

# Numbers 3:1

Authorized King James Version (KJV)

These also are the generations of Aaron and Moses in the day that the LORD spake with Moses in mount Sinai.

## Analysis

---

This verse introduces the genealogy of Aaron and Moses, establishing their priestly and prophetic credentials. The phrase 'in the day that the LORD spake with Moses in mount Sinai' anchors their calling in that defining covenant moment when God revealed His Law and established the priesthood. The order 'Aaron and Moses' (rather than birth order Moses and Aaron) emphasizes Aaron's priestly role as primary in this context. God's covenant with Israel required mediators—Aaron representing the people before God through priestly intercession, Moses representing God to the people through prophetic proclamation. The conjunction of these roles in one family demonstrates God's provision of complete mediation. This points forward to Christ who perfectly combines the prophetic and priestly offices, being both the Word made flesh and our great High Priest. The historical specificity ('in mount Sinai') reminds us that revelation occurs in space-time history, not mythological abstraction. God speaks to particular people in specific places, grounding redemption in real events.

## Historical Context

---

Moses and Aaron were brothers from the tribe of Levi, sons of Amram and Jochebed (Exodus 6:20). Aaron was three years older than Moses (Exodus 7:7). Mount Sinai (also called Horeb) was the location where God appeared to Moses in the burning bush (Exodus 3) and later gave the Law to Israel (Exodus 19-24). The mountain's exact location remains debated, with traditional identification at Jebel Musa in southern Sinai Peninsula, though some scholars propose locations in

northwestern Arabia or the Sinai. The Sinai theophany was the foundational moment of Israel's covenant relationship with God, establishing both the Law that would govern them and the priesthood that would mediate for them. The priesthood established at Sinai continued through Israel's history until the temple's destruction in AD 70, when Christ's final priestly sacrifice made the Levitical priesthood obsolete (Hebrews 7-10).

## Related Passages

---

**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

---

1. How do the combined roles of Aaron (priest) and Moses (prophet) in one family point forward to Christ who fulfills both offices perfectly?
2. What does the historical specificity of divine revelation ('in mount Sinai') teach about God's involvement in real space-time history?

## Interlinear Text

---

וְאֵלֶּה	דִּלְדֹלֹת	אֶהֱרָא	מֹשֶׁה	בֵּי יוֹם	דְּבָרִי
H428	H8435	H175	H4872	H3117	H1696
These also are the generations	of Aaron	and Moses	in the day	spake	
יְהוָה	אֶת	מֹשֶׁה	בְּהַר	סִינַי:	
H3068	H854	H4872	H2022	H5514	
that the LORD	and Moses	in mount	Sinai		

## Additional Cross-References

---

**Exodus 6:20** (References Moses): 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.

