moses said to the L ORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?"

But Moses spoke before the L ORD, 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]?”

And Moses spoke before the L ORD, saying, “The children of Israel have not heeded me. How then shall Pharaoh heed me, for I am of uncircumcised lips?”

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?”

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?”
Exodus 6:12a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>dâbar (דָבָר)</td>
<td>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</td>
<td>3rd person masculine singular, Piel imperfect</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
<tr>
<td>Mosheh (מֹשֶה)</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
<tr>
<td>lâmed (לָמֶד)</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>pânîym (פָנִים)</td>
<td>face, faces, countenance; presence</td>
<td>masculine plural construct (plural acts like English singular)</td>
<td>Strong’s #6440 BDB #815</td>
</tr>
</tbody>
</table>

Together, they mean upon the face of, before, before the face of, in the presence of, in the sight of, in front of. When used with God, it can take on the more figurative meaning in the judgment of. This can also mean forwards; the front part [or, the edge of a sword]. Lâpânîym (לָפָנִים) can take on a temporal sense as well: before, of old, formerly, in the past, in past times. Literally, this means to faces of.

| YHWH (יְהוָה)         | transliterated variously as Jehovah, Yahweh, Y’howah | proper noun | Strong’s #3068 BDB #217 |

Translation: Then Moses spoke before Y’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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (לָמֶד)</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>’âmar (אָמַר)</td>
<td>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</td>
<td>Qal infinitive construct</td>
<td>Strong’s #559 BDB #55</td>
</tr>
</tbody>
</table>
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**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>shâma` (שָׁמָה)</td>
<td>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</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong’s #8085 BDB #1033</td>
</tr>
<tr>
<td>par`ēth (פַּרְאֶה)</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
</tbody>
</table>

**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.\(^{40}\)

**Exodus 6:12d**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (ו) (1, or I)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
</tbody>
</table>

The NET Bible: The final clause begins with a disjunctive vav (I), a vav on a nonverb form – here a pronoun. It introduces a circumstantial causal clause.\(^{41}\)

| ḥănî (ךָנִי) | I, me; in answer to a question, it means I am, it is I | 1st person singular, personal pronoun | Strong’s #589 BDB #58 |
| ḥarēl (ךָרֶל) | having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men] | adjective; masculine singular construct | Strong’s #6189 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`phâtayîm (שָׁפַתַּיִם) | [two] lips; words; speech | feminine dual noun | Strong’s #8193 BDB #973 |


Exodus 6:12d

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Heb “and [since] I am of uncircumcised lips.”</td>
<td>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.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Translation:** Also, [Your know that] I [am a man] of uncircumcised lips."

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 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.”

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 your 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.

---

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.

**Exodus 6:13**

Y*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:**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Translation in English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoretic Text (Hebrew)</td>
<td>And so speaks Y*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.</td>
</tr>
<tr>
<td>Dead Sea Scrolls</td>
<td></td>
</tr>
<tr>
<td>Targum of Onkelos</td>
<td>And the Lord spake to Mosheh and Aharon, and gave them commandment to the sons of Israel and unto Pharoh king of Mitzraim for the going forth of the sons of Israel from the land of Mitzraim.</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And the Lord spake with Mosheh and with Aharon, and gave them admonition for the sons of Israel, and sent them to Pharoh, king of Mitzraim, to send forth the children of Israel from the land of Mitzraim.</td>
</tr>
<tr>
<td>Jerusalem targum</td>
<td></td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>And the Lord spoke to Moses and Aaron, and he gave them a charge unto the children of Israel, and unto Pharao the king of Egypt, that they should bring forth the children of Israel out of the land of Egypt.</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td></td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>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.</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>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.</td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T.</td>
<td>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.</td>
</tr>
<tr>
<td>C. Thompson LXX (updated)</td>
<td>(Now when the Lord spoke to Moses and Aaron and gave them a charge to Pharao 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. )</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>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.</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td></td>
</tr>
</tbody>
</table>

Significant differences:

**Limited Vocabulary Translations:**
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.

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.

The Family Record of Moses and Aaron

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.

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.

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.

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.

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.

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.

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.

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.

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.

But Yahweh spoke to Aaron and Moses/me and commanded them/us, “Tell the Israeli people and the king of Egypt that I have commissioned you two to lead the Israeli people out of Egypt.”

Mostly literal renderings (with some occasional paraphrasing):
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 Egyp.

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.

The EVER-LIVING, however, commanded Moses and Aaron again, and sent them to the children of Israel, and to Pharoh King of the Mitzeraim to demand the release of the children of Israel from the land of the Mitzeraim.

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.

Then ADONAI spoke to Moses and to Aaron and gave to them a charge for Bnei-Yisrael and Pharaoh king of Egypt, to bring BNEI-YISRAEL out of the land of Egypt.

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.

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.

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.

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.

But ADONAI 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.

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.

**exeGeses 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.

**Hebraic Roots Bible**

And Hashem spoke unto Moshe and unto 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.

**JPS (Tanakh—1985)**

And éäåä spoke to Mosheh and to Aharon, and gave them a command for the children of Yisra’el and for Pharaoh, king of Egypt, to bring the children of Yisra’el out of the land of Egypt.

**Israeli Authorized Version**

And the Lord spake unto Moses and unto Aharon, 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.

**Kaplan Translation**

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 command unto the Bnei Yisroel, and unto Pharaoh Melech Mitsrayim, to bring the Bnei Yisroel out of Eretz Mitsrayim.

**The Scriptures 1998**

And יוהי 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 Amplified Bible**

But the Lord spoke to Moses and Aaron and gave them orders about the ·Israelites [the sons of Israel] and [·Pharaoh] the king of Egypt. He commanded them to ·lead [bring] the ·Israelites [the sons of Israel] out of Egypt.

**The Expanded Bible**

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.

**The Geneva Bible**

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.

**Kretzmann’s Commentary**

The Lord spoke [Heb “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.

**NET Bible®**

The Lord spoke [Heb “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 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 He Is Plucked out spoke to "Mosheh He turns El aside and to "Aharon Light bringer, and he directed them to the sons of "Yisra'el He turns El aside and to "Paroh Great house, king of "Mits'rayim Two straits, to make the sons of "Yisra'el He turns El aside go out from the land of "Mits'rayim Two straits, ..."

**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.

**Context Group Version** .

**Darby Translation** .

**Emphasized Bible** 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..

**English Standard Version** .

**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** 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.

**Modern English Version** 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.

**Modern KJV** .

**NASB** .

**New European Version** .

**New King James Version** .

**Owen's Translation** .

**Ron Snider's Translation** .

**Stuart Wolf** .

**Third Millennium Bible** .

**Updated Bible Version 2.11** .

**A Voice in the Wilderness** .

**Webster’s Bible Translation** .

**World English Bible** .

**Young’s Literal Translation** .

**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 Ex. 7.
Exodus 6:13a

Exodus 6:13b
### Exodus 6:13b

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>Notes/Morphology</th>
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</tr>
</thead>
<tbody>
<tr>
<td>tsâvâh (תָּבָה) [pronounced tsaw-VAW]</td>
<td>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]</td>
<td>3rd person masculine singular, Piel imperfect, 3rd person masculine plural suffix</td>
<td>Strong's #6680 BDB #845</td>
</tr>
</tbody>
</table>

The NET Bible: The term יָבֵא (vaytsavvem) is a Piel preterite with a pronominal suffix on it. The verb צָבָה (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.43

<table>
<thead>
<tr>
<th>'el (אֵל) [pronounced ehl]</th>
<th>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</th>
<th>directional preposition (respect or deference may be implied)</th>
<th>Strong’s #413 BDB #39</th>
</tr>
</thead>
<tbody>
<tr>
<td>bânîym (בָּנים) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Yisréâ’el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
<tr>
<td>wâ (or vâ) (וּ or וּ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>parâ’dôh (פַּרְעֹה) [pronounced pah-ROH]</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
<tr>
<td>melekô (מֶלֶךְ) [pronounced MEH-lek]</td>
<td>king, ruler, prince; royal, royalty</td>
<td>masculine singular construct</td>
<td>Strong’s #4428 BDB #572</td>
</tr>
<tr>
<td>Mitsrâyim (מִצְרַיִם) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>

**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.

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Exodus 6:13c

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (ן) [pronounced ℓ]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>yâtsâ (ץ) [pronounced yaw-TZAWH]</td>
<td>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</td>
<td>Hiphil infinitive construct</td>
<td>Strong’s #3318 BDB #422</td>
</tr>
<tr>
<td>‘êth (א) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>bâniym (בּוּרֵב) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Yisָרֹאֵל (יִּֽשְׁרֹאֵל) [pronounced yis-raw-ALE]</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
<tr>
<td>min (מ) [pronounced mihn]</td>
<td>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>‘erets (אֶרֶץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular construct</td>
<td>Strong’s #776 BDB #75</td>
</tr>
<tr>
<td>Mitsָrayim (מִיתִּיְמֵי) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>

**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.

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.

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.

<table>
<thead>
<tr>
<th>Chapter Outline</th>
<th>Charts, Graphics and Short Doctrines</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>The Genealogy of Moses and Aaron</strong></td>
<td></td>
</tr>
</tbody>
</table>

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 4th-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 Gen. 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.

Here is how others have translated this verse:

**Ancient texts:**

**Masoretic Text (Hebrew)**

These are the heads of their house by their families. The sons of Rubel the firstborn of Israel: Henoch and Phallu, Hesron and Charmi. These are the kindreds of Ruben. The sons of Simeon: Jamuel, and Jamin and Ohad, and Jachin, and Soar, and Saul the son of a chanaanitess: these are the families of Simeon.

**Dead Sea Scrolls**

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 of Onkelos**

These are the heads of the house of their fathers. The sons of Reuben (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.

**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 Jachin, and Sochar, and Shaul (he is Zimri, who yielded himself unto fornication, as among the Kenaanaee); these are the race of Shimeon.

**Jerusalem targum**

These are the heads of their house by their families. The sons of Rubel the firstborn of Israel: Henoch and Phallu, Hesron and Charmi. 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.

**Revised Douay-Rheims**

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.

**Latin Vulgate**

These are the heads of the house of their fathers: the sons of Reuben (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.
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.

Peshitta (Syriac)
The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite 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.

C. Thompson LXX (updated)
(Now when the Lord spoke to Moses and Aaron and gave them a charge to Pharao 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, Jamin, Ohad, Jachin, Zohar and Shaul -- the sons of a Canaanite woman -- these are the tribes of Simeon.

Septuagint (Greek)
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 Carmi, this is the kindred of Ruben.

And the sons of Symeon were 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.

Brenton's Septuagint

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

The Ancestors of Moses and Aaron
These were the leaders of the whole families:
The sons of Reuben, Israel's oldest son: Hanoch, Pallu, Hezron and Carmi. These were Reuben's families.
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 English

Some of the Families of Israel
These are the names of the leaders of the families of Israel:
Israel's first son, Reuben, had four sons. They were Hanoch, Pallu, Hezron, and Carmi.
Simeon's sons were Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul. (Shaul was the son from a Canaanite woman).

Easy-to-Read Version–2006

The Family Record of Moses and Aaron
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.

God's Word™

The Family Record of Moses and Aaron
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.

Good News Bible (TEV)

The Family Record of Moses and Aaron
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.

The Message

The Family Tree of Moses and Aaron
These are the heads of the tribes:
The sons of Reuben, Israel's firstborn: Hanoch, Pallu, Hezron, and Carmi—these are the families of Reuben.
The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar, and Saul, the son of a Canaanite woman—these are the families of Simeon.
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.

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.

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.

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.

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 clan of the tribe of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, Shaul (whose mother was a Canaanite).

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.

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.

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 Carmi. 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.
Exodus Chapter 6

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 Henoch, 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.

Bible in Modern English

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 Canaanitess; — 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.
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.
The sons of Simeon were Jemuel, Jamin, Ohad, Jakin, 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 Phalul, 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.

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.
These were the heads of their families: the sons of Re’uven the firstborn of Isra’el were Hanokh, Pallu, Hetzron and Karmi. These were the families of Re’uven. 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.

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.

The following are the heads of their fathers’ houses: The sons of Reuben, Israel’s firstborn: Enoch, Pallu, Hezron, and Karmi, these are the families of Reuben.
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 heads of the families of Israel: The firstborn son, Reuben, had four sons: Hanoch, Pallu, Hezron, and Carmi. These are the family groups of Reuben. Simeon’s sons were Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Canaanite woman. These are the family groups of Simeon.

The Geneva Bible

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 Gen. 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 Gen. 46:10; 1 Chronicles 4-24.

NET Bible®
The Ancestry of the Deliverer
These are the heads of the father’s 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, Jachin, and Zohar, and Shaul, the son of a Canaanite woman. These were the clans of Simeon.

The Pulpit Commentary

Syndein/Thieme

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 firstborn of "Yisra’el He turns El aside," "Hhanokh Devoted" and "Palu Performing," "Hhetsron Surrounded by a wall" and "Karmi My vineyard," these are the families of "Re’uven and "Shimon Heareen," "Yemu’el Day of El," and "Yamin Right hand," and "Ohad Shouting," and "Yakhin He will prepare" and "Tsohhar Reddish gray" and "Sha’ul Enquired," a son of the ones of "Kena’an Lowered," these are the families of "Shimon Heareen,"...
The sons of Simeon: Jemuel, Jamin, Ohad, Jakin, Zohar, and Shaul the son of a Canaanite woman. These are the families of Simeon.

Modern KJV
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.

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 families of Simeon.

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.

Owen's Translation
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.

Ron Snider's Translation

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster's Bible Translation

World English Bible

Young's Literal Translation

Young's Updated LT

The gist of this passage:
vv. 14-15

Exodus 6:14a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong's Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>`èlleh (הַלֶּה) [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong's #428 BDB #41</td>
</tr>
<tr>
<td>râ'shiyım (רָשָׁיִם) [pronounced raw-SHEEM]</td>
<td>heads, princes, officers, captains, chiefs; company, band, division</td>
<td>masculine plural construct</td>
<td>Strong's #7218 BDB #910</td>
</tr>
<tr>
<td>bayith (בָּיית) [pronounced BAH-yith]</td>
<td>house, residence; household, habitation as well as inward</td>
<td>masculine singular construct</td>
<td>Strong's #1004 BDB #108</td>
</tr>
</tbody>
</table>
Exodus 6:14a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʼâbôwth ([pronounced aw’-VOOTH])</td>
<td>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</td>
<td>masculine plural noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #1 BDB #3</td>
</tr>
</tbody>
</table>

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).*

**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).

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.

