



A STUDY OF THE BOOK OF  
**EXODUS**

PART 1 EGYPT  
Chapters 1 to 12  
(The origin of the Passover celebration)

BY WAYNE McMORRAN  
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## PREFACE

This study will be divided into three parts as suggested by Unger's outline.

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### THE HEBREWS IN EGYPT (1:1-12:36)

### THE HEBREWS FROM EGYPT TO SINAI (12:37-18:27)

### THE HEBREWS AT SINAI (19:1-40:38)

— Unger's Outlines

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God's first action towards the enslaved Hebrews, His Chosen People, was to free them from Bondage in Egypt. This involved a number of extraordinary actions.

With the Israelites out of Egypt, the next step was to move into the land "flowing with milk and honey." However, they were to spend some time in the wilderness before they were ready to enter the Promise Land.

The last part, then, details with God giving the Israelites the commandments and ordinances and the building of the Tabernacle at Mount Sinai.

This first part begins with a notation regarding how Israel came to be in Egypt. They had been there for 470 years. Why? God had two reasons for this.

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Then He said to Abram: "Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. Now as for you, you shall go to your fathers in peace; you shall be buried at a good old age. But in the fourth generation they shall return here, ***for the iniquity of the Amorites is not yet complete.***"

Genesis 15:13-16 (NKJV)

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God is **always** just. The Amorites, who lived in the land of Canaan were not good people. But God would not bring judgement upon them until "their iniquity was complete. Hence Israel had to "cool its heels" in Egypt until the proper time. The second reason for these 470 years is this

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Now these are the names of the children of Israel who came to Egypt; each man and his household came with Jacob: Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin; Dan, Naphtali, Gad, and Asher. All those who were descendants of Jacob were seventy persons (for Joseph was in Egypt already).

Exodus 1:1-5 (NKJV)

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Seventy people (including women and children) could hardly drive the Amorites out of the land of Canaan. There had to be enough time for them to grow into a great number of people who could do the job. So God had two reasons.

## CHAPTER ONE

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*Now these are the names of the sons of Israel who came to Egypt with Jacob; they came each one with his household: Reuben, Simeon, Levi and Judah; Issachar, Zebulun and Benjamin; Dan and Naphtali, Gad and Asher. All the persons who came from the loins of Jacob were seventy in number, but Joseph was already in Egypt. Joseph died, and all his brothers and all that generation. But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.*

Exodus 1:1-7 (NASB)

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The book begins with eleven of the sons of Israel moving to Egypt because of the famine in their own land. What was different about Joseph? He was already there and second in command of all Israel!

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*Then his brothers also came and fell down before him and said, "Behold, we are your servants." But Joseph said to them, "Do not be afraid, for am I in God's place? "As for you, **you meant evil against me, but God meant it for good** in order to bring about this present result, to preserve many people alive. "So therefore, do not be afraid; I will provide for you and your little ones." So he comforted them and spoke kindly to them.*

Genesis 50:18-21 (NASB)

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Joseph had been sold into slavery in Egypt, but like several of God's people, God changed the circumstance and gave Joseph great power. But, as we prepare for this study, we note that,

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*So Joseph died at the age of one hundred and ten years; and he was embalmed and placed in a coffin in Egypt.*

Genesis 50:26 (NASB)

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The book of Genesis thus ends with the descendants of Jacob, the Twelve Tribes of Israel in Egypt.

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*They said to Pharaoh, "We have come to sojourn in the land, for there is no pasture for your servants' flocks, for the famine is severe in the land of Canaan. Now, therefore, please let your servants live in the land of Goshen." Then Pharaoh said to Joseph, "Your father and your brothers have come to you. "The land of Egypt is at your disposal; settle your father and your brothers in the best of the land, let them live in the land of Goshen; and if you know any capable men among them, then put them in charge of my livestock."*

Genesis 47:4-6 (NASB)

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So Joseph saw to it that his family settled in Goshen. It was a perfect setup.

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*This was a fertile section of Egypt, excellent for grazing and certain types of agriculture, but apparently not particularly inviting to the pharaohs because of its distance from the Nile irrigation canals.*

— New Unger's Bible Dictionary

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A Map for the study of Exodus is included with this study.

Every one was happy with the situation. However everyone connected with this died, as would be expected. It is interesting how one generation will differ from the next.

*But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them.* From here we get into this book.

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*Now a new king arose over Egypt, who did not know Joseph. He said to his people, "Behold, the people of the sons of Israel are more and mightier than we. "Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land." So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. The Egyptians compelled the sons of Israel to labor rigorously; and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.*

Exodus 1:8-14 (NASB)

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*Now a new king arose over Egypt, who did not know Joseph.* "KNEW" here is from a Hebrew verb

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*The simple meaning, to know, is its most common translation out of the eight hundred or more uses. One of the primary uses means to know relationally and experientially: it refers to knowing or not knowing persons (Gen. 29:5; Ex. 1:8) personally or by reputation.*

Complete Word Study Dictionary

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The reason why the new king did not remember Joseph is found in Genesis.

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*Now when the sun was going down, a deep sleep fell upon Abram; and behold, terror and great darkness fell upon him. God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. "But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. "As for you, you shall go to your fathers in peace; you will be buried at a good old age. "Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete."*

Genesis 15:12-16 (NASB)

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It is a bit difficult to ascertain the starting and end points of this four hundred years but the fact is many generations of kings (and people in general) had passed. This length of time was sufficient to accomplish two things.

- 1: The Amorite people were to be condemned but it was not time for their demise now was there a people to accomplish it.
- 2) Only 70 Hebrew people were on the earth that the time they entered Egypt. They had to grow into a nation before they could accomplish the things God had for them, especially, a land of their own.

Four hundred years (more or else) had elapsed and kings had come and gone during that time so it is normal that Joseph was forgotten by the Egyptians.

*He said to his people, "Behold, the people of the sons of Israel are more and mightier than we. "* I assume that this may have been the case or he would not have said it, but it seems that they Egyptians should have had a great army.

*"Come, let us deal wisely with them, or else they will multiply and in the event of war, they will also join themselves to those who hate us, and fight against us and depart from the land. Now, why would the king think that. The Hebrews had lived side-by-side with them for 400 years, why would they saide with the enemy? Well, during this period of time, others had raided Egypt and so it was normal to be suspicious of other people.*

*So they appointed taskmasters over them to afflict them with hard labor. And they built for Pharaoh storage cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they spread out, so that they were in dread of the sons of Israel. It seems to me that treating another people harshly is no way of gaining their friendship or help. Apparently God did not think so either for he blessed Israel even more while they were slaves.*

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*Why would the Egyptians want to make life miserable for the Jews? Israel was a source of blessing in the land, as Joseph had been before them (Gen. 39:1-6), and they weren't causing trouble. Pharaoh's stated reason was that the presence of so many Jews was a security risk: since the Jews were outsiders, if there were an invasion, they would no doubt ally themselves with the enemy.*

Bible Exposition Commentary

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Recall that the passage from Genesis (page #6) *they will be **enslaved and oppressed** four hundred years. So this was all part of God's plan. The Egyptians seemed unwilling to try another tactic (yet) and the Egyptians compelled the sons of Israel to labor rigorously; and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.*

Whether it is Judaism or Christianity, persecution only makes it grow and prosper. This great country of ours was founded by people who came here from Europe to escape their oppression there. This country was founded to allow people to worship, not to make it illegal!

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*Then the king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other was named Puah; and he said, "When you are helping the Hebrew women to give birth and see them upon the birthstool, if it is a son, then you shall put him to death; but if it is a daughter, then she shall live." But the midwives feared God, and did not do as the king of Egypt had commanded them, but let the boys live. So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and let the boys live?" The midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them." So God was good to the midwives, and the people multiplied, and became very mighty. Because the midwives feared God, He established households for them. Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive."*

Exodus 1:15-22 (NASB)

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Well, one way to keep them from increasing in number is to keep them from reproducing themselves. So the Hebrew midwives were called. Two of these are mentioned by name, Shiphraw ("beauty") and

Puah (“girl”).

*He said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him: but if it be a daughter, then she shall live.* I am not an obstetrician so I don't know much about delivering babies but, apparently in those days they had the expectant mother sit on the delivery stool (lit., “two stools”). It refers to the custom of mothers delivering their babies while sitting on two stones.

Some commentaries say that the two women mentioned were the only midwives among the Hebrews. This, it would seem, would be impossible and they were, more likely, the leaders of the midwives. The text does not say how they were to kill them.

*But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.* I do not know how Pharaoh could expect them to follow these orders - killing Hebrew babies! How could the midwives refuse?

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When they had brought them, they stood them before the Council. The high priest questioned them, saying, "We gave you strict orders not to continue teaching in this name, and yet, you have filled Jerusalem with your teaching and intend to bring this man's blood upon us." But Peter and the apostles answered, "**We must obey God rather than men.**"

Acts 5:27-29 (NASB)

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The Scriptures teach us that we are to obey them that are in authority. There comes a time, however, when that authority contradicts God's will. Then we must “obey God rather than man.” Thus the plans of Pharaoh were stopped.

*So the king of Egypt called for the midwives and said to them, "Why have you done this thing, and let the boys live?" The midwives said to Pharaoh, "Because the Hebrew women are not as the Egyptian women; for they are vigorous and give birth before the midwife can get to them." So God was good to the midwives, and the people multiplied, and became very mighty.*

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*Were the midwives lying to Pharaoh? Probably not. The babies were born before the midwives arrived because Shiphrah and Puah had told their assistants to be late! God blessed the two leading midwives for putting their own lives on the line in order to save the Jewish nation from extinction.*

Bible Exposition Commentary

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I am not convinced that this is the answer. If it were, it was still a misleading answer because the midwives were deliberately late. In any case, it is not up to me to determine the morality of it, God *was good to the midwives* and I can not add to that!

*Then Pharaoh commanded all his people, saying, "Every son who is born you are to cast into the Nile, and every daughter you are to keep alive.* Pharaoh is getting desperate now. Not only that but the Hebrews were in a tough situation as well. So, at this point an unusual event occurred. If the Hebrew women did not cast their sons into the Nile, they would be disobeying Pharaoh's direct orders.



## CHAPTER TWO

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*Now a man from the house of Levi went and married a daughter of Levi. The woman conceived and bore a son; and when she saw that he was beautiful, she hid him for three months. But when she could hide him no longer, she got him a wicker basket and covered it over with tar and pitch. Then she put the child into it and set it among the reeds by the bank of the Nile. His sister stood at a distance to find out what would happen to him.*

Exodus 2:1-4 (NASB)

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The child mentioned here has a special heritage. It was not just one parent that was a Levite - both were. He was a true Levite and God was going to use him mightily. The mother did not know about his future, but she did know that he was “Beautiful.” I guess it is alright to call a boy baby beautiful - it is just when they get older they would not appreciate it. Actually, the word תּוֹב (tov) simply means “good” or “goodly” The NASB, as well as the NKJV translators, took this to mean “beautiful” while the NIV has “fine.” I shall not dwell on this further.

She hid him as long as possible, but the older the baby gets (in my opinion, anyway) the louder he gets. So what did she do? She put him in the Nile river as Pharaoh commanded. There is a minor aspect to this that he did not intend. She placed him in something! What?

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*But when she could no longer hide him, she took **an ark** of bulrushes for him, **daubed it with asphalt and pitch**, put the child in it, and laid it in the reeds by the river's bank.*

Exodus 2:3 (NKJV)

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The NASB and other translations lose a most important aspect of this. To begin with, consider the following

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*"Make for yourself an ark of gopher wood; you shall make **the ark** with rooms, and **shall cover it inside and out with pitch**.*

Genesis 6:14 (NASB)

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There is a fairly close parallel here, especially if you consider the Hebrew terms.

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*In Genesis 6-9, the word is used twenty-six times to denote the huge, **rectangular, box-shaped vessel** which Noah, his family and the animals entered to escape the judgment of the flood. In Exodus 2:3, 5, it denotes the tiny vessel in which Moses was hidden among the reeds in the Nile river to escape the wrath of the pharaoh. Generally thought to be an Egyptian loan word, it is found only in Genesis 6-9 and Exodus 2, and is to be distinguished from the much more common word for "ark," 'ārôn (q v.), used to refer, among other things, to the ark of the covenant.*

— Theological Wordbook of the Old Testament

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tebah = ark (prop. chest, box probably a chest or coffin)

— Brown-Driver-Briggs Hebrew-English Lexicon

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Both boxes or coffins were covered with pitch to make them water tight. Because of the difference in size, a different material was used - gopher wood vs. bulrushes. But there is more than this and it is of great significance.

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*Those that entered, male and female of all flesh, entered as God had commanded him; **and the Lord closed it behind him.***

Genesis 7:16 (NASB)

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What if Noah had forgotten his cell phone and wanted to go back for it? Impossible! The Lord sealed them in the ark. Looking ahead a few verses,

And **when she had opened it**, she saw the child, and behold, the baby wept. So she had compassion on him, and said, "This is one of the Hebrews' children." Exodus 2:6 (NKJV)

Moses' mother sealed him in the ark so the water would not get in but, not especially, the baby could not get out! Both Noah and Moses were saved by being sealed in a box and thus avoiding drowning.

*His sister stood at a distance to find out what would happen to him.* Somehow, the way this story unfolds, it appears to me that Moses was not the only baby so saved. I suspect that a number of mothers did something similarly in hopes the baby would be rescued. What other reason could there be - so it can starve to death?

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*The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile; and she saw the basket among the reeds and sent her maid, and she brought it to her. When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children." Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?" Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I will give you your wages." So the woman took the child and nursed him. The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said, "Because I drew him out of the water."*

Exodus 2:5-10 (NASB)

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*The daughter of Pharaoh came down to bathe at the Nile, with her maidens walking alongside the Nile;*

"Now it just happened that the daughter of Pharaoh came . . . " Nothing "just happens" in the lives of God's people.

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Thus protected, the "ark," with its precious burden, was deposited among "the flags" in the brink, or lip of the river, just where Pharaoh's daughter was wont to bathe, though the sacred text does not expressly inform us whether or not this spot was purposely chosen.

— Bible History: Old Testament

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*She saw the basket among the reeds and sent her maid, and she brought it to her. When she opened it, she saw the child, and behold, the boy was crying. And she had pity on him and said, "This is one of the Hebrews' children.* Dr. McGee always adds a human touch to things like this.

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At that very moment was the right time for the child to cry. In fact, the Lord pinched little Moses and he let out a yelp. And God brought together two things that He has made -- a baby's cry and a woman's heart. Pharaoh's daughter just could not pass this little baby by.

Thru The Bible with J. Vernon McGee.

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The Lord directed the results so that Moses would be adopted by the Pharaoh's daughter and thus he would have the run of the palace. Stephen recounted this event just before he was stoned to death.

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"Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.

Acts 7:22 (NASB)

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*Then his sister said to Pharaoh's daughter, "Shall I go and call a nurse for you from the Hebrew women that she may nurse the child for you?" Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother. Obviously the daughter could not nurse the child. Moses' sister just happened to be there and had a nursemaid for the child - all according to plan. All except that they did not know that Pharaoh's daughter would be the one to find him.*

*Pharaoh's daughter said to her, "Go ahead." So the girl went and called the child's mother. Then Pharaoh's daughter said to her, "Take this child away and nurse him for me and I will give you your wages." So the woman took the child and nursed him. The Lord operates in interesting ways. Moses' mother not only had an opportunity to continue to raise Moses, but she got paid for doing it!*

*The child grew, and she brought him to Pharaoh's daughter and he became her son. And she named him Moses, and said, "Because I drew him out of the water." There is a strange thing here that I can not explain.*

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Then, when the child had grown some, she brought him to Pharaoh's daughter; and she began to raise him as her son. She called him Moshe [pull out], explaining, "Because I pulled him out of the water."

Exodus 2:10 (Complete Jewish Bible)

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She called him "Moshe" because she "Mosheyed" him out of the water. Other than the above citation, no English Bible that I know of calls him Moshe but Moses (the Greek form) instead.

Edersheim, says,

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TO the attentive reader of Scripture it will not seem strange—only remarkable—that the very measure which Pharaoh had taken for the destruction of Israel eventually led to their deliverance. Had it not been for the command to cast the Hebrew children into the river, Moses would not have been rescued by Pharaoh's daughter, nor trained in all the wisdom of Egypt to fit him for his calling. Yet all throughout, this marvelous story pursues a natural course; that is, natural in its progress, but supernatural in its purposes and results.

— Bible History: Old Testament

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*Now it came about in those days, when Moses had grown up, that he went out to his brethren and looked on their hard labors; and he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand. He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known."*

Exodus 2:11-14 (NASB)

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I hate the translation, "Now it came about . . ." It sounds like something that was by chance. The NIV has,

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**One day**, after Moses had grown up, he went out to where his own people were and watched them at their hard labor. He saw an Egyptian beating a Hebrew, one of his own people.

Exodus 2:11 (NIV)

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From the above text, Moses was well aware of his Hebrew background. Pharaoh's daughter did not keep it from him.

*So he looked this way and that, and when he saw there was no one around, he struck down the Egyptian and hid him in the sand.* The best people in the world do bad things once in a while. Moses killed the Egyptian for beating a Hebrew slave. He knew it was wrong to do so because the text reads, *he looked this way and that*. He wanted to be sure no one saw him doing it. Besides he hid the body. That was murder, pure and simple. Yes, as Pharaoh's daughter's adopted son he had many privileges, but murder was not one of them

*He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?"* This time it was two Hebrews fighting. He would have probably just passed them by were it not for a very unexpected question.

*But he said, "Who made you a prince or a judge over us? Are you intending to kill me as you killed the Egyptian?"* Apparently he had not looked both ways well enough and/or not buried the body well. But, I suspect it was the Hebrew that was being beaten that spread the word. Did he spread the word out of gratitude or because it was wrong? God only knows.

The result was that *Moses was afraid and said, "Surely the matter has become known."* I would suppose that was rather obvious.

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When Pharaoh heard of this matter, he tried to kill Moses. But Moses fled from the presence of Pharaoh and settled in the land of Midian, and he sat down by a well.

Exodus 2:15 (NASB)

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Later on in the book of Numbers we read,

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(Now the man Moses was very meek, above all the men which were upon the face of the earth.)  
Numbers 12:3 (KJV)

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He had changed! Moses life of luxury was over. His only salvation was to flee from Israel and ended up in Midian. If you refer to page 5, this was north of the Red Sea about 250 miles away. He had now to establish a new life for himself.

