

Exo 6:2-7:7 *Va'crya* And I appeared

mo· Sheh מֹשֶׁה vai· Ye· lech וַיֵּלֶךְ

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Introduction

Tzur Yisrael Triennial Parasha [53](#) (#14.1): *Va'crya* (And I appeared), note ^A

Exo 6-2 to 7:7

² And God spake unto Moses, and said unto him,

“I am the יהוה^{B 3} And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name יהוה^C was I not known to them.”^{D 4} And I have also established (הַקְמַתִּי)

^A Ahavta <http://www.ahavta.org/Commentary%20Y-1/Y1-48.htm>. Note, now Ahavta calls this parasha “Ani Yahweh / I Am Yahweh”. In relations to the annual parasha, this is #[14](#), and it ranges from Exodus 6:2 to 9:35 .

Tzur Yisrael: Torah: Exo 6:2-7:[7](#); Haftorah: Isa 42:8, Eze 28:25-29:21; Brit: 3Jo 1:1-7; Aleph Tav: Exo 6:4, Exo 6:29, Exo 7:2

^B 16 times יהוה is mentioned in this (triennial) parasha.

^C KJV translates יהוה by simply transliterating it as JEHOVAH. There are three other times this is done (Psa 83:18, Isa 12:2 & Isa 26:4) This begs the question why not be consistent throughout the whole translation of the KJV?

^D By comparison here are two different translations that translate this as a (rhetorical) question. 1) "...and did I not reveal to them my name 'LORD'?" ^{ISV}, and 2) “And by My Name, יהוה, was I not known to them?” ^{TS98}. Susan says maybe it means "I was long known".

Didn't YHVH give his name to Abraham? Yes, but there was no redemptive power before associated to Abraham with HIS name. Exo 6:7 says he will redeem them from the pharaoh. It's (much) less a question about pronunciation and way more about the power and authority associated to the name.

ha·ki·Mo·ti) my covenant (בְּרִיתִי ^{be·ri·Ti}) with them, to give them the land אֶרֶץ of Canaan, the land of their pilgrimage (מִגְרֵיהֶם ^{me·gu·rei·Hem}), wherein they were strangers (גָּרוֹ ^{Ga·ru} בָּהּ ^{Vah}). ⁵ And I have also heard the groaning (נַאֲקָתָם ^{na·'a·Kat})^E of the children of Israel, whom the Egyptians keep in bondage (מַעֲבָדִים ^{ma·'a·vi·Dim}); and I have remembered (וָאֶזְכָּר ^{va·'ez·Kor}) my covenant.”

The Passover Covenant – 4 cups of the Seder ^F

“⁶ Wherefore say unto the children of Israel, I am יְהוָה, and I will bring you out from under the burdens (סְבִלַת ^{siv·Lot}) of the Egyptians, and I will rid you out of their bondage, and I will redeem (וְגָאַלְתִּי ^{ve·ga·'al·Ti}) you with a stretched out arm (בְּזֵרוֹעַ ^{biz·Ro·a'}), and with great (גְּדֹלִים ^{ge·do·Lim}) judgments (וּבְשִׁפְטִים ^{u·vish·fa·Tim}): ⁷ And I will take you to me for a people, and I will be to you a God: and ye shall know (וִידַעְתֶּם ^{vi·da·Tem}) that I am יְהוָה your God (אֱלֹהֵיכֶם ^{e·Lo·hei·Chem}), which bringeth you out from under the burdens of the Egyptians. 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 (מוֹרֶשֶׁה ^{mo·ra·Shah}): ^G I am יְהוָה.”

Moses vainly attempts to encourage the Israelites

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

He and Aaron are again sent to Pharaoh

¹⁰ And יְהוָה spake unto Moses, saying,

“¹¹ Go ^H in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.”

^E See Word-Study-H6818-TsaQaH-cry-is-this-not-stating-a-claim, article #485 (maybe also Word-Study-G4336-proseuchomai-pray #507 #

Word-Study-H6416-palal-pray #509

^F (V.6-8) This paragraph is known as the Passover Covenant. It is the basis of the four cups of the Passover Seder: 1) the cup of sanctification or blessing, 2) the cup of deliverance, 3) the cup of redemption, and 4) the cup of completion/glorification. ^{Source Ahavta}.

Four cups of the Passover Wherefore say unto the children of Israel,

- I am YHVH, 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:

^G **Deu 33:4** Moses commanded us a law, *even* the inheritance (*morashah* ^{H4181}) of the congregation of Jacob.

