

# Exodus 06 - Covenants

I. Exodus from Egyptian bondage: Israel's redemption, liberation, and preservation (Ex 1:1—18:27)

(1) Redemption from Egypt (Ex 1:1—12:30)

(C) God's sovereignty over Pharaoh and the Egyptian pantheon (Ex 5:1—12:30)

(b) God reassures Moses (Ex 6:1—7:7)

(i) Reassurance through remembrance of the covenant (6:1-9)

(ii) Reassurance through genealogy (6:10-27)

(iii) Reassurance through promise and delegated authority (6:28—7:7)

## Exodus 6

(b) God reassures Moses (Ex 6:1—7:7)

(i) Reassurance through remembrance of the covenant (6:1-9)

**1** Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land."

**1** Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land."

**1** The LORD told Moses, "Now you're about to see what I'll do to Pharaoh. Indeed, he'll send them out under compulsion and he'll drive them out of his land violently."

**1** Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

- God is being gentle with Moses, who is frustrated. Pharaoh will not only let the Israelites go, he will chase you out of town.

— It will be God's pleasure is to deliver Israel from Pharaoh

— It will be God's pleasure to take possession of the earth again

— It will be God's pleasure to purge the earth of its usurper

- Will it happen? Absolutely

— And it will happen with the same explicitness, the same detail that we will see in the book of Exodus (Is 55:11; Prov 21:30)

— God's Word is inviolate. Moses had to learn this. No "ifs"

**2** God spoke further to Moses and said to him, "**I am the LORD;**

**2** God spoke further to Moses and said to him, "I am the LORD;

**2** Later, God told Moses, "I am the LORD.

**2** And God spake unto Moses, and said unto him, I am the LORD:

- "...I Am the LORD" - Moses was having a terrible day and things seemed to be going from bad to worse, but the LORD reminded him 5x to keep focused on who He was (v2,6,7,8,29)  
— Time after time, God punctuated His message to Moses by saying, Look, Moses, your eyes are in the wrong place (again). Get your eyes back on Me (again) and remember who I am (again)  
— If your eyes are not fixed on the LORD, you will not endure those days that go from bad to worse

3 and I appeared to Abraham, Isaac, and Jacob **as God Almighty**, but *by* My name, **LORD**, I did not make Myself known to them.

3 and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but *by* My name, LORD, I did not make Myself known to them.

3 I appeared to Abraham, to Isaac, and to Jacob as God Almighty, and did I not reveal to them my name 'LORD'?

3 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.

- "...as God Almighty" - *El Shaddai*

- "...LORD" - *Yahweh*, reveals God as the absolute Being working with unbounded freedom in the performance of His promises

— It emphasizes God's power at work for His people, as He was about to demonstrate it

— *Yahweh* was a name by which the Israelites knew God, but they did not know Him as they would know Him once He revealed Himself in the Exodus

— The significance of the name is going to be understood at the most pivotal time in Israel's history

— What the situation or need that Israel had, either at this point or in the future, God will "become" the solution to that need

- This passage has caused scholars problems as the name of *YHWH* was known to Abraham (Gen 13:4), Isaac (Gen 26:25) and Jacob (Gen 32:9-10)

— During the patriarchal period, the characteristic name of God was "God Almighty" (*El Shaddai*, Cf. Gen 17:1); during the Mosaic period, the characteristic name of God was "the LORD" (*Yahweh*), the meaning of which was first revealed to Moses (Ex 3:13-15)

— This verse does not say that the patriarchs were completely ignorant of the name *Yahweh*; it was the *meaning* of that name that was not revealed until the time of Moses

4 I also established My covenant with them, to give them the land of Canaan, the land in which they lived as strangers.

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

4 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.

4 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.

- For 1900 years the denominational Christian Churches have taken the position with respect to Israel that because Israel rejected her Messiah, therefore, she forfeited the promises due her

The point is that the promises that God made to Israel are unconditional. If they are unconditional, there is no way she can forfeit her promises, no matter how idolatrous she became, no matter how unfaithful, God's Hand was (is) upon Israel. He will redeem them here in Exodus, and He will cure them of idolatry under Nebuchadnezzar and the Babylonian captivity.

### **The Everlasting Covenant**

The Everlasting Covenant has to be made with Someone who is everlasting. Titus 1:2 and Eph 2:7 tell us that it was made with Jesus Christ before time began. Our redemption was a covenant that God made with Jesus Christ before the world was created! Our heritage under this covenant is guaranteed (Ex 6:8). The covenant is with the Son (Heb 7:22). The earnest money, the down payment, was His blood (Eph 1:14). We are guaranteed our inheritance (1 Peter 1:4).

For more information on the Everlasting Covenant, read Is 55:3, Acts 13:34 and Heb 13:20.

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.

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.

5 Also, I've heard the groaning of the Israelis whom the Egyptians have forced to labor for them, and I've remembered my covenant.

