

# VAYERA (And I Appeared)

## EXODUS (SHEMOT 6:2 – 9:35)

### INTRODUCTION:

1. At the close of the previous portion, Moses was complaining to God that things were worse.
  - a. Pharaoh didn't respond the way Moses thought he would.
  - b. "You have not delivered the people at all."
2. This was in response to Pharaoh's decree that Hebrews should fetch their own straw.
  - a. This was an impossible task giving Pharaoh excuse to be even more cruel.
  - b. This was apparently needed in sense that the "cup of iniquity" be full.
  - c. Speaking to Abraham God said of the Redemption:

**"But in the fourth generation they shall come here again: for the iniquity of the Amorites is not yet full." – Genesis 15:16**

3. God gives the wicked time and space to repent but when they do not, His deliverance of Israel and judgment of the nations is initiated.
  - a. Pharaoh's decree is the "straw" that broke the camel's back.
  - b. God had warned him three times but he did not repent.
  - c. Apparently, then God determined to punish him for his stubbornness.
  - d. Yet, God allowed Pharaoh to resist of his own free will.
4. In those times when he relents and agrees to let the people go, only because he couldn't bear the suffering associated with the plagues – he fears for his life.
  - a. When God "strengthened his heart" it was only that he could endure the suffering.
  - b. Being "relieved" of the pain, he freely made the decision to resist God.
5. Compare this reaction to that of Nineveh.

**"Jonah began to go into the city ... And he called out, 'Yet forty days, and Nineveh shall be overthrown!' And the people of Nineveh believed God. They called for a fast and put on sackcloth, from the greatest of them to the least of them. The word reached the king of Nineveh, and he arose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes. And he issued a proclamation and published through Nineveh, 'By the decree of the king and his nobles: Let neither man nor beast, herd nor flock, taste anything. Let them not feed or drink water, but let man and beast be covered with sackcloth, and let them call out mightily to God. Let everyone turn from his evil way and from the violence that is in his hands. Who knows? God may turn and relent and turn from his fierce anger, so that we may not perish.' When God saw what they did, how they turned from their evil way, God relented of the disaster that he had said he would do to them, and he did not do it." – Jonah 3:4-10**

6. Might it be that this king had heard what had become of Egypt's king at the hand of God?
  - a. What category do we fall under as a nation? We are either Nineveh or Egypt.
7. As the portion begins, God reminds Moses that He is the LORD (YHVH) – true to His word.

- a. Speaks in language that suggests it is a rebuke to Moses.
  - b. Compares them unfavorably to the Patriarchs who believed with less to go on.
  - c. They walked faithfully without complaint though didn't see fulfillment of promise.
  - d. They only saw Him revealed as El Shaddai.
8. Moses, on the other hand, had been told redemption was at hand – in his lifetime.
- a. Yet, Moses was disheartened and wondering if it would, in fact, take place.
  - b. Moses would see God reveal Himself as YHVH where patriarchs did not.
9. That revelation, in part, came in the form of plagues, seven of which are detailed here.

## CHAPTER 6: GOD REAFFIRMS HIS PROMISE OF REDEMPTION

**“God spoke to Moses and said to him, ‘I am the LORD [Heb. יהוה YHVH]. I appeared [Heb. וארא *vayera*] to Abraham, to Isaac, and to Jacob, as God Almighty [Heb. אל שדי *El Shaddai*], but by my name the LORD I did not make myself known [Heb. root ידע *yada*] to them.” – Exodus 6:2-3**

1. The words, “I am YHVH” is not intended to inform Moses what God is called – that is known.
  - a. “I am YHVH who brought you out of Ur of the Chaldeans” – Gen. 15:7.
  - b. So why does He say, “By my name YHVH I didn't make myself known to them”?
  - c. Root ידע *yada* implies intimate knowledge of; had intimate knowledge of El Shaddai.
  - d. Word “name” is more than what you are called, it is more to do with your “authority.”
2. God was impressing upon Moses that because He is the “self-existent and eternal One” the promise of redemption would come to pass.
  - a. In Gen. 41:44 the statement “I am Pharaoh” was an assertion of power and authority.
  - b. By saying, “I am YHVH” – the Creator asserts His authority and power to deliver.
  - c. This is said in response to Moses' doubt and complaint.
3. God was stating that, as YHVH, I will fulfill what I promised to the patriarchs.
  - a. Moses and Israel would “know (ידע *yada*) that I am YHVH (self-existent One).”
  - b. Pharaoh and Egypt would know that He is YHVH; though he said, “Who is YHVH?”
  - c. This is context of statement concerning patriarchs; “they didn't know me as YHVH.”
4. Again, they most certainly were aware that YHVH was His Name; a few examples:
  - a. Gen. 14:22; Gen. 15:2; Gen. 24:7; Gen. 28:13.
  - b. Didn't say “I didn't make known to them My name” but “By YHVH was not known.”
  - c. Notice this text does not say “knew me by my name El Shaddai” but “as El Shaddai.”
  - d. Point is, statement is not about what they called Him but how He revealed Himself.
  - e. Not His titles but His actions.
5. In their lifetimes, God provided for them in many ways:
  - Survival in time of famine.
  - Military victory over superior enemies.
  - Power to amass great wealth.
6. In all of these ways, miracles such as were to happen in Egypt not evident to them.
  - a. Therefore, by His actions, He was known to them as El Shaddai – All Sufficient One.
  - b. He provided for them in every circumstance.
  - c. Though they knew His Name, they did not see what Moses would see.
  - d. They had the Promise but did not see its fulfillment; did not fully comprehend this.
7. Moses and Israel would witness miracles and demonstrates unlike anything the patriarchs saw.

