

**[Wednesday, April 13, 2016] Exodus Series, Exodus chapter 7, versus 1-25 –
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In this chapter the LORD begins to judge Pharaoh and Egypt. There are a total of 11 sign-judgments. (cf. 7.10-12.30) The number 11 represent judgment. It has been said that these fall within a period of 21 days. Keil and Delitzsch says this covers a period of ‘less than a year, and perhaps nine months.’ (vol.1, pp.307, 312) But this commentary goes on to say that there are only 8 weeks between the 7th and 10th plagues. The 8th plagues certainly gives us some perspective of the time of harvesting these grains.

Judgments (7.10-12.30):

Chapter 7

1. The rod into a serpent (duplicated)
2. The river’s water into blood for seven days* (duplicated)

Chapter 8

3. Plague of frogs from the river (duplicated)
4. Plague of lice from the dust (**THE FINGER OF GOD; 8.19**)
5. Plague of flies* (separation from Goshen)

Chapter 9

6. Plague of murrain upon Egypt’s livestock
(separation from Goshen)
7. Plague of inflamed boils on man and beast from ashes of a furnace
[magicians were affected](separation from Goshen)
8. Plague of hail destroying man, beast, flax and barley*
(separation from Goshen)

Chapter 10

9. Plague of locusts
10. Plague of darkness for three days
[Pharaoh cuts off communication with Moses; 10.28]
(separation from Goshen)

Chapters 11, 12

11. Death of the firstborn [The only sign not effected through the medium of natural occurrence. Kiel & Delitzsch]
(separation of the people of God)

*announced to Pharaoh in the morning: water to blood, flies, hail (Keil & Delitzsch)

לְפָרְעָה אֱלֹהִים

1 ¶ And the LORD said unto Moses, See, I have made thee a god to Pharaoh:

given, put,
set, appointed

I have made you, נָתַתִּיךָ, Qal preterite, 1ps w/2ps., masc suff. of the root נָתַן, to give; I will make, give, set, appoint, hang you, are all various renderings of this Qal preterite verb in the KJV.

a god, אֱלֹהִים, elohim; **refer to Wm. Gesenius' quote cites above at 6.3, or p.159.** Notice here the interpretation of elohim is singular because it relates to a singular attribute: *thee*, which pronoun refers to Moses, not Moseses. (cf. p.158, Gesenius' quote concerning the use of singular and plural attributes.)

Two examples of **singular attributes requiring Elohim to be interpreted, God not gods:**

Ge 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. (Not we and us, but I and me)

Ex 6:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God (Elohim), which bringeth you out from under the burdens of the Egyptians. (Not we and us, but I and me)

Three examples of **plural attributes requiring Elohim to be interpreted gods, not God.**

Ge 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods (Elohim), knowing good and evil.

Ge 31:30 And now, though thou wouldest needs be gone, because thou sore longedst after thy father's house, yet

wherefore hast thou stolen my **gods** (elohim relates to *images*, cf. v.19)?

Ex 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against **all the gods** of Egypt I will execute judgment: I am the LORD. (Not against the god, but *all*, plural)

This does not say that Moses was made a god, but that he was **to** (לְ, *to* or *for*) Pharaoh as god. Moses would, as God's agent, work wonderful things in the sight of Pharaoh. Moses was 'endowed with divine authority and power.' (Kiel & Delitzsch)

Gesenius' Hebrew Grammar, p.381, on the prefixed lamed, לְ, preposition, '(c) לְ *to*, a very general expression of *direction towards* anything, is used to represent the most varied *relations* of an action or state with regard to a person or thing. ...

...

(3) To introduce the result after verbs of making, forming, changing, appointing *to* something, esteeming *as* something; in short, in all those cases in which, according to (lesson 17, edited), a second *accusative* may also be used.

and Aaron thy brother shall be נְבִיאָךְ thy prophet.

thy prophet, נְבִיאָךְ, masc., sing. noun (prophet) w/2ps, masc suff (thy); root, נְבִיא; n^ebi; this is clearly to be understood as **the spokesman** for Moses.