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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>bânîym ([pronounced baw-NEEM])</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Rûwbên ([pronounced roo-BANE])</td>
<td>behold a son; transliterated Reuben</td>
<td>masculine singular proper noun</td>
<td>Strong’s #7205 BDB #910</td>
</tr>
<tr>
<td>b’kôwr ([pronounced b*KOHHR])</td>
<td>firstborn; metaphorically used for anything which is chief or first of its kind</td>
<td>masculine singular construct</td>
<td>Strong’s #1060 BDB #114</td>
</tr>
</tbody>
</table>

Exodus 6:14b

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>יִשְׂרָאֵל (pronounced yis-raw-ALE)</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
</tbody>
</table>

**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

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>חָנֹakest (pronounced khun-OAK)</td>
<td>dedicated; initiated, initiating; transliterated Enoch, Chanok, Chanoch, Hanoch</td>
<td>masculine singular proper noun</td>
<td>Strong’s #2585 BDB #335</td>
</tr>
<tr>
<td>וָ (or v) (i. or i) (pronounced weh)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>פָּלָלוּ (pronounced pahl-LOO)</td>
<td>distinguished; transliterated Pallu, Pharlu</td>
<td>masculine singular proper noun:</td>
<td>Strong’s #6396 BDB #811</td>
</tr>
</tbody>
</table>

**Translation:** ...Hanoch, Pallu,...

Hanoch and Pallu are listed as a pair in Gen. 46:9.

Exodus 6:14d

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>חֶזְרֹonent (pronounced khehts-RONE),</td>
<td>courtyard, surrounded by a wall; transliterated Hezron, Chezron, Chetsron</td>
<td>Proper noun singular person/location</td>
<td>Strong’s #2696 BDB #348</td>
</tr>
<tr>
<td>וָ (or v) (i. or i) (pronounced weh)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
</tbody>
</table>
Exodus 6:14d

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Karêmîy (כַּרְמִי)  [pronounced kahr-e-MEEET]</td>
<td>gardener, my vineyard; transliterated Carmi, Karmi</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3756 BDB #501</td>
</tr>
</tbody>
</table>

Translation: ...Hezron, Carmi.

Hezron and Carmi are listed as a pair in Gen. 46:9.

Hanoch, Pallu, Hezron and Carmi are found in several genealogy lists: They are mentioned in Gen 46:9, in our present passage, in Num. 26 and 1Chron. 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. Num. 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

<table>
<thead>
<tr>
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<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ëlleh (��לֵל)  [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong’s #428 BDB #41</td>
</tr>
<tr>
<td>mish*pâchâh (םִשּׂפּאח) [pronounced mish-paw-KHAWH]</td>
<td>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</td>
<td>feminine plural construct</td>
<td>Strong’s #4940 BDB #1046</td>
</tr>
<tr>
<td>Rûûwbên (רוּבֵן) [pronounced roo-BANE]</td>
<td>behold a son; transliterated Reuben</td>
<td>masculine singular proper noun</td>
<td>Strong’s #7205 BDB #910</td>
</tr>
</tbody>
</table>

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.

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 Gen. 46. The same 4 sons are named in 1Chron. 5:3 (1Chron. 5:1–10 lists the descendants of Reuben).

Not found in Gen. 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 6:15a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>BDB and Strong's Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vê) (i or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong's # BDB #251</td>
</tr>
<tr>
<td>bâniym (בָּנִים)</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong's #1121 BDB #119</td>
</tr>
<tr>
<td>Shimêôn (שִּׁםֶהוֹן)</td>
<td>hearing, one who hears and is transliterated Simeon</td>
<td>masculine proper noun</td>
<td>Strong's #8095 BDB #1035</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>Yeâmôwêl (יֶהֹמֶל)</td>
<td>a day of God; transliterated Jemuel, Yemuel</td>
<td>masculine singular proper noun</td>
<td>Strong's #3223 BDB #410</td>
</tr>
<tr>
<td>wâ (or vê) (i or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong's # BDB #251</td>
</tr>
<tr>
<td>Yâmîyn (יָמִין)</td>
<td>right hand; transliterated Jamin, Yamin</td>
<td>masculine singular proper noun</td>
<td>Strong's #3226 BDB #412</td>
</tr>
</tbody>
</table>

Translation: ...Jemuel, Jamin,...

The same 5 sons are named here, just as they are in Gen. 48:9.
Exodus 6:15c

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>w (or v) (ı or ı) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>‘Ohad (اكت) [pronounced OH-hahd]</td>
<td>united, unity; transliterated, Ohad</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #161 BDB #113</td>
</tr>
<tr>
<td>w (or v) (ı or ı) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>Yâkîyn (יִקְיָן) [pronounced yaw-KEEN]</td>
<td>he will establish; transliterated Jakin, Jachin</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3199 BDB #467</td>
</tr>
<tr>
<td>w (or v) (ı or ı) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>Tsôchar (תה) [pronounced TSOH-khahr]</td>
<td>reddish-gray, tawny; transliterated Zohar</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6714 BDB #850</td>
</tr>
</tbody>
</table>

Translation: ...Ohad, Jachin, Zohar...

The 5 sons are named in the same order with the same number of and’s.

Exodus 6:15d

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>w (or v) (ı or ı) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>Shâũwl (שָׁוְל) [pronounced shaw-OOL]</td>
<td>which is transliterated Saul; it means asked for</td>
<td>masculine proper noun</td>
<td>Strong’s #7586 BDB #982</td>
</tr>
<tr>
<td>bên (בֵּן) [pronounced bane]</td>
<td>son, descendant</td>
<td>masculine singular construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>K⁴na’anîy (קִנָּנִי) [pronounced k⁴-nah-ŋu-NEE]</td>
<td>merchant, trader; and is transliterated Canaanite, Canaanites</td>
<td>feminine adjective/nominative gentilic; with the definite article</td>
<td>Strong’s #3669 BDB #489</td>
</tr>
</tbody>
</table>

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 (Gen. 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 1Chron. 4:24-27. Six generations of Shaul are mentioned in this passage until we come to his descendant 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**

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>êlleh (אֵלֶה) [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong’s #428 BDB #41</td>
</tr>
<tr>
<td>mishpâchâh (מִשְׁפַּחַה) [pronounced mish-paw-KHAWH]</td>
<td>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</td>
<td>feminine plural construct</td>
<td>Strong’s #4940 BDB #1046</td>
</tr>
<tr>
<td>Shimôn (שִּׁמְוַן) [pronounced shim-ôn-ÔHN]</td>
<td>hearing, one who hears and is transliterated Simeon</td>
<td>masculine proper noun</td>
<td>Strong’s #8095 BDB #1035</td>
</tr>
</tbody>
</table>

**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.

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.

Simeon is the 2nd-born son of Israel. These sons are exactly the same as those found in Gen. 46; however, there are problems with their names in 1Chron. 4:24 (Simeon’s line is found in 1Chron. 4:23–43).

This table was originally placed in **1Chron. 4** (HTML) (PDF) (WPD) (which table also included the Greek names).

<table>
<thead>
<tr>
<th>Differences in the Names of the Sons of Simeon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gen. 46:10/Exodus 6:15</td>
</tr>
<tr>
<td>Jemuel*</td>
</tr>
<tr>
<td>Jamin</td>
</tr>
<tr>
<td>Ohad*</td>
</tr>
<tr>
<td>Jachin</td>
</tr>
<tr>
<td>Zohar*</td>
</tr>
</tbody>
</table>
Differences in the Names of the Sons of Simeon

<table>
<thead>
<tr>
<th>Gen. 46:10/Exodus 6:15</th>
<th>Num. 26:12–13</th>
<th>1Chron. 4:24</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shaul</td>
<td>Shaul</td>
<td>Shaul</td>
</tr>
</tbody>
</table>

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, 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).

The asterisks (*) indicate minor discrepancies.

Chapter Outline

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.

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 Ishaar and Hebron and Uzziel. And years of lies 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.

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, Ishaar, 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, Ishaar, 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.

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

---

45 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).

46 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).
of Gershon: Libni and Shimei to their families. And sons of Kohath: Amram and Ishar and Hebron and Uzziel. And years of lies 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: Gershom 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, according to their generations. 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, Mahali 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 Jiṭshar, 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.

Jerusalem targum
Revised Douay-Rheims
And these are the names of the sons of Levi according to their kindreds: Gerson, Caath, and Merari. And the years of the life of Levi were a hundred and thirty seven. The sons of Gerson: Lobeni and Semei, by their kindred. The sons of Caath: Amram, and Isaar, Che-bron, and Oziel. And the years of Caath’s life were a hundred and thirty-three. The sons of Merari: Mohali and Musi. These are the kindreds of Levi by their families.

Latin Vulgate
Aramaic ESV of Peshitta
Peshitta (Syriac)
V. Alexander’s Aramaic T.
C. Thompson LXX (updated)
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.

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, Ambram 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 Musi, these are the houses of the families of Levi, according to their kindreds.
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.
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.)

  The descendants of Gershon included Libni and Shimei, each of whom became the ancestor of a clan.

  The descendants of Kohath included Amram, Izhar, Hebron, and Uzziel. (Kohath lived to be 133 years old.)

  The descendants of Merari included Mahli and Mushi.

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.

The sons of Gedson (and the family heads) were LoBeni and Semei. 

CaAth's sons were AmBram, IshSaAr, ChebRon, and Ozie. And CaAth lived to be a hundred and thirty-three years old.

The sons of MeraRi (and the family heads) were MoOli, and Omusi.

**Beck’s American Translation**

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.

**International Standard V**

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, Isaar, 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 when he died.

The sons of Gershon were Libni and Shimei. They were ancestors of clans that have those names.

The sons of Kohath were Amram, Izhar, Hebron, and Uzziel. Kohath was 133 years old when he died.

The sons of Merari were Mahli and Mushi. All of those people whose names I have listed 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 seven years.

The sons of Gershon: Libni, Shime, even his clan.

The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. The years of the life of Kohath are a hundred and thirty and three years.

The sons of Merari: Mahli, Musi, the clan of Levi, even his descendants.

**Bible in Modern English**

And these were the names of the sons of Levi ; — by their order of birth ; — Ghersham, and Kahath, and Merari, — and the years of the life of Levi were a hundred and thirty-seven years : —
The sons of Ghersham, Libni, and Shimai, with their families.
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.
And the sons of Merari were Mahli, and Mushi; these were the families of Levi by their birth.

These are the names of the children of Levi in their generations: Gerson, Kahah, and Merari. And Levi lived an hundred and thirty seven years. The sons of Gerson: Libni and Semei in their kindreds. The children of Kahah: Amram, Jessear, Hebron and Usiel. And Kahah 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.
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.

exeGeses 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 Shimi, 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.

Hebraic Roots Bible

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.

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.
According to their family records, the above are the families of Levi.
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.

The Bnei Gershon; Livni, and Shimi, according to their mishpokhot.

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.

And the Bnei Merari; Mahali and Mushi: these are the mishpokhot of Levi according to their toldot.

These are the names of the sons of Lěwi according to their generations: Gēreshon, and Qehath, and Merari. And the years of the life of Lěwi were one hundred and thirty-seven.

The sons of Gēreshon: Libni and Shim‘i according to their clans.

And the sons of Qehath: Amram, and Yitshar, and Hebron, and Uzzi‘el. And the years of the life of Qehath were one hundred and thirty-three.

And the sons of Merari: Mahli and Mushi. These are the clans of Lěwi according to their generations.

Levi lived one hundred thirty-seven years. These are the names of his sons according to their family history: Gershon, Kohath, and Merari.

Gershon had two sons, Libni and Shimei, with their ·families [clans].

Kohath lived one hundred thirty-three years. The sons of Kohath were Amram, Izhar, Hebron, and Uzziel.

The sons of Merari were Mahli and Mushi. These are the ·family groups [clans] of Levi, according to their family history.

Levi’s sons (according to the genealogical records)—Gershon, Kohath, and Merari. Levi lived to be 133 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.
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.

The gist of this passage:
vv. 16-19

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 Shimei, 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 were one hundred and thirty-three years. And the sons of Merari are Mahli and Mushi: these are families of Levi, as to their births.
Exodus 6:16a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>w (or v) (ו, or ו) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>'èlleh (אלה) [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong’s #428 BDB #41</td>
</tr>
<tr>
<td>shèm (שם) [pronounced shame]</td>
<td>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</td>
<td>masculine plural construct</td>
<td>Strong’s #8034 BDB #1027</td>
</tr>
<tr>
<td>bâniym (بني) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Lèvîy (לוי) [pronounced lay-VEE]</td>
<td>joined to transliterated Levi</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3878 BDB #532</td>
</tr>
<tr>
<td>lâmèd (ל) [pronounced 'l]</td>
<td>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</td>
<td>preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>tôwi&quot;dôth (תווית) [pronounced toh&quot;-DOOTH]</td>
<td>generations, results, proceedings, genealogies, history, course of history; origin; families; races</td>
<td>feminine plural noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #8435 BDB #410</td>
</tr>
</tbody>
</table>

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 Gen. 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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>גֶּרֶשׁ-שֹׁמֶן (גֶּרֶשׁ-שֹׁמֶן) [pronounced gay-rehsh-OWN]</td>
<td>exile, refugee, to cast out; transliterated Gershon, Gershom</td>
<td>masculine singular proper noun</td>
<td>Strong’s #1648 BDB #177</td>
</tr>
<tr>
<td>Also spelled גֶּרֶשׁ-שֹׁפָם (גֶּרֶשׁ-שֹׁפָם) [pronounced gay-rehsh-OHM].</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>וְ (or וָ) (וְ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>קֶהַת (קֶהַת) [pronounced kē-HAWTH]</td>
<td>to ally oneself, allied; assembly; transliterated Kehath, Kohath, Qehath.</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6955 BDB #875</td>
</tr>
<tr>
<td>וְ (or וָ) (וְ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>מֶרָרִי (מֶרָרִי) [pronounced mehr-aw-REE]</td>
<td>sorrowful, sad; bitter; transliterated Merari, Marari</td>
<td>masculine singular proper noun</td>
<td>Strong’s #4847 BDB #601</td>
</tr>
</tbody>
</table>

Translation: ...Gershon, Kohath and Merari.