- a. Now that redemption was at hand, it would be necessary to manifest these wonders.
  - b. Then Israel would KNOW (have intimate knowledge) Him as YHVH – by His actions.
  - c. This is why YHVH is His memorial forever – not pronunciations but actions.
8. In short, He revealed Himself to the children in a way He had not revealed to their fathers.
- a. When redemption was at hand, many unprecedented things began to happen.
  - b. How does this relate to this and previous generations?
  - c. Might it be that previous generations saw His provision – known as El Shaddai.
  - d. In their trials they knew that: “My grace is sufficient for you” (2 Corinthians 12:9).
9. The generation of the Redemption will have intimate knowledge of Him as YHVH.
- a. Again, not because of pronunciations, but because of His wondrous deeds.
  - b. The Redemption generation will witness things prior generations couldn’t comprehend.
  - c. If we are that generation are we to see things unlike anything we have ever seen?
  - d. Miracles of the past will pale in comparison; there is a biblical precedent.

**“Truly, truly, I say to you, whoever believes in me will also do the works that I do; and greater works than these will he do, because I am going to the Father.” – John 14:12**

**“Therefore, behold, the days are coming, declares the LORD, when it shall no longer be said, ‘As the LORD lives who brought up the people of Israel out of the land of Egypt,’ but ‘As the LORD lives who brought up the people of Israel out of the north country and out of all the countries where he had driven them.’ For I will bring them back to their own land that I gave to their fathers.” – Jeremiah 16:14-15**

10. Considering this, and also that Moses was being rebuked because of his lack of faith when compared to the patriarchs, we should be on guard against feelings of defeat and hopelessness when redemption doesn’t occur when or how we think it should – that is, if we are the generation.
11. V 4: “I established my covenant to give them the land of Canaan, land of their sojourning.”
- a. A covenant is something that cannot be broken even if one party is undeserving.
  - b. The covenant of the land can’t be extracted from the covenant which applies to us.
  - c. Body of Messiah are Abraham’s seed and “heirs according to the promise” – Gal. 3:29.
  - d. The patriarchs resided there as strangers; their descendants possessed the land.
  - e. They are ones who saw God as YHVH; they realized the promise.
12. V 5: “I have heard the groaning of the children of Israel...I have remembered my covenant.”
- a. The outcry of the people to deliver from Egypt initiated the redemptive process.
  - b. Key is fact the cry was to leave not for things to change so they could stay.
  - c. Remembered promise that, after a certain time of suffering, they would be delivered.
  - d. That promise also included judgment of nation that brought suffering upon Israel.
13. V 6 -7: Four things that God said He would do representing four stages of redemption.
- a. These statements are basis for the four cups of the Pesach Seder.
14. V 6: “I am the LORD and I will **bring you out from** under the burdens of the Egyptians.”
- a. First thing is to relieve them of their burdens; may have occurred before they left.
  - b. “I will **deliver you** [Heb. root נצל *natzal*] from their bondage”; “snatch (from danger).
  - c. Meaning He remove them from Egypt altogether, thus saving them.
15. V 6: “I will **redeem you** with an outstretched arm” – Heb. root is גאל *ga’al*.
- a. From this root we get גאל *go’el* – kinsman who was to ransom or avenge his relative.

- b. God avenges and ransoms his people from the clutches of the Adversary at Passover.
  - c. Does so “with an outstretched **arm** [Heb. זרוע *z’roah*].
  - d. This is name given to the lamb’s shankbone of Pesach seder – represents the lamb.
16. Redeemer is equivalent to His “outstretched arm.”