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*Now the priest of Midian had seven daughters; and they came to draw water and filled the troughs to water their father's flock. Then the shepherds came and drove them away, but Moses stood up and helped them and watered their flock. When they came to Reuel their father, he said, "Why have you come back so soon today?" So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock." He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat."*  
Exodus 2:16-20 (NASB)

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Moses still had some fight left in him. Again he "stood up" and helped the priest of Midian's daughters draw water. Who was this priest and who were the Midianites?

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*Now Abraham took another wife, whose name was Keturah. She bore to him Zimran and Jokshan and Medan and Midian and Ishbak and Shuah. Jokshan became the father of Sheba and Dedan. And the sons of Dedan were Asshurim and Letushim and Leummim. The sons of Midian were Ephah and Epher and Hanoch and Abida and Eldaah. All these were the sons of Keturah. Now Abraham gave all that he had to Isaac; **but to the sons of his concubines, Abraham gave gifts while he was still living, and sent them away from his son Isaac eastward, to the land of the east.***  
Genesis 25:1-6 (NASB)

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So they were distant relatives. Moses was about forty years old at this time and he would spend the next forty years in the desert leading sheep. What a waste! Or, was it a waste? He would spend the last forty years of his life leading a bunch of complaining Hebrews through the wilderness! So he was getting good training.

*When they came to Reuel their father, he said, "Why have you come back so soon today?" So they said, "An Egyptian delivered us from the hand of the shepherds, and what is more, he even drew the water for us and watered the flock. The news soon reached Reuel, the priest of Midian. He wasn't very happy with his daughters' action.*

*He said to his daughters, "Where is he then? Why is it that you have left the man behind? Invite him to have something to eat." His daughters knew nothing of who this man was and were, perhaps, afraid to have him accompany them home. But their father had other ideas.*

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*Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses. Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land." Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice of them.*  
Exodus 2:21-25 (NASB)

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This chapter concludes in two different areas. *Moses was willing to dwell with the man, and he gave his daughter Zipporah to Moses.* Moses got married and had a home to stay in. On the other hand, the Hebrews were not so well off. *Now it came about in the course of those many days that the king of Egypt died. And the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God.* Things got even worse for them in Egypt. These two situations will soon merge according to God's plan.

As for Moses, *Then she gave birth to a son, and he named him Gershom, for he said, "I have been a sojourner in a foreign land.* Moses started a family with the firstborn being Gershom ("stranger or "sojourner"). Incidentally, the name "Reuel" means "Friend of EL" (Elohim = God) so must have worshipped the same God as the Hebrews.

*So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice of them.* God did four things in sequence

1. *God heard their groaning;*
2. *God remembered His covenant with Abraham, Isaac, and Jacob.*
3. *God saw the sons of Israel,*
4. *God took notice of them*

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God's delays aren't evidence of unconcern, for He hears our groans, sees our plight, feels our sorrows, and remembers His covenant. What He has promised, He will perform, for He never breaks His covenant with His people. When the right time comes, God immediately goes to work.

Bible Exposition Commentary.

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It started out with the groaning of Israel going up to God. As God heard these, he remembered his covenant (He had not forgotten it, but it became foremost on his mind). When He looked down and saw why they were groaning, he "took notice" of them.

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It was not otherwise when God would work the great deliverance of His people from Egypt. Once more it seemed as if the clouds overhead were just then darkest and heaviest. One king had died and another succeeded; but the change of government brought not to Israel that relief which they had probably expected. Their bondage seemed now part of the settled policy of the Pharaohs. Not one ray of hope lit up their sufferings other than what might have been derived from faith. But centuries had passed without any communication or revelation from the God of their fathers!

— Bible History: Old Testament

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## CHAPTER THREE

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*Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. The angel of the Lord appeared to him in a blazing fire from the midst of a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not consumed. So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up." When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground." He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Then Moses hid his face, for he was afraid to look at God.*

Exodus 3:1-6 (NASB)

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*Now Moses was pasturing the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the west side of the wilderness and came to Horeb, the mountain of God. We now turn back to Moses. He had been pasturing Jethro's flock for about forty years. It was now time for him to pasture his own flocks. Horeb was about half-way between Midian and Egypt. (see page #?) Horeb was another name for Mount Sinai which will become very prominent later in this study. One day, Moses would return to this mountain, but not with Jethro's sheep but with his own flock, the Israelites.*

*The angel of the Lord appeared to him in a blazing fire from the midst of a bush. This must have been a strange sight .indeed!*

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God can take an insignificant bush, ignite it, and turn it into a miracle; and that's what He wanted to do with Moses. Some see in the burning bush a picture of the nation of Israel: they are God's light in the world, persecuted but not consumed. But the burning bush was also a picture of what God had planned for Moses: he was the weak bush but God was the empowering fire (19:18; 24:17; Deut. 4:24; Judges 13:20; Heb. 12:29); and with God's help, Moses could accomplish anything.

Bible Exposition Commentary.

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*So Moses said, "I must turn aside now and see this marvelous sight, why the bush is not burned up."*

It seems like this statement attributed to Moses is a bit of an understatement, I would expect him to say, "WOW - I gotta see this! In any case, it caught Moses attention as God intended it to.

*When the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am." This initial conversation might seem natural, but if I had been really surprised by a bush that was burning and yet not consumed, I would have be pretty anxious. But then, if a voice came to me out of the fire, I think I would have been terrified. This introduction is not as strange as it might seem.*

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In the year of King Uzziah's death I saw the Lord sitting on a throne, lofty and exalted, with the train of His robe filling the temple. Seraphim stood above Him, each having six wings: with two he covered his face, and with two he covered his feet, and with two he flew. And one called out to another and said, "Holy, Holy, Holy, is the Lord of hosts, The whole earth is full of His glory." And the foundations of the thresholds trembled at the voice of him who called out, while the temple was filling with smoke.

Then I said, "**Woe is me, for I am ruined! Because I am a man of unclean lips**, And I live among a people of unclean lips; For my eyes have seen the King, the Lord of hosts." Then one of the seraphim flew to me with a burning coal in his hand, which he had taken from the altar with tongs. He touched my mouth with it and said, "Behold, this has touched your lips; and your iniquity is taken away and your sin is forgiven." Then I heard the voice of the Lord, saying, "**Whom shall I send, and who will go for Us?**" Then I said, "**Here am I. Send me!**"

Isaiah 6:1-8 (NASB)

There is a significant difference however. Isaiah got up and went about the Lord's business. Moses, as we shall see, was reluctant.

*Then He said, "Do not come near here; remove your sandals from your feet, for the place on which you are standing is holy ground." He said also, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob."*

God identified Himself as the God of Abraham, "the God of Isaac, and the God of Jacob." He is the same God who made a covenant with them. See page #13. This "title" for God is used thirteen times in the Bible., (Ex 2:24, Ex 3:6, Ex 3:15, Ex 3:16, Ex 4:5, Ex 6:3, Dt 6:10, Dt 9:5, Dt 29:13, Dt 30:20, Mt 22:32, Mk 12:26, Lk 13:28, Lk 20:37, and Ac 7:32). All of the Old Testament references are in Exodus and Deuteronomy. Five are in the New Testament. It is a very clear description of who God is, the God who made a covenant with Abraham. Moses would surely realize this, thus we read, "*Then Moses hid his face, for he was afraid to look at God.*"

*The Lord said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. "So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. "Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.*

Exodus 3:7-9 (NASB)

*The Lord said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings.* Moses had been well aware of them as well. That is why he had to flee to the desert for forty years, God assures Moses that it had not gone unnoticed by God, in omnipresent God. It must have elated Moses to hear that, at last, God was going to rescue His people from Egypt. His heart probably leapt for joy! But this turns out to be a good news / bad news type of thing for Moses. We will get to the bad news in the next section.

*So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite.* Many times we shall hear about these "ites" and I prefer to collect them all together as "parasites." God was going to take the Hebrews to a (a) spacious land - land enough for all of them to own some and (b) a land flowing with milk (a place where goats and cows and other livestock would thrive) and honey (a place where agriculture would thrive). Furthermore, Moses was the agent who was to bring all this about.



*Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them.* God, in effect, tells Moses, "I've had it!" The Egyptians were mistreating His people and it was now time to end that. I would suppose that this was good news for Moses who also had a heart about the way his people were being mistreated.

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*"Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." But Moses said to God, "Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?" And He said, "Certainly I will be with you, and this shall be the sign to you that it is I who have sent you: when you have brought the people out of Egypt, you shall worship God at this mountain."*

Exodus 3:10-12 (NASB)

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God's next words presented a different picture for Moses. **HE** was the one God chose to lead them out of Egypt. What was his reaction? *"Who am I, that I should go to Pharaoh, and that I should bring the sons of Israel out of Egypt?"* I wonder how many Christians over the years have heard such a call and turned their hearing aids off! We know a number of people who have given up much for what is even better, going into the world in preaching the Gospel to peoples who have never heard.

What would you say if you heard (or felt) God leading you to Africa. Would you say *"Who am I, that I should go?"* The answer should be obvious but, apparently is not to many people. *"Certainly I will be with you.* God never asks us to go alone. Through His indwelling Spirit He is always with us.

*This shall be the sign to you that it is I who have sent you.* God has provided us with many signs over the years. You will most likely remember the one below.

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*God said, "This is the **sign** of the covenant which I am making between Me and you and every living creature that is with you, for all successive generations; I set My **bow in the cloud, and it shall be for a sign** of a covenant between Me and the earth.*

Genesis 9:12-13 (NASB)

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The word is found in Ex 3:12 (here), Dt 13:2m 1Sa 2:34, 1Sa 14:10, 2Ki 19:29, 2Ki 20:9, Isa 37:30, and Jer 44:29. If you read through this quickly, you are likely to say, "Well, what was the sign?" The fact is the remainder of verse 12 is a detailed description of this sign. *You shall worship God at this mountain.*" I am sure you all remember the things that happened at Mount Sinai, the giving of the Law and all the signs associated with it. But this sign was for Moses. Moses could not point forward to this "sign" when he went to Israel to deliver his people.

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*Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.' " God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations.*

Exodus 3:13-15 (NASB)

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Moses asked a reasonable question. Were not the last word he heard from his fellow Hebrews,

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*He went out the next day, and behold, two Hebrews were fighting with each other; and he said to the offender, "Why are you striking your companion?" But he said, "**Who made you a prince or a judge over us?** Are you intending to kill me as you killed the Egyptian?" Then Moses was afraid and said, "Surely the matter has become known."*

Exodus 2:13-14 (NASB)

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God gave him his answer. *Now they may say to me, 'What is His name?' What shall I say to them?' God said to Moses, "I AM WHO I AM"; and He said, "Thus you shall say to the sons of Israel, 'I AM has sent me to you.'* " Up until now it seems that "the God of Abraham, Isaac, and Jacob" was sufficient but Moses wanted a name! I sense a slight rebuke in God's answer to him and yet God meant it as a serious answer. The name however has been the subject of much study and considerable error.

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Most likely the name should be translated something like "I am he who is," or "I am he who exists"  
— Theological Wordbook of the Old Testament

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His name is יהוה, four consents YHWH (the letters are shown HWHY in the correct Hebrew order). Now, how are you going to pronounce this with no vowels? Several hundred years after Christ, the Scribes decided to add "Vowel Points" to the text to indicate the pronunciation because Hebrew, as a spoken language, was dying out. OK, so what are the vowel points for this? I have no idea.

The Scribes did another somewhat strange thing. If they found a word they believed to be wrong, they copied it anyway but put what they felt was correct in the margin. How were you to know which word the word in the margin replaces? They put the vowel points for the new word on the old one. Thus, when you read it and the vowel points were wrong, you would like to the margin for the corrected word.

Finally, the Jews believed (and probably still do) think that God's name is too sacred to pronounce. So, to help the speaker who was reading the text, they word put the word for Adoni (lord) in the margin with its vowel points on the actual name. It is because of this we do not know what the vowels were. Unfortunately, a long long time ago some Hebrew reading people actually pronounced the word as it was in the text. The result was YEHOWAH or Jehovah. So, technically, there is no such person as "Jehovah" but the name has been around so long I am not going to start a crusade to eliminate it. The best opinions are that it should be pronounced Yahweh

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Translators of the Old Testament have not agreed upon the correct translation of the name Yahweh. Since it is translated into the Greek as kurios, which means "Lord," many have rendered Yahweh as "Lord." But 'Adonai, which is best rendered "Lord," appears with Yahweh in various instances. The kjv, for example, translates Yahweh as "God," and 'Adonai as "Lord." Some modern translators have chosen to use Yahweh (see JB and njb).

— Tyndale Bible Dictionary

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Most translations use "LORD" (they use "Lord" for the other word).

Let us continue!

*God, furthermore, said to Moses, "Thus you shall say to the sons of Israel, 'The Lord, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.' This is My name forever, and this is My memorial-name to all generations. If you think about it, it would have been really awkward to have to refer to God as the God of Abraham, the God of Isaac, and the God of Jacob. God told Moses than, henceforth, the children of Israel could refer to him by this name, Yahweh. This is an unconditional promise as it is a promise "forever." Indeed, the former "name" does not occur again in the Old Testament (there are several New Testament references). From now on, it will be Yahweh.*

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*"Go and gather the elders of Israel together and say to them, 'The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, "I am indeed concerned about you and what has been done to you in Egypt. "So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey.'" "They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The Lord, the God of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'*

Exodus 3:16-18 (NASB)

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Moses now gets his "walking papers." He is to go to the elders of Israel and tell them what God is going to do for them. Whoops - I said God does not use that old title anymore. Well, Moses has to explain it to the Elders of Israel first.

Good News / Bad News

*"I am indeed concerned about you and what has been done to you in Egypt. "So I said, I will bring you up out of the affliction of Egypt to the land of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite, to a land flowing with milk and honey.'" We have noted this promise before. Now Moses is to take this to the Elders of Israel. God gives Moses some assurance. *They will pay heed to what you say; and you with the elders of Israel will come to the king of Egypt and you will say to him, 'The Lord, the God of the Hebrews, has met with us. So now, please, let us go a three days' journey into the wilderness, that we may sacrifice to the Lord our God.'**

There is a conflict here. God said that He was going to lead them into a land flowing with milk and honey. Now he says they are to ask for simply a three day journey into the wilderness to offer up a sacrifice. No! This is not wrong. This is to be the first step. God doesn't say for them to say, "after that we will return!"

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*"But I know that the king of Egypt will not permit you to go, except under compulsion. "So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go. "I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed. "But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."*

Exodus 3:19-22 (NASB)

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The bad news! *"But I know that the king of Egypt will not permit you to go."* It was not going to be that simple. The king of Egypt was not going to say, "By all means, go and sacrifice to your God." God knew that he would not let them go. Of course, God is omniscient and knows all of this ahead of time.

God has planned everything from the beginning of the world. *"So I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.*

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"This Moses whom they disowned, saying, 'Who made you a ruler and a judge?' is the one whom God sent to be both a ruler and a deliverer with the help of the angel who appeared to him in the thorn bush. "This man led them out, performing wonders and signs in the land of Egypt and in the Red Sea and in the wilderness for forty years. "This is the Moses who said to the sons of Israel, 'God will raise up for you a prophet like me from your brethren.'

Acts 7:35-37 (NASB)

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Stephen, before his martyrdom reviews Moses' history. He reveals this part of Moses history in one paragraph. God did not perform just one miracle through Moses, there were a number of them which we will be looking at.

*I will grant this people favor in the sight of the Egyptians; and it shall be that when you go, you will not go empty-handed. "But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians."* Not only is God going to deliver them, He is going to provide for them by taking possessions from the Egyptians.

## CHAPTER FOUR

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*Then Moses said, "What if they will not believe me or listen to what I say? For they may say, 'The Lord has not appeared to you.' " The Lord said to him, "What is that in your hand?" And he said, "A staff." Then He said, "Throw it on the ground." So he threw it on the ground, and it became a serpent; and Moses fled from it. But the Lord said to Moses, "Stretch out your hand and grasp it by its tail"—so he stretched out his hand and caught it, and it became a staff in his hand— "that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."*

Exodus 4:1-5 (NASB)

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In this chapter, Moses begins to give excuses why he can not go. Before we look at his excuses, who else in the Scriptures had a ton of excuses. It was not Isaiah. When Isaiah saw the Lord, his words were,

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*Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!"*

Isaiah 6:8 (NASB)

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If we turn to the New Testament we can find a number of people with excuses.

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*As they were going along the road, someone said to Him, "I will follow You wherever You go." And Jesus said to him, "The foxes have holes and the birds of the air have nests, but the Son of Man has nowhere to lay His head." And He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father." But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God." Another also said, "I will follow You, Lord; but first permit me to say good-bye to those at home." But Jesus said to him, "No one, after putting his hand to the plow and looking back, is fit for the kingdom of God."*

Luke 9:57-62 (NASB)

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Which type of person are you? Do you pursue God's will for your life? It is my personal belief that, if you truly accept Christ as the Lord of your life, that is what He will become. While you may not realize it at the time, the Lord will be directing your paths.

First, Moses wanted proof that he was chosen for this job. *Then Moses said, "What if they will not believe me or listen to what I say? For they may say, 'The Lord has not appeared to you.'* There will be two groups of people in Egypt. The ones who remember him and were afraid that he would continue killing people. The others would be those who never heard of Moses. Neither would be likely to follow the words of Moses. So, Moses had a real concern.

The Lord answered that concern. *The Lord said to him, "What is that in your hand?" And he said, "A staff." Then He said, "Throw it on the ground." So he threw it on the ground, and it became a serpent; and Moses fled from it.* The Lord changed Moses' staff into a serpent. It must have been a large one because Moses took off!

The word for serpent, nachash” is also found in the passage below.

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*In that day the Lord will punish Leviathan **the fleeing serpent**, With His fierce and great and mighty sword, Even Leviathan the twisted serpent; And He will kill the dragon who lives in the sea.*

Isaiah 27:1 (NASB)

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I would have been fleeing with Moses!!! *But the Lord said to Moses, "Stretch out your hand and grasp it by its tail"—so he stretched out his hand and caught it, and it became a staff in his hand* I guess that, after seeing the burning bush, Moses was ready to follow the Lord’s command and grab the serpent by its tail. Normally, this would not be a good thing to do. If you are going to grab a snake, you grab it just behind the head. This way it can not swing around and bite you. But, in this case, it could not do so because it immediately turned back into a staff.

*"that they may believe that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."* The purpose of this “magic trick” was to be proof that God had sent him - a very illustrative proof!