This is the second time the Hebrew, נְבִיא, prophet, is used in Scripture. The meaning of prophet can be gathered from the commission given to Aaron by the LORD in behalf of Moses:

Ex 4:14 And the anger of the LORD was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak

well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

The first time the Hebrew, **נָבִיא**, is used in Scripture it is applied to Abraham. He is called prophet. Notice, like Aaron, he speaks in behalf of another. In this case he will speak for Abimelech, king of Gerar, to the LORD.

*Ge 20:7 Now therefore restore the man his wife; for **he is a prophet**, and he shall pray for thee, and thou shalt live: and if thou restore her not, know thou that thou shalt surely die, thou, and all that are thine.*

Abraham, Isaac, and Jacob are called prophets of the Lord.

Ps.105.14 He suffered no man to do them wrong: yea, he reproveth kings for their sakes;

*15 Saying, Touch not mine anointed, and do **my prophets** no harm.*

Acts 3.25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

The first person noted for prophesying is Enoch:

Jude 1:14 And Enoch also, the seventh from Adam, prophesied ...

Miriam will be the first of women to be called a *prophetess*; Deborah, the second; then Huldah; Noadiah, and Isaiah's wife (Is.8.1, Gill).

The verb, נָבֵא, naba, to prophesy, is first used in Nu.11.25, 27, the elders of Israel all prophesied during the event of the complaining of the manna.

(Note: There is a period in the history of Israel which divides between Moses and the prophets. The Word of God as we have it also makes such a division. [cf. Acts 3.24; 13.20; 28.23])

Barnes' Notes, vol. 2, p.20, 'The passage is an important one as illustrating the primary and essential characteristic of a prophet, he is the declarer of God's will and purpose.'

Both Moses and Aaron are God's messengers and servants. The first miracle or sign that is performed will serve, not so much as to judge, but to show Pharaoh that Moses and Aaron's credential is from the LORD. They have the *right, power, authority* to demand, in the name of the LORD, the release of the children of Israel. (cf. Albert Barnes, vol. 1, p.20)

Ps.105.26 **He** sent Moses his servant; and Aaron whom he had chosen.

2 Thou shalt speak all that I command thee:

Good and faithful servants do not do but what they are commanded to do; and they do not say but what they are commanded to say.

and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

that he send, וְשָׁלַח, Piel (Intensive active) preterite, 3psm of שָׁלַח, to send.

Pharaoh is to become actively eager to send forth the children of Israel. That is the goal. Keep in view Moses' and Aaron's task. It is to proclaim the will of the LORD, not to think that they are to be the cause of the change in Pharaoh's heart, or the cause of the change in the minds of the Egyptians. The **cause** is the LORD's work, not man's.

3 And I will harden Pharaoh's heart,

harden, אֶקְשָׁה; Hiphil future of קָשָׁה; Ex.6.9, *cruel*; 7.3, *hardened*, קָשָׁה, qashah, KJV, *cruel, hard, sore, fierce* [meaning, stiff, rigid, inflexible]; here it means to be grieved, stiff (hearted), determined, strong. (cf. also Deu.2.30 *the Lord thy God **hardened** his spirit*; 10.16, *be no more **stiffnecked***).

This marks the third term that we have found which describes the hardening of Pharaoh's heart. Along with קָשָׁה, qashah, we have seen, קָשָׁה, chazaq, *hardened, rigid, inflexible* (Gr. derivative, *schlerosis*; cf. Ex. 4.21) and will see כָּבֵד, kabad, *heavy, thick, dense* (cf. Ex.10.1).

The LORD does as He will with whom He will.

*2Sa 16:11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now may this Benjamite do it? let him alone, and **let him curse; for the LORD hath bidden him.***

Yes, even false prophets are used by Him:

*Eze 14:9 And **if the prophet be deceived** when he hath spoken a thing, **I the LORD have deceived that prophet**, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.*

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh unto him ... (Heresies come in by ordination of the Lord, 1Co.11.19; and those that bring them are brought into judgment.)

and multiply my signs and my wonders in the land of Egypt.

The words *signs* and *wonders* often are used together. Here they refer to the judgments of the LORD. A sign is an indication. A wonder is the demonstration of it. Both of these words are translated interchangeably

using the same English words. In any event, the Hebrew for *sign* is a mark or indication, where the Hebrew for *wonder* appears to note the working of the miracle.