**“Behold, the LORD’s hand is not shortened, that it cannot save, or his ear dull, that it cannot hear... He saw that there was no man, and wondered that there was no one to intercede; then his own arm [Heb. זרוע *zeroah*] brought him salvation [Heb. root ישע *yasha*], and his righteousness upheld him.” – Isaiah 59:1, 16**

- 17. This redemption was completed when He opened up the Sea and brought them through.
  - a. Without this, Pharaoh could have pursued and harassed Israel indefinitely.
  - b. Likewise, the crucifixion is pointless without the Resurrection.
- 18. V 7: “I will take you to me for a people; and I will be to you a God.”
  - a. He took Israel to Sinai to give them the Torah; contract of the covenant.
  - b. Accepting this instruction and keeping it identifies them as God’s people.
  - c. Delivering them, redeeming them was to lead to this goal – taking them as a people.
- 19. Liberty without law leads to lawlessness thus Sinai was culmination of the Redemption.
  - a. This was the token given to Moses (Ex. 3:12) – “worship on this mountain.”
  - b. So that “You shall know that I am the LORD your God” (v. 7).
  - c. Not learning a new name but “knowing” Him through experience of His deeds.
  - d. This sets the pattern for the future Redemption.

**“For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land. And I will sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep mine ordinances, and do them.” – Ezekiel 36:24-27**

- 20. In this way, we will be identified as His people so that all will know that He is the LORD.
- 21. In similar manner, Messiah’s commissioned His disciples to be His witnesses (Mt. 28:19).
  - a. They have received His commands (Jn. 14:15, 21; John 15:10).
- 22. V 8: “I will bring you into the land which I lifted up my hand to give it to Abraham...”
  - a. “Lifted up my hand” is equivalent to “I swore.”
  - b. “I will give it to you for a **heritage**” – Heb. מורשה *morashah*.
  - c. Literally means “possession” from root that means to “dispossess, remove.”
  - d. Indicating removal of those who would squat on the land; thus “possession.”
  - e. More than an inheritance – it is an eternal possession for Israel; even if have not seen.
- 23. Is the same word used for the Torah in Deuteronomy 33:4:

**“Moses commanded us a law, even the inheritance of the congregation of Jacob.”**

- 24. Torah is the possession of Israel – the heritage.
  - a. Israel given two: the Torah is unconditional and eternal.

- b. The other, the land, depends on Israel's adherence to and obedience of Torah.
  - c. Also hints that there is only one land conducive to keeping God's torah.
25. To reaffirm the certainty that this will occur, He closes with same as opening – I am YHVH.”
26. V 9: “Moses spoke so unto Israel but they didn't listen because of impatience of spirit and cruel bondage.”
- a. Crushed by disappointment of Pharaoh's rejection of Moses' words.
  - b. In dread of something worse happening considering they had to fetch own straw.
  - c. Perhaps had it not been for this intense labor demand, they would have believed.
  - d. They were letting the cares of life choke out the Word (Mk. 4).
27. Weren't ready for more promises of redemption; they didn't listen this time.
- a. Their descendants didn't listen when the Zeroah of the LORD (Y'shua) visited them.
  - b. Y'shua admonished: “the one who endures to the end will be saved” (Matt. 10:22).

**“So the LORD said to Moses, ‘Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land.’ But Moses said to the LORD, ‘Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me, for I am of uncircumcised lips?’”**  
**– Exodus 6:10-12**

28. Under the impression that Israel will never listen considering what happened previously.
- a. Pharaoh certainly will not listen thinking he has the upper hand.
  - b. Moses again refers to his speech impediment? Or inability to speak powerfully?

## **CHAPTER 6: GENEALOGY OF MOSES AND AARON**

1. At this point, the text interjects into the story, the family tree of Moses and Aaron.
  - a. Probably because with Moses and Aaron, story of redemption begins.
  - b. More specifically, it begins after Pharaoh's rejection of their first appeal for freedom.
  - c. From this point on, people would begin to see the hand (Ex. 14) of God at work.
  - d. Actually, first see “finger of God” at work (Ex. 8:19).
2. V 13: “The LORD gave them a charge unto the children of Israel and Pharaoh, king of Egypt.”
  - a. He gave them the words to say and how to say it to both parties.
  - b. To Israel, Moses had to be patient and understanding.
  - c. With Pharaoh, he had to forthright but respectful of the position he was in.
  - d. In both cases, he had to be true to God's plan and instruction.
3. V 14: “These are the heads of their father's houses: sons of Reuben, Simeon and Levi.
  - a. Goes no further down the line of 12 sons but focuses on Levi.
  - b. Footnote: “heads” of houses reminds of stone “at his (Jacob) heads” [Gen. 28:11].
  - c. At that time, the Shepherd of Israel was watching over all the heads of Israel.
  - d. In this portion, as Redeemer, He is bringing them out of bondage.
  - e. Jacob referred to Him as “angel who has redeemed me from all evil” [Gen. 48:16].
4. That it focuses on Levi again reminds us that the “firstborn” is not always the firstborn.
  - a. Moses was not eldest son of Amram; Kohath was not the eldest son of Levi.
  - b. Others: Abel, Shem, Isaac, Jacob, Levi, Joseph, Ephraim, David, etc.
5. In this record some of the highlights we see:
  - Levi lived to be 137 years old; same as Amram.
  - Jacob was Moses' great, great grandfather.

