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### Exodus 7-8

The chapter divisions at times are a bit awkward and interrupt the flow of the narrative. And our text is a perfect example of this.

The better division would be back to verse 28 of chapter six and runs to verse 7 of chapter seven.

One can see the interruption by the chapter division, of the flow and thought of the section.

God has just reminded Moses that He was the LORD Yahweh, to go speak to Pharaoh and Moses once again told Yahweh, he was of uncircumcised lips, unable to speak well before Pharaoh.

### 7:1-7 The stipulated offices of Moses and Aaron declared by God.

**7:1-2** The distinct offices of Moses and Aaron were to function hand in hand. vs. 1

- 1) Moses would be as God to Pharaoh, indicating he would speak for and in the authority of Yahweh.” vs. 1a-c
- 2) Aaron his brother would be his prophet, the spokesman for Moses.” vs. 1d

- a) The definition and description of a prophet, then is one who speaks for God, the mouthpiece of God.
  - b) The prophets always called the people back to God through repentance.
- 2) The one responsible for the message was Moses, giving the chain of command for order and effectiveness. vs. 2
- a) The responsibility of Moses was to speak all God commanded.
  - b) The pronoun “you” is emphatic.

**7:3-5** The Egyptians would know Yahweh was the Lord.

- 1) God would harden Pharaoh’s heart, respecting his first rebellion. vs. 3
  - a) The word harden “qashah” means to be difficult, obstinate, severe or fierce, unresponsive, being stiff-necked, this is the only time.
    - \* Two other words are used in the book of Exodus, in reference to the hardening of Pharaoh’s heart.
  - c) The hardening of Pharaoh would result in God multiplying His signs and wonders in the land of Egypt. vs. 3b
- 2) The Lord informed Moses that Pharaoh would not obey him, in order to bring great judgment on Egypt, to redeem His people by His hand. vs. 4

- a) God having foreknowledge knows the decisions of Pharaoh, can tell them before the happen.
  - b) But God is not forcing Pharaoh to decide against God, otherwise God would be unjust and unholy, causing a man to do evil, then judge him for that evil.
  - c) This is the same command as previously given. Ex. 6:13
- 3) The Egyptians would know who Yahweh was by His judgments and deliverance of the people. vs. 5
- a) The existing One, the only true God.
  - b) Yahweh, the Omnipotent God!
    - \* There would be ten plagues or judgments, judging the gods of Egypt, in hope of repentance. Ex. 12:12
- 4) The obedience and age of Moses and Aaron. vs. 6-7
- a) The summary statement is given prior to the event. vs. 6
  - b) The seasoned age of the servants of God is stated, Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh. vs. 7

**7:8-13**     **The miracle of the rod turning into a serpent.**

- 7:8-10**     The preparation of the servants of God. vs. 8-10
- 1) God revealed to Moses and Aaron Pharaoh would ask for a miracle. vs. 8-9
    - a) This is a power encounter between Yahweh and Satan's demonic powers at work.
    - b) Moses was to command Aaron to cast his rod before Pharaoh, and let it become a serpent.
    - c) "This was one of three signs God had given to Moses at his call, the other two were his hand becoming full of leprosy and the water turned into blood. Ex. 4:3-9
  - 2) God's servant obeyed their commission. vs. 10
    - a) The summary statement is given again prior to the event, vs. 10a-c
    - b) The miracle of the serpent is recorded. vs. 10d-e
      - 1) The word serpent "tanniyn" is used of a large reptile such as, a dragon, sea monster, even a crocodile.
      - 2) Different from the one at Moses call, "nachash". Ex. 4:3

**7:11-13**     The duplication of the first miracle sign by the sorcerers of Pharaoh.

- 1) Pharaoh challenged Yahweh by calling his wise men and the sorcerers.” vs. 11a-b
  - a) The term wise men “chakam”, men educated in cunning, crafty and the spiritual arts.
  - b) The term sorcerers “kashaph” means to practice witchcraft, dealing with spells, omens, diviner, astrologer, the occult arts.
  - c) The term magicians “charton” were engravers or writers , in the sense of educated in occult wisdom..
- 2) The wise men and sorcerers also did the same by their enchantments. vs. 11c
  - a) The were doing so by the power of Satan.
  - b) Paul gives us a commentary on them. 2Tim. 3:8
- 3) The rod of Aaron eat the other rods, being no match for God. vs. 12
  - \* The word serpent “tanniyn” is the same as in verse ten, meaning dragon or sea monster. vs. 10
- 4) Pharaoh’s heart grew hard and did not heed them. vs. 13
  - a) The word for hard “chazaq” means to be or grow firm, rigid, to strengthen, to make strong.
    - \* It occurs 12 times, 11 to Pharaoh, 1 for the Egyptians.

