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The Nile Turned To Blood

Ex. 6:28-7:24

The first meeting of Moses and Aaron had with Pharaoh was a bit disappointing to the two brothers but not to God.

Failure is necessary in life, lest we trust in ourselves, instead of God and have no patience with others.

Yahweh would begin His judgments against the gods of the Egyptians, which would climax in the killing of all the first-born in Egypt.

So, we want to look at the second time God sent Moses and Aaron before Pharaoh, revealed by:

- I.** The commission of Moses and Aaron to confront Pharaoh. Ex. 6:28-7:7
 - II.** The certification of Moses and Aaron's divine credentials. Ex. 7:8-13
 - III.** The proclamation of the first judgment by Moses and Aaron. Ex. 7:14-24
- I. The commission of Moses and Aaron to confront Pharaoh. Ex. 6:28-7:7**
- A.** The objection of Moses to God. vs. 28-30

- 1.** God had to get Moses back on track from defeated attitude, so the LORD spoke to Moses in the land of Egypt. vs. 28
 - a.** The seeming failure in the mind of Moses had caused him to complain against God, no different than the people. Ex. 5:22-23
 - b.** The Lord assured Moses that now he would see what He would do to Pharaoh, so that he would not only let them go but drive them out. Ex. 6:1
- 2.** God commanded Moses again to go to Pharaoh. vs. 29
 - a.** God reminded Moses that He was the LORD. vs. 29a-c
 - b.** God told Moses to speak to Pharaoh king of Egypt all that He would tell him. vs. 29d
 - * This is the same command given previously. Ex. 6:10-11
- 3.** God is once again told by Moses of his inability to be affective before Pharaoh. vs. 30
 - a.** The sharp contrast is noted by the expression, "But Moses said before the LORD." vs. 30a
 - b.** The objection of Moses was stated, "Behold, I am of uncircumcised lips, and how shall Pharaoh heed me?" vs. 30b-c

- 1) The indication of uncircumcised lips, implies his lack of inability to speak before Pharaoh, as the uncircumcised ear, not hearing.
 - 2) This is the same excuse given previously, not another time. Ex. 6:12, 30
 - 3) Moses still doesn't get it, success was not in what he said or how he says it, it was in saying what God would tell him to say.
- c. The initial call of Moses presented many objections.
- 1) "But Moses said to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?" Ex. 3:11
 - 2) "Then Moses said to God, "Indeed, when I come to the children of Israel and say to them, 'The God of your fathers has sent me to you,' and they say to me, 'What is His name?' what shall I say to them?" Ex. 3:13
 - 3) "Then Moses said to the LORD, "O my Lord, I am not eloquent, neither before nor since You have spoken to Your servant; but I *am* slow of speech and slow of tongue." Ex. 4:10

- B.** The solution declared by God. vs. 1-7
1. God gave the distinct functions of Moses and Aaron. vs. 1
 - a. The LORD said to Moses: "See, I have made you as God to Pharaoh." vs. 1a-c
 - * The indication is that Moses would be speaking for Yahweh with full authority from heaven.
 - b. The LORD also said, "And Aaron your brother shall be your prophet." vs. 1d
 - 1) The spokesman for Moses.
 - 2) The definition of a prophet is given, one who speaks for God, the mouthpiece or voice of God.
 - 3) The prophets always called the people back to God through repentance.
 2. God gave the chain of command for Moses and Aaron. vs. 2
 - a. God would speak to Moses, "You shall speak all that I command you", the pronoun "you" is emphatic.
 - b. Moses would speak the words to Aaron, "And Aaron your brother shall speak to Pharaoh to send the children of Israel out of his land.

C. The devastation would be by God. vs. 3-7

1. God would bring progressive judgments against Egypt. vs. 3
 - a. God would respect the rebellious heart of Pharaoh, “And I will harden Pharaoh’s heart.” vs. 3a
 - 1) The word harden “qashah” means to be difficult, obstinate, severe or fierce, unresponsive, being stiff-necked, this is the only time.
 - 2) Two other words are used in the book of Exodus, a total of 19 times, referring to the hardening of Pharaoh’s heart and the people.
 - b. God would as a result bring about his judgments, “And multiply My signs and My wonders in the land of Egypt.” vs. 3b
2. God warned Moses that Pharaoh would get progressively rebellious. vs. 4
 - a. The statement of Pharaoh’s rebelliousness, “But Pharaoh will not heed you.” vs. 4a
 - 1) God having foreknowledge knows the decisions of Pharaoh, can tell them before the happen.
 - 2) 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.