Levi’s 3 sons were previously named in Gen. 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 3rd-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.

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<tr>
<td>wî (or vî) (י or ו)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>shânîym (שָׁנִים)</td>
<td>years</td>
<td>feminine plural construct</td>
<td>Strong’s #8141 BDB #1040</td>
</tr>
<tr>
<td>chayyîym (חיים)</td>
<td>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</td>
<td>masculine plural substantive; masculine plural adjective; construct form</td>
<td>Strong’s #2416 BDB #313</td>
</tr>
<tr>
<td>Lêvîy (לֵי)</td>
<td>joined to transliterated Levi</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3878 BDB #532</td>
</tr>
<tr>
<td>sheba‘ (שבע)</td>
<td>seven</td>
<td>numeral masculine</td>
<td>Strong’s #7651 BDB #987</td>
</tr>
<tr>
<td>wî (or vî) (י or ו)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>sh’éšôšîym (שֶׁשֹּׁשֵׁים)</td>
<td>thirty</td>
<td>masculine plural numeral</td>
<td>Strong’s #7970 BDB #1026</td>
</tr>
<tr>
<td>wî (or vî) (י or ו)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>mé’âh (מאה)</td>
<td>one hundred, a hundred, hundred</td>
<td>feminine singular numeral; construct form</td>
<td>Strong’s #3967 BDB #547</td>
</tr>
<tr>
<td>shânâh (שנה)</td>
<td>year</td>
<td>feminine singular noun</td>
<td>Strong’s #8141 BDB #1040</td>
</tr>
</tbody>
</table>

**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.
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.

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.47

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<tr>
<td>bâniym (בָּנִים)</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Qêhâth (קֶּהַת)</td>
<td>to ally onself, allied; assembly; transliterated Kehah, Kohath, Qehath</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6955 BDB #875</td>
</tr>
<tr>
<td>ʼAmrâm (ʼאָמְרָם)</td>
<td>high people, exalted people; transliterated Amram</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6019 BDB #771</td>
</tr>
<tr>
<td>Yitschhâr (יִיתְשָׁר)</td>
<td>shining oil; transliterated Izhar</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3324 BDB #844</td>
</tr>
<tr>
<td>Chebâvrown (ךֵּּבֵּרְוֹן)</td>
<td>association, league, joined, fellowship, communion; transliterated Hebron, Chebron</td>
<td>proper singular noun</td>
<td>Strong’s #2275 BDB #289</td>
</tr>
<tr>
<td>Úzzîyêl (עֶזְיֵיֵל)</td>
<td>my strength is El, strength of God; transliterated Uzziel</td>
<td>masculine singular proper noun</td>
<td>Strong’s #5816 BDB #739</td>
</tr>
</tbody>
</table>

**Exodus 6:18a**

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.

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47 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.
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 1Chron. 23:19 (there is another Hebron mentioned in 1Chron. 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 Gen. 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.

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</thead>
<tbody>
<tr>
<td>הָ(וֹ) (הָ or וֹ) (וֹ or וֹ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>שָנִים (שָנִים) [pronounced shaw-NEEM]</td>
<td>years</td>
<td>feminine plural construct</td>
<td>Strong’s #8141 BDB #1040</td>
</tr>
<tr>
<td>םַיָּה (םַיָּה) [pronounced khay-YEEM]</td>
<td>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</td>
<td>masculine plural substantive; masculine plural adjective; construct form</td>
<td>Strong’s #2416 BDB #313</td>
</tr>
<tr>
<td>קֶהַת (קֶהַת) [pronounced keh-HAWTH]</td>
<td>to ally oneself, allied; assembly; transliterated Kehath, Kohath, Qehath</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6955 BDB #875</td>
</tr>
<tr>
<td>סָלֹש (סָלֹש) [pronounced shaw-LOSH]</td>
<td>a three, a trio, a triad, a threesome</td>
<td>numeral; masculine singular noun</td>
<td>Strong’s #7969 BDB #1025</td>
</tr>
<tr>
<td>הָ(וֹ) (הָ or וֹ) (וֹ or וֹ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>שָלוֹש (שָלוֹש) [pronounced shlo-SHEEM]</td>
<td>thirty</td>
<td>masculine plural numeral</td>
<td>Strong’s #7970 BDB #1026</td>
</tr>
</tbody>
</table>
The Book of Exodus

Exodus 6:18b

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vê) (ו or ו)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s #251</td>
</tr>
<tr>
<td>mâh (מה)</td>
<td>one hundred, a hundred, hundred</td>
<td>feminine singular numeral; construct form</td>
<td>Strong’s #3967 BDB #547</td>
</tr>
<tr>
<td>shânâh (שנה)</td>
<td>year</td>
<td>feminine singular noun</td>
<td>Strong’s #8141 BDB #1040</td>
</tr>
</tbody>
</table>

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—Gen. 29:34 31:18); and his son Kohath was born in Canaan (Gen. 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 6:19a**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vê) (i or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>bânîym (בָּנִיָּם) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Mërârîy (מֶרָרִי) [pronounced mehr-aw-REE]</td>
<td>sorrowful, sad; bitter; transliterated Merari, Marari</td>
<td>masculine singular proper noun</td>
<td>Strong’s #4847 BDB #601</td>
</tr>
<tr>
<td>Machâlîy (מַחֲלִי) [pronounced makh-LEE]</td>
<td>sick; transliterated Mahli, Machli</td>
<td>masculine singular proper noun</td>
<td>Strong’s #4249 BDB #563</td>
</tr>
<tr>
<td>wâ (or vê) (i or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>mushîy/mûwshshîy (מְשִׁי/מִשְׁשֵׁי) [pronounced moo-SHEE]</td>
<td>sensitive, yielding; transliterated Mushi</td>
<td>masculine singular proper noun</td>
<td>Strong’s #4184 BDB #559</td>
</tr>
</tbody>
</table>

**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**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>´elleh (אֵלֶּה) [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong’s #428 BDB #41</td>
</tr>
<tr>
<td>mish*pâchâh (מישפּאַח) [pronounced mish-paw-KHAWH]</td>
<td>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</td>
<td>feminine plural construct</td>
<td>Strong’s #4940 BDB #1046</td>
</tr>
<tr>
<td>Lêvîy (לֵּוִי) [pronounced lay-VEE]</td>
<td>joined to transliterated Levi</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3878 BDB #532</td>
</tr>
<tr>
<td>lâmed (לָמֶד) [pronounced l’]</td>
<td>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</td>
<td>preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>tôwlôdôth (תּוֶלְדוֹת) [pronounced tohl-DOTH]</td>
<td>generations, results, proceedings, genealogies, history, course of history; origin, families; races</td>
<td>feminine plural noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #8435 BDB #410</td>
</tr>
</tbody>
</table>
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.

Merari is Levi’s 3rd listed son, and two of his sons are listed here (they may be his only sons; we do not know).

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. 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.

—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.

Jerusalem targum .

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.
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.

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.

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.

Amram married his father’s sister, Jochebed. She was the mother of Aaron and Moses/me. Amram was 137 years old when he died.
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.

Bible in Modern English

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

Jubilee Bible 2000

H. C. Leupold

Lexham English Bible

NIV, ©2011

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.

WikiBible

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.

The Heritage Bible

New American Bible (2002)

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

New Jerusalem Bible

New RSV

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.

exeGeses companion Bible
And Am Ram takes Yah Chebed his aunt
to woman:
and she births him Aharon and Mosheh
- and the years of the life of Am Ram
- a hundred and thirty-seven years.

Hebraic Roots Bible

JPS (Tanakh—1985)

Israeli Authorized Version

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.

The Scriptures 1998

And Amram took for himself Yokebed, 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 Amplified Bible

The Expanded Bible

The Geneva 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.)

The Pulpit Commentary

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.

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 and thirty-seven years.

Context Group Version

Darby Translation

Emphasized Bible

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.

Green’s Literal Translation

Jack Ballinger’s translation

Modern English Version

Modern KJV

NASB

New European Version
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.

Owen’s Translation

Ron Snider’s Translation

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster’s Bible Translation

World English Bible

Young’s Literal Translation

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:

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>lâqach (לַחַך)</td>
<td>to take, to take away, to take in marriage; to seize</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong’s #3947 BDB #542</td>
</tr>
<tr>
<td>’Am*râm (אָמְרָם)</td>
<td>high people, exalted people; transliterated Amram</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6019 BDB #771</td>
</tr>
<tr>
<td>’èth (א)</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>Yôwkebed (יְוָקֵבד)</td>
<td>Jehovah is glory and is transliterated Jochebed</td>
<td>feminine singular proper noun</td>
<td>Strong’s #3115 BDB #222</td>
</tr>
<tr>
<td>dôwdâh (דוּדָה)</td>
<td>aunt, father’s sister</td>
<td>feminine singular noun with the 3rd person masculine singular suffix</td>
<td>Strong’s #1733 BDB #187</td>
</tr>
<tr>
<td>lâmed (ל)</td>
<td>to, for, towards, in regards to</td>
<td>directional/reational preposition with the 3rd person masculine singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>lâmed (ל)</td>
<td>to, for, towards, in regards to</td>
<td>directional/reational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
</tbody>
</table>
Exodus 6:20a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>îishshâh (ש vôת) [pronounced eesh-SHAW]</td>
<td>woman, wife</td>
<td>feminine singular noun</td>
<td>Strong’s #802 BDB #61</td>
</tr>
</tbody>
</table>

**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

<table>
<thead>
<tr>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו) [pronounced wah]</td>
<td>and, and, then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>yâlad ( יลาד) [pronounced yaw-LAHD]</td>
<td>to give birth, to bear, to be born, to bear, to bring forth, to beget</td>
<td>3rd person feminine singular, Qal imperfect</td>
<td>Strong’s #3205 BDB #408</td>
</tr>
<tr>
<td>lâmed (ל) [pronounced l̀]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition with the 3rd person masculine singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>’êth (אי) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>’Ahârôn (אָהָרֹן) [pronounced ah-huh-ROHN]</td>
<td>transliterated Aaron</td>
<td>masculine proper noun</td>
<td>Strong’s #175 BDB #14</td>
</tr>
<tr>
<td>ẁ (or v̀) (י, or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>’êth (אי) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>Mosheh (משה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
</tbody>
</table>

**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 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 (Num. 26:58-59). 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 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 Gen. 15:16 (that the
descendants of Abraham would return to Canaan in the 4\textsuperscript{th} 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:

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wê (or vê) (i, or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>shânîym (שָׁנִים)</td>
<td>years</td>
<td>feminine plural construct</td>
<td>Strong’s #8141 BDB #1040</td>
</tr>
<tr>
<td>chayyîym (חיים)</td>
<td>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</td>
<td>masculine plural substantive; masculine plural adjective; construct form</td>
<td>Strong’s #2416 BDB #313</td>
</tr>
<tr>
<td>‘Amênâm (און-נâm)</td>
<td>high people, exalted people; transliterated Amram</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6019 BDB #771</td>
</tr>
<tr>
<td>sheba' (שבע)</td>
<td>seven</td>
<td>numeral masculine construct</td>
<td>Strong’s #7651 BDB #987</td>
</tr>
<tr>
<td>wê (or vê) (i, or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>shîlôshîym (שלושים)</td>
<td>thirty</td>
<td>masculine plural numeral</td>
<td>Strong’s #7970 BDB #1026</td>
</tr>
<tr>
<td>wê (or vê) (i, or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>mêîh (מֵאָה)</td>
<td>one hundred, a hundred, hundred</td>
<td>feminine singular numeral; construct form</td>
<td>Strong’s #3967 BDB #547</td>
</tr>
</tbody>
</table>
Exodus 6:20c

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>shânâh (שנת)</td>
<td>year</td>
<td>feminine singular noun</td>
<td>Strong’s #8141</td>
</tr>
<tr>
<td>[pronounced shaw-NAW]</td>
<td></td>
<td></td>
<td>BDB #1040</td>
</tr>
</tbody>
</table>

**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 3rd 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 (Gen. 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 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 relative, as a wife. She bore Aaron and Moses to him. He lived to the age of 137.
And sons of Izhar: 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.

Here is how others have translated this verse:

**Ancient texts:**

- **Masoretic Text (Hebrew)**: And sons of Izhar: Korah and Nepheg and Zichri. And sons of Uzziel: Mishael and Elzaphan and Sithri.
- **Dead Sea Scrolls**: And the sons of Izhar, Korah and Nepheg and Zikri. And the sons of Uzziel, Mishael and Elzaphan and Sithri.
- **Targum of Onkelos**: And the sons of Jitshar (were) Korah, and Nepheg, and Zichri. And the sons of Uzziel, Mishael, and Elzaphan, and Sithri.
- **Targum (Pseudo-Jonathan)**: And the sons of Izhar: Korah, Nepheg, and Zichri. And the sons of Uzziel: Mishael, Elzaphan, and Sithri.
- **Jerusalem targum**: The sons also of Issar: Core, and Nepheg, and Zechri.
- **Revised Douay-Rheims**: The sons also of Oziel: Mizael, and Elisaphan, and Sethri.
- **Latin Vulgate**: And the sons of Izhar: Korah, Nepheg, and Zichri. 22 And the sons of Uzziel: Minshael, Elizphan, and Sethri.
- **Aramaic ESV of Peshitta**: And the sons of Izhar: Korah, Nepheg, and Zichri. 22 And the sons of Uzziel: Minshael, Elizphan, and Sethri.
- **Brenton's Septuagint**: And the sons of Issar were Core and Napheg and Zechri. And the sons of Oziel were Misael and Elisaphan and Segri.