A mark or sign can indicate a coming change; it marks a period of time (the heavenly *lights* of Gen.1.14); it can distinguish one from another (Cain; circumcision); it can be an evidence or token of something that is greater (a covenant, like a bow representing a covenant); signs of coming judgment; serve as a reminder (Nu.17.10); et. al.

my signs, אֲתֵּי-אֹתֵי, noun, אֹת, w/1ps suff.; KJV, *Ge.1.14*, *signs* by the lights in the firmament of heaven; *Ge.4.15*, *mark* upon Cain; *Ge.9.12, 13, 17*, the bow in the cloud is a *token*; *Nu.2.2*, the *ensign* of their father's house; *Nu.14.22*, *my miracles*, **which I did in Egypt**.

my wonders, וְאֵת-מוֹפְתָי, masc. sing. noun of מוֹפֵת, w/1ps. suff.; KJV, *Ex.4.21*, *wonders*; **Ex.7.9**, *miracle*; *1Ki.13.3*, *sign*; seems to be the actual working of something *wonderful* or *miraculous*.

4 *But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt,*

lay my hand upon Egypt means that the LORD would apply his personal touch to destroy Egypt. There will be no mistaking that Egypt's destruction comes from the LORD. It's destruction was not by human instrumentality.

When we consider human instrumentality we are struck with the awesome power of God over Pharaoh and Egypt of which these are types for Antichrist, Satan, sin, and the world. The deliverance of the children of God from all of these is not by a cooperative work in us. It is only by the power of God through Jesus Christ. God sent His only and beloved Son to save His people from the Adversary, from the world, from the Antichrist and antichrists, and from their sins. God has reserved this deliverance to Himself. He receives all of the glory for the salvation of His own children.

Ps 37:39 But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.

*Pr 21:31 The horse is prepared against the day of battle: but **safety is of the LORD.***

*Jon 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. **Salvation is of the LORD.***

and bring forth mine armies,

armies:

*Ex.6.26 These are that **Aaron and Moses**, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their **armies.***

*armies, אֲתֵּי צְבָאוֹתַי, pl. fem., noun, with a 1ps, suff. of root צָבָא; KJV, host, armies, war; **Numbers chapter 4 appointed the sons of Levi to their warfare (cf. 4.3, 23, 30, 35, 39, 43; 8.24; 10.14-28, and the whole chapter of 31 are major texts for ordering the war) and the service (mar. warfare, worth noting).***

This refers to an order of the families of Israel, or the ranks within the nation. It is not a lower or higher order as much as it is an order or arrangement in which they stand. As a nation this term applies to them because they shall have to fight, wage battle, enter the warfare, set themselves in array against other armies.

It cannot be overemphasized that the saints of God are in a great conflict or battle. Here we see that the battle or the conflict for Israel has begun. They are presented as a nation that should *conquer* their foes.

*Nu 33:1 These are the journeys of the children of Israel, which went forth out of the land of Egypt **with their armies** under the hand of Moses and Aaron.*

*Nu 31:3 And Moses spake unto the people, saying, **Arm some of yourselves unto the war**, and let them go against the Midianites, and avenge the LORD of Midian.*

From the day that we are called to Christ until He returns again we are in a battle.

Eph 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

We are never to relax our engagement with the enemy that is both within us and outside of us.

1Co 9:26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.

1Ti 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2Ti 4:7 I have fought a good fight, I have finished my course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Heb 10:32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions ...

Do not rest in this conflict until we are in the presence of the Lord.

גְּדֹלִים בְּשִׁפְטִים

and my people the children of Israel, out of the land of Egypt by great judgments.

judgments, בְּשֹׁפְטִים, masc. pl. noun שֹׁפֵט, w/prefixed preposition בְּ, with or by; , cf. 6.6; always translated *judgments*; the verb , is translated *judge*; 2Sa.18.19, *avenge*; Ru.1.1, *ruled*; Zec.7.9, *execute*; 1Sa.24.15, *deliver*; et al.

Be sure of this: God is going to avenge His people for the wrongs that they have suffered *in His time*. We are to leave the injustices and show Christ through suffering.

Lev.19.17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

18 Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD.

