

Study Notes: Exodus 6:10-30
August 2, 2026: “God Has a Specific Plan”
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Then the LORD said to Moses, “Go, tell Pharaoh king of Egypt to let the Israelites go out of his country.” 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?”

- After speaking words to Moses for the Israelites, YHWH commanded Moses to go back to Pharaoh and tell him to let the Israelites go.
- Moses protested, asking why Pharaoh would listen to him. He gave a good reason for his objection; even the Israelites wouldn't listen to him (see Exodus 6:9).
- Moses also said he spoke with “faltering lips.” The NIV translates the Hebrew, which is literally “uncircumcised lips.” Moses may have been referring to his lack of eloquence (he already made this objection in Exodus 4:10-12), but he may have also been referring to his lack of preparation and worthiness for the task.
 - The Expositor’s Bible Commentary gives further insight, “He [Moses] is not worried about his ability to speak fluent Hebrew after such a long time away from Egypt, nor is he claiming to have a speech impediment. He is only skeptical of his ability to be persuasive in influencing Pharaoh by means of his oratorical skills.”
 - The New American Commentary summarizes Moses’ state of mind at this point, “In other words, Moses was still desperate and desperately discouraged and pessimistic. He wanted out.”

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 verse introduces a genealogy of Moses and Aaron that looks back in the lineage of the two men, as well as forward. It may seem like an odd place for a genealogy, but it serves two purposes. First, it provides concrete evidence that YHWH specifically chose both Moses and Aaron for this job (despite Moses’ objections). Second, it serves as the turning point of the action of the story moving forward.
- The Faithlife Study Bible explains, “This genealogy connects the present people with the ancient patriarchs and marks Moses and Aaron transitioning to full dependence on the power of God. After this section, Moses and Aaron no longer question God’s power. The genealogy also anticipates later historical developments. It hints at the elevated status of the tribe of Levi and initiates a merging of the kingly line of Judah and the priestly line of Levi—anticipating elements of messianic theology.”
- The Expositor’s Bible Commentary adds, “Everything in the list suggests that God’s choosing of Moses has nothing to do with natural advantage or ability...Moses’ calling and election by God are gifts of grace not based on rights and privileges of birth.”

These were the heads of their families:

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

- Like most genealogies in Scripture, this genealogy is selective in its list. Rather than begin with Jacob, the patriarch, it only lists a few of his sons, Reuben, Simeon, and Levi. The information is designed to call the reader's attention to God's use of people who are not the most prominent (none of these were firstborn), and also to use imperfect people (none of these men were sinless).

The sons of Gershon, by clans, were Libni and Shimei. The sons of Kohath were Amram, Izhar, Hebron and Uzziel. Kohath lived 133 years. The sons of Merari were Mahli and Mushi. These were the clans of Levi according to their records.

Amram married his father's sister Jochebed, who bore him Aaron and Moses. Amram lived 137 years. The sons of Izhar were Korah, Nepheg and Zikri. The sons of Uzziel were Mishael, Elzaphan and Sithri.

- Not much is known or written in Scripture about anyone in this section of Scripture, except for the names of Aaron and Moses' parents, Jochebed and Amram.

Aaron married Elisheba, daughter of Amminadab and sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. The sons of Korah were Assir, Elkanah and Abiasaph. These were the Korahite clans. Eleazar son of Aaron married one of the daughters of Putiel, and she bore him Phinehas.

These were the heads of the Levite families, clan by clan.

- This section gives information about some of Aaron's descendants, as well as some of Korah's.
- Several of these individuals would play important roles later in Scripture, including Nadab and Abihu (Leviticus 10), Korah (Numbers 16), and Phinehas (Numbers 25:7-11).

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

- The phrase "this Aaron and Moses" was meant to set these men apart as specific individuals, at a specific time, who were chosen by YHWH for a specific task. That task involved speaking to Pharaoh about bringing the Israelites out of Egypt.
- The point that the author is making was that these men were chosen by God and given a specific task. This was not accidental but the plan of YHWH, who had a plan and purpose for these men (even if Moses tried to object).

Now when the LORD spoke to Moses in Egypt, he said to him, "I am the LORD. Tell Pharaoh king of Egypt everything I tell you." But Moses said to the LORD, "Since I speak with faltering lips, why would Pharaoh listen to me?"

- These verses seem to be a repetition of what was said at the beginning of this section of Scripture. YHWH spoke to Moses, telling him who He is, and calling Moses to recount everything to Pharaoh that he was told. Moses objected, saying that he wasn't qualified nor prepared for the task.
- These verses may be the author recalling what happened to this point, but after this, the action moves forward. Moses' objection would be answered, and he would, in fact, go to Pharaoh and speak on behalf of YHWH.