**Significant differences:**

- **Limited Vocabulary Translations:**
  - **Bible in Basic English**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Mishael, Elzaphan, and Sethri.
  - **Easy English**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Mishael, Elzaphan, and Sethri.
  - **Easy-to-Read Version—2006**: Izhar’s sons were Korah, Nepheg and Zicri. Uzziel’s sons were Mishael, Elzaphan and Sethri.
  - **God’s Word™**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Mishael, Elzaphan, and Sethri.
  - **Good News Bible (TEV)**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Minshael, Elizphan, and Sethri.
  - **International Children’s Bible**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Minshael, Elizphan, and Sethri.
  - **The Message**: Izhar’s sons were Korah, Nepheg and Zichri. Uzziel’s sons were Mishael, Elzaphan and Sethri.
  - **Names of God Bible**: Izhar’s sons were Korah, Nepheg and Zichri. Uzziel’s sons were Mishael, Elzaphan and Sethri.
  - **NIRV**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Minshael, Elizphan, and Sethri.
  - **New Simplified Bible**: Izhar had three sons: Korah, Nepheg, and Zichri. Uzziel also had three sons: Minshael, Elizphan, and Sethri.

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

- **Common English Bible**: The Izharites: Korah, Nepheg, and Zichri. The Uzzielites: Mishael, Elzaphan, and Sithri.
- **Contemporary English V.**: The Izharites: Korah, Nepheg, and Zichri. The Uzzielites: Mishael, Elzaphan, and Sithri.
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.

Bible in Modern English .

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.


HCSB .

Jubilee Bible 2000 .

H. C. Leupold .

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.

NIV, ©2011 .

Tree of Life Version .

Urim-Thummim Version .

WikiBible .

Catholic Bibles (those having the imprimatur):


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 .

New Jerusalem Bible .

New RSV .

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, Elzafan and Siti.
And the sons of Yishar:
Qorach and Nepheg and Zichri.

And the sons of Uzzi El:
Misha El and El Saphan and Sithri.

And the sons of Yitzhak: Korach, Nepheg, and Zikri.

And the sons of Uzziel: Mishael, Elzaphan, and Sithri.


These were the cousins of Moses and Aaron.
The gist of this passage:
vv. 21–22

Translation: The sons of Izhar are Korah, Nepheg, and Zichri. And sons of Uzziel are Mishael, and Elzaphan, and Sithri.

Exodus 6:21

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vê) (î or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>bânîym (בַּנִּים) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>Yîts’hâr (יִתְשַׁר) [pronounced yihts-HAWR]</td>
<td>shining oil; transliterated Izhar</td>
<td>masculine singular proper noun</td>
<td>Strong’s #3324 BDB #844</td>
</tr>
<tr>
<td>Qôrach (קֹרַךְ) [pronounced KOH-rahkh]</td>
<td>ice, hail; bald; transliterated Korah</td>
<td>masculine singular proper noun</td>
<td>Strong’s #7141 BDB #901</td>
</tr>
<tr>
<td>wâ (or vê) (î or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>Nepheg (נֵפְھֶג) [pronounced NEH-fehg]</td>
<td>sprout, to spring forth; transliterated Nepheg</td>
<td>masculine singular proper noun</td>
<td>Strong’s #5298 BDB #655</td>
</tr>
<tr>
<td>wâ (or vê) (î or i)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>Zîk’riy (זֵיקְרִי) [pronounced zihk-REE]</td>
<td>memorable; transliterated Zicri, Zichri, Zikri</td>
<td>masculine singular proper noun</td>
<td>Strong’s #2147 BDB #271</td>
</tr>
</tbody>
</table>

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**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>וַּ (or וֵ) (1 or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>׀בֵּנִים (בֵּנִים) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>הָעַזִּיְעַל (הָעַזִּיְעַל) [pronounced gooz-zee-ALE]</td>
<td>my strength is El, strength of God; transliterated Uzziel</td>
<td>masculine singular proper noun</td>
<td>Strong’s #5816 BDB #739</td>
</tr>
<tr>
<td>מִיָּשָּׁעַל (מִיָּשָּׁעַל) [pronounced mee-shaw-ale]</td>
<td>who is what God is?; transliterated Michael</td>
<td>masculine singular proper noun</td>
<td>Strong’s #4332 BDB #567</td>
</tr>
<tr>
<td>וַּ (or וֵ) (1 or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>הָעִיֵּיתָפָּהֲּן (הָעִיֵּיתָפָּהֲּן) [pronounced ehl-ee-tsay-FAWN]</td>
<td>God has protected; God of treasure; transliterated Elizaphan, Elzaphan</td>
<td>masculine singular proper noun</td>
<td>Strong’s #469 BDB #45</td>
</tr>
<tr>
<td>Also spelled 'El'itsâphân (חַיֵּיתָפָּהֲּן) [pronounced ehl-tsaw-FAWN].</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>וַּ (or וֵ) (1 or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>צִיתִרִי (צִיתִרִי) [pronounced sixth-REE]</td>
<td>protective, protection of Jehovah; transliterated Sithri, Zithri</td>
<td>masculine singular proper noun</td>
<td>Strong’s #5644 BDB #712</td>
</tr>
</tbody>
</table>

**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 Lev. 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 1Chron. 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 Num. 3:19.

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.

<table>
<thead>
<tr>
<th>Exodus 6:21–22</th>
<th>Exodus 6:23</th>
</tr>
</thead>
<tbody>
<tr>
<td>The sons of Izhar are Korah, Nepheg and Zichri. The sons of Uzziel are Mishael, Elzaphan and Sithri.</td>
<td>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.</td>
</tr>
</tbody>
</table>

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:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoretic Text (Hebrew)</td>
<td>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.</td>
</tr>
<tr>
<td>Dead Sea Scrolls</td>
<td>.</td>
</tr>
<tr>
<td>Targum of Onkelos</td>
<td>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.</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And Aharon took Elisheba, daughter of Aminadab, sister of Nachshon, Unto him to wife, and she bare him Nadab and Abihu, Elasar and Ithamar.</td>
</tr>
<tr>
<td>Jerusalem targon</td>
<td>.</td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>And Aaron took to wife Elizabeth the daughter of Aminadab, sister of Nahason, who bore him Nadab, and Abiud, and Eleazar, and Ithamar.</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td>.</td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>.</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>And Aaron took to wife Elisabeth, the daughter of Amminadab, sister of Nehshon, and she bore him Nadab, Abihu, Eleazar, and Ithamar.</td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T.</td>
<td>And Aaron consecrated Elisheba, the daughter of Amminadab, the sister of Nahashon, as wife, and she gave birth to Nadab, Abihu, Eleazar, and Ithamar for him.</td>
</tr>
<tr>
<td>C. Thompson LXX (updated)</td>
<td>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.</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>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.</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td>.</td>
</tr>
</tbody>
</table>

**Significant differences:**

**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Source</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible in Basic English</td>
<td>.</td>
</tr>
<tr>
<td>Easy English</td>
<td>.</td>
</tr>
<tr>
<td>Easy-to-Read Version–2006</td>
<td>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.</td>
</tr>
<tr>
<td>God’s Word™</td>
<td>.</td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td>.</td>
</tr>
<tr>
<td>The Message</td>
<td>.</td>
</tr>
<tr>
<td>Names of God Bible</td>
<td>.</td>
</tr>
</tbody>
</table>
Aaron married Elisheba. She was the daughter of Amminadab and the sister of Nahshon. She had Nadab, Abihu, Eleazar and Ithamar by Aaron.

Thought-for-thought translations; paraphrases:

Common English Bible
Contemporary English V.
The Living Bible
New Berkeley Version
New Century Version
New Life Version
New Living Translation

Partially literal and partially paraphrased translations:

American English Bible
Beck’s American Translation
International Standard V
New Advent (Knox) Bible
Translation for Translators

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible
Bible in Modern English
Conservapedia
Ferrar-Fenton Bible
God’s Truth (Tyndale)
HCSB
Jubilee Bible 2000
H. C. Leupold
Lexham English Bible
NIV, ©2011
Tree of Life Version
Urim-Thummim Version
WikiBible
Catholic Bibles (those having the imprimatur):

- Christian Community (1988)
- The Heritage Bible
- 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
- New Jerusalem Bible
- New RSV
- 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.

- exeGeses 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.

- Hebraic Roots Bible
- JPS (Tanakh—1985)
- Israeli Authorized Version
- Kaplan Translation
  
  Aaron married Nachshon’s [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).] sister, Elisheva [In the Septuagint, her name is given as Elizabeth.] daughter of Aminadav [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).]. She bore him [See Numbers 3:2, 26:60, 1 Chronicles 5:29, 24:1.] Nadav, Abihu [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).], Eleazar [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).] and Ithamar [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
  
  And Aharon took him Elisheva, bat Amminadav, achat Nachshon, to wife; and she bore him Nadav, and Avihu, Eleaz and Itamar.

- The Scriptures 1998
  
  Aharon took to himself Elisheba, daughter of Amminadab, sister of Naḥshon, as wife. And she bore him Nadab, and Abihu, El’azar, and Ithamar.
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.

Aaron married Elisheba (Amminadab’s daughter and Nahshon’s sister). Elisheba gave birth to his sons Nadab, Abihu, Eleazar, and Ithamar.

The gist of this passage:

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (i)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>[pronounced wah]</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lâqach (חָאִק)</td>
<td>to take, to take away, to take in marriage; to seize</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong’s #3947 BDB #542</td>
</tr>
<tr>
<td>[pronounced law-KAHKH]</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Exodus 6:23a**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>’Ãhârôn (אָהָר♦ן) [pronounced ah-huh-ROHN]</td>
<td>transliterated Aaron</td>
<td>masculine proper noun</td>
<td>Strong’s #175 BDB #14</td>
</tr>
<tr>
<td>’ëth (אֵית) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>(אֵלֶּישֶׁבֶּה) [pronounced ehl-ee-SHEH-bah], which</td>
<td>God is an oath; transliterated Elisheba</td>
<td>feminine singular proper noun</td>
<td>Strong’s #472 BDB #45</td>
</tr>
<tr>
<td>bath (בַּת) [pronounced baith]</td>
<td>daughter; village</td>
<td>feminine singular construct</td>
<td>Strong’s #1323 BDB #123</td>
</tr>
<tr>
<td>’Ammîynâdâb (אִמִּיָּנָדָּב) [pronounced ’âghm-mee-naw-DAWâb]</td>
<td>my kinsman is noble; people of liberality; people of the prince; my people are willing; transliterated Amminadab</td>
<td>masculine proper noun</td>
<td>Strong’s #5992 BDB #770</td>
</tr>
<tr>
<td>’âchôwth (אֱכֹֽתֵה) [pronounced aw-KHOWTH]</td>
<td>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</td>
<td>feminine singular construct</td>
<td>Strong’s #269 BDB #27</td>
</tr>
<tr>
<td>Nachshôwn (נַחְשּׁוֹן) [pronounced nahkh-SHOWN]</td>
<td>enchanter; transliterated Nahshon, Nachshon</td>
<td>masculine proper noun</td>
<td>Strong’s #5177 BDB #638</td>
</tr>
<tr>
<td>lâmed (לָקֶם) [pronounced l'KEM]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition with the 3rd person masculine singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>lâmed (לָקֶם) [pronounced l’KEM]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>’îshshâh (אִשְׂשָה) [pronounced eesh-SHAW]</td>
<td>woman, wife</td>
<td>feminine singular noun</td>
<td>Strong’s #802 BDB #61</td>
</tr>
</tbody>
</table>

**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**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</thead>
<tbody>
<tr>
<td>wa (or va) (i)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>yâlad (יָלָד) [pronounced yaw-LAHD]</td>
<td>to give birth, to bear, to be born, to bear, to bring forth, to beget</td>
<td>3rd person feminine singular, Qal imperfect</td>
<td>Strong’s #3205 BDB #408</td>
</tr>
<tr>
<td>lâmed (לְמַד) [pronounced l']</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition with the 3rd person masculine singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>’èth (אֵת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>Nâdâb (נָדָב) [pronounced naw-DAWB]</td>
<td>liberal, generous; transliterated Nadab</td>
<td>masculine singular proper noun</td>
<td>Strong’s #5070 BDB #621</td>
</tr>
<tr>
<td>wê (or vê) (i, or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>’èth (אֵת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>’Abîyûhûw (אָבִיּוּהוּ) [pronounced ahb-ee-HOO]</td>
<td>he is my father and is transliterated Abihu</td>
<td>masculine singular proper noun</td>
<td>Strong’s #30 BDB #4</td>
</tr>
<tr>
<td>’èth (אֵת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>’Elîazâr (אֶלִיאָזָר) [pronounced eel-ê-gaw-ZAWR]</td>
<td>God has helped; and is transliterated Eleazar</td>
<td>masculine proper noun</td>
<td>Strong’s #499 BDB #46</td>
</tr>
</tbody>
</table>
Exodus Chapter 6

Exodus 6:23b

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâw (or vâw) (i, or i) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>‘êth (אֶת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>‘îythâmâr (אִיתָמָר) [pronounced eeth-aw-MAWR]</td>
<td>[is] a land of palms; transliterated Ithamar</td>
<td>masculine singular proper noun</td>
<td>Strong’s #385 BDB #16</td>
</tr>
</tbody>
</table>

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 3rd and 4th 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.

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)
   a. Miriam
   b. Aaron (by Elisheba, the daughter of Amminadab and the sister of Nahshon). Exodus 6:23
   a) Eleazar (a daughter of Putiel) (Exodus 6:25)
      a) Phinehas
      b) Ithamar
   c. Eleazar (who will die the sin unto death)
   d. Abihu (who will die the sin unto death)
3. **Merari** (Exodus 6:19)
   1) Mahli (1Chron. 23:21)
   a. Eleazar
   b. Kish
   2) Mushi (1Chron. 23:23)
   a. Mahli
   b. Edersheim
   c. Jeremoth

Moses’ cousin is Korah; and he would become troublesome to Moses in Numbers 16.

---

1 This means *a female descendant of*.

---

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.