- b) This was Pharaoh’s own ding, rejecting the evidence of God, to acknowledge Yahweh as God.

**7:14-24     The first plague, the Nile is turned in to blood.**

**7:14-18** The first judgment plague is announce to Pharaoh.

- 1) Yahweh told Moses the heart of Pharaoh as hard and rebellious. vs. 14
  - a) The heart “leb” speak of the center of volitional decisions, the intellect and the will of a person.
  - b) The other word, when Pharaoh hardens his own heart is “kabad” means to be weighty, dull, burdensome, unresponsive by his own doing. Ex. 7:14, 8:15, 32, 9:7, 34, 10:1
  - c) This was the result of his own decision to harden his heart.
- 2) Yahweh told Moses to meet Pharaoh by the bank of the Nile and he was to take his rod in his hand. vs. 15
  - \* The time without doubt being his custom of sacrifice and worship.
- 3) Yahweh gave to Moses the message to be declared to Pharaoh. vs. 16
  - a) “The LORD God of the Hebrews has sent me to you.” vs. 16a-b

- b) “Let My people go, that they may serve Me in the wilderness. vs. 16c-e
- c) “But indeed, until now you would not hear!” vs. 16f-g  
\* Literally, “You have not heard.
- 4) Moses was to pronounce the first plague to Pharaoh. vs. 17-18
  - a) The purpose behind the judgment was by Divine authority, “Thus says the LORD: “By this you shall know that I am the LORD.” vs. 17a-b  
\* The phrase “I am the LORD”, appears 18 time in Exodus.
  - b) The judgment would come upon the Nile River, Yahweh would strike it with the rod and turn to blood.” vs. 17c-e  
\* The language is clear, to literal blood!
  - c) The outcome of the judgment is described by three things. vs. 18
    - 1)) The fish would die.
    - 2)) The river would stink.
    - 3)) The Egyptians will loathe to drink the water of the river.”  
\* Kiel and Delitzsch say it means putrefication.

**7:19-21** The bringing forth of the judgment over the Nile.

- 1) Yahweh commanded Moses to command Aaron to bring forth the plague. vs. 19
- 2) Yahweh brought to pass the judgment plague. vs. 20
  - a) The Nile was a god, with annual inundations, making it the breadbasket of he ancient world.
  - b) The River was deified, first as the god Hapi, “the River of life”, then as Osiris, the embodiment of fertility.
  - c) Without the Nile, Egypt would be a parched desert.
- 3) The summary statement in fulfillment is recorded. vs. 21
  - a) The fish that were in the river died. vs. 21a
  - b) The river stank. vs. 21b
  - c) The Egyptians could not drink the water of the river. vs. 21c
  - d) There was blood throughout all the land of Egypt. vs. 21d
    - 1) Some attempt to explain it as a natural phenomena that took place but it did not result in the consequences of the plague.
    - 2) The Psalms 78 give witness to seven of the ten plagues.

**7:22-24** The rejection of God’s judgment over the Nile.

- 1) The imitation of the magicians. vs. 22a

- a) The magicians turned the water into blood, adding to their own hurt.
- b) The magicians did it with their enchantments, occultist magical arts.
- 2) The indifference of Pharaoh. vs. 22b-23
  - a) Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. vs. 22b-d
    - 1)) The word for hard "shazaq" means to be strong, firm and resolute.
    - 2)) This was by his own doing by the exercise of his own will again.
  - b) Pharaoh turned and went into his house. Neither was his heart moved by this. vs. 23
    - 1) Pharaoh was not impressed by the miracle.
    - 2) Pharaoh's heart became harder.
- 3) The desperation of the Egyptians. vs. 24
  - a) All the Egyptians dug all around the river for water to drink. vs. 24a
  - b) Because they could not drink the water of the river. vs. 24b

**7:25** This verse is a more natural break and should be the first verse of chapter eight.

- 1) Seven days after the first judgment plague on the Nile River, the Lord Yahweh spoke to Moses.