This is a good posterity argument. From this verse (^{Deu 33:4}), you can claim to be bound by Torah (i.e. operating in the Torah law form), because you claim to be of Yisrael, because you can claim it as your heritage (i.e. your birthright). *Morashah* means land or property.

Q. Is my labor my property (*Morashah*)? A. Yes, absolutely.

See Word-Study-H4181-morashah-possession-inheritance-heritage-G2697-kataschesis, article #659. contrast this with *bechorah* (birthright ^{H1062}, right of the firstborn) which is found e.g. in Gen 25:31.

^H *Bo* means come in but is translated “Go in” which implies that God is all ready working on the Pharaoh and that is where God is.

12 And Moses spake before יְהוָה, saying,

“Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised (עָרֵל^{a·Ral}) lips? (שִׁפְתַּיִם^{se·fa·Ta·yim} פ^{Peh}) I”

¹³ And יְהוָה spake unto Moses and unto Aaron, and gave them a charge (וַיִּצְוֵם^{vay·tzav·Vem})^J unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

Genealogies of Reuben, Simeon

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, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman^{[Gen 46:10, Num 25:14] K}: these are the families of Simeon.

Genealogies of Levi, of whom came Moses and Aaron

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 years¹³⁷.^[Exo 2:1, Num 26:59]

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

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 years¹³⁷.

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

²⁰ And Amram took him Jochebed his father's sister to wife;^L and she bare him Aaron and Moses: and the years of the life of Amram were an hundred and thirty and seven years¹³⁷.

²¹ And the sons of Izhar; Korah^[Num 16:1-50], and Nepheg, and Zichri.

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

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

¹ Lips H8199 has the root *seen, pey* and *tav/hey*; judgment has the root **Sheen**, *Pey* and *tet*, see H8196, H8199, H8201. Can we say that a judgment must come from the statements one makes (even to ourselves).

^J To charge^{H6680} *tsavah* something is a commercial term. See “Word-Study-H4687-mitsvah-commnadments-comes-from-H6680-tsavah-commanded”, article [409](#).

I have a theory that Moshe is like YHVH's notary public and he is giving his notary public "power of attorney" to be the legal title holder for Yisrael. He then proceeds to list all the tribes and their "manager directors" for their respective tribes (Exo 6:14-25).

My question is did Moshe in the previous chapter go to pharaoh and the elders without the charge? also did Moshe also pick who the elders are, which will be described in the next verses by YHVH. See Exo 4:29.

^K In Num 25:14 it mentions *Zimri* who was "the son of *Salu*, a prince of a chief house among the Simeonites." and it was he who was slayed by Phineas.

RSTNE^{FN 232} A perfect example of the tribe of Simeon being filled with non-Yisraelite blood that later mixed with Yisrael. Yisrael has always been a mixed and diverse people.

^L Therefore, Levi was both Moshe's maternal grandfather **and** his paternal great-grandfather, see notes below on Exo 6:20.

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

²⁵ And Eleazar Aaron's son took him one of the daughters of Putiel (פּוּטִיֶּאל ^{pu·ti·'El}) to wife; and she bare him Phinehas (פִּינְחָס ^{pin·Chas}): these are the heads of the fathers of the Levites according to their families.

The history resumed

²⁶ These are that Aaron and Moses, to whom יְהוָה said, Bring out the children of Israel from the land of Egypt according to their armies. 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. ²⁸ And it came to pass on the day when יְהוָה spake unto Moses in the land of Egypt, ²⁹ That יְהוָה spake unto Moses, saying, I am יְהוָה: speak thou unto Pharaoh king of Egypt אֲנִי all that I say unto thee. ³⁰ And Moses said before יְהוָה, Behold, I am of uncircumcised lips ^[Isa 6:5-8], and how shall Pharaoh hearken unto me?

Aaron's Staff; Plague of Blood

Moses and Aaron are encouraged to go again to Pharaoh

¹ And יְהוָה said unto Moses,

“See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. ² Thou shalt speak all that I command (אֲצַוֶּנּוּ ^{a·tzav·Ve·ka}) thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land. ³ And I will harden Pharaoh's heart, and multiply my signs and my wonders ^Min the land of Egypt. ⁴ But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies (צְבָאֵי ^{tziv·'o·Tai}), and my people the children of Israel, out of the land of Egypt by great judgments. ⁵ And the Egyptians shall know that I am יְהוָה, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.”