- b. The statement of Israel’s redemption by judgment, “So that I may lay My hand on Egypt and bring **My armies** and **My people**, the children of Israel, out of the land of Egypt by great judgments.” vs. 4b-d
 - 1) This is the same command as previously given. Ex. 6:13
 - 2) God’s words, follow His deeds!
3. God would accomplish His purpose regarding the Egyptians. vs. 5
 - a. They would no longer be in the dark, as to who Yahweh was, “And the Egyptians shall know that I am the LORD.” vs. 5a
 - 1) The existing One, the only true God.
 - 2) Not who Moses or Aaron were but Yahweh!
 - 3) Not to know Moses as a great orator or Aaron as a great miracle worker, they were mere instruments!
 - b. They would come to know through His judgments, “When I stretch out My hand on Egypt and bring out the children of Israel from among them.” vs. 5b
 - * There would be ten plagues or judgments, judging the gods of Egypt. Ex. 12:12

4. God was obeyed by Moses and Aaron.
vs. 6-7
- a. The summary statement is given prior to the event, “Then Moses and Aaron did so; just as the LORD commanded them, so they did.” vs. 6
 - b. The seasoned age of the servants of God is stated, “And Moses was eighty years old and Aaron eighty-three years old when they spoke to Pharaoh.” vs. 7

Illustration

Peter failed the Lord, denying Him three times and when Jesus appeared to Peter, He re-commissioned him, so that He would look to and depend on Jesus! Jesus told Peter of his death in old age and Peter, seeing John, said to Jesus, “But Lord, what about this man?” Jesus said to him, “If I will that he remain till I come, what is that to you? You follow Me.” Jn. 21:21-22

* Do not compare yourself to anyone, just do what God had calls and commissioned you to do!

Application

1. We must always remember that if God calls us, He will enable us to do, in what He directs us.
 - a. The excuses that I can not do what God has called me to do is a contradiction, for who He calls, He enables.

- b. The objections merely reveal that I am trusting in myself, not n God.
 - * “And we have such trust through Christ toward God. Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.” 2Cor. 3:4-5
2. We are privileged to have the word, the Holy Spirit, the gifts of the Holy Spirit and the mind of Christ, to enable us in our callings.
 - a. All working on behalf of the entire body.
 - b. All working by yielding to the Holy Spirit.
 - c. All being diligent to exercise his or her gift for the edification of the body, in love. Eph. 4:16
 - d. All esteeming others better than oneself.
 - e. All having the goal of to see God get the glory.
 - f. All submitting to one another in the fear of God, in the proper order and chain of command according to the church offices and positions of various individuals.
 - * Peer says, “As each one has received a gift, **minister** it to one another, as good stewards of the manifold grace of God.” 1Pet. 4:10
3. We serve the Lord that people might come to know who the Lord is.
 - a. Some will come to know the Lord Jesus as their Savior and Lord.

- b. Others, will come to know the Lord Jesus is the One who is going to judge them after death by never repenting.
- c. The ages of each who come to know Jesus as their Savior will vary, from young children of age 6-7, teens, young adults, 40's, 50's, 60's 70's or even in their 80's.
* "And the Spirit and the bride say, **"Come!"** And let him who hears say, **"Come!"** And let him who thirsts **come**. Whoever desires, let him take the water of life freely." Rev. 22:17

The commission of Moses and Aaron to confront Pharaoh was by God's word!

II. The certification of Moses and Aaron's divine credentials. Ex. 7:8-13

- A. The manifestation of the first miracle sign before Pharaoh. vs. 8-10
 - 1. God revealed to Moses and Aaron what Pharaoh was going to ask them. vs. 8-9
 - a. The consistent phrase "the LORD spoke to Moses and Aaron". indicates they were getting their instructions directly from God. vs. 8a
* This was God Himself involved in the affairs of Egypt.
 - b. The Pharaoh would ask for a demonstration of their miraculous

powers, "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,'" vs. 9a-b

- c. Then Moses was to say to Aaron, "Take your rod and cast it before Pharaoh, and let it become a serpent." vs. 9c-e
* "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 servants obeyed their commission. vs. 10
 - a. The summary statement is given again prior to the event, "So Moses and Aaron went in to Pharaoh, and they did so, just as the LORD commanded." vs. 10a-c
 - b. The single miracle is recorded, "And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent." 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" a generic word applied to any species. Ex. 4:3