Lu 18:7 And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

Ro 12:19 Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

Re 6:10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

5 And the Egyptians shall know that I am the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

The Egyptians shall not *know* the LORD in a positive and saving sense. He is faithful to keep his threats of judgment and destruction against those who are in unbelief; and they shall know that He is the LORD!

*Phl.2.10 That at the name of Jesus **every knee should bow**, of things in heaven, and things in earth, and things under the earth;*

*11 And that **every tongue should confess that Jesus Christ is Lord**, to the glory of God the Father.*

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses was fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

For those who might be gathering together the details of the history of the O.T., the ages of Aaron and Moses are helpful. It is confirmed here that Aaron was born previous to Moses in the previous chapter. (cf. 6.20)

Matthew Poole's Commentary on the Holy Bible, vol. 1, p.128, 'The ages of Moses and Aaron here, as of Levi and Kohath chap. vi. 16, 18, and before them of Jacob and Joseph, are so exactly set down, that thence we may, understand the accomplishment of God's prediction, Gen. xv. 13, and the time of Israel's being in Egypt.'

Aaron's name comes before Moses' name whenever birth or genealogy is being considered. Otherwise Moses is always given first for his superior office.

Also, we can see that Moses' life divides into three sections of 40 years.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

*9 When Pharaoh shall speak unto you, saying, ^{תִּבְנֶה} Shew a miracle for you:
wonders (v.3)*

shew, תִּבְנֶה, Qal imperative, pl, masc of נָתַן, to give; KJV translations of the imperative, give, shew, put, make, appoint, delivered, bring, lift up.

As if Pharaoh is saying, 'Let's see what your God can do.'

Shew a miracle for you:

Geneva Bible, 1599 reads as the KJV

Amplified Bible: 'Prove your authority by a miracle.'

Septuagint English: 'Give us a sign or a wonder.'

Young's Literal Translation (1898): 'Give for yourselves a wonder.'

וְאָמַרְתָּ

then thou shalt say unto Aaron, Take thy rod,

thy rod, אֶת־מִטְּהָ, masc., sing., noun מִטְּהָ, w/2ps fem. pronoun; KJV, staff, rod, tribe, stave; related to the verb, נָטַה, interpreted to stretch or spread out.

Again, it is very likely that both Moses and Aaron have rods in their hands. In this instance Moses is to command Aaron to cast down his rod or staff so that the LORD will work His miracle or wonder before them.

*Ex 4:17 And thou (Moses) shalt take this rod in thine hand, **wherewith thou shalt do signs.** (Meaning that through Moses Aaron shall do those wonders.)*

*7.10 ... and Aaron cast down **his** rod before Pharaoh ...*

*Ex 7:15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and thou shalt stand by the river's brink against he come; and **the rod which was turned to a serpent** shalt thou (Moses) take in thine hand.*

*Ex 7:17 Thus saith the LORD, In this thou shalt know that I am the LORD: behold, I will smite **with the rod that is in mine** (Moses') **hand** upon the waters which are in the river, and they shall be turned to blood.*

...

*19 And the LORD spake unto Moses, Say unto **Aaron, Take thy rod,** and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their*

pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

*Ex 8:5 And the LORD spake unto Moses, Say unto **Aaron, Stretch forth thine hand with thy rod** over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.*

*Ex 9:23 And **Moses stretched forth his rod** toward heaven: and the LORD sent thunder and hail, and the fire ran along upon the ground; and the LORD rained hail upon the land of Egypt.*

*Ex 10:13 And **Moses stretched forth his rod** over the land of Egypt ...*

*Ex.14.15 ¶ And the LORD said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.*

*Ex 17:5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; **and thy rod**, wherewith thou smotest the river, take in thine hand, and go.*

...

Ex 17:9 And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to morrow I will stand on the top of the hill with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur went up to the top of the hill.

11 And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed.

*12 But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and **Aaron and Hur** stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.*

and cast it before Pharaoh, and it shall become a serpent.

