

TruthInScripture
Pastor Rick Kabrick

**Moses had been expecting what
GOD would do. Now he will see
what GOD will do. Exodus CH.6**

Thank you for all your kindness
and thoughtfulness regarding our
loss and Heaven's gain, my son...

Now to our prayer...

As we move to CH 6 in the study
of the Book of Exodus, a little
summary of CH 5.

Moses and Aaron approached the
leaders of Israel inside Egypt and
told them of the plans of their
GOD Yahweh. And the people
believed, and had faith, for a time.

/Moses and Aaron then went to the Pharaoh, telling him that GOD has said, “Let MY people go” so that they can go into the wilderness and worship.

Pharaoh’s reply is that he doesn’t know the LORD (YHVH), so why should he listen? And even if he did know YHVH, Pharaoh said I still would not do it.

Pharaoh’s answer is a demand that the Israelites return to their work. Not only that, but he tells the Egyptian taskmasters that they must no longer supply the Israelites with straw for their brickmaking.

The Israelites will have to gather it for themselves, we explained that in the last session. And the total quota of bricks made will remain the same...well there's a break...bad news...good news no increase in the bricks...

/So, Moses and Aaron have their first meeting with Pharaoh, and it goes as GOD foretold, Pharaoh refuses to release the Israelites. This also sets the stage for the wrath of GOD in the form of the plagues.

Moses prays to the LORD, complaining that HE, GOD has not yet done anything to deliver HIS people. Yet remember something that Moses forgot:

/Pharoah would only let the people go under the mighty Hand of GOD. Moses should have seen that. The people had lost their faith, the last thing they needed was for Moses to lose his. Despite all that, GOD's Hand is on the situation. And despite the appearances of things in our lives we too must remain strong in our faith.

Not only for our sakes but for the sake of those around us, who watch how we trust GOD even in the darkest times.

All right let's get to CH 6.

5:22 Then Moses returned (שׁוּב šûb shoob = retreated) to the

LORD and said, “O Lord, why have You brought harm to this people? Why did You ever send me?”

23 “Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, and You have not delivered Your people at all.”

Moses is frustrated, you might say angry. Some say Moses was justified here, but Moses here failed. His faith was gone.

But, GOD immediately replies in CH 6 Vs 1...no breaks... so this is a bad break. BUT...

/6:1 Then the LORD (YHVH) said to Moses, “Now you shall

**see what I will do to Pharaoh;
for under a strong hand he will
let them go, and under a strong
hand he will drive them (sons of
Israel) out of his (the Pharaoh's)
land.”**

Carrying the story from the
previous chapter, Moses was
discouraged by what he thought
was GOD's lack of action.

GOD's reply to Moses showed that
HE wanted Moses to now that HE
GOD was in total control.

/Moses was discouraged because
he was too impressed by Pharaoh
and not impressed enough by
GOD. We get frustrated when we
are too impressed with the world

and the KOD and not impressed enough with our GOD. The same GOD Yehovah YHVH that is speaking to Moses.

For with a strong hand, from GOD, Pharoah will let the people go. GOD promised that not only would Pharaoh let the children of Israel leave; he, Pharaoh would drive them out with a strong hand. That is the hand of Pharaoh. I can't imagine that life was very good for those Hebrews who remained, at least most...

This seemed impossible after Pharaoh's initial reaction to Moses and the message from the LORD.

So, Moses is looking for some reassurance, perhaps not with the right attitude, but I think we can relate to that. Well, GOD responds with a message of Divine grace to Moses.

2 GOD spoke further to Moses and said to him, “I am the LORD (Yehovah YHVH);

3 and I appeared to Abraham, Isaac, and Yakob, as GOD Almighty (EL Shaddai), but by MY name, LORD, I did not make MYself known to them.

There is an unknown period of time between Vs 1 and Vs 2-3, perhaps several months.

/The oppression in the meantime was terrible and severe for many. However, it is preparing the Israelites for what lies ahead.

Severe labor, wanderings in search of stubble or straw in the land.

In vs 2 we the LORD says I AM THE LORD. Anee Yehovah.