⁶ And Moses and Aaron did as יְהוָה commanded them, so did they. ⁷ And Moses was fourscore ⁸⁰ years old, and Aaron fourscore and three ⁸³ years old, when they spake unto Pharaoh.

Exo 7:7 - 400 Years since Abraham

Biblical Figure	Years Lived	Date Range	Biblical Reference	Foot Notes
Isaac	180	AM 2048-2228.	Gen 15:13	Notes 400 years.
Kohath	133	AM 2235-2368.	Exo 6:18	born in Canaan and went to Egypt
Amram	137	AM 2255-2392.	Exo 6:20	son of Kohath
Moses	80	AM 2368 2448 2448-2048=400	Exo 7:7	Moshe is 80 at the begin of the Exodus

^M וְהִרְבֵּיתִי ^{ve·hir·bei·Ti} and multiply אֶת־ ^{et'} אֶתֵּי ^{'o·to·Tai} my signs וְאֶת־ ^{ve·'Et} מוֹפְתֵי ^{mof·Tai} and my wonders

Thus the computation that the 400 years began with the birth of Isaac in AM 2048 to the Exodus in 2448 was 400 years. (*per Seder Olam*)

E-Sword Notes

Exo 6:4 HSB5

it· Tam, for' אֲתָם be· ri· Ti my covenant בְּרִיתִי אֶת־ et' ha· ki· Mo· ti And I have also established הִקְמַתִּי ve· Gam also וְגַם
 et' אֶת ke· Na· 'an; of Canaan כְּנָעַן E· retz them the land' אֶרֶץ אֶת־ la· Hem להֶם la· Tet with them to give לָתֵת
 Ga· ru wherein they were strangers גָּרוּ a· Sher- which' אֲשֶׁר־ me· gu· rei· Hem of their pilgrimage מְגִרֵיהֶם E· retz the land' אֶרֶץ
 .Vah בָּהּ:

Exo 6:29 HSB5

le· Mor saying לְאֹמֶר mo· Sheh unto Moses מֹשֶׁה el- to' אֶל־ Yah· weh That the LORD יְהוָה vay· dab· Ber spake וַיְדַבֵּר
 מֶלֶךְ par· 'Oh thou unto Pharaoh' פַּרְעֹה el- to' אֶל־ dab· Ber, speak דִּבֶּר Yah· weh; I [am] the LORD יְהוָה a· Ni I am' אֲנִי
 do· Ver all that I say דִּבַּר a· Ni I' אֲנִי a· Sher that' אֲשֶׁר kol- all כָּל־ et' אֶת mitz· Ra· yim, of Egypt מִצְרַיִם Me· lech king
 e· Lei· cha. about' אֵלָיו:

Exo 6:12

uncircumcised lips ^{H8193} is probably judgments as the only difference between the words is a Seen vs a Sheen. Judgments does come from the lips however.

David said that the word had a different ending *tav* and *tet*. See H8196, H8199, H8201

Jack Smith, speaking commercially, would say you need two things, your paper work and belief in that paper work. Moshe had his paper work from YHVH, but he himself didn't really believe what the paper work was saying. I.e. you need form and substance.

<http://www.etymonline.com/index.php?term=circumcision>

late 12c., from Latin circumcisonem (nominative circumcisio), noun of action from past participle stem of circumcidere "to cut around; cut, clip, trim," from circum "around" (see circum-) + caedere "to cut" (see -cide).

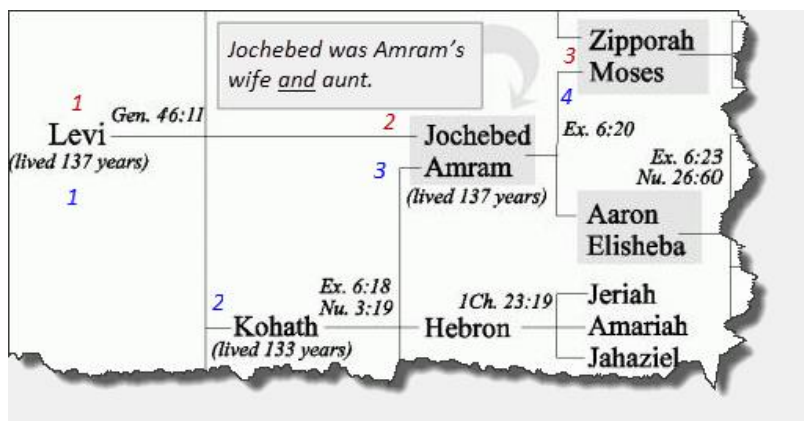
Exo 6:20 – Moshe was both the 3rd and 4th generation of Jacob / Israel

“ And Amram took him Jochebed his father's sister to wife;...”