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*The Lord furthermore said to him, "Now put your hand into your bosom." So he put his hand into his bosom, and when he took it out, behold, his hand was leprous like snow. Then He said, "Put your hand into your bosom again." So he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh. "If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign. "But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground."*

Exodus 4:6-9 (NASB)

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*The Lord furthermore said to him, "Now put your hand into your bosom."* It seems to me that the NASB is not very up-to-date in the choice of words here. The NIV reads,

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Then the Lord said, "Put your hand inside your cloak." So Moses put his hand into his cloak, and when he took it out, it was leprous, like snow.

Exodus 4:6 (NIV)

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I think I would have been as startled here as I would have been with the serpent. Nothing is said about Moses’ reaction here. Perhaps there was not time to ponder it. *Then He said, "Put your hand into your bosom again." So he put his hand into his bosom again, and when he took it out of his bosom, behold, it was restored like the rest of his flesh.* As with the staff, the item, this time Moses’ hand, was restored to its original state.

*"If they will not believe you or heed the witness of the first sign, they may believe the witness of the last sign."* Just to make sure, this second sign was given to Moses in case the people did not believe the first. As we shall see in a later chapter,

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*Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts. For each one threw down his staff and they turned into serpents.*

*But Aaron's staff swallowed up their staffs.*

Exodus 7:11-12 (NASB)

Others had the power to do the first sign (apparently) so this second one was given. There is no mention further on that Moses ever used this second sign with the leprous hand.

*"But if they will not believe even these two signs or heed what you say, then you shall take some water from the Nile and pour it on the dry ground; and the water which you take from the Nile will become blood on the dry ground."* This third sign was used by Moses as we shall learn in chapter 7. However, there it will be a sign for the Egyptians, not the Israelites.

*Then Moses said to the Lord, "Please, Lord, I have never been eloquent, neither recently nor in time past, nor since You have spoken to Your servant; for I am slow of speech and slow of tongue." The Lord said to him, "Who has made man's mouth? Or who makes him mute or deaf, or seeing or blind? Is it not I, the Lord? "Now then go, and I, even I, will be with your mouth, and teach you what you are to say." But he said, "Please, Lord, now send the message by whomever You will." Then the anger of the Lord burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. "You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do. "Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him. "You shall take in your hand this staff, with which you shall perform the signs."*

Exodus 4:10-17 (NASB)

More excuses! *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."*

*"It was at this time that Moses was born; and he was lovely in the sight of God, and he was nurtured three months in his father's home. "And after he had been set outside, Pharaoh's daughter took him away and nurtured him as her own son. "Moses was educated in all the learning of the Egyptians, and he was a man of power in words and deeds.*

Acts 7:20-22 (NASB)

According to Stephen, Moses was *a man of power in words and deeds*. Had he forgotten this in his forty years in the wilderness? Not likely. It sounds like a good excuse. we shall find, later on, that he was still powerful in his speech. But, for now, what?

*So the Lord said to him, "Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the Lord? Now therefore, go, and I will be with your mouth and teach you what you shall say."* When I read this, I think of the many missionaries I know (or have known) and how they have gone to tribal people, learned their language, made it into a written language, and ultimately given them a Bible they can read.

With that kind of assurance, Moses could surely go in this mission. But, *he said, "O my Lord, please send by the hand of whomever else You may send."* Lord, let someone else do it! I wonder how often the Lord gets that reply from people he has given tasks to perform. Moses was now about 80 years old. You would think he had gained a lot of wisdom by that time, but here he is acting like

a youngster.

*Then the anger of the Lord burned against Moses, and He said, "Is there not your brother Aaron the Levite? I know that he speaks fluently. There is an interesting characteristic of the Hebrew language here. The language is weak in terms of adverbs. So here, a strict literal translation would be "with anger he was angry." This construction is usually used with terms like "surly die" which is "dying, you shall die." I do not think I would like to be in the place of Moses at this point with God's fury directed towards him. This is not typical of God. What is typical is below.*

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*But You, O Lord, are a God merciful and gracious, Slow to anger and abundant in lovingkindness and truth.*

Psalm 86:15 (NASB)

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This is repeated many times, notably in the Psalms. Even though God was very angry, He continued to appease Moses. *And moreover, behold, he is coming out to meet you; when he sees you, he will be glad in his heart. "You are to speak to him and put the words in his mouth; and I, even I, will be with your mouth and his mouth, and I will teach you what you are to do.* Between the two of them they could speak to the king of Egypt. What is interesting, there are only two places in Exodus where Aaron did the speaking (chapter 32), both of which were when Moses was absent on Mt. Sinai. But there are many places where Moses did the speaking in Egypt.

There is a prophetic picture here of the giving of the Holy Spirit to the believer.

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*"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you.*

John 16:7 (NASB)

*"But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' "But because I have said these things to you, sorrow has filled your heart. "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, **the Helper** will not come to you; but if I go, I will send Him to you. "And He, when He comes, will convict the world concerning sin and righteousness and judgment; concerning sin, because they do not believe in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.*

John 16:5-11 (NASB)

*"When **the Helper** comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me, and you will testify also, because you have been with Me from the beginning.*

John 15:26-27 (NASB)

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In the above three passages, the "Helper" (or "comforter") is used and refers to the Holy Spirit. In what way is the Holy Spirit a "helper?" *He will testify about Me, and you will testify also.* The Greek word here is very instructive, "paraklete." This comes from "a calling to one's side" (*para*, "beside," *kaleō*, "to call");<sup>1</sup>

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<sup>1</sup>Vine's Expository Dictionary of Old and New Testament Words



In non-Biblical use it refers to an attorney who is called to one's side to defend him or help him. This, of course, is what the Holy Spirit does for us. Now, getting back to Moses, even though Moses did the speaking and not Aaron, Aaron was Moses's "paraklete." Aaron would be beside Moses when he went to the king of Egypt and give him the words to say.

*"Moreover, he shall speak for you to the people; and he will be as a mouth for you and you will be as God to him. "You shall take in your hand this staff, with which you shall perform the signs." Moses not only had Aaron, but he was instructed to bring "this staff," the one that had turned into a serpent.*

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*Then Moses departed and returned to Jethro his father-in-law and said to him, "Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace." Now the Lord said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead." So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the staff of God in his hand. The Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. "Then you shall say to Pharaoh, 'Thus says the Lord, "Israel is My son, My firstborn. "So I said to you, 'Let My son go that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your firstborn.'"*

Exodus 4:18-23 (NASB)

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*Then Moses departed and returned to Jethro his father-in-law and said to him, "Please, let me go, that I may return to my brethren who are in Egypt, and see if they are still alive." And Jethro said to Moses, "Go in peace." Even though Moses in now 80 years old, he has the courtesy to speak to his father-in-law and seek his leave. He did not tell Jethro what he was really going to do. Jethro probably would not have believed him anyway.*

*Now the Lord said to Moses in Midian, "Go back to Egypt, for all the men who were seeking your life are dead! The Lord gave him one final assurance. He would not have to face any of those who had sought to kill him forty years before. So Moses took his wife and his sons and mounted them on a donkey, and returned to the land of Egypt. Moses also took the staff of God in his hand. The Lord said to Moses. I think the Humane Society had better not find out that the poor donkey had to carry a mother and two children. It may be true that Eliezer, Moses's second son was too young to walk but Gershom was not.*

*The Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. This is some word of encouragement! Go and do as I say but I won't allow Pharaoh to let the people go! What is the use in going then?*

*"Then you shall say to Pharaoh, 'Thus says the Lord, "Israel is My son, My firstborn. "So I said to you, 'Let My son go that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your firstborn.'"* Well, this puts a different light on it. It will not just end with Pharaoh's denial

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*Now it came about at the lodging place on the way that the Lord met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." So He let him alone. At that time she said, "You are a bridegroom of blood"—because of the circumcision.*

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What! After all this the Lord sought to put Moses to death? I will turn to the words of Dr. Wiersbe to explain this.

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Zipporah's obedience (vv. 24-26). Moses had neglected to circumcise his second son, Eliezer, and God struck Moses down with an illness that could have taken his life. We get the impression that when Moses had circumcised Gershom, his firstborn, Zipporah had been appalled by the ceremony and therefore had resisted having Eliezer circumcised. Moses let her have her way and this displeased the Lord. After all, Moses couldn't lead the people of Israel if he was disobedient to one of the fundamental commandments of the Lord (Gen. 17:10-14). Even if the Jews didn't know it, God knew about his disobedience, and He was greatly displeased.

Bible Exposition Commentary

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Circumcision had been introduced as a sign of their covenant with God to Abraham.

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"And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you.

Genesis 17:11 (NASB)

"But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

Genesis 17:14 (NASB)

Then Abraham took Ishmael his son, and all the servants who were born in his house and all who were bought with his money, every male among the men of Abraham's household, and circumcised the flesh of their foreskin in the very same day, as God had said to him.

Genesis 17:23 (NASB)

Now Abraham was ninety-nine years old when he was circumcised in the flesh of his foreskin.

Genesis 17:24 (NASB)

And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

Genesis 17:25 (NASB)

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Circumcision is not mentioned again until we reach this passage. Why had Moses not circumcised his son as he was supposed to. I think a clue to this is found below.

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*So Joshua made himself flint knives and circumcised the sons of Israel at Gibeath-haaraloth. This is the reason why Joshua circumcised them: all the people who came out of Egypt who were males, all the men of war, died in the wilderness along the way after they came out of Egypt. For all the people who came out were circumcised, but all the people who were born in the wilderness along the way as they came out of Egypt had not been circumcised. For the sons of Israel walked forty years in the wilderness, until all the nation, that is, the men of war who came out of Egypt, perished because they did not listen to the voice of the Lord, to whom the Lord had sworn that He would not let them see the land which the Lord had sworn to their fathers to give us, a land flowing with milk and honey.*

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For forty years in the wilderness no male children were circumcised. Perhaps wandering in the wilderness made it impractical to do so.

The rest of the story is below.

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And it came to pass, when they had done circumcising all the nation, that **they abode in their places in the camp, till they were whole**. And Jehovah said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of that place was called Gilgal, unto this day.  
Joshua 5:8-9 (ASV)

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One could not wander in the wilderness with a circumcision which was not yet healed.

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The Jews had not practiced circumcision during their years of wandering in the wilderness. Thirty-eight years before, at Kadesh Barnea, they had refused to believe God and enter the land (Deut. 2:14; Num. 13-14). God disciplined the people by making them wander in the wilderness until the entire older generation had died off, except Caleb and Joshua. During that time, God had suspended His covenant relationship with Israel and didn't require the mark of the covenant on their male children. He performed wonders for them and met their every need even though they were temporarily not His covenant people.

Bible Exposition Commentary

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It would seem that Moses was rather lax in this regard in his forty years on the backside of the desert. I believe the following is instructive.

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It seems clear that he was stricken down and rendered helpless, for his wife was the one who performed the act of circumcision on their son. This is all the more striking because the inference seems unescapable that Zipporah was the one who had resisted the ordinance of God - only thus can we explain her words to Moses, and only thus can we account for Moses here sending her back to her father (cf 18:2). Nevertheless, it was Moses, the head of the house (the one God ever holds primarily responsible for the training and conduct of the children), and not Zipporah, whom the Lord sought to kill.. This points a most solemn warning to Christian fathers today. A man may be united to a woman who opposes him at every step as he desires to maintain a scriptural discipline in his home, but this does not absolve him from doing his duty.

Gleanings in Exodus, Pink

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This leaves us with two unanswered questions:

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(1) How did Jethro hear about the wonderful works of God in Egypt? and (2) When did Moses' wife and two sons return home?

Bible Exposition Commentary

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They shall remain unanswered.

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*Now the Lord said to Aaron, "Go to meet Moses in the wilderness." So he went and met him at the mountain of God and kissed him. Moses told Aaron all the words of the Lord with which He had sent him, and all the signs that He had commanded him to do. Then Moses and Aaron went and assembled all the elders of the sons of Israel; and Aaron spoke all the words which the Lord had spoken to Moses. He then performed the signs in the sight of the people. So the people believed; and when they heard that the Lord was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.*

Exodus 4:27-31 (NASB)

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*Now the Lord said to Aaron, "Go to meet Moses in the wilderness." So he went and met him at the mountain of God and kissed him.* The fact that Aaron kissed Moses would raise eyebrows today but I am rather sure you know that in the near east, such a greeting is normal.

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Aaron's arrival (Ex. 4:27-28). At Horeb (another name for Mount Sinai; 19:10-11; Deut. 4:10), Moses met his elder brother Aaron who would be his companion and associate for the next forty years. When it comes to serving the Lord, two are better than one (Ecc. 4:9). Jesus sent out His disciples in pairs (Mark 6:7) and God called Paul and Barnabas together to take the Gospel to the Gentiles (Acts 13:2). In spite of his faults, and we all have a few, Aaron ministered along with Moses and became the founder of the priesthood in Israel.

Bible Exposition Commentary

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*Then Moses and Aaron went and assembled all the elders of the sons of Israel; and Aaron spoke all the words which the Lord had spoken to Moses.* We commented previously that Moses did the talking to Pharaoh but here they are speaking to the Hebrews.

*He then performed the signs in the sight of the people. So the people believed; and when they heard that the Lord was concerned about the sons of Israel and that He had seen their affliction, then they bowed low and worshiped.* It is not clear who performed the signs, the Hebrew would indicate that Aaron did but, perhaps Moses performed the signs as Aaron spoke.

For the moment, the people were joyous. That would not last long. I think there is a picture here to consider. Despite what some T.V. evangelists would have you believe, accepting the salvation of Jesus Christ do not promise you an earthy life of bliss. Paul's life was certainly not that way. God leaves us here on earth as it is our training camp - a boot camp? I hated boot camp - it was not a bit of fun. But it was necessary to teach you how to live in the military. The Israelites would have some tough going before they reach the land of milk and honey.

## CHAPTER FIVE

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*And afterward Moses and Aaron came and said to Pharaoh, "Thus says the Lord, the God of Israel, 'Let My people go that they may celebrate a feast to Me in the wilderness.' " But Pharaoh said, "Who is the Lord that I should obey His voice to let Israel go? I do not know the Lord, and besides, I will not let Israel go." Then they said, "The God of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God, otherwise He will fall upon us with pestilence or with the sword." But the king of Egypt said to them, "Moses and Aaron, why do you draw the people away from their work? Get back to your labors!" Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease from their labors!" So the same day Pharaoh commanded the taskmasters over the people and their foremen, saying, "You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves. "But the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are lazy, therefore they cry out, 'Let us go and sacrifice to our God.' "Let the labor be heavier on the men, and let them work at it so that they will pay no attention to false words."*

Exodus 5:1-9 (NASB)

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Before proceeding to look at the plagues God wrought again Egypt, it should be noted that, in most case, the subject of the plague was something that was considered sacred to the Egyptians. this the plague were not only to affect the people but to put down their gods.

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*The [Nile] river was also a feature of the religious life of the Egyptians. The river was deified in the form of the god Hapi, a man who is shown in the various forms of art as having pendulous breasts and a somewhat corpulent body, probably to represent luxuriant overabundance, along with the fish and vegetation from the river.*

— Tyndale Bible Dictionary

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*The ancient Egyptians made the frog a symbol of life and birth and an image of Heqet, the patron goddess of birth. She is depicted with a frog's head giving life to the newborn. Thus that deity was discredited when the power of God afflicted Egypt in the second of the ten plagues on the Egyptians with the very animal that was her symbol (Ex 8:1-14; Pss 78:45; 105:30).*

— Tyndale Bible Dictionary

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And thus it was with the other plagues. They were not only an attack on the Egyptians but on their many gods. The Egyptians had many gods!

*And afterward Moses and Aaron came and said to Pharaoh, "Thus says the Lord, the God of Israel, Note what they did not say. "Thus says the God of Israel." Why not? To Pharaoh who had know knowledge of God, had they left God's name out of the phrase, Pharaoh's interpretation would be "the gods of Israel. God's people know that Elohim is actually translated "gods"<sup>2</sup> but refers to their God.*

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"Now you have indeed gone away because you longed greatly for your father's house; but why did

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<sup>2</sup>The plural form of the word EL, Elohim, is used to denote the largeness of God.

you steal my gods?"

Genesis 31:30 (NASB)

*'Let My people go that they may celebrate a feast to Me in the wilderness.'* They only asked for the privilege to "celebrate a feast." The Hebrew term here is a verb meaning to "make pilgrimage, keep a pilgrim-feast"<sup>3</sup> Was Moses justified in telling Pharaoh that the only wanted a few days off? I look at this as a "test case." If he would not let them do that, he certainly would not let them go free!

*But Pharaoh said, "Who is the Lord that I should obey His voice to let Israel go? I do not know the Lord, and besides, I will not let Israel go."* Pharaoh knew nothing of this God. Egypt had many gods and he did not have to heed the words of another. "I do not know the Lord." There are a lot of people who do not know the Lord and it shows in their actions. Pharaoh had not fear of God. Even if he did, he states "besides" I will not let them go. One commentator suggests that Pharaoh suspected they would not return and so did not let them go. I do not agree with that. This man was brutal and would not let them have a week of (3 days journey, a day of worship, 3 days coming back). I do suppose, however, that he judged others to be like himself. He would have fled.

*Then they said, "The God of the Hebrews has met with us.* Before repeating the request, Moses and Aaron made it clear that they (Moses) had spoken "face-to-face" with the Lord in this matter. This was not a whim on the part of Moses but a direct order from Yahweh God Himself! One commentator states,

This was a reasonable question because the Egyptian people considered Pharaoh to be a god, and why should their king obey a strange god that neither Pharaoh nor the Egyptians knew? Furthermore, what right did this new god have to call the Israelites "My people" when the Jews were the slaves of Pharaoh? If Pharaoh obeyed the edict, he would be acknowledging a deity greater than himself, and he wasn't about to do that. In his pride and false security, Pharaoh wouldn't listen to the words of the living God.

Bible Exposition Commentary

*Please, let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God, otherwise He will fall upon us with pestilence or with the sword."*

When we consider that every nation presented sacrifices to its deities, and celebrated festivals in their honour, and that they had all their own modes of worship, which were supposed to be appointed by the gods themselves, so that a god could not be worshipped acceptably in every place; the demand presented to Pharaoh on the part of the God of the Israelites, that he would let His people go into the wilderness and sacrifice to Him, appears so natural and reasonable, that Pharaoh could not have refused their request, if there had been a single trace of the fear of God in his heart. But what was his answer? "Who is Jehovah, that I should listen to His voice, to let Israel go? I know not Jehovah."