- Korah, who led the rebellion, was Moses' first cousin.

**“Amram took as his wife Jochebed his father's sister, and she bore him Aaron and Moses, the years of the life of Amram being 137 years.” – Exodus 6:20**

6. “Jochebed” in Hebrew is יִכְבֵּד *Yokheved* – “He (Yah) is my glory.”
  - a. Apparently, Amram married his aunt OR by “sister” is meant “kinswoman.”
  - b. The Torah forbids this type of marriage [Lev. 18:12].
  - c. Suggests that “kinswoman” might be possible OR prohibition did not come until Sinai.
7. V 23: Aaron's wife, Elisheva (Elizabeth) is mentioned along with his four sons:
  - Nadab and Abihu – who died for offering strange fire to the LORD [Lev. 10:1, 2]
  - Eleazar and Itamar – Eleazar became High Priest upon Aaron's death.
8. Mentions the son of Eleazar, Pinchas (v. 25), who became High Priest upon father's death.

**“These are the Aaron and Moses to whom the LORD said: ‘Bring out the people of Israel from the land of Egypt by their hosts.’ It was they who spoke to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.”**

**– Exodus 6:26-27**

9. These verses, to some degree, put Aaron on a similar footing with Moses.
  - a. He was his spokesman and, thus, integral to Moses' success as God's representative.

## **CHAPTER 7: MOSES AND AARON OPPOSED BY MAGICIANS**

**“And the LORD said to Moses, ‘See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet. You shall speak all that I command you, and your brother Aaron shall tell Pharaoh to let the people of Israel go out of his land.’”**

**– Exodus 7:1-2**

1. V 1: Moses is God's direct representative to Pharaoh; as if he hears from God personally.
  - a. Aaron is to be his “prophet” [Heb. נָבִי *navi*] or spokesman.
  - b. Idea of Prophet is someone to transmit God's word; not necessarily predicting future.
  - c. Warn people of consequences of refusing to heed God's Word.
2. Aaron warned Pharaoh of the consequences but God forewarned he would not relent.
3. V 3: “I will harden Pharaoh's heart and multiply my signs and wonders in Egypt.”
  - a. Again, Pharaoh and his people had committed evil of their own free will.
  - b. Many sins committed before Moses ever showed up.
  - c. The “strengthening” of Pharaoh's heart was to make him resilient to the suffering.
  - d. Thus, he could decide what to do based on what was in his heart rather than the pain.
4. By his hard-heartedness, God would demonstrate to world what becomes of those who resist.
  - a. God performed “signs” for Israel to validate that He had sent Moses.
  - b. Likewise, Y'shua performed “signs” to validate that the Father had sent Him.
  - c. The last of the “signs” was the sign of Jonah the prophet who was sent to Nineveh.
5. Wonders (from root word meaning “conspicuous”) performed for Pharaoh's sake.
  - a. He had sarcastically questioned the existence of YHVH.
  - b. He would be shown proof of His existence and that He had sent Moses.

6. V 4: “I will lay my hand upon Egypt and bring forth my hosts (alt. legions), my people Israel.”
  - a. Hebrew root term is צבא *tzava*; plural is צבאות *tzevaot* – “hosts, legions, armies.”
  - b. It is an organized group rather than just a large number.
  - c. In other words, it is orderly as opposed to a roving mob.
7. V 5: “The Egyptians shall know that I am YHVH.” – Pharaoh had asked “Who is YHVH?”
  - a. Thus, primary function of plagues was to demonstrate there is only one God.
  - b. One rabbinic work claims that first nine plagues were not punishments but proofs.
  - c. Would have been possible (in some cases occurred) for Egyptians to repent.
  - d. The death of firstborn and drowning in Red Sea viewed as punishments.
8. Consider then that many of the judgments poured out in last days may be for same purpose.
  - a. So that the world will know that “He is the LORD.”