Therefore, Levi was both Moshe's maternal grandfather and paternal great-grandfather because Moshe's father Amram married his aunt Jochebed (Moshe's mother).

Related verses

Exo 2:1 And there went a man of the house of Levi, and took to wife a daughter of Levi.



Num 26:59 And the name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

Exo 20:5 YHVH will visit the iniquity of the fathers upon the children to the 3rd and 4th generation.

Thou shalt not bow down thyself to them, nor serve them: for I YHVH *Eloheicha* *am* a jealous El, visiting the iniquity of the fathers upon the children unto the **third** and **fourth** *generation* of them that hate me;

Another possible pattern of the 3 and 4...

1) Shaul, 2) David, 3) Solomon, 4) the kingdom is split into Jeroboam I and Rehoboam

Is it safe to say the Israel, per 1Sa 8:4-9, hated YHVH and wanted a new King?

Exo 6:21- compare to Num 16:1- Dathan and Abiram aren't mentioned until then

“Now Korah,^{H7141}, the son of Izhar, the son of Kohath, the son of Levi, Dathan^{H1885} and Abiram,^{H48} the sons of Eliab, and On, the son of Peleth, sons of Reuben, took men:” ToDo so? Numbers-16-Korah-Rebellion #792?

Exo 7:3 HSB5

וְהִרְבֵּיתִי ^{par· 'Oh; Pharaoh's} פְּרָעֹה ^{lev heart} לֵב ^{et'} אֶת־ ^{ak· Sheh And I will harden'} אֶקְשֶׁה ^{va· 'a· Ni I} וְאֶנִּי
בְּאֶרֶץ ^{mof· Tai and my wonders} מוֹפְתֵי ^{ve· 'Et} וְאֶת־ ^{o· to· Tai my signs'} אֶתְּתִי ^{et'} אֶת־ ^{ve· hir· bei· Ti and multiply} מִצְרַיִם ^{mitz· Ra· yim. of Egypt} : ^{be· 'E· retz in the land}

This is the only place where the harden is used everywhere else it is make his heart heavy.

Egyptian culture, find a picture of a scale with the feather on one side and the heart of the pharaoh on the other.

Eze 28:25-29:221

The restoration of Israel

²⁴ And there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord GOD. ²⁵ Thus saith the Lord GOD; When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob. ²⁶ And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God.

Prophecy against Egypt

The judgment of Pharaoh for his treachery to Israel

¹ In the tenth year, in the tenth month, in the twelfth day of the month, the word of the LORD came unto me, saying, ² Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt: ³ Speak, and say, Thus saith the Lord GOD; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself. ⁴ But I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales. ⁵ And I will leave thee thrown into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open fields;

thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field and to the fowls of the heaven. ⁶And all the inhabitants of Egypt shall know that I am the LORD, because they have been a staff of reed to the house of Israel. ⁷When they took hold of thee by thy hand, thou didst break, and rend all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

The desolation of Egypt

⁸Therefore thus saith the Lord GOD; Behold, I will bring a sword upon thee, and cut off man and beast out of thee. ⁹And the land of Egypt shall be desolate and waste; and they shall know that I am the LORD: because he hath said, The river is mine, and I have made it. ¹⁰Behold, therefore I am against thee, and against thy rivers, and I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. ¹¹No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. ¹²And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries.

The restoration thereof after forty years

¹³Yet thus saith the Lord GOD; At the end of forty years will I gather the Egyptians from the people whither they were scattered: ¹⁴And I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a base kingdom. ¹⁵It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. ¹⁶And it shall be no more the confidence of the house of Israel, which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord GOD.

Egypt the reward of Nebuchadnezzar

¹⁷And it came to pass in the seven and twentieth year, in the first month, in the first day of the month, the word of the LORD came unto me, saying, ¹⁸Son of man, Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army, for Tyrus, for the service that he had served against it: ¹⁹Therefore thus saith the Lord GOD; Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. ²⁰I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

Israel shall be restored

²¹In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the LORD.