Geneva Bible (1599), marginal note for serpent, *dragon*. (which is not accurate: cf. v.10)

וַיַּעַשׂוּ

10 And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had worked
Qal preterite

commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

a serpent, לְתַנִּינִי, (cf. v.12) masc., sing., noun, תַּנְּיָן, Wigram תַּנִּינִי, tan-need', w/prefixed לְ, to; KJV, Ge.1.21, whales (2); Ex.7.9, serpent (3); Deu.32.33, dragons (8); Lam.4.3, sea monsters (1).; the LXX has for this δράκων, drakōn, and this appears to be carried over into the KJV with the word dragon;

Smith's Dictionary of the Bible, vol.1, 616, 'The word tannin, תַּנִּינִי (plur. תַּנִּינִיִּם) is always rendered as δράκων in the LXX., except in Gen. i.21, where we find κῆτος. It seems to refer to any great monster, whether of the land or the sea, being indeed more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense.'

Serpent is the proper translation of this word at this place.

The Hebrew, תַּנִּינִי, tan-need', most often refers to a reptile. But there are places where Hebrew, תַּנִּינִי, tan-need', is further defined. Ge.1.21 is one of those places. Alone we would have thought that Ge.1.21 was referring to a large water-dwelling reptile (dragon). But the LXX uses the Greek, κῆτος, *whale*. Then to this we have the record of Jonah who calls this a great fish (Jon.1.17; 2.1, 10); our Lord, a whale (Mt.12.40). There is no doubt which creature comes to mind when we consider the whole evidence of Scripture.

In this text (Ex.7.9, 10) while we have the word which leads us to think reptile, like a *dragon* (which the LXX agrees with) lizard, or crocodile, yet there are other Scriptures which define for us what it is. In **Ex.4.3; 7.15** the Hebrew נָחָשׁ, *nachash*. נָחָשׁ, *nachash* is always translated *serpent* (31 times); which we call a snake. It was this creature which was in the garden of Eden. It is the same creature which bit many of Israel for their rebellion against the LORD, and which was formed of brass and hanged on a pole in Nu. 21.6, 7, 9. Who would doubt that this is a snake? (cf.Is.65.25, *and dust shall be the serpent's meat*; Ge. 3.14; Mic.7.17) Is.27.1 brings all of this together, just as Ex.4.3; 7.9 do:

Isa 27:1 In that day the LORD with his sore and great and strong sword shall punish leviathan the piercing serpent (נָחָשׁ, nachash), even leviathan that crooked serpent (נָחָשׁ, nachash); and he shall slay the dragon (תַּנְיִן, tan-neen) that is in the sea.

*Re 12:9 And the great **dragon** was cast out, that old **serpent**, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*

	וַיִּקְרָא	לְחֹכְמִים	
11	Then Pharaoh also called	the wise men and the sorcerers:	
	for	witches, or witchcrafters	
		LXX, φαρμακούς	

sorcerers, וְלִמְכַשְׁפִּים, Piel (Intensive active) participle, masc, pl of כָּשַׁף, always in Piel; Ex. 7.11; Dan.2.2, and the sorcerers; Ex.22.18; Deu.18.10, a witch; Mal.3.5, against the sorcerers; כָּשַׁף, masc. noun, Jer.27.9, your sorcerers; כְּשָׁפִים, masc. plural noun, 2Ki.9.22; Mic.5.12; Nah.3.12, witchcrafts; Is.47.9, 12, thy sorceries.

O.E.D.: 'one who practices sorcery; a wizard, a magician.'

*1Co 3:19 For the wisdom of this world is foolishness with God. For it is written, **He taketh the wise in their own craftiness.***

*2Co 4:2 But have renounced the hidden things of dishonesty, not walking in **craftiness**, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.*

*Eph 4:14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and **cunning craftiness**, whereby they lie in wait to deceive;
15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ ...*

Two of these men's names have been preserved through these four millennia. We find them recorded in the N.T. These are Jannes and Jambres.

2Ti.3.8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

reprobate, ἀδόκιμοι, nom., pl., masc., of ἀδοκιμος, KJV, 1Co.9.27, cast away; He.6.8, rejected; this speaks of rendering the mind incapable or rejected from the common judgment concerning morality; proven unbelievers.

Ro 1:28 And even as they did not like to retain (or approve) God in their knowledge, God gave them over to a reprobate (disapproved) mind, to do those things which are not convenient;

These who stood to confront Moses and Aaron were able for the moment to duplicate their signs. What we can be sure of is that this was not of the LORD, though no doubt directed by the LORD to their own destruction.