**“And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; And said to the mountains and rocks, ‘Fall on us, and hide us from the face of him that sits on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?’ ” – Revelation 6:15-17**

9. V 6: “And Moses and Aaron did so as the LORD commanded them, so did they.”
  - a. Which is to say, they didn’t add to or delete from what they were commanded.
10. V 7: Moses was 80 years old and Aaron was 83 when they spoke to Pharaoh.
  - a. Joseph’s age given when he became viceroy; began his role in redemption of Israel.
  - b. Preceded by statement “I am Pharaoh” (Gen. 41:44).
  - c. Likewise, Moses’ age is given as he begins his role in the redemption of Israel.
  - d. Was preceded by “I am YHVH” – who asserts His authority by choosing Moses.
11. V 8-9: Moses and Aaron commanded to perform sign for Pharaoh.
  - a. The rod would become a “snake” [Heb. תנין *tannin*] – different from Ex. 4:3.
  - b. Tannin is defined as “large reptile, sea or river monster, dragon or crocodile.”
  - c. Throughout Scripture is rendered “dragon, sea monster or whale.”
  - d. Only in Exodus 7 is it rendered “serpent” or “serpents.”
  - e. There are some versions that render it “crocodile” – a symbol of Egypt.
  - f. Footnote: Also said to mean “jackal” another symbol of Egypt.
12. Whatever it is, it is identified with Pharaoh of Egypt.

**“Son of man, set your face against Pharaoh king of Egypt, and prophesy against him and against all Egypt; speak, and say, ‘Thus says the Lord GOD: Behold, I am against you, Pharaoh king of Egypt, the great dragon [Heb. תנין *tannin*] that lies in the midst of his streams, that says, My Nile is my own; I made it for myself. I will put hooks in your jaws, and make the fish of your streams stick to your scales; and I will draw you up out of the midst of your streams, with all the fish of your streams that stick to your scales....Then all the inhabitants of Egypt shall know that I am the LORD because you have been a staff of reed to the house of Israel.’ ” – Ezekiel 29:2-4, 6**

13. If something other than an ordinary snake, this would have been a startling sight.
  - a. V 10: Moses and Aaron did so in presence of Pharaoh and his servants.
14. V 11: Pharaoh summons his wise men, sorcerers and magicians.

- a. Wise men (also wizards) were men who possessed knowledge unknown to the people.
  - b. Supposedly had knowledge of secrets of nature – akin to mystery religions, masonry.
15. The sorcerers supposedly possessed ability to alter external appearance of things.
- a. The magicians, “sacred scribes” are also regarded as necromancers – inquiring of dead.
  - b. They duplicated this sign but did it with “their secret arts” – sleight of hand.
  - c. That is says they performed this doesn’t mean they had supernatural powers.
  - d. They, like the Adversary, were illusionists; duping foolish and wicked people.
16. Some rabbinical sources maintain that there are powers inherent in nature that wicked people have been able to harness and perform signs such as these.
- a. This is what enabled them to lead people into idolatry.
17. What does Scripture have to say?
- a. On the wisdom of man as opposed to the power of God.

**“And my speech and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. We speak wisdom, however, among them that are mature: yet a wisdom not of this world, nor of the rulers of this world, who are coming to nothing.”**  
 – 1 Corinthians 2:4-6

- b. How foolish people are led astray:

**“For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. – 2 Timothy 3:6**

18. In the last days, the Beast along with the false prophet will arise performing wonders.

**“He exercises all the authority of the first beast in its presence, and makes the earth and its inhabitants worship the first beast, whose mortal wound was healed. He performs great signs, even making fire come down from heaven to earth in front of people, and by the signs that it is allowed to work in the presence of the beast it deceives those who dwell on earth, telling them to make an image for the beast that was wounded by the sword and yet lived. And he was allowed to give breath to the image of the beast, so that the image of the beast might even speak and might cause those who would not worship the image of the beast to be slain.” Revelation 13:12-15**

19. In days of Redemption, God’s people need to be prepared for these “wonders.”
- a. A wicked and adulterous generation seeks after a sign.
  - b. but Paul says this of the the last day Pharaoh and his deceit:

**“Even him, whose coming is after the working of Satan with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.” – 2 Thessalonians 2:9-12**



20. May appear to have God-like powers but it is a lie; it is an illusion.
  - a. It will deceive those whose hearts, like Pharaoh's, are hardened against the Creator.
  - b. Even Pharaoh was unimpressed with his own magicians.
  - c. Thought Moses to be no more than a magician himself.
21. The Adversary is an illusionist and even when allowed to flex his muscles, his best is swallowed up by God's purposes – Aaron's rod swallowed those of Pharaoh's magicians.
  - a. A portent of the Red Sea swallowing Pharaoh (the *tannim*) and his chariots.
22. V 13: "And Pharaoh's heart was hardened and he did not listen to them as God had said."