—Keil and Delitzsch Commentary on the Old Testament

*Then they said, "The God of the Hebrews has met with us. Please, let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God, otherwise He will fall upon us with*

<sup>3</sup>Brown-Driver-Briggs Hebrew-English Lexicon

*pestilence or with the sword."* Moses repeated the request, this time indicating what would happen to his people if they were not allowed to worship God. Perhaps that would change Pharaoh's mind. In fact, it did!

*But the king of Egypt said to them, "Moses and Aaron, why do you draw the people away from their work? Get back to your labors!"* This time Pharaoh ordered them back to work! Apparently (according to Pharaoh) they didn't have enough work to do.

*Again Pharaoh said, "Look, the people of the land are now many, and you would have them cease from their labors!" So the same day Pharaoh commanded the taskmasters over the people and their foremen, saying, "You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves. "But the quota of bricks which they were making previously, you shall impose on them; you are not to reduce any of it. Because they are lazy, therefore they cry out, 'Let us go and sacrifice to our God.'* If we were talking about a few people, it might be a different story. But to let such a large group of people rest from the labors would mean a significant loss of bricks.

Apparently, the Egyptians provided the materials for making bricks and the Israelites made the bricks. So Pharaoh did a rather stupid thing. He ordered that they obtain their own straw. Why was that stupid. If they had to provide their own straw, there would be less time devoted to making bricks and hence a smaller output. Pharaoh thus gave an almost impossible command for the Israelites.

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BRICK is a building material of clay, molded into rectangular shaped blocks while moist and hardened by the sun or fire, used to construct walls or pavement.

The task of brick making was hard labor. It involved digging and moving heavy clay. Clay required softening with water which was done by treading clay pits. After molding the bricks of approximately 2 by 4 by 8 inches, they were dried in the sun or in kilns, (ovens) for fire-hardened bricks.

Holman Bible Dictionary.

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It is interesting to note that bricks made today are about the same size as they were back in Egypt. The relative sizes are demanded by the art of bricklaying. Each dimension is twice the previous: 2" x 2 = 4"; 4" x 2 = 8".

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*So the taskmasters of the people and their foremen went out and spoke to the people, saying, "Thus says Pharaoh, 'I am not going to give you any straw. 'You go and get straw for yourselves wherever you can find it, but none of your labor will be reduced.' "* So the people scattered through all the land of Egypt to gather stubble for straw. The taskmasters pressed them, saying, "Complete your work quota, your daily amount, just as when you had straw." Moreover, the foremen of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?"

Exodus 5:10-14 (NASB)

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*So the taskmasters of the people and their foremen went out and spoke to the people, saying, "Thus says Pharaoh, 'I am not going to give you any straw. 'You go and get straw for yourselves wherever you can find it, but none of your labor will be reduced.'* The command went out to the people. They were commanded to obtain their own straw "wherever" they could find it. We are not told were the Egyptians were getting the straw. Apparently they had a good supply somewhere. The people not

only had to provide their own straw, they had to find it first!

*So the people scattered through all the land of Egypt to gather **stubble** for straw.*

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qaš: A verb meaning stubble, chaff. It refers to the short dry stumps of grain, corn, wheat, etc., left in a field after harvesting. It burned quickly once it was ignited (Mal. 4:1[3:19]). It was of little value and not highly prized. It was a poor substitute for straw in brick making

Complete Word Study Dictionary

*The taskmasters pressed them, saying, "Complete your work quota, your daily amount, just as when you had straw." They were required to make the same number of bricks even though part of their time was used in gathering stubble to use.*

*Moreover, the foremen of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not completed your required amount either yesterday or today in making brick as previously?" Apparently, there was a chain of command. The taskmasters could hardly administer chastisement to all of the Israelites. Instead, the appointed certain of the Israelites to act as "foremen."*

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šōṭēr: A masculine noun meaning a scribe, an official, a magistrate, a record keeper, and an officer. The word is used primarily to denote an officer or overseer.

Complete Word Study Dictionary

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*Then the foremen of the sons of Israel came and cried out to Pharaoh, saying, "Why do you deal this way with your servants? "There is no straw given to your servants, yet they keep saying to us, 'Make bricks!' And behold, your servants are being beaten; but it is the fault of your own people." But he said, "You are lazy, very lazy; therefore you say, 'Let us go and sacrifice to the Lord.' "So go now and work; for you will be given no straw, yet you must deliver the quota of bricks." The foremen of the sons of Israel saw that they were in trouble because they were told, "You must not reduce your daily amount of bricks." When they left Pharaoh's presence, they met Moses and Aaron as they were waiting for them. They said to them, "May the Lord look upon you and judge you, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us." Exodus 5:15-21 (NASB)*

*Then the foremen of the sons of Israel came and cried out to Pharaoh, saying, "Why do you deal this way with your servants? "* Apparently, they did not know of the substance of the conversation Moses had had with Pharaoh. So, naturally, they want to know why things have changed for the worse.

*"There is no straw given to your servants, yet they keep saying to us, 'Make bricks!' And behold, your servants are being beaten; How were they supposed to make more bricks than before when they had to go and get stubble for straw in making them. It was certainly a logical question. but it is the fault of your own people." It was the fault of the taskmasters, as if Pharaoh didn't know that already. But he has a different view of things.*

*But he said, "You are lazy, very lazy; therefore you say, 'Let us go and sacrifice to the Lord.' Now the*



term is compounded which translates into. "You are lazy, very lazy" (Hebrew has few adverbs and so emphasis is accomplished by using a verb twice - the infinitive and another tense. It is found commonly in expressions like "You shall surely die" = "dying you shall die."

*"So go now and work; for you will be given no straw, yet you must deliver the quota of bricks." The foremen of the sons of Israel saw that they were in trouble because they were told, "You must not reduce your daily amount of bricks." To say that the foremen saw they were in trouble is an understatement. This would be a horrible strain on them.*

*When they left Pharaoh's presence, they met Moses and Aaron as they were waiting for them. They said to them, "May the Lord look upon you and judge you, for you have made us odious in Pharaoh's sight and in the sight of his servants, to put a sword in their hand to kill us." Moses and Aaron did not go before Pharaoh this time but waited to see what he would say to the taskmasters. There have been a number of reasons cited why the two of them stayed behind. I do not believe it is important enough to make a guess. But,*

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*Instead of going to Pharaoh to complain, the foremen should have gone to Moses and Aaron and suggested that they summon the elders and have a prayer meeting. They should have reminded themselves of the promises God had given Israel and claimed them by faith. What a difference that would have made for them and for their leaders! Alas, during the next forty years, complaining about God's will and criticizing God's leaders would be characteristic of the people of Israel; but are God's people much different today?*

Bible Exposition Commentary

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If you do not know the answer to the above question, it is "No!" They accused Moses of making them, in today's vocabulary, "stinkers!"

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**bā'as-h:** A verb meaning to stink, to be offensive, to be repulsive. It denotes a bad physical smell, like the reeking odor of blood in the Nile River (Ex. 7:21) or the odor of spoiled manna (Ex. 16:20). In a figurative sense, it speaks of a person who becomes strongly revolting to another, a metaphorical "stench in the nostrils."

Complete Word Study Dictionary

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They were afraid that the Egyptians might kill them all because of this. There is a saying that it is "the darkest before a storm." The storm is about to begin as Moses beats Pharaoh down further and further until he is forced to let the Israelites go.

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*Then Moses returned to the Lord and said, "O Lord, why have You brought harm to this people? Why did You ever send me? "Ever since I came to Pharaoh to speak in Your name, he has done harm to this people, and You have not delivered Your people at all."*

Exodus 5:22-23 (NASB)

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Was Moses right in his accusations against God?

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*The Lord said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people*

*go.*

Exodus 4:21 (NASB)

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God had told Moses about this from the beginning. I believe there are many of us today that are too impatient with God. We pray and ask Him for something and then are discouraged because He does not give us an immediate answer. God does not work at a “drive up window” and hand out things immediately. There was much that had to happen before they would be set free.

## CHAPTER SIX

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*Then the Lord said to Moses, "Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land." God spoke further to Moses and said to him, "I am the Lord; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them. "I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned. "Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant. "Say, therefore, to the sons of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 'Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. 'I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.' " So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency and cruel bondage.*

Exodus 6:1-9 (NASB)

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*Then the Lord said to Moses, "**Now** you shall see what I will do to Pharaoh. It had not been God's time before, but NOW God would begin doing what He promised.*

*for under compulsion he will let them go, and under compulsion he will drive them out of his land."*  
 Note carefully the wording here.

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Then the Lord said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land."

Exodus 6:1 (NKJV)

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First, the NASB translation "compulsion" is not wrong but does not convey the strong message from the Lord, "with a **strong hand**. There is a forward look to the end of this account here. Pharaoh would never let them go, he would **drive them out of his land.**"

*God spoke further to Moses and said to him, "I am the Lord; and I appeared to Abraham, Isaac, and Jacob, as God Almighty, but by My name, Lord, I did not make Myself known to them. The Lord reminds Moses that not until the burning bush had he revealed his name to Israel. He had appeared as "God Almighty" but not as Yahweh (LORD).*

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šadday: A masculine noun and name for God meaning Shaddai, Almighty. The word occurs only forty-eight times in the Hebrew Bible, thirty-one times in the book of Job. This is a name for the Lord—the Old Testament people of faith referring to Him as El Shaddai, God Almighty.

Complete Word Study Dictionary

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That is how Abraham, Isaac, and Jacob referred to God, "El Shaddai." Below is a table of the number of times this title is found (other than here in Exodus) There are a smattering of the name, mostly in the poetic books but, after Genesis and here in Exodus, Israel had a new name for God. Note that it appears 23 times in Job. This can be explained by the time Job lived and wrote the book.

GE 6	NU 4	DT 1	RUTH 2	<b>JOB 23</b>
PS 7	SOS 1	ISA 2	JEREMIAH 4	LA 1
EZE 3	HOS 2	JOEL 1		

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JOB, THE BOOK OF (johb) Job apparently lived in the patriarchal or prepatriarchal days, for not only does he not mention the Law or the Exodus, but he is pictured as a wealthy nomad (Job 1:3; 42:12) who is still offering sacrifices himself (Job 1:5; 42:8). Undoubtedly, Job was a most respected man, for not only did the prophet Ezekiel refer to him as one of the greatest of Israel's ancestors (Ezek. 14:14), but even James used him as an excellent example of patient and persistent faith (Jas5:11) Holman Bible Dictionary.

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*but by My name, Lord, I did not make Myself known to them.* The name Yahweh (LORD) appears thousands of times in the Books of Moses.

*"I also established My covenant with them, to give them the land of Canaan, the land in which they sojourned.* Next God reminds Moses of the Covenant he made with Abraham and his descendants.

This covenant was first given to Abraham in the passage below.

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It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. On that day the Lord made a covenant with Abram, saying, "To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite."

Genesis 15:17-21 (NASB)

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God kept His part of the Covenant but Israel did not.

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But the sons of Benjamin did not drive out the Jebusites who lived in Jerusalem; so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day.

Judges 1:21 (NASB)

Ephraim did not drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them.

Judges 1:29 (NASB)

Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to forced labor.

Judges 1:30 (NASB)

Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob.

Judges 1:31 (NASB)

Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.

Judges 1:33 (NASB)

Had Israel performed their part of the Covenant, we likely would not have the conflict in Israel today. Israel may not have done its part but God never forgets. *"Furthermore I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage, and I have remembered My covenant.* Because God had made this covenant, He would follow through. So, now, what is going to happen?

*Say, therefore, to the sons of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an **outstretched arm** (note: God was said to have a **strong hand** on page 35) and with great judgments. 'Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.*

It might be noted here that two anthropomorphisms for God are used - his "outstretched arm" and His "strong hand." The Bible, especially the Old Testament abounds with these terms to describe God in human terms.

Anthropomorphism grows naturally in a faith that views God as active and relational. Israel received God's revelation and expressed its faith in this personal God who had chosen them. Its religious expressions also were drawn from life (and especially from personal relationships); but the form of God was preserved in mystery, and His character was revealed rather than conceived.

Thus anthropomorphic imagery thrives in the Bible. In the typically concrete fashion of the Hebrew mind, the inspired writers of the Old Testament speak of God's eyes, ears, hands, and feet; but they meticulously avoid letting the descriptions become too tangible and concrete. God's movement among humanity is described as walking; His acceptance of sacrifice is through smell; His awareness of human plight is through sight; His feelings are represented in terms of human emotion. He rules as king, tends as shepherd, loves as father. This picturesque language is metaphor, but it is more. It is faith affirming the reality, uniqueness, and sovereignty of God.

Holman Bible Dictionary.

*'Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.* God would make Himself known to Israel by bringing them out of Egypt and into the land that was promised them

*'Then I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.* It would take a power greater than Moses and Aaron to free them. Hence, when they were finally freed, they would know that there is a higher power called Yahweh who takes care of them.

*'I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.'* "

Someone ought to bring up this passage in the U.N. The Muslims maintain the land is theirs and that Israel has no right to the land. But the Scriptures state very specifically that it is Israel's land.

*So Moses spoke thus to the sons of Israel, but they did not listen to Moses on account of their despondency and cruel bondage. Moses and Aaron had lost their credibility before Israel. All their efforts did was make their condition worse - not better!*

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*Now the Lord spoke to Moses, saying, "Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land." But Moses spoke before the Lord, saying, "Behold, the sons of Israel have not listened to me; how then will Pharaoh listen to me, for I am unskilled in speech?" Then the Lord spoke to Moses and to Aaron, and gave them a charge to the sons of Israel and to Pharaoh king of Egypt, to bring the sons of Israel out of the land of Egypt.*

Exodus 6:10-13 (NASB)

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Moses repeated what he had said to the "burning bush." I am unskilled in speech. He probably was even more sure of this now. But here God is commanding him to go to Pharaoh again.

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This presented an obvious tactical problem for Moses, which he voiced in v. 12. If the Israelites, who would be his natural allies and who stood to gain from the message he was speaking on God's behalf, would not listen, how could he ever expect to meet success by carrying on with the task of demanding freedom from Pharaoh, who was his natural enemy in this situation and who stood to lose hugely from an Israelite exodus? Nevertheless, God assigned him to confront Pharaoh once again and demand Israel's exodus (vv. 10-11). The wording of the request reflects less of the previous "opening bargaining style" now. In 5:1 the request was stated as "let my people go, so that they may hold a festival to me in the desert." Now it is less modest in scope: Pharaoh was to "let the Israelites go out of his country"—using the more blunt, full-exodus language that God had first used with Moses in connection with the exodus demand he was eventually to deliver (3:10).

New American Commentary

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The notes presented above are born out by the passage that follows.

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*These are the heads of their fathers' households. The sons of Reuben, Israel's firstborn: Hanoch and Pallu, Hezron and Carmi; these are the families of Reuben. The sons of Simeon: Jemuel and Jamin and Ohad and Jachin and Zohar and Shaul the son of a Canaanite woman; these are the families of Simeon. These are the names of the sons of Levi according to their generations: Gershon and Kohath and Merari; and the length of Levi's life was one hundred and thirty-seven years. The sons of Gershon: Libni and Shimei, according to their families. The sons of Kohath: Amram and Izhar and Hebron and Uzziel; and the length of Kohath's life was one hundred and thirty-three years. The sons of Merari: Mahli and Mushi. These are the families of the Levites according to their generations. Amram married his father's sister Jochebed, and she bore him Aaron and Moses; and the length of Amram's life was one hundred and thirty-seven years. The sons of Izhar: Korah and Nepheg and Zichri. The sons of Uzziel: Mishael and Elzaphan and Sithri. Aaron married Elisheba, the daughter of Amminadab, the sister of Nahshon, and she bore him Nadab and Abihu, Eleazar and Ithamar. The sons of Korah: Assir and Elkanah and Abiasaph; these are the families of the Korahites. Aaron's son Eleazar married one of the daughters of Putiel, and she bore him Phinehas. These are the heads of the fathers' households of the Levites according to their families. It was the same Aaron and Moses to whom the Lord said, "Bring out the sons of Israel from the land of Egypt according to their hosts." They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was the same Moses and Aaron.*

It is not necessary to look at this passage verse-by-verse. It again lists the Israelites that were in Egypt.

*It was the same Aaron and Moses to whom the Lord said, "Bring out the sons of Israel from the land of Egypt according to their hosts." They were the ones who spoke to Pharaoh king of Egypt about bringing out the sons of Israel from Egypt; it was the same Moses and Aaron. The text makes it very clear who was responsible for Israel escaping from Egypt. God, of course, was ultimately responsible, but Moses and Aaron were the instruments He used.*

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*Now it came about on the day when the Lord spoke to Moses in the land of Egypt, that the Lord spoke to Moses, saying, "I am the Lord; speak to Pharaoh king of Egypt all that I speak to you." But Moses said before the Lord, "Behold, I am unskilled in speech; how then will Pharaoh listen to me?"*  
Exodus 6:28-30 (NASB)

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Moses still insisted that he was unskilled in speaking. Actually, that is what God needed. Before God can speak through you, you must be thoroughly convinced that you can not do it yourself! Moses had his educational experience and shown that he must rely on the Lord. He can not do what is needed in his own strength,

## CHAPTER SEVEN

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*Then the Lord said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. "You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land. "But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. "When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. "The Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the sons of Israel from their midst." So Moses and Aaron did it; as the Lord commanded them, thus they did. Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.*

Exodus 7:1-7 (NASB)

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*Then the Lord said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet. Not since the burning bush has God told Moses,*

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*"Moreover, he shall speak for you to the people; and he will be as a mouth for you and **you will be as God to him.***

Exodus 4:16 (NASB)

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In the above verse God said that Aaron will be "as a mouth: but now God gets more explicit and says he will be a prophet!

*"You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land.*

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Before we study this remarkable series of miracles, we must focus on the reasons why the Lord took this approach in dealing with Pharaoh and sent these sign judgments to the land of Egypt. The ultimate purpose, of course, was to bring Pharaoh and the Egyptians to their knees so they'd be willing for the Jews to leave the land. But at the same time, the Lord was revealing Himself to both the Israelites and the Egyptians and proving that He alone is God (7:5).

Bible Exposition Commentary.

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*"You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh that he let the sons of Israel go out of his land. "But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. Here is the warning to Moses. This is not going to be an easy task. He will keep asking Pharaoh to let Israel go but Pharaoh will harden his heart, change his mind and not let them go. He will only let them go when God is ready - when Pharaoh is completely demoralized.*

*"When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments. Note the "s" on "judgements!" There will be a number of judgements before they finally are let go.*

*The Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the*



*sons of Israel from their midst."* By the time it is over, Pharaoh and all the Egyptians will know there is a God in heaven! This does not mean they accept Him as their God, but they will know that he exists.