Now I have used Yahweh and still do, but when you look at this Hebrew word for LORD, the sacred name of GOD is probably more correctly spoken as Yeh ho vah...again

/The YHVH is all we have of the sacred name. Thus, there is a fierce debate amongst many as to the proper name to use. Probably not

all that important as we are not told absolutely.

3 and I appeared to Abraham, Isaac, and Yakob, as GOD Almighty, but by MY name, LORD, I did not make MYself known to them.

So, the meaning here in Vs 2 is GOD saying: “I AM Ye ho vah (Yahweh), and I appeared to Abraham, Isaac, and Yakob as El Shaddai, but as to MY name Yehovah, I was not made known to them.”

In other words, the fullness of that name Yeh ho vah was not disclosed to them. Those patriarchs

knew GOD as El Shaddai, GOD ALMIGHTY.

This name of GOD: El Shaddai comes from the Hebrew words, El = El is the generic name of GOD and Shaddai is all mighty, enough power for us, fully sufficient so GOD ALMIGHTY is a good translation.

The patriarchs knew GOD by this unique name El Shaddai the GOD that is sufficient. The GOD that always provided.

/They knew GOD based upon their circumstances. If they had a problem, GOD was sufficient, HE was enough. Their needs were met by GOD ALL MIGHTY.

Now they are going to know HIM YHVH through their redemption. That will happen on the Pesach or Passover. I know it began all the way back in GEN...

3 and I appeared to Abraham, Isaac, and Yakob, as GOD Almighty (El Shaddai), but by MY name, LORD (YHVH), I did not make MYself known to them.

In reminding Moses of the great name of GOD (Yahweh - yah ho vah), HE confirmed that HE GOD remained not only the covenant-making and covenant-keeping GOD, Who would absolutely fulfill HIS promise to Moses.

/The patriarchs knew GOD as the Maker of the covenant. Moses and the generation of the Exodus, and generations to follow, would know GOD as the One who fulfilled the covenant.

/The Patriarchs knew the power of GOD but didn't have the same personal relationship and revelation Moses would come to know.

This applies to us, GOD wants us also to know HIM as a personal, promise making and promise keeping GOD, whom we can trust in everything.

I have remembered My covenant: GOD had remembered

HIS covenant; now Moses was called to remember his GOD.

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

5 “Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered MY covenant.

LXX 6 Go, speak to the children of Israel, saying, I [am] the LORD (YHVH Yehovah); 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.

7 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 (Yehovah) your GOD (Elohim), Who brought you out from the tyranny of the Egyptians.

8 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 (YHVH = Yehovah.

In Vs 2-5 it seems as if the LORD is speaking for the sake of

encouraging Moses. Then in Vs 6-9 it is meant for the previous statement for the benefit of Israel as a whole. I guess all the Vs were meant for both...

The LORD says: **I am the LORD** (YHVH Yehovah): GOD went all out as it were, to confirm this covenant with the children of Israel.

Notice there are 7 separate **I will promises of GOD**, Who said “I’m going to do it. You can count on it.”

The promises were glorious and they are glorious, and equally so in their spiritual application to believers today:

/I will bring you out.
I will rescue you from their
bondage.
I will redeem you.
I will take you as MY people.
I will be your GOD.
I will bring you into the land.
I will give it to you as a heritage.

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7 And (4) I will take you to me a people for MYself, and will be your GOD; and (5) you shall know that I am the LORD (Yehovah) your GOD (Elohim), Who brought you out from the tyranny of the Egyptians.

8 And (6) I will bring you into the land concerning which I stretched out MY hand to give it to Abraam and Isaac and Jacob, and (7) I will give it you for an inheritance: I [am] the LORD (YHVH = Yehovah.

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Each of these verbs in these 7 promises are really representing an action that is so certain it has already been done. GOD has said I AM YHVH, Yehovah, the ONE Who was and is and will always be.

So these things are so certain as they are promised by an all being, all powerful GOD, that the things in the promises are already done. To GOD Who transcends time...

I couldn't help think of the contrasts of these 7 Promises by

the LORD and the 5 I will's of Satan in ISA 14.

/The difference is that Satan was powerless to make any of his “I wills” come to pass. GOD of course is more than capable of fulfilling each of HIS promises.