## CHAPTER 7: RIVER BECOMES BLOOD

1. V 14-18: Aaron and Moses told to meet Pharaoh at the river and warn him of the waters becoming blood and the fish of the waters dying.
  - a. The Nile factors heavily in Israel's deliverance.
  - b. Was backdrop of Pharaoh's disturbing dream which led to Joseph becoming viceroy
  - c. The cows came up out of the river and stood by the river's edge.
  - d. Reed grass along river's edge concealed Moses until Pharaoh's daughter found him.
2. There are many opinions as to why Pharaoh went down to the river.
  - a. Everything from worshiping the god of the River to bodily functions.
3. V 17: Because he had contemptuously said, "I don't know YHVH" Moses tells him that in what was about to happen, soon "you shall know YHVH."
  - a. By the end of the third plague his magicians would acknowledge the "finger of God."
4. V 19: "Take out your rod and stretch it over their rivers...and there shall be blood in Egypt."
  - a. Not only did he strike the waters of the Nile but it extended to all waters in the land.
  - b. By pronouncing it upon all waters, Pharaoh would be hard pressed to explain it away.

**"And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt."** – Exodus 7:20-21

5. Might it be that the Nile becoming blood was "measure for measure"? – blood of the infants?
  - a. They used the Nile to shed innocent blood thus it became blood.
  - b. Wisdom of Solomon 11: 6, 7 records:

"At the sight of the bloody Nile, the Egyptians were with horror reminded of Pharaoh's murderous command against the Hebrew children."

6. The death of the fish was a major blow to the Egyptian way of life – food staple
  - a. They would "loathe to drink of the water" (v. 18).
  - b. Seeing this was their main source of water, this presented quite a problem for them.
  - c. Even water in pitchers and vessels of wood and stone became blood.
7. V 22: "The magicians of Egypt did in like manner with their secret arts."
  - a. Therefore, Pharaoh hardened his heart and did not listen to Moses and Aaron.

- b. God knew the magicians would duplicate signs; he used their knowledge against them.
  - c. Lured them into thinking Moses was a magician and He was just another god.
8. Where did the magicians get their water? – Apparently they had to dig to find it.
- a. V 24: “The Egyptians dug around the river for water to drink.”
  - b. This continued for seven days.

## CHAPTER 8: THE FROGS AND LICE

**“And the LORD spoke unto Moses, ‘Go unto Pharaoh, and say unto him, Thus says the LORD, Let my people go, that they may serve me. And if you refuse to let them go, behold, I will smite all your borders with frogs: And the river shall bring forth frogs abundantly, which shall go up and come into your house, and into your bedchamber, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading troughs: And the frogs shall come up both on you, and upon your people, and upon all your servants.’ ” – Exodus 8:1-4**

1. This would have been spoken to Pharaoh while he was surrounded by servants and courtiers.
  - a. All would know that the plague was the handiwork of the God of the Hebrews.
  - b. The first plague demonstrated that the Nile was not a god.
  - c. It was but a servant of the Creator because it produced this abundance of frogs.
2. The intense demand for cleanliness on behalf of Egyptians severely compromised by frogs.
3. V 5-6: Aaron stretches the rod over Egypt and frogs come up and cover the land.
  - a. V 7: The magicians duplicated this feat as well but why? – seems counterproductive.

**“Then Pharaoh called Moses and Aaron and said, ‘Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD.’ Moses said to Pharaoh, ‘Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile.’ And he said, ‘Tomorrow.’ Moses said, ‘Be it as you say, so that you may know that there is no one like the LORD our God. The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile.’ ”**  
 – Exodus 8:8-11

4. The frogs expose the first chink in the armor of Pharaoh.
  - a. Moses allows Pharaoh to determine the time when the frogs should disappear.
  - b. This was intended to prove that all was not happenstance.
  - c. Essentially, make a request that you don’t think possible to fulfill.
5. V 13: God honors Moses’ request and the frogs died.
  - a. V 14: They were piled up in heaps causing the land of Egypt to stink.
6. V 15: “But when Pharaoh saw there was a respite, he hardened his heart again.
  - a. Only time during the plagues does it say there was relief.
  - b. Alternate rendering is “(Pharaoh) kept making his heart stubborn.”
  - c. He conditioned himself to resist Moses’ words and keep the people captive.

