Understanding the Lineage Interruption of Ch.6

From Politics to Religion, From Mosheh to Aharon

1. רש"י שמות פרק ו פסוק ל Rashi, Shemot, 30:6

ויאמר משה לפני ה' - היא האמירה שאמר למעלה (פסוק יב) הן בני ישראל לא שמעו אלי, ושנה הכתוב כאן כיון שהפסיק הענין, וכך היא השיטה כאדם האומר נחזור על הראשונות:

And Mosheh said to Hashem – this statement [v.30] is the same statement mentioned above [v.12]... it was repeated at this point because of the interruption.

2. שמות פרק ט - Shemot, Ch.9:14-16

- (יד) כִּיוֹ בַּפַּעַם הַזּאֹת אֲנָּי שׁלֵחַ אֶת־כָּל־מַגֵּפֹתַיֹּ אֶל־לִבְּלְּ וּבַעֲבָדֶיךְ וּבְעַמֶּךְ בַּעֲבְוּר תִּדַּע כֵּי אֵין כָּמִנִי בְּכָל־ הָאֵרֵץ:
 - (טו) כֵּי עַתָּהֹ שָׁלַחְתִּי אֶת־יָדִּי וָאַךְ אוֹתְרֶּ וְאֱת־עַמְּךְ בַּדָּבֶר וַתִּכְּחֵד מִן־ הָאֶרֵץ:
 - (טז) וְאוּלָם בַּעֲבָוּר זאֹת הֶעֱמַדְתִּיך בַּעֲבָוּר הַרְאֹתְךָ אֶת־כֹּחֵי וּלְמֵעַן סַפֵּר שְׁמִי בְּכָל־הָאֶרֶץ:

For this time I am sending all of My plagues against your heart, your servants and your people, so you may know that there is none like Me throughout the land. For now if I would stretch out My hand, I could smite you and your people with pestilence and you would perish from the earth. However for this I have kept you alive, in order to show you My power, and so that My name should be claimed throughout the earth.

Ezekiel 29:9 - יחזקאל פרק כט

(ט) וִהָיִתָה אֱרֵץ־מִצְרַיִם לִשִּׁמְמֶה וְחָרְבָּה וְיָדְעוּ כֵּי־אֲנֵי יִקֹוֶק יַעַן אָמֶר יִאִר לִי וַאֲנֵי עָשֵּיתִי:

And the land of Egypt shall be desolate and waste, and they shall know that I am Hashem, because he (Pharoah) has said: the river is mine and I have made it.

4. Rav Yair Kahn, Torah M'Etzion - New Readings in Tanakh - Shemot, p80

The dramatic battle between Pharoah and Mosheh was waged on two fronts. One front concerned itself with political sovereignty Benei Yisrael. The issue of freedom and slavery hung in the balance. On the second front, Benei Yisrael were only incidentally involved. The subject was of a cosmic-religious nature... Until ch.6, the main focus was the issue of slavery, Moses and Aaron, the leaders of the people, demand a limited form of freedom. They met with scorn and abuse, both by Pharoah as well as Benei Yisrael. In the following chapter, a new front is opened in the Moses-Pharoah confrontation. Benei Yisrael are demoted to a secondary role... At this point the makkot begin. They were not to overpower Pharoah or to conquer Egypt. Rather, the purpose was to prove beyond doubt the absolute existence, omnipotence and omniscience of Hashem.