*So Moses and Aaron did it;* I like this simple wording! They did it! the word here "did it" is from 'āsāh: A verb meaning to do, to make, to accomplish, to complete<sup>4</sup>,

*as the Lord commanded them, thus they did. Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.* This completes the introduction. Now we will get down to business with Pharaoh.

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*Now the Lord spoke to Moses and Aaron, saying, "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw it down before Pharaoh, that it may become a serpent.'" So Moses and Aaron came to Pharaoh, and thus they did just as the Lord had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent. Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts. For each one threw down his staff and they turned into serpents. But Aaron's staff swallowed up their staffs. Yet Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said.*

Exodus 7:8-13 (NASB)

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Beginning here in Chapter 7 and on through 14, we read over and over about Pharaoh's heart being "hardened." Below, I have listed these passages.

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Exodus 7:14	WAS	Exodus 9:35	WAS
Exodus 7:22	WAS	Exodus 10:1	LORD
Exodus 8:15	PHARAOH	Exodus 10:20	LORD
Exodus 8:19	WAS	Exodus 10:27	LORD
Exodus 8:32	PHARAOH	Exodus 11:10	LORD
Exodus 9:7	WAS	Exodus 14:8	LORD
Exodus 9:12	LORD		
Exodus 9:34	PHARAOH		

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Either PHARAOH, or the LORD or, in some cases, it is not stated who hardened Pharaoh's heart. If you make the reasonable assumption that most of the "WAS" verses are where Pharaoh hardened his own heart, you come to the following conclusion. With one exception, all through chapters 7-9 it was Pharaoh who hardened his own heart. After this (chapters 10-14) it was the LORD who hardened his heart!

God gives each of us ample time to open our hearts to the salvation in Christ Jesus. But, there comes a day when God says, "Enough!" From then on you have no hope. I have hardened your heart! Note there have been a few instances already that Say God will harden Pharaoh's heart but these are to be taken as summary statement. To begin with, Pharaoh did need any help in hardening his heart.

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<sup>4</sup>Complete Word Study Dictionary

*Now the Lord spoke to Moses and Aaron, saying, "When Pharaoh speaks to you, saying, 'Work a miracle,' then you shall say to Aaron, 'Take your staff and throw it down before Pharaoh, that it may become a serpent.' "* Moses was already familiar with this as the Lord did this at the burning bush. So Moses could have confidence that it would go as planned. *So Moses and Aaron came to Pharaoh, and thus they did just as the Lord had commanded; and Aaron threw his staff down before Pharaoh and his servants, and it became a serpent. Great! Just like the Lord said!*

Whoops! *Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts. For each one threw down his staff and they turned into serpents.* How did these “wise men” of Pharaoh duplicate this?

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The magicians of Egypt in modern times have been long celebrated adepts in charming serpents, and particularly by pressing the nape of the neck, they throw them into a kind of catalepsy, which renders them stiff and immovable -- thus seeming to change them into a rod. They conceal the serpent about their persons, and by acts of legerdemain produce it from their dress, stiff and straight as a rod. Just the same trick was played off by their ancient predecessors

— Jamieson-Fausset-Brown Bible Commentary

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So far it looks like a tie! The magicians could turn rods into serpents too. They were not ready for what was to come next. *But Aaron's staff swallowed up their staffs. Yet Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said.* End of round #1. Pharaoh is getting practice at hardening his heart. Moses is getting into the idea that this is not going to be an easy job.

Altogether, there will be eight demands made on Pharaoh. There will be twelve miracles performed in the course of this and nine judgements.

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*Then the Lord said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go. "Go to Pharaoh in the morning as he is going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent. "You shall say to him, 'The Lord, the God of the Hebrews, sent me to you, saying, "Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now." 'Thus says the Lord, "By this you shall know that I am the Lord: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood. "The fish that are in the Nile will die, and the Nile will become foul, and the Egyptians will find difficulty in drinking water from the Nile.'"* Then the Lord said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there will be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.' "

Exodus 7:14-19 **BLOOD** (NASB)

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*Then the Lord said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go. "Go to Pharaoh in the morning as he is going out to the water, and station yourself to meet him on the bank of the Nile;* The first meeting with Pharaoh was probably in his palace. Now Moses is going to get close and personal with him as he goes to take his morning bath. He never got the bath as the text now indicates.

*You shall take in your hand the staff that was turned into a serpent. "You shall say to him, 'The Lord,*

*the God of the Hebrews, sent me to you, saying, "Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now. Maybe in this new setting things would be different. Maybe Pharaoh would be ready to listen to Moses' request.*

*Thus says the Lord, "By this you shall know that I am the Lord: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood. "The fish that are in the Nile will die, and the Nile will become foul, and the Egyptians will find difficulty in drinking water from the Nile." Whether Moses was going to turn the Nile into actual blood or to make it have the appearance and stench of blood can not be determined. I fail to see why God would use real blood (what kind of blood?) since all that was needed was to make it have that effect.*

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Whether the water was changed into real blood, or only the appearance of it (and Omnipotence could effect the one as easily as the other), this was a severe calamity. How great must have been the disappointment and disgust throughout the land when the river became of a blood red color, of which they had a national abhorrence;

— Jamieson-Fausset-Brown Bible Commentary

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*Then the Lord said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their reservoirs of water, that they may become blood; and there will be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.' "* God now gets more specific. Not only would the Nile turn to blood (and its tributaries) but also water stored in containers.

Moses was learning. I would have been rather reluctant to make a statement like that to Pharaoh and have a little doubt that it might not happen and I would be embarrassed. I think embarrassment is one of the major forces that keeps us from witnessing to others. However, God had previously given Moses a demonstration.

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*And it shall be, if they do not believe even these two signs, or listen to your voice, that you shall take water from the river and pour it on the dry land. And the water which you take from the river will become blood on the dry land."*

Exodus 4:9 (NKJV)

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God had turned Moses' rod into a serpent and made his hand leprous. Further, he had promised Moses that he would turn the water into blood as well.

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*So Moses and Aaron did even as the Lord had commanded. And he lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood. The fish that were in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt. But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said. Then Pharaoh turned and went into his house with no concern even for this. So all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile. Seven days passed after the Lord had struck the Nile.*

Exodus 7:20-25 (NASB)

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*So Moses and Aaron did even as the Lord had commanded. Moses had faith that God would hear.*

*As a result, he lifted up the staff and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood. The fish that were in the Nile died, and the Nile became foul, so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.* Note something here that you might easily overlook. Why are we told that the fish died? One might be tempted to drink blood red water if he was thirsty enough, but that fact that the life in the Nile perished was ~~living~~ dead proof that it was of no use to them.

*But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said.* How could the magicians do the same thing? They could not - exactly,

*So all the Egyptians **dug around the Nile for water to drink**, for they could not drink of the water of the Nile. Seven days passed after the Lord had struck the Nile.* With all the water turned to blood, the only water the magicians could affect is what little they could get up out of the ground. It was very tiny compared to the vast miracle that God had performed.

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"How then could the Egyptians survive since their drinking water came from the Nile?" By reason of that final verse, the first plague is shown to be a severe annoyance more than a life-threatening disaster, reflecting the sort of severity level one might expect of the opening plague—a shot fired across Egypt's bow, as it were.

New American Commentary

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The water was restored to its previous condition after seven days. One commentator has noted that the water of the Nile is normally pretty fould and it must be strained before it is consumed.

## CHAPTER EIGHT

*Then the Lord said to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord, "Let My people go, that they may serve Me. "But if you refuse to let them go, behold, I will smite your whole territory with frogs. "The Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls. "So the frogs will come up on you and your people and all your servants."'" Then the Lord said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the streams and over the pools, and make frogs come up on the land of Egypt.' " So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. The magicians did the same with their secret arts, making frogs come up on the land of Egypt.*

Exodus 8:1-7 **FROGS** (NASB)

*Then the Lord said to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord, "Let My people go, that they may serve Me. "But if you refuse to let them go, behold, I will smite your whole territory with frogs. Round 2 involves frogs, lots of them. Two of the Psalms refer to the from incident (Ps 78:45,Ps 105:30) This will not consist of a few frogs here and there. The Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls. There will be frogs everywhere you look. Can you imagine going to bed at night with a bunch of frogs in the bed? Yuk!*

*Then the Lord said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the streams and over the pools, and make frogs come up on the land of Egypt.' " So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.*

The warning itself refers to a consequence that was mainly offensive rather than truly dangerous. What was actually threatened was the ugliness of having slimy, unsanitary, unpleasant to the touch amphibians everywhere and the constant annoyance of having to listen to them croak and peep throughout all parts of people's houses. Implied is the disgust that would occur when people stepped on the frogs (as far as we know, Egyptians did not wear shoes indoors), when they rolled over on them in bed (again, people slept on mats on the floor, not in elevated beds as Westerners think of "beds"), and when they were surprised by them in various places thought otherwise to be clean (feeding troughs, ovens). Of particular significance to Pharaoh was the promise that this plague would affect him to the same degree that it affected all other Egyptians. The first plague was presumably of little personal hardship for him; others brought him water from the freshly dug wells, so all he missed was his usual bath in the Nile. Now, however, he would quite possibly encounter just as many frogs and be just as repulsed by them as anyone else (except the Israelites, who were always implicitly and sometimes explicitly exempted from the plagues).

New American Commentary

*Then Pharaoh called for Moses and Aaron and said, "Entreat the Lord that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord." Moses said*

to Pharaoh, "The honor is yours to tell me: when shall I entreat for you and your servants and your people, that the frogs be destroyed from you and your houses, that they may be left only in the Nile?" Then he said, "Tomorrow." So he said, "May it be according to your word, that you may know that there is no one like the Lord our God. "The frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile." Then Moses and Aaron went out from Pharaoh, and Moses cried to the Lord concerning the frogs which He had inflicted upon Pharaoh. The Lord did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields. So they piled them in heaps, and the land became foul. But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as the Lord had said.

Exodus 8:8-15 (NASB)

There is a progression with respect to Pharaoh in these plagues. The first few didn't bother him much. as they progress, however, Pharaoh becomes vexed.

Then Pharaoh called for Moses and Aaron and said, "Entreat the Lord that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to the Lord." Note that this is not what was requested. In verse 1 we had, *Then the Lord said to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord, "Let My people go, **that they may serve Me.*** Moses and Aaron are no longer asking for a "holiday." Now it has progressed to the point where they are to be released completely. Pharaoh has not yet caught on to this.

What comes next is a bit humerus, *Moses said to Pharaoh, "The honor is yours to tell me: when shall I entreat for you and your servants and your people, that the frogs be destroyed from you and your houses, that they may be left only in the Nile?"* Moses said "Ok, just give me the word and it will be so! This must have really vexed Pharaoh as it was now up to him to remove the plague. He had to give the instructions. You can bet he did!

Then he said, "Tomorrow." The time is set.

So he said, "May it be according to your word, that you may know that there is **no one like the Lord our God.** "The frogs will depart from you and your houses and your servants and your people; they will be left only in the Nile." Moses is quite emphatic regarding the source of these plagues. He and Aaron were not magicians. They were "ordinary" people like you and me. But they (and we!) had a very powerful God!

Then Moses and Aaron went out from Pharaoh, and Moses **cried** to the Lord concerning the frogs which He had inflicted upon Pharaoh. The definition for the word "cried" is below.

šā'aq: A verb meaning to cry out, to summon. It refers to shouting, complaining loudly, to pleading for relief or justice, calling for help. The earth, figuratively, cries out because of injustices done to it (Gen. 4:10). **Cries are aimed primarily to God** or His representative leaders (Ex. 5:8, 15; 8:12[8]; 14:10, 15).

Complete Word Study Dictionary,

*The Lord did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields. So they piled them in heaps, and the land became foul.* It would easier to figure out an explanation as to why the frogs all appeared at that time. There is no possible physical explanation why all of the frogs died suddenly at Moses' request to God.

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*Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt.' " They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats through all the land of Egypt. The magicians tried with their secret arts to bring forth gnats, but they could not; so there were gnats on man and beast. Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said.*

Exodus 8:16-19 **GNATS** (NASB)

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*Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Egypt.' " They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were gnats on man and beast. I believe gnats would be worse than frogs. Note what is missing here. There is no statement that Moses went to Pharaoh first and told him this is what he would do if he did not release the Israelites. He may have but as we move along the judgements come sooner and Pharaoh has less and less power to do anything.*

*They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats through all the land of Egypt. There really is nothing more to comment on this section. It is plain enough.*

*The magicians tried with their secret arts to bring forth gnats, but they could not; so there were gnats on man and beast. There is an important point to note here. At first, the magicians duplicated (in some sense) what Aaron and Moses did. Then, with the frogs there is no mention of the magicians. I suppose they were too busy chasing frogs! But now we are told explicitly that the magicians were unable to duplicate the process. They had been proven to be just that, "magicians" and gnats were not something they could pull out of their hat. They have been defeated/*

*Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he did not listen to them, as the Lord had said. At this point the realized that someone more powerful than man had done these things. We find a similar expression, "the finger of God" in the passage below.*

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*When He had finished speaking with him upon Mount Sinai, He gave Moses the two tablets of the testimony, tablets of stone, **written by the finger of God.***

Exodus 31:18 (NASB)

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The magicians may be been no more than "sight-of-hand" magicians, but they were educated enough to know when a power beyond that of man was demonstrated.

The magicians, in effect, surrendered but not Pharaoh. His heart was continuing to get harder and harder. There was not really much point in going to Pharaoh any more because of his hardened heart.

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*Now the Lord said to Moses, "Rise early in the morning and present yourself before Pharaoh, as he comes out to the water, and say to him, 'Thus says the Lord, "Let My people go, that they may serve Me. "For if you do not let My people go, behold, I will send swarms of flies on you and on your*

*servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of flies, and also the ground on which they dwell. "But on that day I will set apart the land of Goshen, where My people are living, so that no swarms of flies will be there, in order that you may know that I, the Lord, am in the midst of the land. "I will put a division between My people and your people. Tomorrow this sign will occur."'" Then the Lord did so. And there came great swarms of flies into the house of Pharaoh and the houses of his servants and the land was laid waste because of the swarms of flies in all the land of Egypt.*

Exodus 8:20-24 **FLIES** (NASB)

This plague begins much the same as the plague of blood. Moses and Aaron were to meet Pharaoh as he went to the water. This time the plague was swarms of flies. But there is a significant different as well.

*But on that day I will set apart the land of Goshen, where My people are living, so that no swarms of flies will be there, in order that you may know that I, the Lord, am in the midst of the land. "I will put a division between My people and your people. Tomorrow this sign will occur."'"* It is thought the some or all of the previous plagues did not affect the land of Goshen. But here, Pharaoh is to be aware of the fact that God is a selective God. He can bring swarms of flies on one group of people without doing the same for the other.

God shows Himself to each individual according to his character," wrote Charles Spurgeon, and no individual in Scripture illustrates this truth better than the king of Egypt. For months, Moses and Aaron had dealt with Pharaoh, but the king was unwilling to obey God's command or even acknowledge God's authority. The water courses in Egypt had been turned into blood, slimy frogs had invaded the land, and swarms of pesky gnats had irritated the people, but Pharaoh had refused to bend.

Bible Exposition Commentary

Up until now, God has been rather lenient on Pharaoh but now he is going to go after him in earnest.

*Then the Lord did so. And there came great swarms of flies into the house of Pharaoh and the houses of his servants and the land was laid waste because of the swarms of flies in all the land of Egypt.* There were flies all over Egypt, not none in Goshen! Moses was finally getting somewhere with this obtainment king.

*Pharaoh called for Moses and Aaron and said, "Go, sacrifice to your God within the land." But Moses said, "It is not right to do so, for we will sacrifice to the Lord our God what is an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not then stone us? "We must go a three days' journey into the wilderness and sacrifice to the Lord our God as He commands us." Pharaoh said, "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. Make supplication for me." Then Moses said, "Behold, I am going out from you, and I shall make supplication to the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the Lord."*

Exodus 8:25-29 (NASB)

Pharaoh makes a small concession. "Go, sacrifice to your God within the land." He would give the Israelites time off from their hard labor so they could worship their God, BUT, they had to do so in



Goshen. Moses, inspired by God we presume, provided a good argument. *"It is not right to do so, for we will sacrifice to the Lord our God what is an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not then stone us?"* It would not be good to offend the Egyptians with their worship of God. Well, Pharaoh is beginning to weaken. This is partially because he realizes that what Moses had said was true. So he goes one step further.

*"We must go a three days' journey into the wilderness and sacrifice to the Lord our God as He commands us." Pharaoh said, "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. Make supplication for me."* OK, you can leave Goshen but "just a little ways!"

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The term "a three-day journey" is not to be taken literally; it is an idiom for "an official, formal, foreign visit." Moses again used this phrase, just as it was dictated to him in 3:18 and as he had employed it in 5:3, to remind Pharaoh that no mere simple, informal, brief, or local religious observance could substitute for what the God of Israel was demanding of Egypt's king. "Three-day journey" can also carry the overtone of "far from here" or "very far away" as in Gen 30:36 ("Then he put a three-day journey between himself and Jacob"). Pharaoh obviously understood it this way since his counterbargaining reply in the next verse asked that the Israelites "not go very far," in a vain attempt somehow to save face by suggesting that they would actually not make a full, permanent departure from Egypt.

New American Commentary

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Pharaoh seems to be easing up. "Seems" is the appearance, his heart will still keep Israel from leaving.

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*So Moses went out from Pharaoh and made supplication to the Lord. The Lord did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants and from his people; not one remained. But Pharaoh hardened his heart this time also, and he did not let the people go.*

Exodus 8:30-32 (NASB)

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As you might have expected. Moses kept his part of the negotiations but Pharaoh did not. He has hardened his heart a number of times already. He will eventually reach a point where the Lord will harden it for him and he will have no choice!

## CHAPTER NINE

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*Then the Lord said to Moses, "Go to Pharaoh and speak to him, 'Thus says the Lord, the God of the Hebrews, "Let My people go, that they may serve Me. "For if you refuse to let them go and continue to hold them, behold, the hand of the Lord will come with a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks. "But the Lord will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the sons of Israel.'"" The Lord set a definite time, saying, "Tomorrow the Lord will do this thing in the land." So the Lord did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the sons of Israel, not one died. Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. But the heart of Pharaoh was hardened, and he did not let the people go.*

Exodus 9:1-7 **DEAD LIVESTOCK** (NASB)

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*Then the Lord said to Moses, "Go to Pharaoh and speak to him, 'Thus says the Lord, the God of the Hebrews, "Let My people go, that they may serve Me. "For if you refuse to let them go and continue to hold them, behold, the hand of the Lord will come with a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks. No we are changing the situation. Frogs, gnats, and flies were unpleasant but, once removed all was well. Here, the next plague announced to Pharaoh, was one that would have lasting and drastic consequences. The pestilence would kill off the Egyptians' cattle and they would suffer a great loss.*

As noted before, it is unlikely that any of the previous plagues had affected the Israelites in Goshen. But, in this case, God said, *"But the Lord will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the sons of Israel.'"* God is getting down to business. He is going to take Pharaoh through some tough plagues and finally Pharaoh will rid himself of the Israelites.