**“Then the LORD said to Moses, ‘Say to Aaron, Stretch out your staff and strike the dust of the earth, so that it may become lice (Heb. כִּנִּים *khinim*) in all the land of Egypt.’ And they**

did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were lice on man and beast. All the dust of the earth became lice in all the land of Egypt. The magicians tried by their secret arts to produce lice, **but they could not**. So there were lice on man and beast. Then the magicians said to Pharaoh, **‘This is the finger of God.’** But Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.” – Exodus 8:16-19

7. Other renderings of *khinim* are: “gnats,” “sand fleas” or “fleas.”
  - a. They were as common as the dust of the earth.
  - b. If lice or some other similar type of insect, were they a byproduct of rotting frogs?
8. The magicians are forced to concede that Moses is not a magician – this is the act of God.
  - a. “This is the finger of God” writing Pharaoh’s demise.
  - b. Reminiscent of fingers that wrote of Babylon’s demise in Daniel 5.
  - c. The difference, Belshazzar’s knees knocked together; Pharaoh hardened his heart.
9. V 21: Moses warns Pharaoh of the next plague – swarm of flies.
  - a. Hebrew term is ערב *arov* – literally meaning “mixed.”
  - b. The root form is pronounced ערב *arav*.
10. Consequently, there are varying opinions as to what this plague actually was:
  - Flies
  - Beetles or scarab, the emblem of the Sun-god.
  - A mixture of wild beasts, serpents and scorpions.
11. Latter interpretation is interesting based on what happens in last days; wild beasts unleashed.
  - Ezekiel 5:17
  - Ezekiel 29:5 (speaking against Egypt).
  - Ezekiel 32:4 (speaking against Egypt).
12. According to some commentators, these wild beasts were incited to attack people.

“But on that day I will **set apart** [Heb. root פלה *palah*] the land of Goshen, where my people dwell, so that no swarms of flies shall be there, **that you may know that I am the LORD** in the midst of the earth. Thus I will **put a division** [Heb. root פדה *padah*] between my people and your people. Tomorrow this sign shall happen.’ And the LORD did so. There came great swarms of flies into the house of Pharaoh and into his servants' houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.” – Exodus 8:22-24

13. Phrase “set apart” comes from *palah* which is, “to separate, distinguish, make prominent.”
  - a. He will make Goshen prominent, thus distinguishing it from Egypt.
  - b. This word is related to root פלא *pala* – “diverging from the norm; wonderful.”
  - c. This is word used by Angel of the LORD to Manoach – “seeing it is **wonderful**.”
14. Phrase “put a division” comes from פדה *padah* - root for “deliverance, ransom, redeem.”
  - a. This division marks His people for deliverance and redemption.
  - b. The others are marked for judgment and, in some cases, destruction.
15. From very beginning God separated those things that were to be mutually exclusive.
  - a. e.g. Light and darkness – divided they each functioned in their purpose.
  - b. Ironically, when they mix it is called evening; in Hebrew erev (same as arov).
  - c. Here God distinguishes His people from Egypt (the world).
  - d. His people are made prominent, designating them for redemption.

- e. Egypt is brought low and marked for judgment.
16. In the end of days, the same process of distinguishing His people from all others will occur.
- “For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.” – Amos 9:9**
17. First thing to occur is to separate the wheat from the tares (Matthew 13).
- a. The sifting of Israel is to separate the wheat (grain) from the chaff.
  - b. So that, in the end, only good seed is left to gather into the barn.
18. The commission given to Israel is to be a set apart people.
- a. So that the world will know “that I am the LORD.”
19. V 24: “The land of Egypt was ruined (literally ‘corrupted’) because of the [*arov*] swarms.”
- a. To which Pharaoh responded, “Go sacrifice to your God in the land (of Egypt).”
  - b. Was willing to let them off work but only on his terms – still resisting.
20. V 26: “It’s not proper to do for we shall sacrifice an abomination of Egyptians to the LORD.”
- a. They would sacrifice sheep and they are venerated by Egyptians.
  - b. This would amount to a crime as far as the Egyptians are concerned.
  - c. Moses argues that they would stone them for this if done in the presence of Egyptians.
21. This raises the issue of, should believers do something considered distasteful to the larger part of society in order to incite them to anger?
- a. It is one thing to sanctify the name in sight of the heathen.
  - b. What about fact that, here, God instructed them to do this out of sight of Egypt (v 27).
22. Point: There is a difference between obedience to God in order to be a light and inciting others to anger under the guise of “obedience to God.”
- a. We are to be a light, not a blight.
  - b. More than being right, we are to do what is right in His sight.
  - c. Sometimes that means showing respect to people who are dead wrong.
  - d. He is our vindicator!
23. V 28: Pharaoh concedes it would not be a good idea and that Israel should go to wilderness.
- a. However, he added a condition – don’t go far away.
  - b. Also asks that Moses pray on his behalf to remove the swarms.
24. V 29: Moses agreed to do so but warned: “do not let Pharaoh deal deceitfully any more.”
- a. After the swarms were removed, Pharaoh again hardened his heart (v. 32).