Their wicked deeds served to harden Pharaoh against the LORD which, as we know, was the will of God.

2Thess.2.9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

In the last days there will be a similar contradiction worked among men. Not only shall the two witnesses work powerful miracles in the sight of unbelieving men by

Causing the destruction of those who would harm them until their ministry is fulfilled

Shutting up heaven from raining upon the earth

Turning water into blood, and,

Bringing great plagues upon the earth, but,

These false prophets and Antichrist shall work their deceptions, seemingly

Raising one from the dead

Calling fire out of heaven, and,

Other such deceptions.

(cf. Re. 11.5, 6; 13. 3, 13-15; 16.14)

Do not misunderstand me. I do not doubt that unbelieving men, wicked men really do these things. God must have directed them to do these works or else they could not have. These Scripture must be given serious consideration by all who confess a true faith in the God of this Bible. (1Ki.22.19-22; Job 1.12, 2.6; Is.45.7; Amos 3.6; 2Thes.2.8-12; Re.16.1, 12-14)

לְתַנְיָנִים (v.10)

12 For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

rod, מִטָּהוּ, noun, masc., sing., w/3ps., masc., suff. of root מָטָה.

but ... swallowed, וַיִּבְלַע, Qal, fut., 3ps, masc. of בָּלַע; same as, Jon 1.17, a great fish **to swallow up** Jonah; of Korah, Nu.16.32, **and swallowed them up**; in Piel - Hithpael this is translated covered, destroy, devour, spendeth it up.

We cannot explain it. Evidently these enchanters mimicked Moses' sign. But Aaron's rod proved to be superior and *swallowed up* all of the rods which were cast down of these evildoers.

In no instance, not one, were the magicians able to undo what the LORD had done. The greater undoubtedly may undo the lesser. And that is the very thing that the LORD chooses to do here in this one sign by causing Aaron's rod to devour the others. And only the LORD will removes the plagues which follow; not any other.

J-F-B Bible Commentary, vol. 1, p.295, '[I]t is the opinion of many influential writers that the magicians of Pharaoh were possessed, in some degree, of supernatural power ...'

...

[T]hat the magicians in Egypt stood in relation to a spiritual kingdom as really as did Moses and Aaron.'

וַיִּחְזַק

13 And he hardened Pharaoh's heart, that he hearkened not unto them;
rigid, inflexible

stiff, self-willed

This was the LORD's will to harden Pharaoh's heart.

as the LORD had said.

כָּבֵד

14 ¶ And the LORD said unto Moses, Pharaoh's heart is hardened,

thick, dense, heavy

he refuseth to let the people go.

refuseth, מָאָץ, Piel (Intensive active) preterite, 3ps, masc. of root מָאָץ; the verb is only found in Piel and is always translated with the English, *refuse*.

15 Get thee unto Pharaoh in the morning; lo, he goeth out unto the water; and

	עַל־שֵׁפֶת	לִקְרֹאתוֹ
thou shalt stand by the river's brink		against he come;
border		to meet him
brim, lip		

against he come, לִקְרֹאתוֹ, Qal infinitive with pref. לְ, to/for & 3ps fem suff. of the root קָרָא, to come or fall upon; Ex. 4.14, Aaron came to meet Moses in the desert; Ex.5.3, *the God of the Hebrews hath met with us*.

	לְנִחָשׁ
and the rod which was turned	to a serpent shalt thou take in thine hand.
changed	4.3

which was turned, אֲשֶׁר־נִהְפָּד, was turned, Niphal (simple passive) preterite, 3ps, masc. of הִפָּךְ; KJV, *turned, changed, overthrown, turned upside down or aside; Ge.3.24, a flaming sword **which turned every way; Jud. 7.13, tumbled** into the host of Midian; v.17, **and they shall be turned; v. 20, and ... were turned**.*

serpent, נָחָשׁ, nachash, this is certainly a venomous snake; cf. Ge.3.1, *the serpent* and his curse, Ge.3.14; cf. Nu.21.6, 9; Ps.58.4; Pv.23.32; Ecc.10.8; Is.65.25; **it is the same creature that Moses' rod was changed into in Ex.4.3! Verses 9, 10, & 12, תַּנִּינִן, tannin, must be interpreted in light of this, and keep to the sense of a *snake*; not an crocodile, lizard, or large reptilian sea monster, which interpretations all have viability in other place so Scripture because the text will support them; but not here.**

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee,

The phrase *The LORD God of the Hebrews* was first used in Ex.3.18. This is the second time. It is found in Scripture only five times and all in the book of Exodus. (cf. 9.1, 13; 10.3) It is always the message that Moses delivered to Pharaoh, and clearly this marked a distinction that God made between the Egyptians.