And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob:

For the first plainly stated time, Moses was to tell Israel what GOD ultimately promised – to not only deliver them from the bondage of Egypt, but to also give them the land promised to the patriarchs.

I will bring you out.

I will rescue you from their

bondage.

I will redeem you.

I will take you as MY people.

I will be your GOD.

I will bring you into the land.

I will give it to you as a heritage.

All of these promise illustrate the promises to us as well, through our so great a Salvation through Yeshua.

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

I AM the LORD: With this GOD concluded the promise by reminding all of HIS covenant

making and covenant-keeping
sacred name. (YHVH)

**9 So Moses spoke thus to the
sons of Israel, but they did not
listen to Moses on account of
their despondency (kot sair =
impatience, anguish) and cruel
bondage.**

Notice the contrast between the
reaction here and the reaction in
EXO 4. In EXO 4 the people were
ready to receive the messengers of
the LORD, Moses and Aaron and
they bowed to GOD and
worshipped HIM.

/After the Pharaoh's latest
restrictions, the people now were
completely reabsorbed into their

misery, unable and unwilling to listen to anything else Moses said.

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

10 Now the LORD spoke to Moses, saying,

11 “Go, tell (speak to) Pharaoh king of Egypt to let the sons of Israel go out of his land.”

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

circumcised. An uncircumcised ear is one that does not hear clearly as in

JER 6:10, Behold, their ears are closed, And they cannot listen.

ACT 7:51, “You men who are stiff-necked and uncircumcised in heart and ears are always resisting the Holy Spirit; you are doing just as your fathers did.

Uncircumcised lips here means one cannot speak fluently or clearly...

EXO 6:13 Then the LORD (YHVH) spoke to Moses and to Aaron, and gave them a charge (tsawvah = command) to the sons of Israel and to Pharaoh king of

Egypt, to bring the sons of Israel out of the land of Egypt.

/Go out of his land - Moses is now commanded to demand, not ask for permission for the Israelites to go out of Egypt for a three day journey.

The final and formal demand to Moses and Aaron is given, as might be expected, before the plagues commence. With this verse begins a new section of the history...seems out of place by some, ignored by most, but important

We have in the following verses, not a complete genealogy, but a

summary account of the family of the two brothers.

Moses records for the satisfaction of Hebrew readers, to whom genealogical questions were always important. The genealogy of the designated leaders of the nation was the way to validate that person.

Even in the NT with the LORD Yeshua in MAT1 and LUK3.

This genealogy here in Exodus is primarily concerned with generations of the tribe of Levi.

It starts in verse 14 with mentioning four sons of Reuben, the first-born of Jacob by his first wife Leah.

14 These are the heads of their fathers' households (the house of Israel). The sons of Reuben, Israel's firstborn: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben.

//SLIDE\\1 No sons of the sons of Reuben are mentioned here.

Next it lists the sons of Simeon, Leah's second son. It does not mention any of the other sons of Yakob except Levi, the third son of Leah.

15 The sons of Shim'on: Yemu'el, and Yamin, and Ohad, and Yakhin, and Zohar, and Sha'ul the son of a Canaanite

woman; these are the families of Shim`on.

16 These are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi's life was one hundred and thirty-seven years.

/Notice the difference in the introduction to the families. With Rueben and Simeon it says the sons. Now in Levi's case it says these are the names...just a way of putting the emphasis on Levi. That is the purpose of these verses.

To reveal GOD's plan is now focusing on the family of Levi. That of course is the tribe of

Moses and Aaron. Also in this genealogy the LORD will bring the tribe of Judah into the plan.

//SLIDE\\2

The first two sons of Yakob are mentioned as they are the firstborn and second born of Yakob. Again, this establishes the family.

But none of the other sons will be mentioned. Except of course, Levi, the thirdborn, Judah is fourth and we will see that tribe is not yet involved... Well it is but that is the kingly tribe, the royal line of the Messiah.

Here the focus is on Levi and priestly realm and Moses...as a type of the redeemer.

All of this indicates the family of Levi is now the focus on this phase of the plan of GOD.

So, we see lists of the sons of Levi (Gershon, Kohath, and Marari) and their descendants. Beginning with Gershon.