## **CHAPTER 9: CATTLE DISEASE & BOILS**

**“Then the LORD said unto Moses, ‘Go in unto Pharaoh, and tell him, Thus says the LORD God of the Hebrews, Let my people go, that they may serve me. For if you refuse to let them go, and will hold them still, behold, the hand of the LORD is upon your cattle which is in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous epidemic [Heb. דֵּבֵר *dever*]. And the LORD shall sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel.’ And the LORD appointed a set time, saying, ‘Tomorrow the LORD shall do this thing [Heb. דָּבַר *davar*] in the land.’” – Exodus 9:1-5**

- 1. The same root word for “epidemic” and “thing” – means “to combine separate items into one.”

- a. Collect words into coherent speech thus the most common rendering, “word, speak.”
- b. This particular thing combines with other plagues to make a statement – I am YHVH.
- 2. Also reaffirms that Goshen where Israel dwells will not be touched.
- 3. V 6: “All the cattle of Egypt died but of the cattle of Israel not one died.”
  - a. V 7: Pharaoh sent people to see if it was so.
  - b. Still he refused to let Israel go.
- 4. This brings up an interesting point that becomes apparent later – Israel will slaughter lambs.
  - a. At Pesach they will have lamb and *matzah*, indicating their fields and flocks were safe.
  - b. Also, they will slaughter the lambs in the midst of Egypt.
  - c. Not worried about offending Egyptians with the “abomination of Egypt.”
  - d. Egypt wouldn’t let them go into the wilderness, so God commands them to do so there.

**“And the LORD said unto Moses and unto Aaron, ‘Take handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains [alt. ‘blisters’] upon man, and upon beast, throughout all the land of Egypt.” – Exodus 9:8-9**

- 5. The word for boils implies heat, which is somehow related to the ashes of the furnace.
- 6. V 11: Magicians could not duplicate this nor could they stand before Moses because of boils.
- 7. Moses goes again to Pharaoh and says:

**“For this time I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth. For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.” – Exodus 9:14-16**

- 8. The implication here is that the next plague would be the most severe thus far.
  - a. The next plague – hail – would all but eradicate Egypt’s food supply.
- 9. This plague would serve to prove to Pharaoh that YHVH was unique and was, indeed, God.
  - a. Pharaoh’s line in the movie: “Moses’ God *is* God.”
  - b. Until that time, Pharaoh may have thought Moses was just a good magician.
  - c. The hail would change that perception.
- 10. Pharaoh is told that he could have easily been killed before now but God has allowed him to live this long for this purpose – that he will be forced to proclaim God’s greatness to the world.
  - a. Nebuchadnezzar did so in Daniel 3: “...servants of the Most High God.”
  - b. King of Nineveh acknowledged His authority in Jonah 3.
  - c. Still, Pharaoh will choose to resist God even though he knows that God is at work.
- 11. V 17: “As yet, you exalt yourself against my people” lit. “You raise yourself as an obstacle.”

**“ ‘Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.’ Then whoever feared the word of the LORD among the servants of Pharaoh hurried his slaves and his**

**livestock into the houses, but whoever did not pay attention to the word of the LORD left his slaves and his livestock in the field.” – Exodus 9:18-21**

12. Though plague is severe, God still demonstrates compassion upon the repentant – gives time.
13. V 23: “The LORD sent thunder and hail and fire ran down unto the earth.”
  - a. This happens in a land where rain and hail is almost non-existent.
  - b. V 24: Fire flashed up in the midst of the hail – miracle within a miracle.”
  - c. V 25: Struck man and beast, destroying every herb and every tree of the field.
  - d. V 26: “Only in Goshen, there was no hail” – God set an invisible border there.
14. V 27: “Pharaoh said, ‘I have sinned, YHVH is righteous and I and my people are wicked.’”
  - a. This is the first time that he had confessed a fault – was it genuine?
15. V 28: “Let there be enough of the thunder and the hail and I will let you go.”
  - a. Not only did the hail bother him but the thunder seems to have frightened him more.
  - b. Hebrew phrase is קולת אלהים *kolot elohim* – “mighty thundering.”
  - c. Literally it is “Godly thundering” or “voices of God.”
  - d. Moses agreed to pray that the thunder and hail would cease but said:

**“But as for you and your servants, I know that you do not yet fear the LORD God.”  
– Exodus 9:30**

16. He was afraid of the circumstances but not truly fearful of God.
17. V 31-32: Explains that barley and flax were destroyed by the hail but not the wheat and spelt.
  - a. The former was flowering and growing, the latter was still young and flexible.
  - b. Commentator places the time as late January or early February based on this fact.
18. Making provision for the repentant so not to go hungry but implies it too might be destroyed.