Ex 11:7 ... the LORD doth put a difference between the Egyptians and Israel.

While it was that the Hebrews were an abomination to the Egyptians (Ge.43.32; 46.34; Ex.8.26) it was the Hebrews that were saved out of Egypt before the LORD destroyed them that believed not. (cf. Jude v.5)

Ps.58.3 The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies.

4 Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear ...

Pr 15:26 The thoughts of the wicked are an abomination to the LORD: but the words of the pure are pleasant words.

saying, Let my people go, that they may serve me in the wilderness: and, behold, hitherto thou wouldst not hear.

you wouldst not hear, לֹא-שָׁמַעַתָּה, Qal preterite, 2psm of שָׁמַע, KJV, hear, obey.

Ro.2.3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and **longsuffering**; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God ...

Ro 9:22 What if God, willing to shew his wrath, and to make his power known, endured with much **longsuffering** the vessels of wrath fitted to destruction:

17 Thus saith the LORD, In this ^{בְּזֹאת} thou shalt know ^{תִּדְעַ} that I am the LORD:
By this

thou shalt know, תִּדְעַ, Qal fut., 2psm of יָדַע, to know.

^{מִמֶּנִּי}
behold, I will smite with the rod that is in mine hand upon the waters which are

will smite, מִמֶּנִּי, Hiphil (Causative active) part., sing., masc., of נָכַה, KJV, 5 times we find the Hiphil part: Ex.2.11, smiting; 2Ki.6.22, wouldst smite; Is.14.6, who smote; Ez.7.9, that smiteth; with the rod the idea is certainly striking the waters. In Hiphil preterite Moses is instructed by the LORD (Ex.17.6) thou shalt smite the rock. Nu.20.11 is the fatal error of Moses when he smote (Hiphil future) the Rock twice when he should have spoken to it.

in the river,

בַּיָּאֵר, masc., sing., noun w/בְּ in, with prepositional prefix, root יָאֵר;
or יָאֵר; KJV, most often river; brooks (5), flood (5), streams (1).

and they shall be turned to blood.

blood, לָדָם, masc, sing. noun of root אָדָם, cf. דָּם, KJV, always blood.

Ps 78:44 And had turned their rivers into blood; and their floods (pourings, flowings, distillings), that they could not drink.

floods, וּנְזִילָהּ, root נָזַל, flowing, pouring, dropping, distillings.

Pharaoh had professed himself, *Ex 5:2 And Pharaoh said, Who is the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.* Well, he is about to become acquainted with the power of the LORD.

18 And the fish that is in the river shall die, and the river shall stink;

and ... shall stink, וּבָאֵשׁ, Qal preterite; KJV, Ex.7.21, to stink; 1Sa.13.4, to have in abomination; Ex.5.21, to be abhorred; Pv.13.5, loathsome; 1Chr.19.6, odious.

and the Egyptians shall loathe to drink of the water of the river.

shall loathe, וּנְזָלוּ, Niphal (simple passive) preterite, 3ppl of לָאָה, KJV, to be wearied (15), grieved (2), faint (1), loathe (1).

19 And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, both in vessels of wood, and in vessels of stone.

upon the waters, עַל־מִימַי, masc., pl., noun of מַיִם.

upon their streams, עַל־נְהָרָתָם, masc., pl. fem. noun w/masc., 3ppl suff. of נְהָר, cf. 8.5 streams; 23.31 most often, river.

upon the rivers, על־יַאֲרֵיקָם, masc. pl. noun w/masc 3ppl suffix of root יָאָר, (cf. v.15), the brooks, floods, pouring forth of the rivers.

and upon their ponds, וְעַל־אֲגַמִּיקָם, masc. pl. noun w/masc 3ppl, suff. of root אָגַם; cf. 8.5, ponds; Ps.107.35, into a standing water; Ps.114.8, a standing water Is.19.11, ponds for fish; Jer.51.32, reeds.