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.

- What a comfort it is to know that God knows when you are in trouble

- Every tear recorded (Ps 56:8)

6 Say, therefore, to the sons of Israel, 'I am the LORD, and **I will bring you out** from under the labors of the Egyptians, and **I will rescue you** from their bondage. **I will also redeem you** with an outstretched arm, and with great judgments.

6 Say, therefore, to the sons of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.

6 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.

6 Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

- He starts and ends with the phrase, "I am the LORD" and in between He makes 7 interesting statements

### **The Seven "I Will" Statements:**

1. Bring you out (God's purpose)
2. Rid you of bondage (more than relief)
3. Redeem you (1 Peter 1:18-19; 1 Cor 6:20; Eph 1:19)
4. Take you to Me
5. Be to you a God (2 Cor 6:16)
6. Bring you into the land (Ex 17; Num 21)
7. Give it to you for an heritage

7 Then **I will take you as My people**, and **I will be your God**; and you shall know that I am the LORD your God, who brought you out from under the labors of the Egyptians.

7 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 brought you out from under the burdens of the Egyptians.

7 I'll take you for my own 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.

7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

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** as a possession; I am the LORD."

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."

8 I'll bring you to the land that I swore to give to Abraham, to Isaac, and to Jacob. I'll give it to you as a possession. I am the LORD."

8 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: I am the LORD.

- There is a local sense of this (i.e., Israel being able to go into Canaan), and there is a broader sense of this in terms of the land being restored unto Israel, and even a broader sense yet, in terms of our inheritance with the Lord.
- It is interesting that He begins and ends with this statement of His Deity

In this revelation, God promised to do three things for Israel:

1. He would deliver the Israelites from their Egyptian bondage (v6). Moses communicated this in a threefold expression, suggesting the completeness of the deliverance: "I will bring you out from under the labors of the Egyptians...I will rescue you from their bondage...I will redeem you with an outstretched arm, and with great judgments."
2. He would adopt Israel as His nation ("I will take you as My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the labors of the Egyptians," v7). This took place at Sinai (19:5).
3. He would bring Israel into the Promised Land ("I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you as a possession," v8). This took place after the Israelites entered Canaan.

The phrase "I will" occurs 7x in v6-8, emphasizing the fact that God would do these things He promised, completely, for Israel (7 is the number of perfection or completion). The revelation occurs within the bookend statement: "I am the LORD" (v2,8), which further stresses the certainty of these promises.

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

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.

9 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 and because of the cruel bondage.

9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.

- While we are in bondage and despondent, even promises fail to bring relief

(ii) Reassurance through genealogy (6:10-27)

**10** Now the LORD spoke to Moses, saying,

**10** Now the LORD spoke to Moses, saying,

**10** Then the LORD told Moses,

**10** And the LORD spake unto Moses, saying,

11 "Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land."

11 "Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land."

11 "Go, speak to Pharaoh, king of Egypt, that he should let the Israelis go out of his land."

11 Go in, speak unto Pharaoh king of Egypt, that he let the children 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, as I am unskilled in speech?"

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?"

12 Then Moses said right in front of the LORD, "Look, the Israelis didn't listen to me, so how will Pharaoh? I'm not a persuasive speaker."

**12** 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?

- Moses continued to claim a lack of persuasive skill in speech, evidently failing to grasp the full significance of what God had just revealed to him

— Jesus' disciples, Moses, and us had and have the same problem...realizing that it is God, not Moses, who would bring the people out of Egypt

13 Nevertheless, the LORD spoke to Moses and to Aaron and gave them a command concerning the sons of Israel and Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.

13 Then the LORD spoke to Moses and to Aaron, and gave them a charge to the sons of Israel and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.

13 Then the LORD spoke to Moses and Aaron, issuing orders to them regarding the Israelis for delivery to Pharaoh, king of Egypt; that is, to bring the Israelis out of the land of Egypt.

**13** 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.

### **Seven Objections From Moses**

1. Lack of fitness ("who am I?", 3:11)
2. Lack of words ("What shall I say to them?", 3:13)
3. Lack of authority ("they will not believe me", 4:1)
4. Lack of persuasion ("I have never been eloquent", 4:10)
5. Lack of special adaptation ("send *the message* by whomever You will", 4:13)

6. Lack of success in his first attempt ("You have not rescued Your people at all, 4:23)
7. Lack of acceptance ("the sons of Israel have not listened to me", 6:12)

**14** 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.

**14** 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.

**14** 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

**14** These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.

15 And the sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul the son of a Canaanite woman; these are the families of Simeon.

15 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.

15 Simeon's sons Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the Canaanite woman's son. These are the families of Simeon.

15 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.

16 And these are the names of the sons of Levi according to their generations: Gershon, Kohath, and Merari; and the length of Levi's life was 137 years.

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.