- 2) Some have stated this teaches the blood on the Nile River only lasted seven days but this is not what the verse says.

### **8:1-15      The second plague of frogs.**

- 8:1-4** The commission of Moses to warn Pharaoh.
- 1) The LORD once again commanded Moses to present himself before Pharaoh. vs. 1
    - a) The authority was Yahweh's, "Go to Pharaoh and say to him, 'Thus says the LORD. vs. 1a-c
    - b) The message is the same one as the first, "Let My people go, that they may serve Me." vs. 1d-e
  - 2) The consequences of not obeying Yahweh would be another plague judgment. vs. 2
    - a) "But if you refuse to let them go, behold, I will smite all your territory with frogs.
    - b) The frogs was one of the god of Egypt, having life giving powers of fertility.
      - 1) The frog goddess was called Heket.
      - 2) Young frogs or tadples was used in hieroglyphics as a "hefen" to express the number 100,000.

- 3) The presence of frogs was normal but severity and intensity of the plague would mark the divine judgment. vs. 3
- a) They would come in abundance. vs. 3a
  - b) They would inhabit their communities and homes. vs. 3b-4

**8:5-7** The execution of the plague by Aaron.

- 1) The command came from Yahweh to Moses to tell Aaron to stretch out his hand with the rod of Moses. vs. 5a-c
- 2) The particular areas are listed, “Over the streams, over the rivers, and over the ponds.” vs. 5c-e
- 3) The purpose is given, “And cause frogs to come up on the land of Egypt.” vs. 5f
- 4) The order was obeyed by Aaron and the frogs came up and covered the land of Egypt. vs. 6
- 5) The Egyptian magicians for the second time duplicated the miracle with their enchantments, and brought up frogs on the land of Egypt. vs. 7
  - a) The presence of real miracle is verified by the presence of counter-miracle, false because they are not from God.
  - b) This is the last time they will be able to imitate the plagues.

**8:8-11** The Pharaoh summoned Moses to intercede for him

- 1) The Pharaoh called for Moses and Aaron for the first time. vs. 8a
- 2) The plead was, “Entreat the LORD that He may take away the frogs from me and from my people.” vs. 8b-c
- 3) The offer was to let them go sacrifice to the LORD. vs. 8d
- 4) Moses conceded to Pharaoh’s request. vs. 9
  - a) Moses gave Pharaoh the honor of telling Moses when to intercede for him, his servants, and for his people. vs. 9a-d
  - b) Moses gave a very specific remedy, to destroy the frogs from Pharaoh and the Egyptian houses. vs. 9e
  - c) Moses would confined the frogs to the Nile River.” vs. 9g
- 4) The response of Pharaoh came forth. vs. 10a-b
  - a) Pharaoh said, “Tomorrow.” vs. 10a-b
  - b) He could of said, “right now”, people rather live one more day in misery, rather than repent.
- 5) Moses told Pharaoh it would be according to his words. in order that he may know that there is no one like the LORD Yahweh their God. vs. 10c-e-11

- a) Remember Pharaoh in their first meeting said, “Who is the Lord, that I may obey Him?” Ex. 5:2
- b) Now Pharaoh is beginning to know Yahweh by experience, that He is the only existing God.
- c) Moses assured Pharaoh the frogs would be removed from the homes and confined to the Nile River only. vs. 11

**8:12-14** The removal of the frogs.

- 1) Moses and Aaron left Pharaoh and made intercession for the frogs to be removed. vs. 12
- 2) The LORD did according to the word of Moses, so that the frogs died out of the houses, out of the courtyards, and out of the fields. vs. 13
- 3) The frogs were all gathered in heaps, and the land stank. vs. 14  
\* You can only imagine the stench, first the blood throughout the Nile, now the plague of frogs, rattling.
- 4) The contrast is in Pharaoh, deception one he had some relief and he hardened his heart and did not heed them, as the LORD had said. vs. 15  
\* Hardened “kabad”, he made his heart dull, heavy and obstinate by his proud heart!