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.
- Jerusalem targum.
- Revised Douay-Rheims: The sons also of Core: Aser, and Elicana, and Abiesar. These are the kindreds of the Corites.
- Latin Vulgate.
- Aramaic ESV of Peshitta.
- Peshitta (Syriac): And the sons of Korah: Assir, Hilkanah, and Akensap; these are the families of the Korhites.
- V. Alexander’s Aramaic T.
- C. Thompson LXX (updated): And the children of Kore were Assir, 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.
- Brenton’s Septuagint.

**Significant differences:**

- Bible in Basic English: The sons of Korah: Assir, Elkanah and Abiasaph. These are the families of people from Korah.
- Easy English: The sons of Korah (that is, the ancestors of the Korahites) were Assir, Elkanah, and Abiasaph.
- Easy-to-Read Version–2006: The sons of Kore (that is, the ancestors of the Korahites) were Assir, Elkanah, and Abiasaph.
- God’s Word™: The sons of Kore were Assir, Elkanah, and Abiasaph. These were the families descended from Kore.
- Good News Bible (TEV): Korah had three sons: Assir, Elkanah, and Abiasaph; they were the ancestors of the divisions of the clan of Kore.
- The Message: The sons of Kore were Assir, Elkanah and Abiasaph.
- Names of God Bible: The sons of Korah were Assir, Elkanah and Abiasaph.
- NIRV: The sons of Kore were Assir, Elkanah and Abiasaph.
- New Simplified Bible: The sons of Kore were Assir, Elkanah and Abiasaph.

**Thought-for-thought translations; paraphrases:**
Korah's sons were Assir, Elkanah, and Abiasaph. These are the clans of the Korahites.

**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**: The sons of Korah were Assir, Elkanah, and Abiasaph. These were the families of the descendants of Korah.
- **International Standard V**: The sons of Korah were Assir, Elkanah, and Abiasaph. These were the families of the Korrahites.
- **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 were Assir, Elkanah, and Abiasaph. Their descendants became the clans of Korah.

**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.
- **Bible in Modern English**: Korah's sons were Assir, Elkanah, and Abiasaph. These are the families of the Korahites. From which came Judge Samuel.
- **Conservapedia**: And the sons of Korah were Asir, Alkanah, and Abiasaf. These were the families of the Korrahites.
- **Ferrar-Fenton Bible**: The children of Korah: Assir, Elkana and Abiassaph: these are the kindreds of the Korahites.
- **God’s Truth (Tyndale)**: The sons of Korah: Assir, Elkanah, and Abiasaph. These are the clans of the Korahites.
- **HCSB**: The sons of Korah: Assir, Elkanah, and Abiasaph. These are the families of the Korrahites.
- **Jubilee Bible 2000**: And the sons of Korach, Asir and Elkanah and Aviasaph; thse are the Karchi families.
- **H. C. Leupold**: .
- **Lexham English Bible**: .
- **NIV, ©2011**: .
- **Tree of Life Version**: .
- **Urim-Thummim 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)**: And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korhites.
- **The Heritage Bible**: And the sons of Korah: Assir, and Elkanah, and Abiasaph; these are the families of the Korhites.
- **New American Bible (2002)**: .
- **New American Bible (2011)**: .
- **New English Bible**: .
- **New Jerusalem Bible**: .
- **New RSV**: .
The sons of Korach were Asir, Elkanah and Avi’asaf. These were the Korchi families.

And the sons of Qorachiy:
Assir and El Qanah and Abi Asaph
- these are the families of the Qorachiy.

The sons of Korach; Assir, and Elkanah, and Abiasaph: these are the families of the Korahites.

The sons of Korah: Assir, Elkanah, and Abiasaph. These are the [extended] families of the Korahites.

The sons of Korah were Assir, Elkanah, and Abiasaph. These are the ·family groups [clans] of the Korahites.

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 clans of the Korahites.

...and the sons of "Qorahh Balding", "Asiyr Prisoner" and "Elqanah El purchased" and "Aviyasaph My father gathers", these are the families of the one of "Qorrah Balding"...
The sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites.

And sons of Korah are Assir, and Elkanah, and Abiasaph: these are families of the Korhite.

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 that 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**

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</tr>
</thead>
<tbody>
<tr>
<td>‘èlleh (אֵלֶה) [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong’s #428 BDB #41</td>
</tr>
<tr>
<td>mishpāchāh (מְשַׁפָּחָה) [pronounced mish-paw-KHAWH]</td>
<td>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</td>
<td>feminine plural construct</td>
<td>Strong’s #4940 BDB #1046</td>
</tr>
<tr>
<td>Qārēchîyām (קריהם) [pronounced kohr-KEEM]</td>
<td>these are sons of Korah (son of Levi) or sons of Korach; transliterated Koraheem; Korhites, Korahites, Korathites</td>
<td>plural gentilic adjective with the definite article</td>
<td>Strong’s #7145 BDB #901</td>
</tr>
</tbody>
</table>

To account for the o in the transliteration, Seow tells us that, in a closed, unaccented syllable, is almost always [pronounced] o. 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

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The Book of Exodus

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.

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.

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.

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. 

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.

Here is how others have translated this verse:

Ancient texts:

Maseoretic 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 .

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.

Jerusalem targum .

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 kindred.
Exodus Chapter 6

<table>
<thead>
<tr>
<th>Translation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Latin Vulgate</td>
<td>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.</td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>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.</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>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.</td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T.</td>
<td>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.</td>
</tr>
<tr>
<td>C. Thompson LXX (updated)</td>
<td>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.</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phoutiel, and she bore to him Phineas. These are the heads of the family of the Leites, according to their generations.</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td>And Eleazar the son of Aaron took to himself for a wife one of the daughters of Phoutiel, and she bore to him Phineas. These are the heads of the family of the Leites, according to their generations.</td>
</tr>
<tr>
<td>Significant differences:</td>
<td>* One possible interpretation is given for the Aramaic text, but the translation is consistent with the Hebrew source.</td>
</tr>
</tbody>
</table>

**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible in Basic English</td>
<td>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.</td>
</tr>
<tr>
<td>Easy English</td>
<td>Eleazar, Aaron’s son, married one of Putiel’s daughters. Phinehas was their son. These were the leaders of the families of the Levites.</td>
</tr>
<tr>
<td>Easy-to-Read Version–2006</td>
<td>Aaron’s son, Eleazar, married a daughter of Putiel. She gave birth to Phinehas. All these people were from Israel’s son, Levi. These were the heads of Levite households listed by their families.</td>
</tr>
<tr>
<td>God’s Word™</td>
<td>Eleazar, son of Aaron, married one of the daughters of Putiel. She gave birth to Phinehas. These were the heads of the families of the Levites.</td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td>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.</td>
</tr>
<tr>
<td>The Message</td>
<td>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.</td>
</tr>
<tr>
<td>Names of God Bible</td>
<td>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.</td>
</tr>
<tr>
<td>NIRV</td>
<td>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.</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Translation</th>
<th>Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common English Bible</td>
<td>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.</td>
</tr>
<tr>
<td>Contemporary English V.</td>
<td>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.</td>
</tr>
<tr>
<td>The Living Bible</td>
<td>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.</td>
</tr>
<tr>
<td>New Berkeley Version</td>
<td>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.</td>
</tr>
<tr>
<td>New Century Version</td>
<td>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.</td>
</tr>
<tr>
<td>New Life Version</td>
<td>She gave birth to his son Phinehas. These are the heads of the fathers’ houses of the Levites by their families.</td>
</tr>
</tbody>
</table>
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**
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.

**International Standard V**
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.

**New Advent (Knox) Bible**
Meanwhile Aaron’s son Eleazar married one of the daughters of Phutiel, and became the father of Phineas. These are the heads of the Levite families that gave their names to clans. Phinehas succeeded Eleazar as High Priest, after first distinguishing himself in zeal.

**Translation for Translators**
Aaron's son Eleazar married one of the daughters of Putiel, and she gave birth to Phinehas. That ends the list of the families and clans that were descended from Levi.

** 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.

**Bible in Modern English**
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.

**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 Elieazar 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. Phineas succeeded Eleazar as High Priest, after first distinguishing himself in zeal.

**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**

**Jubilee Bible 2000**

**H. C. Leupold**

**Lexham English Bible**

**NIV, ©2011**

**Tree of Life Version**

**Urim-Thummim Version**

**WikiBible**

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

**Christian Community (1988)**

**The Heritage Bible**

**New American Bible (2002)**

**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.
Phinehas: 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 Putiel, 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.

**exeGeses companion Bible**
El Azar the son of Aharon takes of the daughters of Putiel to woman: and she births him Pinechas. [one] of the daughters of Putiel:- Of the seed of Jethro, who fattened (אֲבִירֵיהו) calves for idolatry (see Rashi on Exod. 2:16) and [who was also] of the seed of Joseph, who defied and fought (יהוה) against his passion [when he was tempted by Potiphar's wife]. — [from B.B. 109b]

**Hebraic Roots Bible**

**JPS (Tanakh—1985)**
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 fathers of the Leviym according to their clans.

**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).].
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 daughters of Putiel to wife; and she bore him Pinchas: these are the Rashei Avot HaLevi'im according to their mishpokhot.

**The Scriptures 1998**
And El’azar, Aharon’s son, took for himself one of the daughters of Puti’el as wife. And she bore him Pinehɑs. These are the heads of the fathers of the Lěwites according to their clans.

**Expanded/Embellished Bibles:**
Eleazar son of Aaron married a daughter of Putiel, and she gave birth to Phinehas. These are the heads of the family groups of the Levites.

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.

Now Eleazar son of Aaron married one of the daughters of Putiel and she bore him Phinehas. These are the heads of the fathers' households [Heb “heads of the fathers” is taken as an abbreviation for the description of “households” in v. 14.] of Levi according to their clans.

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.
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:

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâ (or vâ) (1, or 1)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>Efêzâr (אֶזָר)</td>
<td>God has helped; and is transliterated Eleazar</td>
<td>masculine proper noun</td>
<td>Strong’s #499 BDB #46</td>
</tr>
<tr>
<td>bên (בֵן) [pronounced bane]</td>
<td>son, descendant</td>
<td>masculine singular construct</td>
<td>Strong’s #1121 BDB #119</td>
</tr>
<tr>
<td>'Ahârôn (אָהָרôn)</td>
<td>transliterated Aaron</td>
<td>masculine proper noun</td>
<td>Strong’s #175 BDB #14</td>
</tr>
<tr>
<td>lâqach (לָקָח)</td>
<td>to take, to take away, to take in marriage; to seize</td>
<td>3rd person masculine singular, Qal perfect</td>
<td>Strong’s #3947 BDB #542</td>
</tr>
<tr>
<td>lâmed (לֵ) [pronounced l]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition with the 3rd person masculine singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>min (מִן) [pronounced mihn]</td>
<td>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>bath (בַּת) [pronounced bahth]</td>
<td>daughter; village</td>
<td>feminine plural construct</td>
<td>Strong’s #1323 BDB #123</td>
</tr>
<tr>
<td>Pûwtîyël (פֻּוְתִיֶל)</td>
<td>afflicted of God, disparaged by God; transliterated Putiel</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6317 BDB #806</td>
</tr>
<tr>
<td>lâmed (לֵ) [pronounced l]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition with the 3rd person masculine singular suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>lâmed (לֵ) [pronounced l]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
</tbody>
</table>
Exodus 6:25a

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭishšâh (אשת)</td>
<td>woman, wife</td>
<td>feminine singular noun</td>
</tr>
<tr>
<td>BDB and Strong’s Numbers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Strong’s #802</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BDB #61</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו)</td>
<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wāw consecutive</td>
</tr>
<tr>
<td>BDB and Strong’s Numbers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Strong’s #</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BDB #253</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yâlad (לָדַ) [pronounced yaw-LAHD]</td>
<td>to give birth, to bear, to be born, to bear, to bring forth, to beget</td>
<td>3rd person feminine singular, Qal imperfect</td>
</tr>
<tr>
<td>Strong’s #3205</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BDB #408</td>
<td></td>
<td></td>
</tr>
<tr>
<td>lâmed (לֶ֖מֶד) [pronounced lè]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relation preposition with the 3rd person masculine singular suffix</td>
</tr>
<tr>
<td>No Strong’s #</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BDB #510</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ṭêth (אֹת) [pronounced ayt]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
</tr>
<tr>
<td>Strong’s #853</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BDB #84</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phîynªchâc (פִּינְעָץ) [pronounced pheenº-KHOSS]</td>
<td>which possibly means Negro in Egyptian, a mouth of brass; and is transliterated Phinehas</td>
<td>masculine proper noun</td>
</tr>
<tr>
<td>Strong’s #6372</td>
<td></td>
<td></td>
</tr>
<tr>
<td>BDB #810</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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.

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.

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>יָלָה (אֵלֶה) [pronounced ALE-leh]</td>
<td>these, these things; they</td>
<td>demonstrative plural adjective (often the verb to be is implied)</td>
<td>Strong’s #428 BDB #41</td>
</tr>
<tr>
<td>דַּרְשִׁיְמ (רָשִׁים) [pronounced raw-SHEEM]</td>
<td>heads, princes, officers, captains, chiefs; company, band, division</td>
<td>masculine plural construct</td>
<td>Strong’s #7218 BDB #910</td>
</tr>
<tr>
<td>וּבָהּ (בּוֹת) [pronounced aw-VOOTH]</td>
<td>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</td>
<td>masculine plural noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #1 BDB #3</td>
</tr>
</tbody>
</table>
Exodus 6:25c

<table>
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<tr>
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<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>לְוִיִּים (leyyim) [pronounced l∗-vee-YIM]</td>
<td>joined to, attached; garland, crown; and is transliterated Levites</td>
<td>plural gentilic adjective with the definite article</td>
<td>Strong’s #3881 BDB #532</td>
</tr>
<tr>
<td>לֶאָמֶד (lamed) [pronounced l∗]</td>
<td>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</td>
<td>preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>mish*pâchâh (mish-PAKHAWH) [pronounced mish-paw-KHAWH]</td>
<td>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</td>
<td>feminine plural noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #4940 BDB #1046</td>
</tr>
</tbody>
</table>

Owens does not mention that this is a plural adjective with a definite article.

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 Num. 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 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.

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. 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 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.

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 Gen. 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.\textsuperscript{51}

This is a good study of canonicity.

\textbf{Canonicity (from Bible.org)}

\section*{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.