- B.** The duplication of the first miracle sign by the sorcerers of Pharaoh. vs. 11-13
1. The confidence of Pharaoh challenged God's power. vs. 11
 - a. Pharaoh also called the wise men and the sorcerers to do in like manner with their enchantments. vs. 11a-b
 - 1) The term wise men "chakam", men educated in cunning, crafty and the spiritual arts.
 - 2) The term sorcerers "kashaph" means to practice witchcraft, dealing with spells, omens, diviner, astrologer, the occult arts.
 - 3) The term magicians "charton" were engravers or writers, in the sense of educated in occult wisdom..
 - b. Pharaoh's wise men and sorcerers also did in like manner with their enchantments. vs. 11c
 - 1) They were able to replicated the same miracle, but through the power of Satan.
 - 2) Paul gives us a commentary on them, Jannes and Jambres who resisted Moses. 2Tim. 3:8a
 2. The competition of Pharaoh was no match for God. vs. 12
 - a. The Egyptians magicians as well as Aaron threw down their rods and all became serpents. vs. 12a-b

- b. The difference was that Aaron's rod swallowed up their rods. vs. 12c
 - * The word serpent "tanniyn" is the same as in verse ten, meaning dragon or sea monster. vs. 10
3. The consternation of Pharaoh was manifested. vs. 13
 - a. Pharaoh's heart grew hard. vs. 13a
 - 1) 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.
 - 2) This was Pharaoh's own ding, rejecting the evidence of God, to acknowledge Yahweh as God.
 - b. Pharaoh did not heed them, as the LORD had said. vs. 13b-c
 - 1) The rejection by Pharaoh would only make his ability to obey more difficult.
 - 2) The result would serve to build the faith of Moses and Aaron, seeing the accuracy of God's word.

Illustration

Saul sought out the witch of Endor, the occult because God no longer spoke to him, 1Sam. 28:6-19

Application

1. There are many miracles that God does for the unbeliever to acknowledge God but people often reject them.

- a. There are those that God heals be they Christian or non-Christian by the direct hand of another believer.
 - 1) They anoint them with oil.
 - 2) They lay their hands on them.
 - 3) They pray for God to heal them and then Him for his love and mercy, in Jesus name.
 - 4) The person gets healed and the response of people is, “Well, it could have been the medicine the Doctors gave them” or “maybe he wasn’t as sick as they thought?”, etc.
 - 5) The response is a denial and rejection of the power of God!
- b. There are those that God saves and turns their lives around.
 - 1) Someone who was so depraved and immoral.
 - 2) Someone who was mastered by alcohol or drugs.
 - 3) Someone who was a moral and ethical person.
 - 4) The response often is, “Well, they needed that, not me” or “I don’t need no crutch, they are weak minded”.
 - 5) Again, this is a rejection of the power and goodness of God, willingly!

* “Or do you despise the riches of His **goodness**, forbearance, and longsuffering, not knowing that the **goodness** of **God** leads you to repentance?” Rom. 2:4

2. The ability to perform miracles is often understood to be a sign that a person is from God but this is absolutely wrong.

a. Nicodemus said to Jesus, “We know You are a man from God, for no man can do these miracles less God be with him”. Jn. 3:2

1) The statement sound good but it is not biblical.

2) The Anti-Christ will come and perform miracles, as well as his P.R. man, the false prophet but they will be directly from Satan.

* “And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming. The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should

believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.” 2Thess. 2:8-12

- b. So the source of the miracle and the name in which the miracle is done is key, so that it does not contradict the Scriptures.
- 1) There are many in the church today claiming signs and wonders, that are contrary to the word of God.
 - 2) Paul warned the Corinthians, “For such are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder! For Satan himself transforms himself into an angel of light. Therefore it is no great thing if his ministers also transform themselves into ministers of righteousness, whose end will be according to their works.” 2Cor. 11:13-15

The certification of Moses and Aaron’s divine credentials were by God’s authority!

III. The proclamation of the first judgment by Moses and Aaron. Ex. 7:14-24

- A. The declaration to be stated to Pharaoh about the judgment over the Nile. vs. 14-18
1. Yahweh, revealed to Moses the heart of Pharaoh. vs. 14

- a. The LORD said to Moses: “Pharaoh’s heart is hard. vs. 14a-b
 - 1) The heart “leb” speak of the center of volitional decisions, the intellect and the will of a person.
 - 2) 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
- b. The LORD said to Moses, “he refuses to let the people go.” vs. 14c
 - 1) This was the result of his hard heart.
 - 2) The heart of Pharaoh was rebellious against God. to obey Him.
2. Yahweh revealed to Moses where to meet Pharaoh. vs. 15
 - a. The time Moses was to go to Pharaoh was in the morning, without doubt being his custom of sacrifice and worship. vs. 15a
 - b. The place was when he went out to the water of the Nile River. vs. 15b
 - c. The posture of Moses was to stand by the river’s bank to meet Pharaoh. vs. 15c

- d. The instrument of Moses was to take was the rod in his hand, which was turned to a serpent. vs. 15d
- 3. Yahweh revealed to Moses the message to be declared to Pharaoh. vs. 16
 - a. Moses was to say to Pharaoh, “The LORD God of the Hebrews has sent me to you.” vs. 16a-b
 - b. Moses was to declare God’s command, “Let My people go, that they may serve Me in the wilderness. vs. 16c-e
 - c. Moses was to reprimand Pharaoh for his first refusal of Yahweh’s command, “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 of the judgment, “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, “Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood.” vs. 17c-e
 - 1) The language is clear, to literal blood!