*The Lord set a definite time, saying, "Tomorrow the Lord will do this thing in the land." So the Lord did this thing on the next day, and all the livestock of Egypt died; but of the livestock of the sons of Israel, not one died. Pharaoh sent, and behold, there was not even one of the livestock of Israel dead.*

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*Then the Lord appointed a set time, saying, "Tomorrow the Lord will do this thing in the land."*

Exodus 9:5 (NKJV)

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The NAS does not emphasize the Lord's statement here. It was not just a casual remark that the plague would come the next day.

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mô'ēd. Appointed sign, appointed time, appointed season, place of assembly, set feast. This masculine noun occurs 223 times. It frequently designates a determined time or place without regard to the purpose of the designation. It may be the time for the birth of a child (Genesis 17:21; Genesis 18:14; Genesis 21:2), **the coming of a plague** (Exodus 9:5), the season of a bird's migration (Jeremiah 8:7), an appointed time (1 Samuel 13:8; 1 Samuel 20:35), the time for which a vision is intended (Habakkuk 2:3), **the times of the end** (Daniel 8:19), or the time for the festivals (Leviticus 23:2) and solemnities (Deut. 31:10).

— Theological Wordbook of the Old Testament

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Pharaoh's doom was set here as far as the Egyptian livestock was concerned. Joseph had pronounced a similar judgment on a previous Pharaoh.

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*"The seven lean and ugly cows that came up after them are seven years, and the seven thin ears scorched by the east wind will be seven years of famine. "It is as I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do. "Behold, seven years of great abundance are coming in all the land of Egypt; and after them seven years of famine will come, and all the abundance will be forgotten in the land of Egypt, and the famine will ravage the land. **"So the abundance will be unknown in the land because of that subsequent famine; for it will be very severe. "Now as for the repeating of the dream to Pharaoh twice, it means that the matter is determined by God, and God will quickly bring it about.***

Genesis 41:27-32 (NASB)

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It seems to me that there ought to have been some memory of this great plague brought on by God even though a number of years had passed.

*But the heart of Pharaoh was hardened, and he did not let the people go.* He is quickly getting to the place we noted on page #41 where his heart was hardened by God and Pharaoh had no choice.

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*Then the Lord said to Moses and Aaron, "Take for yourselves handfuls of soot from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh. "It will become fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt." So they took soot from a kiln, and stood before Pharaoh; and Moses threw it toward the sky, and it became boils breaking out with sores on man and beast. The magicians could not stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians. And the Lord hardened Pharaoh's heart, and he did not listen to them, just as the Lord had spoken to Moses. Then the Lord said to Moses, "Rise up early in the morning and stand before Pharaoh and say to him, 'Thus says the Lord, the God of the Hebrews, "Let My people go, that they may serve Me. "For this time I will send all My plagues on you and your servants and your people, so that you may know that there is no one like Me in all the earth. "For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. "But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth. "Still you exalt yourself against My people by not letting them go.*

Exodus 9:8-17 **BOILS** (NASB)

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*Then the Lord said to Moses and Aaron, "Take for yourselves handfuls of soot from a kiln, and let Moses throw it toward the sky in the sight of Pharaoh.*

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kib-šān: A masculine noun meaning a furnace, a kiln. It refers to an enclosed space where some kind of fuel is burned, producing heat and smoke. It is used in a simile to compare the smoke ascending from Sodom and Gomorrah and from Mount Sinai to that arising from a furnace (Gen. 19:28; Ex. 19:18).

Complete Word Study Dictionary

*. . . and he looked down toward Sodom and Gomorrah, and toward all the land of the valley, and he*

saw, and behold, the **smoke of the land ascended** like the smoke of a furnace.

Genesis 19:28 (NASB)

Now Mount Sinai was all in smoke because the Lord descended upon it in fire; **and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.**

Exodus 19:18 (NASB)

There is a miracle wrought here as well as a plague. The act of Moses and Aaron throwing hands full of soot in the air would result in *fine dust over all the land of Egypt, and will become boils breaking out with sores on man and beast through all the land of Egypt.* Moses and Aaron would not be surprised at what happened because the Lord revealed to them ahead of time.

So they took soot from a kiln, and **stood before Pharaoh**; and Moses threw it toward the sky, and it became boils breaking out with sores on man and beast. There could be no question in Pharaoh's mind as to the source of these boils. Moses and Aaron did this action right in front of him.

The magicians could not stand before Moses because of the boils, for the boils were on the magicians as well as on all the Egyptians. In previous "bouts" with Pharaoh the magicians duplicated the sign, at least in part. Here, not only could they not duplicate it because (1) the boils were already on everyone except those in Goshen and more important, (2) they were too busy nursing their own boils!

Now something as serious and permanent as this would surely "loosen" Pharaoh's heart. But the text reads, **and the Lord hardened Pharaoh's heart**, and he did not listen to them, just as the Lord had spoken to Moses. I would suspect Pharaoh would have relented here but it was already too late. He had a number of chances to hear out Moses and Aaron's request by refused them. Now the Lord has set his heart on "hard."

Then the Lord said to Moses, "Rise up early in the morning and stand before Pharaoh and say to him, 'Thus says the Lord, the God of the Hebrews, "Let My people go, that they may serve Me. "For this time I will send all My plagues on you and your servants and your people, so that you may know that there is no one like Me in all the earth. The was a purpose in hardening Pharaoh's heart. The Lord was about to show Pharaoh what powers He really had. God was about to let loose with calamities that Pharaoh would surely regret.

For if by now I had put forth My hand and struck you and your people with pestilence, you would then have been cut off from the earth. "But, indeed, for this reason I have allowed you to remain, in order to show you My power and in order to proclaim My name through all the earth. "Still you exalt yourself against My people by not letting them go. God could have obtained the freedom of the Israelites by much less dramatic actions. But God has ways of doing more than one thing at a time. He was going to get His people freed, but He was also going to let these pagan people know that there is a God in heaven that is omnipotent (all powerful). Not only would the Egyptians learn about this great God, but the word would surely spread so that "all the earth" would know about this omnipotent God!

"Still you exalt yourself against My people by not letting them go. Well, all the world would see or hear about this all powerful God in heaven and, perhaps, tremble before him - but not Pharaoh! Pharaoh was doomed by his won actions of hardening his heart.

*A man who hardens his neck after much reproof Will suddenly be broken beyond remedy.*

One make take "heart" and "neck" as parallels here. God had settled the affair with Pharaoh!

*"Behold, about this time tomorrow, I will send a very heavy hail, such as has not been seen in Egypt from the day it was founded until now. "Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die." The one among the servants of Pharaoh who feared the word of the Lord made his servants and his livestock flee into the houses; but he who paid no regard to the word of the Lord left his servants and his livestock in the field.*

Exodus 9:18-21 **HAIL** (NASB)

Up to this time, all that the God brought to Egypt was the fault of Pharaoh but here each individual Egyptian had an obligation. They could save themselves and their livestock if they would only listen to the Lord of Moses and Aaron. *"Behold, about this time tomorrow, I will send a very heavy hail, such as has not been seen in Egypt from the day it was founded until now. "Now therefore send, bring your livestock and whatever you have in the field to safety.* The Hebrew here uses a good many words to express how heavy the hail would be, heavier than any rain any Egyptian people had ever seen.

It's official. The thunderstorm that pounded south-central Nebraska in June ended up leaving something for the record books: The largest hailstone ever recovered in the United States, a seven-inch (17.8-centimeter) wide chunk of ice almost as large as a soccer ball.

[http://news.nationalgeographic.com/news/2003/08/0804\\_030804\\_largesthailstone.html](http://news.nationalgeographic.com/news/2003/08/0804_030804_largesthailstone.html)

There have been recorded some very severe hail storms as attested to by the citation above and the photo to the right. How would you like to get hity in the head with a hail stone like the one in the photo? It could very possible kill you, depending on the rate of fall, where it his, etc.



God gave the Egyptians the option to believe him or not. Those that did were saved, those that did not were killed by the falling hail.

As God had promised, *The one among the servants of Pharaoh who feared the word of the Lord made his servants and his livestock flee into the houses; but he who paid no regard to the word of the Lord left his servants and his livestock in the field.*

*Now the Lord said to Moses, "Stretch out your hand toward the sky, that hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt." Moses stretched out his staff toward the sky, and the Lord sent thunder and hail, and fire ran down to the earth. And the Lord rained hail on the land of Egypt. So there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation. The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field. Only in the land of*

*Goshen, where the sons of Israel were, there was no hail.*

Exodus 9:22-26 (NASB)

As promised, *the Lord said to Moses, "Stretch out your hand toward the sky, that hail may fall on all the land of Egypt, on man and on beast and on every plant of the field, throughout the land of Egypt.* Actually, there was more than just hail. *Moses stretched out his staff toward the sky, and the Lord sent thunder and hail, and fire ran down to the earth. And the Lord rained hail on the land of Egypt.* The "fire" referred to above, along with the mention of "thunder" was, no doubt, lightning. Note that this is not unusual. In the citation above, the hail accompanied a thunderstorm. The storm mentioned above covered only the south-central part of Kansas. This storm covered the entire land of Egypt (except Goshen)

In order to make a comparison Kansas is superimposed on the map of Egypt to the right and a small rectangle representing "South-central Kansas" is shown. On the big map, the comparative size of the land of Egypt is shown with a small circle approximately where Goshen was. Needless to say, the storm the Lord rained down on Egypt is immense compared to the "bad storm" in Kansas!

*So there was hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation.* I suspect it was almost as bad as when the Lord rained "fire and brimstone" down on Sodom and Gomorrah!

*The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field.* Not only we man and animal killed by the hail, all of the vegetation was ruined, including the trees. Now lightning has surely been know to split a tree in to pieces. But that is not what is said here. "all of . . . the trees were shattered!" Can you imagin how the land might have looked.

Now, an interesting question. If the storm split even large trees into toothpicks, what about the buildings where man and beast had taken refuge? Well, if the Lord could spare Goshen, He could also exclude these homes where the Egyptians were obedient fo the Lord's command.

This should have been ample to convince Pharaoh that he lost, Moses (and God) and had. What did Pharaoh think this time?



*Then Pharaoh sent for Moses and Aaron, and said to them, "I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones. "Make supplication to the Lord, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer." Moses said to him, "As soon as I go out of the city, I will spread out my hands to the Lord; the thunder*

*will cease and there will be hail no longer, that you may know that the earth is the Lord's. "But as for you and your servants, I know that you do not yet fear the Lord God." (Now the flax and the barley were ruined, for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not ruined, for they ripen late.) So Moses went out of the city from Pharaoh, and spread out his hands to the Lord; and the thunder and the hail ceased, and rain no longer poured on the earth. But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants. Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the Lord had spoken through Moses.*

Exodus 9:27-35 (NASB)

*Then Pharaoh sent for Moses and Aaron, and said to them, "I have sinned this time; the Lord is the righteous one, and I and my people are the wicked ones*

Another royal lie (vv. 27-35). Seeing the devastation of his land, Pharaoh quickly summoned Moses and Aaron, something he had done before (8:8) and would do again (10:16). However, this time the proud king acknowledged the justice of God and admitted that he had sinned! (He would do that again. See 10:17.) However, his confession was insincere because it didn't lead to obedience. Moses knew that the king didn't really fear the Lord. All he and his officials wanted to do was stop the terrible hailstorm.

Bible Exposition Commentary

Pharaoh had **sinned!** He had been sinning all the time but this is the first time he has admitted. While there may be several words for sinning, erring, etc., the word he uses here is Chatha and, in the Greek, Septuagint, it is ἀμαρτάνω. Girdlestone wrote,

The word translated sin throughout the O. T., with very rare exceptions, is derived from the word Chatha ( חָטָא , which originally signifies to miss the mark, and answers to the Greek ἀμαρτάνω, notifying the fact that all wrongdoing is a failure or a coming short of that aim which God intended all His children to reach.

If man was originally made in the image of God, it must have been implanted in him as a first principle that he should live as God lives. Every departure, therefore, from the law of Right is a coming short of the purpose for which man was made, and a missing of the goal which ought to be reached.

Girdlestone's Synonyms of the Old Testament.

(The Greek language has about 8 words that in various uses may be translated "sin.") This is a real admission on the part of Pharaoh the he had, indeed, sinned against the God of the Hebrews. That did not mean that he did anything about it. You may acknowledge that you are a sinner but, unless you accept the saving grace of Jesus Christ, you will always be a sinner. Pharaoh was still a sinner!

*"Make supplication to the Lord, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer."* I wonder what might have happened had Pharaoh really confessed his sin! I believe that if he had really a knowledge that he had sinned against YHWH (LORD) that he might have prayed to Him himself!

When Nebuchadnezzar realized he had really sinned as was made to eat grass like an animal, what was the result?

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"But at the end of that period, I, Nebuchadnezzar, raised my eyes toward heaven and my reason returned to me, and **I blessed the Most High and praised and honored Him** who lives forever; For His dominion is an everlasting dominion, And His kingdom endures from generation to generation.  
Daniel 4:34 (NASB)

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He felt that, having repented, he could cry out to the Lord, and be restored. This is precisely what happened. Daniel did not have to intercede for him. He prayed himself. Pharaoh, likewise could have done that, but he was not that sincere!

*Moses said to him, "As soon as I go out of the city, I will spread out my hands to the Lord; the thunder will cease and there will be hail no longer, that you may know that the earth is the Lord's. "But as for you and your servants, I know that you do not yet fear the Lord God." One thing you can say to Moses' credit, he was a good judge of character. He knew that Pharaoh was not truly repentant.*

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Praise the Lord! How blessed is the man **who fears the Lord**, Who greatly delights in His commandments.

Psalm 112:1 (NASB)

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The psalmist was not referring to Pharaoh here because, while Pharaoh was getting his fill of judgements from the Lord, he still was not in a place where he had the kind of fear that would lead to be believe in the Lord God. Moses promised that the hail would stop so that Pharaoh would know that "the earth is the LORD'S The Psalmist wrote,

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***The earth is the LORD'S, and the fulness thereof;*** *the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Selah.*

Psalm 24:1-6 (KJV)

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Paul quoted the psalmist with

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*For the **earth is the Lord's** , and all it contains.*

1 Corinthians 10:26 (NASB)

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A parenthetical statement is made here for the skeptics who would disagree with the account that all was destroyed. *(Now the flax and the barley were ruined, for the barley was in the ear and the flax was in bud. But the wheat and the spelt were not ruined, for they ripen late.)*

Moses, as always, was true to his word. *So Moses went out of the city from Pharaoh, and spread out his hands to the Lord; and the thunder and the hail ceased, and rain no longer poured on the earth.* Can you imagine having the power to do something like that? Why can't we? The Scriptures gives us Jesus' reason for this.



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*"Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, **but believes that what he says is going to happen**, it will be granted him. "Therefore I say to you, all things for which you pray and ask, believe that you have received them, and they will be granted you. "Whenever you stand praying, forgive, if you have anything against anyone, so that your Father who is in heaven will also forgive you your transgressions. ["But if you do not forgive, neither will your Father who is in heaven forgive your transgressions."]*

Mark 11:23-26 (NASB)

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Two things hinder the answers to your prayers. First, you must have a forgiving heart. Then, you must believe that what you pray for will actually come to be. "Wait," you say, "Do you mean to say you could pray for a mountain to be cast into the sea and it would actually happen? My answer is a qualified "Yes." I believe it would happen if I believed it would happen. Unless there was some extremely important reason for having the mountain cast into the sea, I could not pray that and **believe**. For those of you who might say, "I'll just try this out! Lord, please cast yon mountain into the Pacific Ocean!" It won't happen. That is not faith! If you had the faith that it would really happen, you would be very unlikely to actually pray that way.

Pharaoh was becoming quite predictable. *But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened his heart, he and his servants. Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the Lord had spoken through Moses.*

There is a theological point in the last statement that can be amplified. In my early days teaching at Cal Poly, two of my best liked collages were a good Christ and a rather devout Jew. We talked a lot about sin. The Jewish fellow said he could go to the temple on a certain day of the year, and confess his sins and be clean again. So our question to him was, "What if you stub your toe the next day and let go with a string of swear words? Well, he would have to wait until the next Day of Atonement. Your and my sins are ALL forgiven, past, present and the ones we have not yet committed. But for the Jew, their sins were seldom forgiven because they had to wait until it was time to go to the temple (or synagogue) and confess their sins. The fact that Pharaoh recognized he had sinned and acknowledged it, turned right around and sinned again.

## CHAPTER TEN

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*Then the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I performed My signs among them, that you may know that I am the Lord." Moses and Aaron went to Pharaoh and said to him, "Thus says the Lord, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. 'For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. 'They shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped—what is left to you from the hail—and they will eat every tree which sprouts for you out of the field. 'Then your houses shall be filled and the houses of all your servants and the houses of all the Egyptians, something which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.'" And he turned and went out from Pharaoh. Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not realize that Egypt is destroyed?" So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the Lord your God! Who are the ones that are going?" Moses said, "We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go, for we must hold a feast to the Lord." Then he said to them, "Thus may the Lord be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind. "Not so! Go now, the men among you, and serve the Lord, for that is what you desire." So they were driven out from Pharaoh's presence.*

Exodus 10:1-11 **LOCUSTS** (NASB)

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*Then the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may*

1. *perform these signs of Mine among them,*
2. *that you may tell in the hearing of your son, and of your grandson,*
3. *how I made a mockery of the Egyptians*
4. *how I performed My signs among them,*
5. *that you may know that I am the Lord."*

We may not be reading these words right now except for the fact that the LORD performed these signs so that our posterity would be able to read of these signs and believe. Of the things he lists, the last is the most important, "that you may KNOW that I am the Lord."

*Moses and Aaron went to Pharaoh and said to him, "Thus says the Lord, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.*

HOW LONG? The Lord has brought judgement after judgement on the Pharaoh and the Egyptians. What will it take to convince him to change his mind? He is the sort of person who says, "Please don't confuse me with the facts, my mind is already made up!" The Scriptures do not indicate what the average Egyptian thought about Pharaoh. Of course, there is no indication that they were privy to the dialogue between Moses and Pharaoh. They must have had some idea that something was going on.