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.

\section*{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.}

\section*{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 an 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)?

\section*{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.).
   3. Josephus, the Jewish historian (A.D. 95), indicated that the 39 books were recognized as authoritative.


\textsuperscript{51} From \url{https://www.gotquestions.org/canon-of-Scripture.html} accessed May 1, 2019.
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 19th or 20th 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.

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<tr>
<th>Verbal Plenary Inspiration (the Accurate Understanding of Biblical Authorship)</th>
<th>Explanation of the Definition</th>
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<tbody>
<tr>
<td>God the Holy Spirit so supernaturally directed the human writers of Scriptu...</td>
<td>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 thus says the Lord, 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. 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.</td>
</tr>
<tr>
<td>...that, without waiving their intelligence, their individuality, their personal feelings, their literary style, or any other human factor in written or spoken expression,...</td>
<td>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.</td>
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### Verbal Plenary Inspiration (the Accurate Understanding of Biblical Authorship)

<table>
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<tbody>
<tr>
<td>...to communicate His complete and coherent message to mankind...</td>
<td>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). 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.</td>
</tr>
<tr>
<td>...recorded with perfect accuracy in the original languages of Scripture,...</td>
<td>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).</td>
</tr>
<tr>
<td>...in the autographs,...</td>
<td>The autographs 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).</td>
</tr>
<tr>
<td>...the very words bearing the Authority of Divine Authorship.</td>
<td>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.</td>
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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 1st and 4th 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 what to teach from or what writings 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 4th 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 2nd century, perhaps 80–90% of the New Testament had been recognized; by the end of the 4th 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 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 pharishees 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 pharishees 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).

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*hovah 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

**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*hovah 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 Pharoh 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.

- Jerusalem targum 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 Pharoa king of Egypt, in order to bring out the children of Israel from Egypt: these are that Moses and Aaron.

- Latin Vulgate: 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.

- Aramaic ESV of Peshitta: These are that Aaron and Moshe, 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 Ex. 7.
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.

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,...

This was the Aaron and Moses to whom the Lord spoke. He said, “Lead my people out of Israel in their divisions.” They told him that the Israelites would leave Egypt.

This was the 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.

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.

This was the same Aaron and Moses to whom Yahweh 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.

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.

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.

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.

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.
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.

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.

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**

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.

**International Standard V**

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 Pharao, king of Egypt, let them leave his country, at the time we are speaking of.

**New Advent (Knox) Bible**

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 out of 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.

**Bible in Modern English**

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.

**Conservapedia**

Thus the Ever-living spoke to Aaron and Moses to lead the children of Israel out of the land of the Mitseraim by their armies. He caused them, Moses and Aaron, to demand from Pharaoh King of the Mitseraim to allow the children of Israel to go out of Mitseraim.

**Ferrar-Fenton Bible**

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 Pharao king of Egypt, that they might bring the children of Israel out of Egypt.

**God’s Truth (Tyndale)**

The same Aaron and Moses, that which Jehovah is to have said: Be leading out the sons of Israel out of the land of Egypt, by their families. These are they declaring to Pharaoh, the king of Egypt, to bring out the sons of Israel from Egypt, even Moses and Aaron.

**HCSB**

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.

**Jubilee Bible 2000**

Thus the Ever-living spoke to Aaron and Moses to lead the children of Israel out of the land of the Mitseraim by their armies. He caused them, Moses and Aaron, to demand from Pharaoh King of the Mitseraim to allow the children of Israel to go out of Mitseraim.

**Lexham English Bible**

These are the same 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.

**H. C. Leupold**

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 Pharao king of Egypt, that they might bring the children of Israel out of Egypt.

**NIV, ©2011**

These are the same 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 Pharao king of Egypt, that they might bring the children of Israel out of Egypt.
These are the same Aaron and Moses to whom ADONAI said, “Bring Bnei-Yisrael out from the land of Egypt according to their divisions.” These are the ones that spoke to Pharaoh king of Egypt, to bring Bnei-Yisrael out from Egypt. These are that same Moses and Aaron.

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):

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.

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:

These are the Aharon and Moshe to whom ADONAI 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. מפקד צבאות-לעם, with their legions. [i.e.,] all their legions according to their tribes. There are [examples] of יִתְנָה when it is used instead of one letter, [e.g.,] “you shall live by your sword בְּכָסֶךְ-לעם, “You stood by your sword בְּכָסֶךְ-לעם” (Gen. 27:40), [which is] the same as יִתְנָה, [by your own sword]; You stood by your sword בְּכָסֶךְ-לעם (Ezek. 33:26), [which is the same as יִתְנָה, with their legions.

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]
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.
are to make the sons of "Yisra’el He turns El aside go out from "Mits’rayim Two straits", (this) is "Mosheh Plucked out and "Aharon Light bringer", ...

Concordant Literal Version
Context Group Version
Darby Translation
Emphasized Bible
English Standard Version
Green’s Literal Translation
Jack Ballinger’s translation
Modern English Version
Modern KJV
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.

Owen’s Translation
Ron Snider’s Translation
Stuart Wolf
Third Millennium Bible
Updated Bible Version 2.11
A Voice in the Wilderness
Webster’s Bible Translation
World English Bible
Young’s Literal Translation
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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>hûw’ (הוּוּ) [pronounced hoo]</td>
<td>he, it; him, himself as a demonstrative pronoun: that, this (one); same</td>
<td>3rd person masculine singular, personal pronoun; sometimes the verb to be, is implied</td>
<td>Strong’s #1931 BDB #214</td>
</tr>
<tr>
<td>ʿĂhārōn (אָהָרֹן) [pronounced ah-huh-ROHN]</td>
<td>transliterated Aaron</td>
<td>masculine proper noun</td>
<td>Strong’s #175 BDB #14</td>
</tr>
<tr>
<td>wâ (or vâ) (ו, or ו) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple waw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
</tbody>
</table>
# Exodus 6:26

<table>
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<tr>
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<tr>
<td>Mosheh (מֹשֶׁה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
<tr>
<td>'āsher (אֲשֶׁר) [pronounced uh-SHER]</td>
<td>that, which, when, who, whom; where; in that, in which, in what</td>
<td>relative pronoun; sometimes the verb to be is implied</td>
<td>Strong’s #834 BDB #81</td>
</tr>
<tr>
<td>'āmar (אָמַר) [pronounced aw-MAHR]</td>
<td>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</td>
<td>3rd person masculine singular, Qal perfect</td>
<td>Strong’s #559 BDB #55</td>
</tr>
<tr>
<td>YHWH (יְהוָה) [pronunciation is possibly yeh-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y'howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
<tr>
<td>lāmed (לָמֶד) [pronounced lEH]</td>
<td>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</td>
<td>preposition with the 3rd person masculine plural suffix</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>yâtsâ‘ (יָתָּסָּה) [pronounced yaw-TZAWH]</td>
<td>cause to go out, lead out, bring out, carry out, draw out, take out [of money]; put forth, lay out, exact; promulgate; produce</td>
<td>2nd person masculine plural, Hiphil imperative</td>
<td>Strong’s #3318 BDB #422</td>
</tr>
<tr>
<td>'ēth (אֵת) [pronounced ayth]</td>
<td>untranslated generally; occasionally to, toward</td>
<td>indicates that the following substantive is a direct object</td>
<td>Strong’s #853 BDB #84</td>
</tr>
<tr>
<td>Yisra'ā'el (יִשְׂרָעֵאל) [pronounced yis-raw-ALE]</td>
<td>God prevails; contender; soldier of God; transliterated Israel</td>
<td>masculine proper noun; God-given name to Jacob; and national name for the Jewish people</td>
<td>Strong’s #3478 &amp; #3479 BDB #975</td>
</tr>
<tr>
<td>min (מִן) [pronounced mihn]</td>
<td>from, away from, out from, off, on account of, since, above, than, so that not, beyond, more than</td>
<td>preposition of separation</td>
<td>Strong’s #4480 BDB #577</td>
</tr>
<tr>
<td>'erets (אֶרֶץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular construct</td>
<td>Strong’s #776 BDB #75</td>
</tr>
<tr>
<td>Mitsrâyim (מִצְרָיִם) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>
The NET Bible: Often translated “hosts” (ASV, NASB) or “armies” (KJV), מָשָׂא (tsaw₃-VAW) 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.\footnote{From https://bible.org/netbible/index.htm?exo6.htm (footnote); accessed July 4, 2017.}

Translation: This [is] the Aaron and Moses, to whom Yĕhowah 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.”

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

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<tr>
<td>‘al (םַל) [pronounced ālah]</td>
<td>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</td>
<td>preposition of relative proximity</td>
<td>Strong’s #5921 BDB #752</td>
</tr>
<tr>
<td>tsâbâ’ (תַּבָּא) [pronounced tsaw²-VAW]</td>
<td>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</td>
<td>masculine singular noun with the 3rd person masculine plural suffix</td>
<td>Strong’s #6635 BDB #838</td>
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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.

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.

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<tr>
<td>hêm (הֵם) [pronounced haym]</td>
<td>they, those; themselves; these [with the definite article]</td>
<td>3rd person masculine plural personal pronoun; sometimes the verb to be is implied</td>
<td>Strong’s #1992 BDB #241</td>
</tr>
<tr>
<td>dâbar (דָבָר) [pronounced daw²-VAHR]</td>
<td>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]</td>
<td>masculine plural, Piel participle</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
<tr>
<td>ʽel (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>paŕ̂dâh (פֹּרֶדָה) [pronounced pahr²-GOH]</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
<tr>
<td>melek (מלך) [pronounced MEH-lek]</td>
<td>king, ruler, prince; royal, royalty</td>
<td>masculine singular construct</td>
<td>Strong’s #4428 BDB #572</td>
</tr>
<tr>
<td>Mitś̂rayim (מִצְרַיִם) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular proper noun</td>
<td>Strong’s #4714 BDB #595</td>
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<tr>
<td>lâmed (ל) [pronounced l']</td>
<td>to, for, towards, in regards to</td>
<td>directional/reational preposition</td>
<td>No Strong’s # BDB #510</td>
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<td>yâtsấ (יָצוּץ) [pronounced yaw-TZAWH]</td>
<td>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</td>
<td>Hiphil infinitive construct</td>
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</tr>
<tr>
<td>bânîym (בניים) [pronounced baw-NEEM]</td>
<td>sons, descendants; children; people; sometimes rendered men; young men, youths</td>
<td>masculine plural construct</td>
<td>Strong’s #1121 BDB #119</td>
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Exodus 6:27a

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</table>

**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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>הָוָא (וָא) [pronounced hoo]</td>
<td>he, it; him, himself as a demonstrative pronoun: that, this (one); same</td>
<td>3rd person masculine singular, personal pronoun; sometimes the verb to be, is implied</td>
<td>Strong’s #1931 BDB #214</td>
</tr>
<tr>
<td>מֹשֶה (מֹשֶה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
<tr>
<td>וֺ (וֺ) (וֺוֺוֺ) (וֺוֺוֺ) [pronounced weh]</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wāw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
</tbody>
</table>

**Is this singular?**
Exodus 6:27b

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʾAhārôn (אָהָרôn)</td>
<td>transliterated Aaron</td>
<td>masculine proper noun</td>
<td>Strong’s #175, BDB #14</td>
</tr>
</tbody>
</table>

**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.

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  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 eave Egypt. This is the very same Moses and Aaron found throughout this narrative.

---

Chapter Outline

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Moses is Still Reticent to Act as God’s Messenger

This passage would be a good beginning for Ex. 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 Ex. 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 (אֲשֶׁר, ka’asher) Yahweh had commanded them; the second section (7:8-13) ends with the note that Pharaoh refused to listen, just as (אֲשֶׁר) Yahweh had said would be the case.\(^{53}\)

Aaron Is Moses’s Spokesman (these subtitles come from the NKJV)

Separating chapters 6 and 7 right here was a mistake.

---

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 it is, on the day that Jehovah spoke to Moses in the land of Egypt. Jehovah spoke to Moses, saying, “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:**

Mesorotic Text (Hebrew)

And so he is in a day of spoke Y*howah unto Moses in a land of Egypt. And so speaks Y*howah unto Moses, to say, “I [am] Y*howah; speak unto Pharaoh, king of Egypt all which I am saying unto you.”

Dead Sea Scrolls

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 Pharoh king of Mizraim all that I have said to thee.

Targum of Onkelos

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 Pharoh, king of Mizraim all that I tell thee.

Targum (Pseudo-Jonathan)

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.

Jerusalem targum

Latin Vulgate

Aramaic ESV of Peshitta

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."

Peshitta (Syriac)

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.

V. Alexander’s Aramaic T.

There is nothing here.
C. Thompson LXX (updated) 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 Pharao king of Egypt all the words which I say to you, ...

Septuagint (Greek) 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 Pharao king of Egypt whatsoever I say to you.

Brenton’s Septuagint .

Significant differences:

**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Translation</th>
<th>Variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible in Basic English</td>
<td>Aaron will speak for Moses</td>
</tr>
<tr>
<td>Easy English</td>
<td>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.’</td>
</tr>
<tr>
<td>Easy-to-Read Version–2006</td>
<td></td>
</tr>
<tr>
<td>God’s Word™</td>
<td></td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td>The LORD’S Command to Moses and Aaron</td>
</tr>
<tr>
<td></td>
<td>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.”</td>
</tr>
<tr>
<td>The Message</td>
<td>“I’ll Make You as a God to Pharaoh”</td>
</tr>
<tr>
<td></td>
<td>And that’s how things stood when God next spoke to Moses in Egypt.</td>
</tr>
<tr>
<td></td>
<td>God addressed Moses, saying, “I am God. Tell Pharaoh king of Egypt everything I say to you.”</td>
</tr>
<tr>
<td>Names of God Bible</td>
<td>Aaron’s Staff Becomes a Snake</td>
</tr>
<tr>
<td></td>
<td>At that time Yahweh spoke to Moses in Egypt. Yahweh said to Moses, “I am Yahweh. Tell Pharaoh (the king of Egypt) everything I tell you.”</td>
</tr>
<tr>
<td>NIRV</td>
<td>Aaron Speaks for Moses</td>
</tr>
<tr>
<td></td>
<td>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.”</td>
</tr>
<tr>
<td>New Simplified Bible</td>
<td>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.«</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Translation</th>
<th>Variation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common English Bible</td>
<td></td>
</tr>
<tr>
<td>Contemporary English V.</td>
<td>When the LORD spoke to Moses in the land of Egypt, he said, &quot;I am the LORD. Tell the king of Egypt everything I say to you.&quot;</td>
</tr>
<tr>
<td>The Living Bible</td>
<td>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.</td>
</tr>
<tr>
<td>New Berkeley Version</td>
<td></td>
</tr>
<tr>
<td>New Century Version</td>
<td>God Repeats His Call to Moses</td>
</tr>
<tr>
<td></td>
<td>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.”</td>
</tr>
<tr>
<td>New Life Version</td>
<td></td>
</tr>
<tr>
<td>New Living Translation</td>
<td></td>
</tr>
</tbody>
</table>

**Partially literal and partially paraphrased translations:**
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.

**Moses Doubts that Pharaoh will Listen**

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."