16 These are the names of Levi's sons according to their genealogies Gershon, Kohath, and Merari. Levi lived 137 years.

16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.

- The selective genealogy of Moses and Aaron in these verses accredits them as God's divinely appointed messengers to the Israelites

— The point of a genealogy in this context seems to be to establish Aaron as a worthy partner to Moses in the deliverance of Israel from Egypt, particularly in his role as Moses' mouthpiece, a role reiterated in 6:28—7:7

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

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

17 Gershon's sons were Libni and Shimei, according to their families.

17 The sons of Gershon; Libni, and Shimi, according to their families.

18 And the sons of Kohath: Amram, Izhar, Hebron, and Uzziel; and the length of Kohath's life was 133 years.

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.

18 Kohath's descendants included Amram, Izhar, Hebron, and Uzziel. Now Kohath lived for 133 years.

18 And the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.

19 And the sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations.

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

19 The sons of Merari were Mahli and Mushi. These are the families of the descendants of Levi, according to their genealogies.

19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.

20 Now Amram married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was 137 years.

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.

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

**20** 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.

21 And the sons of Izhar: Korah, Nepheg, and Zichri.

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

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

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

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

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

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

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

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

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

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

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, Eleazar, and Ithamar.

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

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

24 The sons of Korah were Assir, Elkanah, and Abiasaph. These were the families of the descendants of Korah.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

25 Now 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.

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.

25 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.

25 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.

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 multitudes."

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."

26 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."

26 These are that Aaron and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

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.

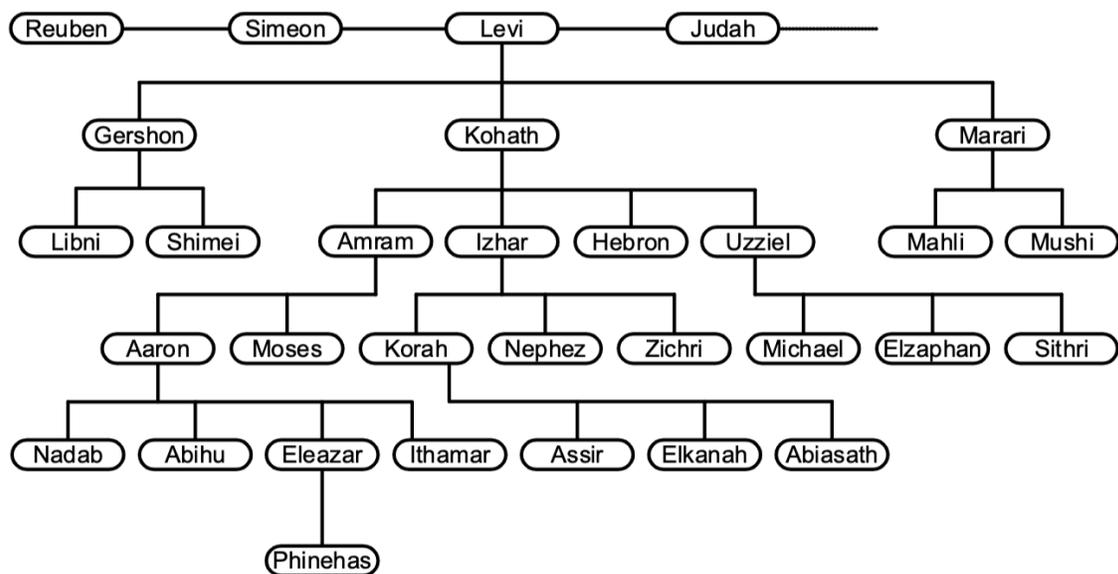
27 They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was *the same* Moses and Aaron.

27 They were the ones speaking to Pharaoh, king of Egypt, to bring the Israelis out of Egypt; this is that same Moses and Aaron.

27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.

- Verses 26-27 sound like comments from a historian other than Moses, but it's possible Moses could've written these words, as comparison with other contemporary writings has shown (Cf. 16:33-36)

### MOSES' FAMILY TREE (EXOD. 6:14-27)



(iii) Reassurance through promise and delegated authority (6:28—7:7)

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

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

28 And it happened when the LORD spoke to Moses in the land of Egypt

28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,

29 that the LORD spoke to Moses, saying, "I am the LORD; say to Pharaoh king of Egypt all that I say to you."

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

29 that the LORD told Moses, "I am the LORD. Tell Pharaoh, king of Egypt, everything that I'm saying to you."

29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

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

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

30 Moses said in the presence of the LORD, "Look, I'm not a persuasive speaker, so how will Pharaoh listen to me?"

**30** And Moses said before the LORD, Behold, I am of uncircumcised lips, and how shall Pharaoh hearken unto me?

- Verses 28-30 essentially repeat v10-12...they restate that it was the LORD who was sending Moses to Pharaoh, and they repeat Moses' excuse for not going