*'For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory. 'They*

*shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped—what is left to you from the hail—and they will eat every tree which sprouts for you out of the field. 'Then your houses shall be filled and the houses of all your servants and the houses of all the Egyptians, something which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day.'*"

There will be locusts everywhere! God tells Moses that no one has ever heard of such a thing. But people in later times did.

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*The word of the Lord that came to Joel, the son of Pethuel: Hear this, O elders, And listen, all inhabitants of the land. Has anything like this happened in your days Or in your fathers' days? Tell your sons about it, And let your sons tell their sons, And their sons the next generation. What the gnawing locust has left, the swarming locust has eaten; And what the swarming locust has left, the creeping locust has eaten; And what the creeping locust has left, the stripping locust has eaten. Awake, drunkards, and weep; And wail, all you wine drinkers, On account of the sweet wine That is cut off from your mouth. For a nation has invaded my land, Mighty and without number; Its teeth are the teeth of a lion, And it has the fangs of a lioness. It has made my vine a waste And my fig tree splinters. It has stripped them bare and cast them away; Their branches have become white.*

Joel 1:1-7 (NASB)

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Joel wrote of such a devastation. It was both a literal swarm of locusts and also a prophetic picture of the end times..

The Psalmist wrote about it.

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*He sent Moses His servant, And Aaron, whom He had chosen. They performed His wondrous acts among them, And miracles in the land of Ham. He sent darkness and made it dark; And they did not rebel against His words. He turned their waters into blood And caused their fish to die. Their land swarmed with frogs Even in the chambers of their kings. He spoke, and there came a swarm of flies And gnats in all their territory. He gave them hail for rain, And flaming fire in their land. He struck down their vines also and their fig trees, And shattered the trees of their territory. He spoke, and locusts came, And young locusts, even without number, And ate up all vegetation in their land, And ate up the fruit of their ground. He also struck down all the firstborn in their land, The first fruits of all their vigor. Then He brought them out with silver and gold, And among His tribes there was not one who stumbled. Egypt was glad when they departed, For the dread of them had fallen upon them.*

Psalm 105:26-38 (NASB)

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Well, I mentioned the question of what the Egyptians thought about all these plagues. Finally, they begin to speak up. *And he turned and went out from Pharaoh. Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not realize that Egypt is destroyed?"* Pharaoh's servants referred to Moses as a "snare." The word is,

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môqēš: A masculine noun meaning a snare, a trap, bait. The proper understanding of this Hebrew word is the lure or bait placed in a hunter's trap. From this sense comes the primary use of the term to mean the snare itself. It is used to signify a trap by which birds or beasts are captured (Amos 3:5); a moral pitfall (Prov. 18:7; 20:25); and anything that lures one to ruin and disaster

They told Pharaoh that "Egypt was destroyed." According to the Hebrew word used here, 'ab-ad- ] vb. "to perish" is a word use for people. So they were not talking about the land itself but the Egyptian people. They had had enough!

So Pharaoh gave in (or so it would seem). *So Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the Lord your God! Who are the ones that are going?"* He gave Moses and Aaron permission to leave but wanted to know who else would be going.

*Moses said, "We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go, for we must hold a feast to the Lord."* To put it simply, all of the Israelites and their possessions would be going.

Pharaoh was so indignant, that he answered scornfully at first: "Be it so; Jehovah be with you when I let you and your little ones go;" i.e., may Jehovah help you in the same way in which I let you and your little ones go. This indicated contempt not only for Moses and Aaron, but also for Jehovah, who had nevertheless proved Himself, by His manifestations of mighty power, to be a God who would not suffer Himself to be trifled with. After this utterance of his ill-will, Pharaoh told the messengers of God that he could see through their intention.

— Keil and Delitzsch Commentary on the Old Testament

*Then he said to them, "Thus may the Lord be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind. "Not so! Go now, the men among you, and serve the Lord, for that is what you desire." So they were driven out from Pharaoh's presence*

In his angry response (vv. 10-11), Pharaoh blasphemed the name of God. Literally, he said, "May the Lord be with you if I ever let you and your children go!" The Living Bible paraphrases it, "In the name of God I will not let you take your little ones!" Pharaoh interpreted their request as an evil plot to secure their freedom from Egyptian bondage. If all the Jewish men left with their families and livestock, they'd never have to return!

Bible Exposition Commentary

*Then the Lord said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and eat every plant of the land, even all that the hail has left." So Moses stretched out his staff over the land of Egypt, and the Lord directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts. The locusts came up over all the land of Egypt and settled in all the territory of Egypt; they were very numerous. There had never been so many locusts, nor would there be so many again. For they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left on tree or plant of the field through all the land of Egypt. Then Pharaoh hurriedly called for Moses and Aaron, and he said, "I have sinned against the Lord your God and against you. "Now therefore, please forgive my sin only this once, and make supplication to the Lord your God, that He would only remove this death from me." He went out from Pharaoh and made supplication to the Lord. So the Lord shifted the wind to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust*

*was left in all the territory of Egypt. But the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go.*

Exodus 10:12-20 (NASB)

*Then the Lord said to Moses, "Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and eat every plant of the land, even all that the hail has left." This is not the only plague of locusts in the Scriptures. One is described in Joel 1. There a distinction is made in the various types of locusts.*

*What the gnawing locust has left, the swarming locust has eaten; And what the swarming locust has left, the creeping locust has eaten; And what the creeping locust has left, the stripping locust has eaten.*

Joel 1:4 (NASB)

The type of locust used here is noted below.

'arbeh: A masculine noun indicating locusts or grasshoppers. The word refers to a species of migrating or desert locusts. Infestations of locusts could destroy entire crops  
Complete Word Study Dictionary

Solomon wisely observed that . . .

The locusts have no king, Yet all of them go out in ranks;

Proverbs 30:27 (NASB)

These locusts can ruin an entire crop in very little time.

*So Moses stretched out his staff over the land of Egypt, and the Lord directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts. The East wind has some significance here.*

#### EAST WIND

Wind coming mostly in May, September, and October. This scorching wind, also called a sirocco, destroyed vegetation (Gn 41:6; Ezek 17:10; Jon 4:8), withered flowers (Ps 103:15-16), and dried up fountains and springs (Hos 13:15). The Lord used an east wind to drive back the waters of the Red Sea for the Israelites to cross (Ex 14:21). The east wind also depicts God's judgment (Isa 27:8; Jer 4:11; 18:17). An east or northeast wind drove the apostle Paul's ship off course (Acts 27:14, kjv "Euroclydon"). That wind, which is frequent in the western Mediterranean, is called a "levanter."

— Tyndale Bible Dictionary

The E wind crosses the sandy wastes of the Arabian Desert before reaching Palestine and was hence termed the wind "from across the wilderness" (Job 1:19; Jeremiah 13:24). It blows with violence and is hence supposed to be used generally for any violent wind (Job 27:21; Job 38:24; Psalm 48:7; Isaiah 27:8; Ezekiel 27:26). It is probably in this sense that it is used in Exodus 14:21. In Palestine the E wind prevails from February to June.

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East itself is of significance.

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To orient oneself, the biblical person faced eastward toward the sunrise. Thus in front is east and behind is west, where the sun sets. On the left hand is north and to the right hand is south. In this Israel differed from the Egyptians, who oriented themselves to the south, the source of the Nile River.  
Holman Bible Dictionary.

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As we get near the end of Exodus we will find that the Tabernacles was to face to the East as did the Garden of Eden and, eventually, the Temple.

*The locusts came up over all the land of Egypt and settled in all the territory of Egypt; they were very numerous. There had never been so many locusts, nor would there be so many again. For they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left.* This was an incredible judgement on Israel. The text says there never were so many locusts before and would never be again. One would have to assume that the text means what it says and so the two locust devastations described by Joel (both a previous one and one yet in the future) were (would be) less damaging.

*Thus nothing green was left on tree or plant of the field through all the land of Egypt. Then Pharaoh hurriedly called for Moses and Aaron, and he said, "**I have sinned against the Lord your God and against you.**" Now therefore, please forgive my sin only this once, and make supplication to the Lord your God, that He would only remove this death from me."* If you will look back to the previous plague, you will recall that Pharaoh had confessed his sin there as well. I would wonder how contrite he was when he confessed these sins as he turned right around and did another.

*He went out from Pharaoh and made supplication to the Lord. So the Lord shifted the wind to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt. But the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go.* As before, Pharaoh did not let them go. He has now a very bad case a cardio-sclerosis (if you are not a medical person, this is a hardening of the heart.). Perhaps it was a case of cardiomyopathy.

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*Then the Lord said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt." So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings. Then Pharaoh called to Moses, and said, "Go, serve the Lord; only let your flocks and your herds be detained. Even your little ones may go with you." But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice them to the Lord our God. "Therefore, our livestock too shall go with us; not a hoof shall be left behind, for we shall take some of them to serve the Lord our God. And until we arrive there, we ourselves do not know with what we shall serve the Lord." But the Lord hardened Pharaoh's heart, and he was not willing to let them go. Then Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!" Moses said, "You are right; I shall never see your face again!"*

Exodus 10:21-29 **DARKNESS** (NASB)

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We have now reached the ninth of the ten plagues. This time, there is no mention of Moses going to Pharaoh and threatening him. *Then the Lord said to Moses, "Stretch out your hand toward the sky, that there may be darkness over the land of Egypt, even a darkness which may be felt." So Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days.*

Can there be a darkness that is so dark you can "feel" it? While there is a principle that everything in the Scriptures is to be interpreted literally unless indicated otherwise (i.e. a parable). Still, the metaphor is still used today.

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and you will **grope at noon**, as the blind man **gropes in darkness**, and you will not prosper in your ways; but you shall only be oppressed and robbed continually, with none to save you.

Deuteronomy 28:29 (NASB)

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If the sky is cloudy so you can not see the stars and there is a new moon and you are not in the vicinity of a town or city, it can, indeed, be so dark you can "feel it."

*They did not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings.* This statement would be easy to interpret except for the note that the sons on Israel had light in their dwellings. How can this happen? I shall include a rather long citation below.

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The darkness was so great that they could not see one another, and no one rose up from his place. The Israelites alone "had light in their dwelling-places." The reference here is not to the houses; so that we must not infer that the Egyptians were unable to kindle any lights even in their houses. The cause of this darkness is not given in the text; but the analogy of the other plagues, which had all of them a natural basis, warrants us in assuming, as most commentators have done, that there was the same here—that it was in fact the Chamsin. This wind, which generally blows in Egypt before and after the vernal equinox and lasts two or three days, usually rises very suddenly, and fills the air with such a quantity of fine dust and coarse sand, that the sun loses its brightness, the sky is covered with a dense veil, and it becomes so dark that "the obscurity cause by the thickest fog in our autumn and winter days is nothing in comparison" (Schubert). Both men and animals hide themselves from this storm; and the inhabitants of the towns and villages shut themselves up in the innermost rooms and cellars of their houses till it is over, for the dust penetrates even through well-closed windows.

— Keil and Delitzsch Commentary on the Old Testament

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*Then Pharaoh called to Moses, and said, "Go, serve the Lord; only let your flocks and your herds be detained. Even your little ones may go with you." But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice them to the Lord our God. Pharaoh may have been stubborn but he was not stupid. He knew the Israelites would not run away without their livestock. But he ought to have known they would have had to take some of them for sacrifices and, besides, who would tend them while they were gone. The Egyptians could steal them but that is all.*

Obviously, Moses would not buy this plan! *"Therefore, our livestock too shall go with us; not a hoof shall be left behind, for we shall take some of them to serve the Lord our God. And until we arrive there, we ourselves do not know with what we shall serve the Lord."* Obviously they would not

sacrifice all of the animals but Moses' argument was, until they got where they were going, how would they know which ones were to be sacrificed. For a man who told the Lord he was not a speaker, he has done a great job!

We have now come to the "beginning of 'the End'" *But the Lord hardened Pharaoh's heart, and he was not willing to let them go. Then Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!"* Those were pretty powerful words. What would Moses do with them? *Moses said, "You are right; I shall never see your face again!"* There was no use because God had now hardened Pharaoh's heart to the point where further petitions would be useless. There is but one more plague which comes next.



## CHAPTER ELEVEN

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*Now the Lord said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely. "Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold." The Lord gave the people favor in the sight of the Egyptians. Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people. Moses said, "Thus says the Lord, 'About midnight I am going out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well. 'Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before and such as shall never be again. 'But against any of the sons of Israel a dog will not even bark, whether against man or beast, that you may understand how the Lord makes a distinction between Egypt and Israel.' "All these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all the people who follow you,' and after that I will go out." And he went out from Pharaoh in hot anger. Then the Lord said to Moses, "Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt." Moses and Aaron performed all these wonders before Pharaoh; yet the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.*

Exodus 11:1-10 **THE FIRST BORN** (NASB)

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*Now the Lord said to Moses, "One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely. Not only would Pharaoh let them go, he would drive them away! We shall see that this was not exactly possible.*

*"Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold." The Lord gave the people favor in the sight of the Egyptians. Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people.*

God had made a promise to Israel.

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*"But I will also judge the nation whom they will serve, and afterward they will come out with many possessions.*

Genesis 15:14 (NASB)

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Moses told the Jewish people that the time had come for them to collect their unpaid wages for all the work they and their ancestors had done as slaves in Egypt. The Hebrew word translated "borrow" in the Authorized Version simply means "to ask or request." The Jews didn't intend to return what the Egyptians gave them, for that wealth was payment for an outstanding debt that Egypt owed to Israel. God had promised Abraham that his descendants would leave Egypt "with great substance" (Gen. 15:14), and He repeated that promise to Moses (Ex. 3:21-22). God had given His servant Moses great respect among the Egyptians, and now He would give the Jews great favor with the Egyptians, who would freely give their wealth to the Jews (12:36-37).

Bible Exposition Commentary

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Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

Exodus 11:2 (KJV)

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The commentary above refers to the word “borrow” as found in the KJV.

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So go now and give orders to the people that every man and every woman is **to get** from his or her neighbour ornaments of silver and of gold.

Exodus 11:2 (BBE)

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šā'al: A verb meaning to ask. One could ask another person or even God for something . . . . Very rarely, the term could refer to borrowing or lending. But this is certainly not the meaning when the people of Israel asked goods from the Egyptians they plundered

Complete Word Study Dictionary,

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The Israelites were not only going to leave Egypt, they were going to leave with many of the Egyptian valuables with them. Note they did not steal them, they asked for them and the Egyptians willingly gave to them because of the fame that Moses had attained in that land. It is interesting to note how often a Christian will be recognized like this by non-Christians. The Spirit dwelling in a man makes a difference.

Why did the Lord allow the Israelites plunder the Egyptians of silver and gold and other precious things? There is an important answer to this question. It will be found in Part III of this study but, for now,

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*Then the Lord spoke to Moses, saying: "Speak to the children of Israel, that they bring Me an offering. From everyone who gives it willingly with his heart you shall take My offering. And this is the offering which you shall take from them: **gold, silver, and bronze**; blue, purple, and scarlet thread, fine linen, and goats' hair; ram skins dyed red, badger skins, and acacia wood; oil for the light, and spices for the anointing oil and for the sweet incense; onyx stones, and stones to be set in the ephod and in the breastplate. And let them make Me a sanctuary, that I may dwell among them.*

Exodus 25:1-8 (NKJV)

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The Lord wished them to have materials to contribute to the building of the Tabernacle.

*Moses said, "Thus says the Lord, 'About midnight I am going out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well. God was now going to take from pharaoh and his people the thing they valued the most - one of their children and also the first born of their cattle. No one in Egypt was going to escape this last plague!*

*As would be expected, 'Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before and such as shall never be again. This was to be a great day in the life of Israel. We shall see this shortly.*

*'But against any of the sons of Israel a dog will not even bark, whether against man or beast, that you may understand how the Lord makes a distinction between Egypt and Israel.'* " As in all previous cases, Israel would not be affected by this plague. But, in distinction to the previous plagues, they would have a responsibility put on them. One that would last through all time!

*All these your servants will come down to me and bow themselves before me, saying, 'Go out, you and all the people who follow you,' and after that I will go out."* And he went out from Pharaoh in hot anger. Was Moses correct in being "angry?" Are we as Christians refrain from anger?

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Therefore, laying aside falsehood, speak truth each one of you with his neighbor, for we are members of one another. Be angry, and yet do not sin; **do not let the sun go down on your** anger, and do not give the devil an opportunity. He who steals must steal no longer; but rather he must labor, performing with his own hands what is good, so that he will have something to share with one who has need.

Ephesians 4:25-28 (NASB)

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No, it is not wrong. It is only wrong to harbor a grudge against another.

Well, you thought all was settled and Israel would be on its way. Well, you were wrong! *Then the Lord said to Moses, "Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt." Moses and Aaron performed all these wonders before Pharaoh; yet the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.* Even after that his hard heart would not let them go. He was so hardened it was impossible for him to do otherwise.

Well, this chapter is a real "cliff hanger" (and a short one indeed. This is because the next chapter is extremely important and is the reason why the Jews celebrate "Passover" to this day.

## CHAPTER TWELVE - THE PASSOVER

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*Now the Lord said to Moses and Aaron in the land of Egypt, "This month shall be the beginning of months for you; it is to be the first month of the year to you. "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. 'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 'You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. 'Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. 'They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. 'Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. 'And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. 'Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the Lord's Passover. 'For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. 'The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt.*

Exodus 12:1-13 (NASB)

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This chapter constitutes a break in the historical events in Egypt. It also marks the conclusion of this section of the study. Chapter Thirteen will start the exodus of Israel out of Egypt and on their way to Sinai. Dr. McGee stated,

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Chapter 12 is a high point in the Book of Exodus. Here we find the institution of the Feast of the Passover. It is a picture of that which Paul speaks of in 1Corinthians 5:7, ". . . For even Christ our passover is sacrificed for us." Christ is in this chapter.

Thru The Bible with J. Vernon McGee.

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*Now the Lord said to Moses and Aaron in the land of Egypt, "This month shall be the beginning of months for you; it is to be the first month of the year to you.*

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First God told Moses and Aaron about the time of the Passover. This feast was to mark a new age in the history of Israel (the first month, the first month of your year). Though the events in this chapter occurred in the seventh month according to the civil year (which began in September-October) this is the first month in Israel's religious calendar. This month is called Abib (lit., "fresh young ears" of, e.g., barley). This was when barley was to be harvested (March-April). With a new calendar the Israelites were to receive a new identity as the favored people of the true God.