- 2) The personal pronoun “I”, Yahweh acting, appears 33 times, just to chapter seven of Exodus .
 - c. The outcome of the judgment, “And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river.” vs. 18
* Kiel and Delitzsch say it means putrefaction.
- B.** The execution of the judgment over the Nile. vs. 19-21
- 1. Yahweh commanded Moses to command Aaron to bring forth the plague. vs. 19
 - a. The general command, “Then the LORD spoke to Moses, “Say to Aaron, ‘Take your rod and stretch out your hand over the waters of Egypt.’” vs. 19a-c
 - b. Then the inclusive affect, “Over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.” vs. 19d-i
 - 2. Yahweh brought to pass the judgment plague. vs. 20

- a. And Moses and Aaron did so, just as the LORD commanded. vs.. 20a-b
- b. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. vs. 20c-d
- c. And all the waters that were in the river were turned to blood. vs. 20e
 - 1) The Nile was a god, with annual inundations, making it the breadbasket of the ancient world.
 - 2) The River was deified, first as the god Hapi, “the River of life”, then as Osiris, the embodiment of fertility.
 - 3) Without the Nile, Egypt would be a parched desert.
- 3. Yahweh judged and defeated their god Hapi, the Nile River by the summary statement. 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.
- C. The rejection of God’s judgment over the Nile. vs. 22-24
 - 1. The imitation of the magicians. vs. 22a
 - a. The magicians of Egypt did so, turned the water into blood, adding to their own hurt.
 - b. The magicians did it with their enchantments, their magical arts of the occult.
 - 2. The disassociation 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 indifferent to the miracle.
 - 2) Pharaoh’s heart became harder.
 - 3. The desperation of the Egyptians. vs. 24
 - a. So 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
* Gold and oil are valuable but when you are thirst, only water will do, it becomes the most valuable!

Illustration

God waited 120 years in the days of Noah, yet He knew no one was going to be save, except Noah's family. Why? God went out of His way to demonstrate He is just, Holy and patient, no one ever being able to accuse Him, of being unjust in judging and sending people to hell!

Application

1. Every person has a god, it is whatever they live for, what motivates them in life.
 - a. Some live for their health and it consumes them, others despite all their efforts, come down with cancer or some other disease, become hard, bitter and blaming God.
 - b. Others live for money, they think it, breath it, sleep it and then they become careless or greedy, and it destroys them or they loose it all, becoming hard and blaming God.
 - c. Still others it is their looks, they are enamored with themselves, the older they get, the more desperate they become and they end up looking ridiculous.

- d. God will give a person over to their god in a form of judgment to their own destruction or emptiness!

* This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind, having their understanding darkened, being alienated from the life of God, because of the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over to lewdness, to work all uncleanness with greediness." Eph. 4:17-19

2. The practice of the occult is very popular in our society today, it is cutting edge, progressive thinking, much of it through the New Age, which is nothing but revived Hinduism.
 - a. People are all attempting to get in tune with themselves and their cosmic energy to have unity and peace.
 - b. They seek mediums, demons without knowing it, through meditation, contemplative prayer, yoga, etc.
 - c. People believe the solution is in them, the divine spark, the god in them.
 - d. Shirley McClain in her movie, "Out On A Limb", I believe in the late 80's, declared she was god, promoting the New Age.
 - e. There are so many famous Television host and Hollywood stars that promote the New

Age, as deceivers, like Opra, Madana with Kabala, which is Jewish New Age.

- f. Harry Potter is recommended for children to read by schools and parents.
 - g. Television and radio programs are dedicated to speaking to the dead.
 - h. Police departments seek out para-normal psychics to solve crimes.
 - i. The books, web-sights and organization dealing with the occult is big busyness.
- 3) Paul tells Timothy, “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron.” 1Tim. 4:1-2

The proclamation of the first judgment by Moses and Aaron was God’s judgment!

Conclusion

The second time God sends Moses and Aaron before Pharaoh was revealed by:

- I. The commission of Moses and Aaron to confront Pharaoh was by God’s word!
- II. The certification of Moses and Aaron’s divine credentials were by God’s authority!

- III. The proclamation of the first judgment by Moses and Aaron was God’s judgment!