**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."

### 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.

- **Bible in Modern English**
  - 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 Pharoh King of the Mitzeraim all that I command you."

- **God’s Truth (Tyndale)**
  - 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.”

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

- **Christian Community (1988)**
  - 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.

- **The Heritage 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.'

- **New American Bible (2002)**
  - 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.”
<table>
<thead>
<tr>
<th>Jewish/Hebrew Names Bibles:</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Complete Jewish Bible</strong></td>
</tr>
<tr>
<td><strong>The Complete Tanach</strong></td>
</tr>
</tbody>
</table>

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| exeGeses companion Bible    | And so be it, on the day Yah Veh words to Mosheh in the land of Misrayim, Yah Veh words to Mosheh, saying, I - Yah Veh: word to Paroh sovereign of Misrayim all that I speak to you. |
| Hebraic Roots Bible         | 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. |
| JPS (Tanakh—1985)           | 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. |
| Kaplan Translation          | 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. |
| Israeli Authorized Version  | second Demurral  
| **Orthodox Jewish Bible**   | And it came to pass on the day when Hashem spoke unto Moshe in Eretz Mitzrayim, That Hashem spoke unto Moshe, saying, I am Hashem: speak thou unto Pharaoh Melech Mitzrayim all that I say unto thee. |
| **The Scriptures 1998**     | And it came to be, on the day when Hashem spoke to Moshe in the land of Mitsrayim, that Hashem spoke to Moshe, saying, “I am Hashem. Speak to Pharaoh sovereign of Mitsrayim all that I say to you.” |

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<table>
<thead>
<tr>
<th>Expanded/Embellished Bibles:</th>
</tr>
</thead>
</table>
| **The Amplified Bible**     | God Repeats His Call to Moses  
| **The Expanded Bible**      | God Repeats His Call to Moses  
| **Kretzmann’s Commentary**  | Verses 28-30  
| **The Geneva Bible**        | The Lord Again Commissions Moses  

---
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®

The Authentication of the Word

When the Lord spoke to Moses in the land of Egypt, he said to him [Heb “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 Pulpit Commentary

Syndein/Thieme

The Voice

One day the Eternal visited Moses in Egypt and said to him, Eternal One: 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 He Is" spoke to "Mosheh Plucked out" in the land of "Mits’rayim Two straits", and "YHWH He Is" spoke to "Mosheh Plucked out" saying, I am "YHWH He Is", speak to "Paroh Great house", king of "Mits’rayim Two straits", all which I am speaking to you,...

Concordant Literal Version

Context Group Version

Darby Translation

Emphasized Bible

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.

English Standard Version

Green’s Literal Translation

Jack Ballinger’s translation

Modern English Version

Aaron to Speak for Moses

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.”

Modern KJV

NASB

New European Version

New King James Version

Aaron Is Moses’s Spokesman

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.”

Owen’s Translation

Ron Snider’s Translation

Stuart Wolf

Third Millennium Bible

Updated Bible Version 2.11

A Voice in the Wilderness

Webster’s Bible Translation

World English Bible

Young’s Literal Translation
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:
vv. 28-29

Exodus 6:28

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wa (or va) (ו)</td>
<td>and so, and then, then, and; so, that, yet, therefore; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>háyâh (יהיה)</td>
<td>to be, is, was, are; to become, to come into being; to come to pass</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong's #1961 BDB #224</td>
</tr>
<tr>
<td>bê (ב)</td>
<td>in, into, through; at, by, near, on, upon; with, before, against ; by means of; among; within</td>
<td>a preposition of proximity</td>
<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>yôwm (يوم)</td>
<td>day; time; today (with a definite article)</td>
<td>masculine singular noun with the definite article</td>
<td>Strong’s #3117 BDB #398</td>
</tr>
<tr>
<td>dâbar (דבר)</td>
<td>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</td>
<td>3rd person masculine singular, Piel perfect</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
<tr>
<td>YHWH (יהוה)</td>
<td>transliterated variously as Jehovah, Yahweh, Y’howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
</tbody>
</table>

The NET Bible: 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: וַיָּכוֹן בֵּיתוֹ (vay’hi b’yom dibber). See GKC 422 §130.d. This verse introduces a summary (vv. 28-30) of the conversation that was interrupted when the genealogy began.54

Without a specific subject and object, the verb háyâh often means and it will come to be, and it will come to pass, then it came to pass (with the wâw consecutive). It may be more idiomatically rendered subsequently, afterwards, later on, in the course of time, after which. 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).

Together, these are literally translated in the day; however, we may understand it to mean in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that. These interpretations often depend upon when the action of the verb takes place.

**Exodus 6:28**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>`el (אֵל) [pronounced ehl]</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>Mosheh (מֹשֶה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
<tr>
<td>b° (ב) [pronounced b°]</td>
<td>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</td>
<td>a preposition of proximity</td>
<td>No Strong’s # BDB #88</td>
</tr>
<tr>
<td>`erets (אֶרֶץ) [pronounced EH-rets]</td>
<td>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</td>
<td>feminine singular construct</td>
<td>Strong’s #776 BDB #75</td>
</tr>
<tr>
<td>Mits°rayim (מִצְרַיִם) [pronounced mits-RAH-yim]</td>
<td>double straights; transliterated Mizraim; also Egypt, Egyptians</td>
<td>masculine singular, proper noun; pausal form</td>
<td>Strong’s #4714 BDB #595</td>
</tr>
</tbody>
</table>

**Translation:** And so it is, on the day that Yhwh 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.

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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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<td>and so, and then, then, and; so, that, yet, therefore, consequently; because</td>
<td>wâw consecutive</td>
<td>No Strong’s # BDB #253</td>
</tr>
<tr>
<td>dâbar (דָּבָר) [pronounced daw²-VAHR]</td>
<td>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</td>
<td>3rd person masculine singular, Piel imperfect</td>
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<tr>
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<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied)</td>
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<tr>
<td>Mosheh (מֹשֶה) [pronounced moh-SHEH]</td>
<td>to draw out [of the water] and is transliterated Moses</td>
<td>masculine proper noun</td>
<td>Strong’s #4872 BDB #602</td>
</tr>
</tbody>
</table>

Translation: Y’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

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>lâmed (לָמֶד) [pronounced l’]</td>
<td>to, for, towards, in regards to</td>
<td>directional/relational preposition</td>
<td>No Strong’s # BDB #510</td>
</tr>
<tr>
<td>‘âmar (אָמַר) [pronounced aw-MAHR]</td>
<td>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</td>
<td>Qal infinitive construct</td>
<td>Strong’s #559 BDB #55</td>
</tr>
<tr>
<td>‘ânîy (אָניֵי) [pronounced aw-NEE]</td>
<td>I, me; in answer to a question, it means I am, it is I</td>
<td>1st person singular, personal pronoun</td>
<td>Strong’s #589 BDB #58</td>
</tr>
<tr>
<td>YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]</td>
<td>transliterated variously as Jehovah, Yahweh, Y’howah</td>
<td>proper noun</td>
<td>Strong’s #3068 BDB #217</td>
</tr>
</tbody>
</table>

Translation: ...saying, “I [am] Y’howah;...
Several times, God said, “I am Y’howah.”

Exodus 6:29a-b  ...that the Lord spoke to Moses, saying, “I am the Lord.

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**

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>dâbar (דָּבָר) [pronounced dawb-VAHR]</td>
<td>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</td>
<td>2nd person masculine singular, Piel imperative</td>
<td>Strong’s #1696 BDB #180</td>
</tr>
</tbody>
</table>

The NET Bible: The verb is דָּבָר (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.”

<table>
<thead>
<tr>
<th>'el (אֵל) [pronounced ehl]</th>
<th>unto; into, among, in; toward to; against; concerning, regarding; besides, together with; as to</th>
<th>directional preposition (respect or deference may be implied)</th>
<th>Strong’s #413 BDB #39</th>
</tr>
</thead>
<tbody>
<tr>
<td>parēîôh (פַּרְאֹה) [pronounced pahr-ôh-GOH]</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
</tbody>
</table>

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The NET Bible: The clause begins with כֵּן אָשֶׁר (‘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.\(^{56}\)

The NET Bible: דָּבָר (dover) 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.” \(^{57}\)

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.”

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 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.”

And so says Moses to faces of Jehovah, “Behold, I [am] uncircumcised of [two] lips; and how listens unto me Pharaoh?”

Moses said, before Jehovah, “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:

<table>
<thead>
<tr>
<th>Text Type</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Masoretic Text (Hebrew)</td>
<td>And so says Moses to faces of Jehovah, “Behold, I [am] uncircumcised of [two] lips; and how listens unto me Pharaoh?”</td>
</tr>
<tr>
<td>Dead Sea Scrolls</td>
<td>But Mosheh said before the Lord, Behold, I am heavy of speech, and how will Pharoh receive from me?</td>
</tr>
<tr>
<td>Targum of Onkelos</td>
<td>And Mosheh said before the Lord, Behold, I am difficult in speaking; how then will Pharoh hearken to me?</td>
</tr>
<tr>
<td>Targum (Pseudo-Jonathan)</td>
<td>And Mosheh said before the Lord, Behold, I am difficult in speaking; how then will Pharoh hearken to me?</td>
</tr>
<tr>
<td>Jerusalem targum</td>
<td>And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?</td>
</tr>
<tr>
<td>Revised Douay-Rheims</td>
<td>And Moses said before the Lord: Lo I am of uncircumcised lips, how will Pharao hear me?</td>
</tr>
<tr>
<td>Latin Vulgate</td>
<td>Mosha said before Mar-Yah, “Behold, I am of uncircumcised lips, and how shall Pharaoh listen to me?”</td>
</tr>
<tr>
<td>Aramaic ESV of Peshitta</td>
<td>And Moses said to the LORD, My tongue stutters; how shall Pharaoh hearken to me?</td>
</tr>
<tr>
<td>Peshitta (Syriac)</td>
<td>And Moses said to the LORD, My tongue stutters; how shall Pharaoh hearken to me?</td>
</tr>
<tr>
<td>V. Alexander’s Aramaic T. C.</td>
<td>No text here.</td>
</tr>
<tr>
<td>Thompson LXX (updated)</td>
<td>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.  Ex. 7:1 is included for context. And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharaoh listen to me?</td>
</tr>
<tr>
<td>Septuagint (Greek)</td>
<td>And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharaoh listen to me?</td>
</tr>
<tr>
<td>Brenton’s Septuagint</td>
<td>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.  Ex. 7:1 is included for context. And Moses said before the Lord, Behold, I am not able in speech, and how shall Pharaoh listen to me?</td>
</tr>
</tbody>
</table>

Significant differences:
**Limited Vocabulary Translations:**

<table>
<thead>
<tr>
<th>Translation Type</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible in Basic English</td>
<td>And Moses said to the Lord, My lips are unclean; how is it possible that Pharaoh will give me a hearing?</td>
</tr>
<tr>
<td>Easy English</td>
<td>Then Moses said: ‘Look, my lips are unable to speak good words from God. Why should Pharaoh listen to me?’</td>
</tr>
<tr>
<td>Easy-to-Read Version–2006</td>
<td>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?”</td>
</tr>
<tr>
<td>God's Word™</td>
<td>.</td>
</tr>
<tr>
<td>Good News Bible (TEV)</td>
<td>But Moses answered, “You know that I am such a poor speaker; why should the king listen to me?”</td>
</tr>
<tr>
<td>The Message</td>
<td>And Moses answered, “Look at me. I stutter. Why would Pharaoh listen to me?”</td>
</tr>
<tr>
<td>Names of God Bible</td>
<td>But Moses said to Yahweh, “Why would Pharaoh listen to me?”</td>
</tr>
<tr>
<td>NIRV</td>
<td>But Moses said to the LORD, “I don’t speak very well. So why would Pharaoh listen to me?”</td>
</tr>
<tr>
<td>New Simplified Bible</td>
<td>But Moses protested to Jehovah: »I am unskilled in speech. How then will Pharaoh listen to me?«</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Translation Type</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Common English Bible</td>
<td>But Moses answered, &quot;You know I am a very poor speaker, and the king will never listen to me.&quot;</td>
</tr>
<tr>
<td>Contemporary English V.</td>
<td>This is that Moses who argued with the Lord, “I can’t do it; I’m no speaker—why should Pharaoh listen to me?”</td>
</tr>
<tr>
<td>The Living Bible</td>
<td>But Moses answered, “I am not a good speaker. The king will not listen to me.”</td>
</tr>
<tr>
<td>New Berkeley Version</td>
<td>But Moses said to the Lord, “See, I am not able to speak well. How then will Pharaoh listen to me?”</td>
</tr>
<tr>
<td>New Century Version</td>
<td>But Moses argued with the LORD, saying, “I can’t do it! I’m such a clumsy speaker! Why should Pharaoh listen to me?”</td>
</tr>
<tr>
<td>New Life Version</td>
<td>.</td>
</tr>
<tr>
<td>New Living Translation</td>
<td>.</td>
</tr>
</tbody>
</table>