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17 The sons of Gershon: Libni and Shimei, according to their families.

18 The sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was one hundred and thirty-three years.

//SLIDE 4

Among the descendants of Kohath were Aaron and Moses. It is interesting that this genealogy does not list the sons of Moses, but it does mention the sons of Aaron.

It also includes one grandson of Aaron, Phinehas, the son of Eleazar, son of Aaron. We will see that as we continue.

Aaron was assigned a priestly function to speak for Moses before Pharaoh when Moses objected to God using him due to his halting speech.

This further supports the notion that the focus here is upon the priestly lineage, the line of Levi.

This story of deliverance is not just history. This story establishes a continuing covenant relationship between GOD the Great I AM and mankind, HIS creation.

The point of the is to validate Moses' and Aaron's link to the priestly line, and to establish Aaron as the line for the priests (which we will see later).

Also, they were the ones chosen by the LORD to receive HIS revelation and be HIS spokesmen to HIS people and to Pharaoh.

The confrontation between Moses and Pharaoh was about to begin, and Moses and Aaron would have

numerous messages from the LORD to Pharaoh.

19 The sons of Merari: Machlee and Mushee. These are the families of the Levites according to their generations.

//SLIDE 5

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

//SLIDE

The partial genealogy (6:14–25), focusing on Levi, establishes the position of Moses and Aaron.

Jochebed's name means "**the LORD is glory.**" I believe she is the first person in the biblical text to carry a name including part of the Divine name.

21 The sons of Izhar: Korah and Nepheg and Zichri.

22 The sons of Uzziel: Mishael and Elzaphan and Sithri.

23 Aaron married Elisheba, the daughter of Ammin adab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. So that is the tribe of Judah.

//SLIDE 6

24 The sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites.

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

These are the heads of the fathers' households of the Levites according to their families.

Now with all that, you say big deal just a bunch of names. But you would be missing out on a revelation from GOD.

First, if you count those names, there are 40 names. 40 speaks of completed period, and a change that is coming.

/Also, interesting that if you count from Rueben to Moses, Moses is the 26th name. 26 speaks of the YHVH 26 the name of GOD. This shows GOD's hand is on this, GOD's stamp of approval if you will. Y= 10 H =5 V = 6 H= 5

Moses is to be GDO's man to do GOD's plan. Moses will be a foreshadowing of the redeemer to come, the Messiah.

/So, all of that, set up the fact that this is from the Great I AM. GOD established that earlier in the text, now HE proves beyond a doubt to the people to the Israelites, to Pharoah although he did not receive the revelation and to us that Moses and Aaron are called

by GOD, sent by GOD and represent GOD.

26 It was the same Aaron and Moses to whom the LORD said, “Bring out the sons of Israel from the land of Egypt according to their hosts.”

So again, all that to authenticate Moses and Aaron. So, notice it is Aaron and Moses whom the LORD sent to the people and then to Pharaoh. This was all from GOD to strengthen the people. They are about to have a huge change and it is coming quickly.

27 They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of

Israel from Egypt; it was the same Moses and Aaron.

Now did you notice anything there? Between Vs 26 and 27 there was a change. In vs 26 it is Aaron and Moses, now in vs 27 it is Moses and Aaron.

Why?

Well, this is the deal, Aaron will be the Priestly side of the nation of Israel. Moses here in vs 27 is assuming the leadership role.

/Because, before there can be a free Nation of Israel, there must be an Exodus, and that is coming and Moses will lead, he will deal directly with Yehovah.

28 Now it came about on the day when the LORD spoke to Moses in the land of Egypt,

29 that the LORD spoke to Moses, saying, “I am the LORD; speak to Pharaoh king of Egypt all that I speak to you.”

30 But Moses said before the LORD, “Behold, I am unskilled in speech; how then will Pharaoh listen to me?”

Now it seems that when Moses the author broke off to give the genealogy back in Vs 14, he Moses now resumes the narrative. So many see this as repeat or recap with some additional info. Others

say it is a completely different event.

The only important addition is the insertion of the words - "I am the LORD" (ver. 29), and "Speak unto Pharaoh... that he let the children of Israel go out of his land".

In any event we are ready for CH 7.