Acts 7:17-22 –

¹⁷But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt, ¹⁸Till another king arose, which knew not Joseph. ¹⁹The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

before Moses was born, and before the tabernacle and temple were built;

²⁰In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months: ²¹And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son. ²²And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

Tzur Yisrael Extra - Isa 42:1-9 –

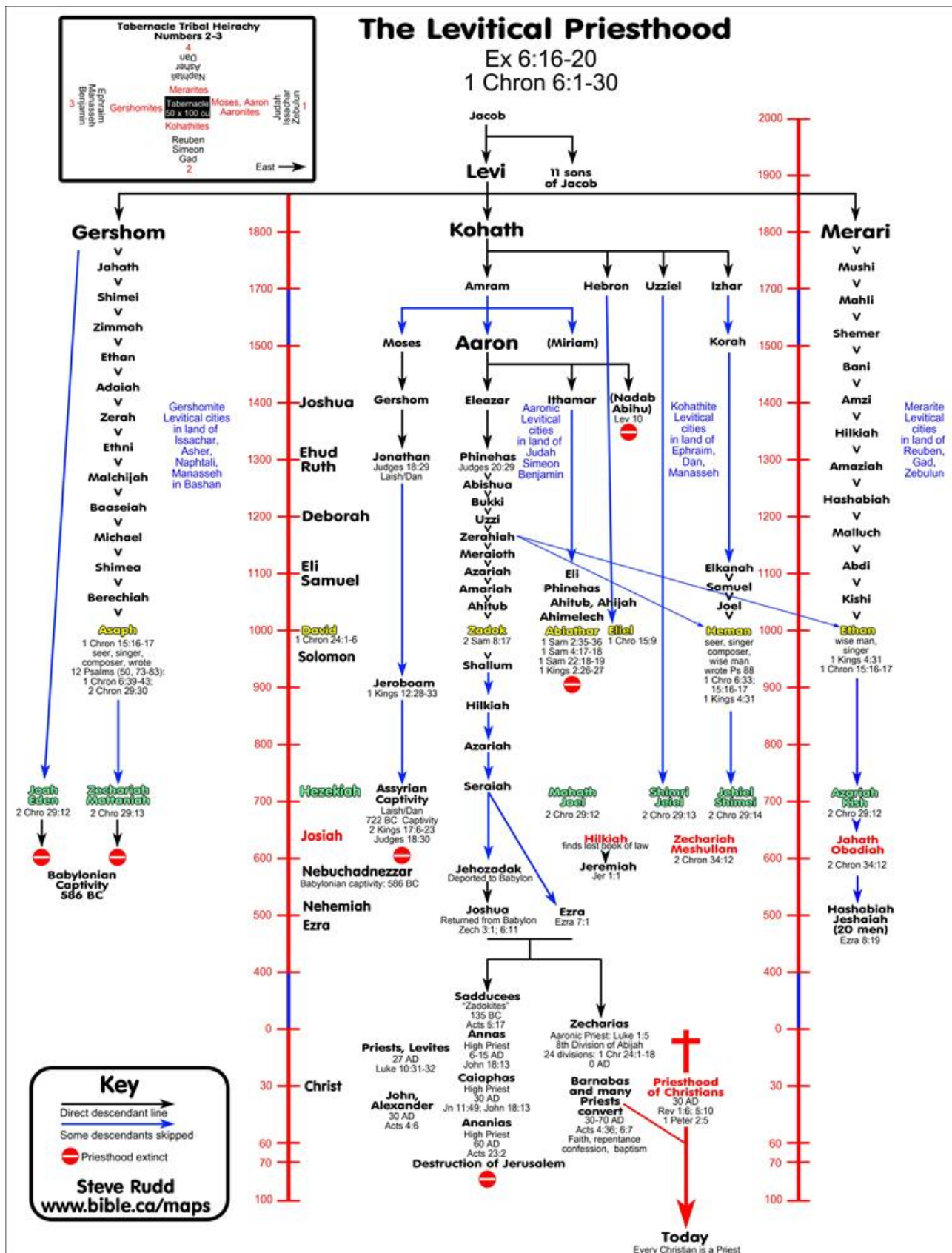
The office of Christ, graced with meekness and constancy.

¹ Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. ² He shall not cry, nor lift up, nor cause his voice to be heard in the street. ³ A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. ⁴ He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

God's promise unto him.

⁵ Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: ⁶ I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; ⁷ To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. ⁸ I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. ⁹ Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Appendix 1: Genealogy of Levi, Figure 1



Appendix 1: Genealogy of Levi, Figure 2