The Bible Knowledge Commentary.

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Israel, to this day, has two calendars, a civil calendar and a religious calendar. While you may not realize it, California's fiscal calendar begins on July 1 and runs to June 30 of the following year, so

nothing is new! Solomon said there was “nothing new under the sun.” Most people, the U.S. included, divide the year into twelve months but, to account for the fact that the solar year does not come out to be exactly 12 months, we have “leap year” every fourth year<sup>5</sup>, adding a day to February. The Hebrews did it differently.

Jewish. The Israelites divided their year according to natural phenomena exclusively, combining the solar and lunar year. The months began with the new moon, but the first month was fixed (after the Exodus and by the necessities of the Passover) by the ripening of the earliest grain, namely, barley. The lunar month averaging 29½ days, a year of twelve months of 30 and 29 days alternately resulted; but this involved a variation of 11 and 22 days alternately in eighteen out of nineteen years. To reconcile this lunar year with the year of the seasons, a thirteenth month was inserted about once in three years.

— New Unger's Bible Dictionary

The last month was Adair and every third year (or so) they would have a B'adar (second Adar). Today you can look at the following site for the date. As of today, March 13, 2009, This is what we get. Note that in the “pull down menu” shown there is “Adar I” and “Adar II” (the modern way of showing the second Adar). Note that the year, 5769, is the number of years since “In the beginning . . .” (supposedly)

*Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. 'Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb.*

Fri, 13 March 2009 = 17th of Adar, 5769  
[Parashat Ki Tisa](#) (in Diaspora)

Gregorian to Hebrew			Hebrew to Gregorian		
Day	Month	Year	Day	Month	Year
13	March	2009	17	Adar I	5769
<input type="checkbox"/> After sunset			<input type="button" value="Compute Gregorian Date"/>		
<input type="button" value="Compute Hebrew Date"/>					

Fri, 13 March 2009 = 17th of Adar, 5769  
**י"ז באדר תשס"ט**  
[Parashat Ki Tisa](#) (in Diaspora)

Hebrew to Gregorian		
Day	Month	Year
17	Adar I	5769
<input type="button" value="Compute Gregorian Date"/>		

Month dropdown menu options:

- Nisan
- Iyyar
- Sivan
- Tamuz
- Av
- Elul
- Tishrei
- Cheshvan
- Kislev
- Tevet
- Sh'vat
- Adar I
- Adar II

<http://www.hebcal.com/>

Provision was made for families who were unable to afford to sacrifice a lamb. They could share with a neighboring family in the same situation. I am not sure how the division was made but, if one family had 3 members and the other 6, then the first family would probably get one-third of the lamb. This

<sup>5</sup>Actually, the rule is a bit more complicated, but this will suffice.

year the Passover is celebrated on Wed, 08 April 2009.

*Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 'You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. They were to select the lamb four days before the feast in order to make sure it was a suitable lamb (without blemish).*

*'Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 'You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. 'Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel<sup>6</sup> of the houses in which they eat it. This way the family would be spared from death by the "blood of the lamb" (or goat).*

*They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. 'Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.*

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There is no question that Jesus met all the requirements to be our Lamb, for the Father said, 'This is My beloved Son, in whom I am well pleased' (Matt. 3:17). During the days preceding Passover, our Lord's enemies questioned Him repeatedly, waiting for Him to say something they could attack. During His various trials and interrogations, Jesus was repeatedly questioned, and He passed every test. Jesus knew no sin (2 Cor. 5:21), did no sin (1 Peter 2:22), and in Him there was no sin (1 John 3:5). He's the perfect Lamb of God. On the fourteenth day of the month, at evening,

Bible Exposition Commentary

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I believe the following can explain this meal better than I can.

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While all around the destroyer laid waste every Egyptian household, each company within the blood-sprinkled houses of Israel was engaged in the sacrificial meal. This consisted of the Paschal lamb, and "unleavened bread with," or rather "upon, bitter herbs," as if in that solemn hour of judgment and deliverance they were to have set before them as their proper meal the symbol of all the bitterness of Egypt, and upon it the sacrificial lamb and unleavened bread to sweeten and to make of it a festive supper. For everything here was full of deepest meaning. The sacrificial lamb, whose sprinkled blood protected Israel, pointed to Him whose precious blood is the only safety of God's people; the hyssop (as in the cleansing of the leper, and of those polluted by death, and in Psalm 51:7) was the symbol of purification; and the unleavened bread that "of sincerity and truth," in the removal of the "old leaven" which, as the symbol of corruption, pointed to "the leaven of malice and wickedness." (1 Corinthians 5:7, 8) More than that, the spiritual teaching extended even to details. The lamb was to be "roast," neither eaten "raw," or rather not properly cooked (as in the haste of leaving), nor yet "sodden with water"—the latter because nothing of it was to pass into the water, nor the water to mingle with it, the lamb and the lamb alone being the food of the sacrificial company. For a similar reason it was to be roasted and served up whole—complete, without break or division, not a bone of it being broken, (Exodus 12:46) just as not even a bone was broken of Him who died for us on the cross. (John 19:33, 36) And this undividedness of the Lamb pointed not only to the entire surrender of the Lord Jesus, but also to our undivided union and communion in and with Him.

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<sup>6</sup>lintel >n. a horizontal support across the top of a door or window.

(1 Corinthians 10:17) So also none of this lamb was to be kept for another meal, but that which had not been used must be burnt. Lastly, those who gathered around this meal were not only all Israelites, but must all profess their faith in the coming deliverance; since they were to sit down to it with loins girded, with shoes on their feet and a staff in their hand, as it were, awaiting the signal of their redemption, and in readiness for departing from Egypt.

— Bible History: Old Testament

*'And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. 'Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the Lord's Passover. 'For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments— I am the Lord*

The statement *I am the Lord* is the Lord's "official seal" on these directions. As they ate this meal, they were to be already to travel for the Lord was about to deliver them.

*The blood shall be a sign for you on the houses where you live; and when I see the blood **I will pass over** you, and no plague will befall you to destroy you when I strike the land of Egypt.* From this statement the name of the Jewish Holiday was obtained, "Passover." This is explained below.

*'Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance. 'Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. 'On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. 'You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. 'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. 'Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. 'You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.' " Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. "You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.*

Exodus 12:14-22 (NASB)

*Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance.* As pointed out on page #70, it still celebrated today. The Passover is noted in the following places in the New Testament. Mt 26:2 Mt 26:17, Mt 26:18, Mt 26:19, Mt 26:20, Mk 14:1, Mk 14:12, Mk 14:12, Mk 14:14, Mk 14:16, Lk 2:41, Lk 22:1, Lk 22:1, Lk 22:7, Lk 22:8, Lk 22:11, Lk 22:13, Lk 22:15, Jn 2:13, Jn 2:13, Jn 2:23, Jn 6:4, Jn 11:55, Jn 12:1, Jn 13:1, Jn 18:28, Jn 18:39, Jn 19:14, Ac 12:4, and Heb 11:28. As may be seen, all but two of these references are in the Gospels when Jesus was there to become our "Passover Lamb."

*Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. 'On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. Why the prohibition against leaven?*

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The ancient Israelites regularly ate leavened bread (Hos 7:4), but in the commemoration of the Passover they were forbidden to eat leavened bread or even to have it in their homes during the Passover season (Ex 13:7). This annual observance ensured that the people would not forget their hasty exodus from Egypt, when God's command gave no time for the preparation of leavened bread. The people were forced to carry with them their kneading troughs and the dough from which they baked unleavened cakes to sustain them as they journeyed (Ex 12:34-39; Dt 16:3).

— Tyndale Bible Dictionary

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*'You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance. God gave Israel specific instructions for this observance.*

1. *'In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread,*
2. *[it was to be eaten] until the twenty-first day of the month at evening.*
3. *Seven days there shall be no leaven found in your houses;*
4. *'You shall not eat anything leavened;*
5. *in all your dwellings you shall eat unleavened bread.' "*

There was a consequence for not following these rules. *For whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land*

*Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. Later we shall find there were about 600,000 men (besides women and children). All 600,000 of these men had to be notified and, horror of horrors, there was not Internet! How **did** the word get around. I could ger corny hear and say the three fastest means of communication are (1) Telephone, (2) Telegraph, and (3) Tell a Woman!*

But seriously, *Moses called for all the elders of Israel. Israel was well governed and so the word went from Moses to the Elders and from the Elders to those a rank below them and so on. It would only have to go, at most, through about six people to reach everyone.*

Looking ahead,

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*Now when Moses' father-in-law saw all that he was doing for the people, he said, "What is this thing that you are doing for the people? Why do you alone sit as judge and all the people stand about you from morning until evening?" Moses said to his father-in-law, "Because the people come to me to inquire of God. "When they have a dispute, it comes to me, and I judge between a man and his neighbor and make known the statutes of God and His laws." Moses' father-in-law said to him, "The thing that you are doing is not good. "You will surely wear out, both yourself and these people who are with you, for the task is too heavy for you; you cannot do it alone.*

Exodus 18:14-18 (NASB)



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As they begin their trek through the wilderness, apparently this structure broke down. But in Egypt the task could be performed.

So the instructions were sent out. *Then Moses called for all the elders of Israel and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. "You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.*

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*"For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you. "And you shall observe this event as an ordinance for you and your children forever. "When you enter the land which the Lord will give you, as He has promised, you shall observe this rite. "And when your children say to you, 'What does this rite mean to you?' you shall say, 'It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" And the people bowed low and worshiped. Then the sons of Israel went and did so; just as the Lord had commanded Moses and Aaron, so they did. Now it came about at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the Lord, as you have said. "Take both your flocks and your herds, as you have said, and go, and bless me also."*

Exodus 12:23-32 (NASB)

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*"For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you.* This would be the worst of all plagues, the loss of the first born. You should notice that this was the only plague in which the Israelites had to do anything. God performed the previous nine plagues without any cooperation from the Israelites. But, to be saved, in this Old Testament type, each Israelite had a responsibility, especially the fathers of each household.

*And you shall observe this event as an ordinance for you and your children forever. "When you enter the land which the Lord will give you, as He has promised, you shall observe this rite.* This rite was to be performed when they entered the land of Canaan and thereafter as well.

Next comes a very important point. *And when your children say to you, 'What does this rite mean to you?' you shall say, 'It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.'" It is the responsibility of every Christian (and Jewish?) parent to pass on to their children all the words of the Lord. In this day in Egypt, there was not all that much to cover. Today, we have sixty-six books the contents of which we must teach our children. Unfortunately, there are far too many parents who do not know what is in these books and will not take the time to enter into a study of them!*

The people obeyed. *And the people bowed low and worshiped. Then the sons of Israel went and did so; just as the Lord had commanded Moses and Aaron, so they did.*

Now it came about at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. Can you

The screenshot shows the Fox News website homepage. At the top left is the Fox News logo with the tagline "Fair & Balanced". To the right is a search bar and a "What's Hot" section with links to "Rebuilding America's Infrastructure", "Sign Up for E-Mail Alerts", and "First 100 Days". Below the logo is a navigation menu with categories: HOME, U.S., WORLD, BUSINESS, POLITICS, ENTERTAINMENT, LEISURE, HEALTH, and SCIENCE. The main headline reads: **FIRST BORN OF ALL THE EGYPTIANS HAVE BEEN SLAIN. See below for more details!** To the right of the headline are three featured articles: "Cuomo to Launch AIG Probe" (N.Y. AG to investigate after financial giant misses deadline to disclose names of execs set to get millions in bonuses), "Free Market Meltdown?" (As several states propose price controls to help the economy, economists warn they'll ruin it and their cities), and "More Pay, Less Projects" (States that contract stimulus-sponsored jobs will have to pay workers union wages rather than market rates).

imagine the outcry in Egypt. It would be in bold letters at the top of Foxnews.com!

*Then he called for Moses and Aaron at night and said, "Rise up, get out from among my people, both you and the sons of Israel; and go, worship the Lord, as you have said. "Take both your flocks and your herds, as you have said, and go, and bless me also." Pharaoh had had enough. He wanted the Israelites out of his site forever!*

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## **BIBLE HISTORY: OLD TESTAMENT**

Alfred Edersheim (1825-1889) was born in Vienna, Austria to Jewish parents, and was raised in the Jewish faith. After moving to Hungary, he met Dr. John Duncan, a Presbyterian Minister, who shared the Gospel with him. He became a believer and spent most of his life serving the Jews of Romania.

Since its original appearance in 1890, Bible History: Old Testament has encountered many rivals but no successors, and its relevance for the Christian faith has only been reinforced during the intervening decades. In this enduring classic, Alfred Edersheim explores the broad sweep of Old Testament history. He brings to his work his immense learning and familiarity with Judaism, as well as his love for Scripture and his desire for every Christian to know and understand the story of God's redemptive work in history.

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### **KEIL & DELITZSCH**

First Published in 1866, Keil & Delitzsch's Commentary on Old Testament has evolved into a must-have reference tool for in-depth study of the Old Testament. This classic was originally written in German, by Johann .F. Keil, and Franz Delitzsch. This work was later translated into English by Matthew Easton, who published Easton's Bible Dictionary, James Martin and Francis Bolton.

One of the most quoted reference works on the Old Testament, this commentary elaborates section by section to examine the language, structure, and biblical and historical context of each passage. Hebrew words and grammar are used in context, so you can follow each train of thought.

## **NEW AMERICAN COMMENTARY** Stuart, Douglas K.

In development for over a decade, The New American Commentary series is for those who have been seeking a commentary that honors the Scriptures, represents the finest in contemporary evangelical scholarship and lends itself to practical work of preaching and teaching. This comprehensive series serves as a minister's friend and a Bible student's guide.

The New American Commentary is based on the inerrancy of Scripture, focuses on the intrinsic theological and exegetical concerns of each Biblical book, and engages the range of issues raised in contemporary Biblical scholarship. Drawing on the skills and insight of over forty Bible scholars, the New American Commentary brings together scholarship and piety to produce a tool that enhances and supports the life of the church.

In this volume, Dr. Stuart demonstrates his mastery of exegetical method, his sensitivity to the text, his courage in raising difficult questions, and his vast knowledge of ancient cultures as well as of grammar and theology in attempting answers to those questions. We are in his debt for this labor of love to bring us a superb commentary on this key book of the Old Testament in which God declares and displays his great Name.

## **THRU THE BIBLE WITH J. VERNON MCGEE**

This acclaimed Commentary by Dr. J. Vernon McGee has been heard by millions on his "Thru the Bible" radio program, and has been translated into many languages. Dr. McGee uniquely presents the teachings of the Bible in a simple, scholarly way that is inspired yet practical and eminently understandable. The simplicity of his approach and the scope of his work is unique in this generation. Bible truths come alive through the relaxed sincerity of his comments and anecdote.

## **HOLMAN BIBLE DICTIONARY**

The Holman Bible Dictionary is clearly everything a Bible dictionary should be—a vast storehouse of easy-to-use information. Definitions far beyond mere explanations, and a wealth of in-depth articles underscore the theological significance of Bible passages.

The product of over 6 years of work by hundreds of people, the Holman Bible Dictionary manages to be readable and easy to use, yet take advantage of the finest modern Bible scholarship without heavy technical language. It includes extensive cross-referencing of related articles, and quotes from 6 different Bible translations.

## **NEW UNGER'S BIBLE DICTIONARY**

Though the Bible was written thousands of years ago, it continues to have relevance and meaning in your life today. But sometimes as you study a passage, do you find confusing references to unfamiliar people, far away places and ancient concepts that make it hard for you to understand and apply God's Word? How can you easily familiarize yourself with them? New Unger's Bible Dictionary defines and clarifies unfamiliar names of persons, places and objects in the Bible. You'll treasure this in-depth masterpiece, containing more than a million words in over 6,700 articles. Fully updated and usable with all major Bible translations. This classic work was originally written in 1957 and completely updated in 1988 by Moody Press, a name you can trust.

## **TYNDALE BIBLE DICTIONARY - Elwell, Walter A.; Comfort, Philip W.**

Tyndale Bible Dictionary features over 1000 articles and over 200 pictures covering everything from the Aaronic priesthood to the Wilderness of Zin, it is the most comprehensive, up-to-date, single-volume Bible dictionary available.

## **BROWN-DRIVER-BRIGGS HEBREW-ENGLISH LEXICON**

A trio of eminent Old Testament scholars: Francis Brown, D.R. Driver, and Charles Briggs spent over twenty years researching, writing, and preparing The Brown-Driver-Briggs Hebrew and English Lexicon. Since it first appeared in the early part of the twentieth century, the BDB Lexicon has been considered the finest and most comprehensive Hebrew lexicon available to the English-speaking student. Based upon the classic work of William Gesenius, the “father of modern Hebrew lexicography,” the BDB Lexicon gives not only dictionary definitions for 8764 words, but relates each word to its Old Testament usage and categorizes its nuances of meaning. The Lexicon’s exhaustive coverage of Old Testament Hebrew words, as well as its unparalleled usage of cognate languages and the wealth of background sources consulted and quoted, render the BDB Lexicon an invaluable resource for all students of the Bible.

This unabridged lexicon contains the Strong’s numbering system, which will greatly increase the usefulness of this work by all serious students of the Bible, especially those who know little or no Hebrew.

## **COMPLETE WORD STUDY DICTIONARY**

The Complete Word Study Dictionary: Old Testament is the final volume in AMG’s Word Study Series. These Bible study tools are designed to make the original languages of the Bible accessible to every student of the Word of God. This lexicon is a companion volume to The Complete Word Study Old Testament, which identifies the words of the Hebrew text of the Old Testament by the placement of Strong’s numbers and grammatical codes over the English text. Together these two volumes represent the Old Testament portion of this series.

This dictionary allows the person with no prior knowledge of Hebrew or Aramaic to complete an effective word study of the Old Testament.

From Dr. Spiros Zodhiates has come more than 50 books and study commentaries along with our "Word Study Series," an expansion of our Hebrew-Greek Key Word Study Bible for both the Old and New Testaments. These books provide further insight and resources to help anyone interested in the study of Scripture dig deeper into the Word of God.

As anyone can clearly see by our main products previously mentioned, our theme is "Bibles First" showing our aim to point men, women and children to the God of the Bible.

## **THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT**

This extensive work (frequently referred to by the abbreviation TWOT) was written by 46 Old Testament scholars, and contains over 1,400 articles of theologically significant words and 400 definitions of other words. The articles focus on theological meanings, and are brief and non-technical. Each article includes an extensive bibliography. First published in 1980. In Bible Explorer, every TWOT number is cross-referenced to the appropriate Strong's number, making finding a TWOT definition easy and fast.