**Partially literal and partially paraphrased translations:**

<table>
<thead>
<tr>
<th>Translation Type</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>American English Bible</td>
<td>But Moses replied to the Lord: 'Look, I'm not a good speaker; so how will I get Pharaoh to listen to me?'</td>
</tr>
<tr>
<td>Beck’s American Translation</td>
<td>Moses said in the presence of the LORD, “Look, I’m not a persuasive speaker, so how will Pharaoh listen to me?”</td>
</tr>
<tr>
<td>International Standard V</td>
<td>I am the Lord, repeat to Pharao king of Egypt all this message of mine, 30 but Moses hung back and asked the Lord to his face, How should Pharao listen to me, tongue-tied as I am? V. 29 is included for context.</td>
</tr>
<tr>
<td>New Advent (Knox) Bible</td>
<td>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]</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Translation Type</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awful Scroll Bible</td>
<td>Moses is to say, turned before Jehovah: I am of uncircumcised lips - was Pharaoh to listen? -</td>
</tr>
</tbody>
</table>
| Bible in Modern English 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. |
**Exodus Chapter 6**

<table>
<thead>
<tr>
<th>Bible Version</th>
<th>Verse(s)</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ferrar-Fenton Bible</td>
<td>But Moses replied, in the face of the EVER-LIVING, &quot;I am only slow of tongue, so Pharoh will not listen to!&quot;</td>
<td></td>
</tr>
<tr>
<td>God’s Truth (Tyndale)</td>
<td>And Moses answered before the Lord: I am of uncircumcised lips, how shall Pharao then give me audience?</td>
<td></td>
</tr>
<tr>
<td>HCSB</td>
<td>But Moses replied in the Lord’s presence, “Since I am such a poor speaker [Lit I have uncircumcised lips], how will Pharao listen to me?”</td>
<td></td>
</tr>
<tr>
<td>Jubilee Bible 2000</td>
<td></td>
<td></td>
</tr>
<tr>
<td>H. C. Leupold</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lexham English Bible</td>
<td></td>
<td></td>
</tr>
<tr>
<td>NIV, ©2011</td>
<td>But Moses said to the LORD, “Since I speak with faltering lips, why would Pharaoh listen to me?”</td>
<td></td>
</tr>
<tr>
<td>Tree of Life Version</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Urim-Thummim Version</td>
<td></td>
<td></td>
</tr>
<tr>
<td>WikiBible</td>
<td>And Moses said before Yahweh: &quot;But given that I have foreskin lips, and how will Pharaoh listen to me?&quot;</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Bible Version</th>
<th>Verse(s)</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Community (1988)</td>
<td>But Moses replied, “I am a poor speaker and why would Pharaoh listen to me?”</td>
<td></td>
</tr>
<tr>
<td>The Heritage Bible</td>
<td>And Moses said before the face of Jehovah, Behold, I am of uncircumcised lips, and how shall Pharaoh attentively hear me?</td>
<td></td>
</tr>
<tr>
<td>New American Bible (2002)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>New American Bible (2011)</td>
<td>But Moses protested to the LORD, “Since I am a poor speaker, how is it possible that Pharaoh will listen to me?”</td>
<td></td>
</tr>
<tr>
<td>New English Bible</td>
<td></td>
<td></td>
</tr>
<tr>
<td>New Jerusalem Bible</td>
<td>But Moses said to Yahweh's face, 'I am a poor speaker, so why should Pharaoh take any notice of me?'</td>
<td></td>
</tr>
<tr>
<td>New RSV</td>
<td>But Moses said in the Lord's presence, ‘Since I am a poor speaker,* why would Pharaoh listen to me?’</td>
<td></td>
</tr>
<tr>
<td>Revised English Bible</td>
<td>Moses protested to the LORD, “I am a halting speaker; how will Pharaoh listen to me?”</td>
<td></td>
</tr>
</tbody>
</table>

**Jewish/Hebrew Names Bibles:**

<table>
<thead>
<tr>
<th>Bible Version</th>
<th>Verse(s)</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Complete Jewish Bible</td>
<td>Moshe answered ADONAI, “Look, I’m such a poor speaker that Pharaoh won’t listen to me.”</td>
<td></td>
</tr>
<tr>
<td>The Complete Tanach</td>
<td>But Moses said before the Lord, &quot;Behold, I am of closed lips; so how will Pharaoh hearken to me?&quot;</td>
<td></td>
</tr>
</tbody>
</table>

**exeGeses companion Bible**

And Mosheh says at the face of Yah Veh, Behold, I - of uncircumcised lips and how hearkens Paroh to me?

**Hebraic Roots Bible**

Moses appealed to the Lord, saying, “See, I am of impeded speech; how then should Pharaoh heed me!”

**JPS (Tanakh—1985)**

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,'
235 The Book of Exodus

or ‘I have a speech defect.’ See Exodus 4:10.]

Orthodox Jewish Bible

And Moshe said before Hashem, See, I am of aral sefatayim, and why should Pharaoh pay heed unto me.

The Scriptures 1998


Expanded/Embellished Bibles:

The Amplified Bible

But Moses said before the L ORD, “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.”

The Geneva Bible

And Moshe 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.

The Voice

Moses: 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 Plucked out" said <in front of> "YHWH He Is", (since) I am of uncircumcised lips, (then) how will "Paroh Great house" hear me?

Concordant Literal Version

Yet Moses said before Yahweh: Behold, I am uncircumcised of lip, so how shall Pharaoh hearken to me?

Context Group Version

.

Darby Translation

.

Emphasized Bible

.

English Standard Version

But Moses said to the L ORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"

Green’s Literal Translation

.

Jack Ballinger’s translation

.

Modern English Version

.

Modern KJV

.

NASB

But Moses said before the L ORD, “Behold, I am unskilled in speech [Lit uncircumcised of lips]; how then will Pharaoh listen to me?”

New European Version

.

New King James Version

But Moses said before the L ORD, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?"

Owen’s Translation

.

Ron Snider’s Translation

.

Stuart Wolf

.

Third Millennium Bible

.

Updated Bible Version 2.11

.

A Voice in the Wilderness

.

Webster’s Bible Translation

.

World English Bible

.

Young’s Literal Translation

.
And Moses says before Jehovah, “Lo, I am of uncircumcised lips, and how does Pharaoh listen unto me?”

**The gist of this passage:**

<table>
<thead>
<tr>
<th><strong>Exodus 6:30a</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Hebrew/Pronunciation</strong></td>
</tr>
<tr>
<td>wa (or va) (ו)</td>
</tr>
<tr>
<td>'âmar (אמר)</td>
</tr>
<tr>
<td>Mosheh (משה)</td>
</tr>
<tr>
<td>lâmed (ל)</td>
</tr>
<tr>
<td>pânîym (פנים)</td>
</tr>
<tr>
<td>YHWH (יהוה)</td>
</tr>
</tbody>
</table>

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of. When used with God, it can take on the more figurative meaning in the judgment of.* This can also mean *forwards; the front part [or, the edge of a sword].*  לְפָנַיְם (לפנים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times.* Literally, this means *to faces of.*

**Translation:** Moses said, before Y’howah,...

Moses, standing before Y’howah, gives his opinion on the matter.
Exodus 6:30b

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʼârêl (עָרֶל) [pronounced ʼgaw-RAYL]</td>
<td>having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men]</td>
<td>adjective; masculine singular construct</td>
<td>Strong’s #6189 BDB #790</td>
</tr>
<tr>
<td>sêphâtayim (שֵׁפֶתָיִם) [pronounced sêfaw-tah-YIHM]</td>
<td>[two] lips; words; speech</td>
<td>feminine dual noun</td>
<td>Strong’s #8193 BDB #973</td>
</tr>
</tbody>
</table>

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).

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.\(^{58}\)

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\(^{nd}\) person masculine singular, Piel imperative] to Pharaoh, king of Egypt, all that I say to you [2\(^{nd}\) 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\(^{nd}\) 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...

### Exodus 6:30c

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
<th>Common English Meanings</th>
<th>Notes/Morphology</th>
<th>BDB and Strong’s Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>wâw (or vê) (וָאָה)</td>
<td>and, even, then; namely; when; since, that; though; as well as</td>
<td>simple wâw conjunction</td>
<td>No Strong’s # BDB #251</td>
</tr>
<tr>
<td>’êyk (אֹק)</td>
<td>how; in what manner; where</td>
<td>interrogative adverb; also used as an exclamation</td>
<td>Strong’s #349 BDB #32</td>
</tr>
</tbody>
</table>

BDB’s complete set of meanings: 1) **how?** (interrogative adverb); 2) **how!** (in lamentation) (interjection); 3) **expression of satisfaction** (interjection). There are 3 alternate spellings for this word.

With regards to translating this *alas*, Edersheim writes: 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. 59 This is for 2Sam. 1:19.

<table>
<thead>
<tr>
<th>Hebrew/Pronunciation</th>
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</tr>
</thead>
<tbody>
<tr>
<td>shâma’ (שָׁמָא)</td>
<td>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</td>
<td>3rd person masculine singular, Qal imperfect</td>
<td>Strong’s #8085 BDB #1033</td>
</tr>
<tr>
<td>’el (אֵל)</td>
<td>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</td>
<td>directional preposition (respect or deference may be implied); with the 1st person singular suffix</td>
<td>Strong’s #413 BDB #39</td>
</tr>
<tr>
<td>parâḏh (פָרָד)</td>
<td>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</td>
<td>masculine singular proper noun</td>
<td>Strong’s #6547 BDB #829</td>
</tr>
</tbody>
</table>

**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?”

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.

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?”

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 6:6–7 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, Ex. 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.

<table>
<thead>
<tr>
<th>Chapter Outline</th>
<th>Charts, Graphics, Short Doctrines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beginning of Document</td>
<td>Doctrines Covered or Alluded to Chapters of the Bible Alluded to</td>
</tr>
<tr>
<td>Definition of Terms</td>
<td>Introduction and Text Addendum</td>
</tr>
<tr>
<td><a href="http://www.kukis.org">www.kukis.org</a></td>
<td>Exegetical Studies in Genesis</td>
</tr>
</tbody>
</table>
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. 

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 6

1. T
2. 

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

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 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.
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,"* 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 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.
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.

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**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 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.


Chapter Outline

It may be helpful to see this chapter as a contiguous whole:

<table>
<thead>
<tr>
<th>A Complete Translation of Exodus 6</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A Reasonably Literal Translation</strong></td>
</tr>
<tr>
<td><strong>God’s Promises to Israel Given to Moses</strong></td>
</tr>
<tr>
<td>Y*hôwâh 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., <em>them</em>] out; with a strong hand, he will drive them out of his land.”</td>
</tr>
<tr>
<td>God spoke to Moses and He said to him, “I [am] Y<em>hôwâh. I appeared to Abraham, to Isaac and to Jacob as [lit., <em>in, by</em>] El Shaddai; I did not make Myself known to them [by] My name, Y</em>hôwâh. Furthermore, I have established My covenant with them, [which covenant] gives them the land of Canaan, the land of many [lit., <em>their</em>] 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., <em>I remember</em>] My covenant [with them]. Therefore, say this to the sons of Israel: ‘I [am] Y<em>hôwâh and I will bring you [all] 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</em>hôwâh 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., <em>lifted up My hand</em>] to give to Abraham, to Isaac and to Jacob; which [land] I have given to you [all] [for] a possession. I [am] Y*hôwâh.’”</td>
</tr>
</tbody>
</table>
### A Complete Translation of Exodus 6

<table>
<thead>
<tr>
<th>A Reasonably Literal Translation</th>
<th>A Reasonably Literal Paraphrase</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Moses Seemingly Fails as God’s Spokesman to Israel</strong></td>
<td></td>
</tr>
<tr>
<td>Moses proclaimed this [lit., <em>thus</em>] to the sons of Israel, but they did not listen to him [lit., <em>Moses</em>] because of [their] anguish of spirit and because of [their] harsh enslavement.</td>
<td>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.</td>
</tr>
<tr>
<td>Y’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.”</td>
<td>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.”</td>
</tr>
<tr>
<td>Then Moses spoke before Y’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.”</td>
<td>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.”</td>
</tr>
<tr>
<td>Y’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.</td>
<td>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.</td>
</tr>
</tbody>
</table>

### The genealogy of Moses and Aaron

| 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 Mahli 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. |
| 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. |
### A Complete Translation of Exodus 6

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<tr>
<th>A Reasonably Literal Translation</th>
<th>A Reasonably Literal Paraphrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>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.</td>
<td>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.</td>
</tr>
<tr>
<td>The sons of Korah [are] Assir, Elkanah and Abiasaph; these [are] the families of the Korahites.</td>
<td>The sons of Korah are Assir, Elkanah and Abiasaph; these are the families of the Korahites.</td>
</tr>
<tr>
<td>Eleazar, the son of Aaron, took to himself a wife from the daughters of Putiel. She bore to him Phinehas.</td>
<td>Eleazar, the son of Aaron, took a wife from the daughters of Putiel. She bore to him Phinehas.</td>
</tr>
<tr>
<td>These [are] the heads of the fathers of the Levites regarding their families.</td>
<td>These are the heads of the fathers of the Levites regarding their families.</td>
</tr>
</tbody>
</table>

This [is] the Aaron and Moses, to whom Y*hovah 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.

---

Moses is reticent to act as God’s spokesman

And so it is, on the day that Y*hovah spoke to Moses in the land of Egypt. Y*hovah spoke to Moses, saying, “I [am] Y*hovah; speak to Pharaoh, king of Egypt, all that I am saying to you.”

Moses said, before Y*hovah, “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?”

---

### The following Psalms would be appropriately studied at this time:

### Doctrinal Teachers Who Have Taught Exodus 6

<table>
<thead>
<tr>
<th>Series</th>
<th>Lesson (s)</th>
<th>Passage</th>
</tr>
</thead>
<tbody>
<tr>
<td>R. B. Thieme, Jr. taught this chapter.</td>
<td>Life of Moses (#689)</td>
<td>#6</td>
</tr>
</tbody>
</table>

R. B. Thieme, III has not taught this chapter in any available lesson.
Word Cloud from a Reasonably Literal Paraphrase of Exodus 6

Word Cloud from Exegesis of Exodus 6

These two graphics should be very similar; this means that the exegesis of Exodus 6 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

Some words have been left out of this graphic; including Strong, BDB, and pronounced.