**8:16-19** The third plague of lice.

**8:16-17** The command was given to Moses.

- 1) The LORD once again told Moses to tell Aaron to stretch out Moses’ rod. vs. 18a-c
- 2) Aaron was to strike the dust of the land to bring forth lice throughout all the land of Egypt. vs. 16
  - a) Some have translated the word for lice, gnats or mosquitoes. Ps. 105:31
  - b) The Nile at inundation would bring forth, to plague man going into their ears, nose and bite their skin.
- 3) The execution of the command brought lice from the dust, on man and beast. vs. 17a-c
- 4) The degree of the plague is stated, “All the dust of the land became lice throughout all the land of Egypt.” vs. 17d

**8:18-19** The ineptness of the magicians.

- 1) The magicians worked with their enchantments to bring forth lice, but they failed. vs. 18a-b  
\* This is the first time they could not duplicate the miracle.
- 2) The extent of the plague is described, “So there were lice on man and beast.” vs. 18c

- 3) Then the magicians declared to Pharaoh, “This is the finger of God.” vs. 19a-b
- 4) Pharaoh’s heart grew hard, and he did not heed them, just as the LORD had said. vs. 18c-d  
\* The word hard “chazaq” again is firm, rigid, strong by his own doing, in rebellion against God.

### **8:20-32      The fourth plague of flies.**

**8:20-21** The commission to go to Pharaoh.

- 1) The LORD Yahweh again commands Moses to rise early in the morning and stand before Pharaoh as went out to the water. vs. 20a-b
- 2) The message to Pharaoh was again Yahweh’s, and it had no changed, “Let My people go, that they may serve Me.” vs. 20c-f
- 3) The warning again, is to overt the consequence of judgment, “Or else, if you will not let My people go, behold, I will send swarms of flies on you and your servants, on your people and into your houses.” vs. 21a-d
- 4) The intensity of the plague once again would be in houses of the Egyptians with full of swarms of flies, and also the ground on which they stand. vs. 21e-f

- a) The term is simply a term for noxious insects, like horseflies, or moose flies
- b) The flies over in Jordan are meat-eating flies, they bite incredibly.

**8:22-24** The Hebrew were separated from the plague.

- 1) The LORD Yahweh declared a line of separation for the Hebrews. vs. 22
  - a) On that day He would set apart the land of Goshen, in which His people dwell. vs. 22a-b
  - b) For the purpose that no swarms of flies be there. vs. 22c-d
  - c) In order that you may know that I am the LORD in the midst of the land. vs. 22e
- 2) God emphatically states that He would be the One doing it. vs. 23
  - a) Distinguishing His people from the Egyptians, “I will make a difference between My people and your people.” vs. 23a
  - b) Specifying, “Tomorrow this sign shall be.” vs. 23b
- 3) God brought the fourth plague on Egypt, just as He declared. vs. 24
  - a) They were in the house of Pharaoh, his servants’ houses, and into all the land of Egypt. vs. 24a-d



- b) The land was corrupted because of the swarms of flies. vs. 24e  
 \* The word corrupted “shachath” means to destroy or ruin.

**8:25-32** The Pharaoh Moses to offer a compromise.

- 1) Pharaoh called for Moses and Aaron for the second time. vs. 25-27
- a) Pharaoh tells them to go, sacrifice to their God, but in the land. vs. 25
- b) The command of Yahweh was three days journey. vs. 25  
 \* Pharaoh continues to be rebellious in his compromise, adding to his own hurt.
- c) Moses pointed out that, it, was not right, they would be sacrificing the abomination of the Egyptians to the LORD our God and they would stone them. vs. 26
- d) Moses tells Pharaoh they would go three days’ journey into the wilderness and sacrifice to the LORD their God as He will command them. vs. 27
- 2) Pharaoh offers another compromise. vs. 28-32
- a) Pharaoh next compromise was, “I will let you go, that you may sacrifice to the LORD your God in the

wilderness; only you shall not go very far away and then he had the nerve to ask, “Intercede for me.” vs. 28

- b) Moses told Pharaoh, he would go and entreat the LORD, that the swarms of flies depart the next day, from him, his servants and his people. vs. 29a–e
- c) Moses warned Pharaoh, “But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the LORD.” vs. 29f-g
- d) Moses went out from Pharaoh and entreated the LORD and the LORD removed all the flies, not one remained. vs. 30-32
- e) But Pharaoh hardened his heart at this time also and reneged on letting the people go. vs. 33