and upon all their pools מִקְוֵה מֵימֵיהֶם, masc sing noun of מִקְוֵה; KJV, Ge.1.10, and the gathering together of the waters called he seas; Lev.11.36, plenty of water;

20 And Moses and Aaron did so, as the LORD commanded; and he lifted up the rod,

he lifted up, וַיָּרֶם, Hiphil (causative active) fut., 3ps masc of יָרָם; KJV, Ge.41.45, set it up; Ex. 17.11, held up; Lev.4.8, shall take off all the fat; Nu.15.19, shall offer up an heave offering; Ps.89.17, our horn shall be exalted.

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.

Ps.78. 43 How he had wrought his signs in Egypt, and his wonders in the field of Zoan:

*44 And had turned their **rivers into blood**; and their floods, that they could not drink. (cf. Ps.105.29)*

Egypt was worthy of this blood. They had slain an untold number of Hebrew males for some time, and the LORD will cleanse the land of the guilt for shedding innocent blood by His own judgment.

Re.16.4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

One of the 6 things the LORD hates, yea seven are an abomination to him: *Pr 6:17 A proud look, a lying tongue, and hands that shed innocent blood ...*

The world stands guilty most of all and accountable for having shed the blood of the Son of God; killing the Prince of Peace. (Acts 3.14) And they shall receive judgment from the LORD.

It is true that the Hebrew word, דָּם, blood is derived from a word which means red, as in color, אָדָם, adam, *ruddy, red*, אֶדְמָה, odem, sardius; אָדָמָה, adamdam, *reddish*; אֶדְמָה, adamah, ground, earth, land; אֶדְמוֹנִי, admoni, or אֶדְמוֹנִי, admoni. However, there is nothing in our present text indicating that it is to be interpreted as anything other than literally. The suggestion that this has to be interpreted in light of Joel 2.31, meaning the *color* of blood is a partial truth. **Blood all but twice** (2 times of 298 verses where it is found) **means the red substance which is the life of the flesh; and often in reference to the taking of person's life ... shedding his blood.** (Gen. 4.10; 9.4; Deu. 12.23; 21.8; Job 16.18; Ps. 72.14) The two instances where it is not referring to the substance of *blood* is Deu. 32.14, which refers to the pure juice of the grape, and Joel 2.31 where it refers to the color of blood.

The context of Joel proves that color is the consideration here. The phrase *moon into blood* follows the phrase *the sun shall be turned into darkness*. This refers to *how* the sun and the moon shall appear, and not to a change in their composition or substance.

Did Aaron's rod really turn into a serpent? We believe that it did because the Scriptures tell us that it did. If we believe that the rod changed into a serpent, then we should have no problem with any of the other sign-judgment that shall come to pass. Yet there are men, professedly Christian men, who deny the reality of the water being changed into blood.

Matthew Poole, Keil & Delitzsch, Barnes, The Interpreter's Bible Commentary, Jamieson, Fausset, Brown Bible Commentary & The Layman's Bible Commentary all report that the waters were only turned to a *blood* color; **John Gill is the only one who stays by the**

Word of God to say that all the water really turned into *blood*. The simple truth of God's Word has never been very popular.

This represents for me in those who reject the power of God a serious lapse of faith. We are constrained to interpret that the waters were turned into blood. What are we to think of other places in Scripture where such similar language is used?

*Re 16: 3 And the second angel poured out his vial upon **the sea**; and it **became as the blood of a dead man**: and every living soul died in the sea. (Sounds typical with **as**, but this describes the *kind* of blood: thick, coagulated ...)*

*4 And the third angel poured out his vial upon the rivers and fountains of waters; and **they became blood**.*

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

*6 For they have shed the blood of saints and prophets, and **thou hast given them blood to drink**; for they are worthy.*

Did the angel say that they drank something that was like blood, or in the color of blood? No. They were forced to drink blood. This is the judgment of God.

Always approach the Scriptures literally unless it gives us evidence of a symbolical or typical interpretation. **Never turn to external sources to substantiate the truth of the Word of God!** This does more to confuse the issues of which we hope to discover the truth, and creates more questions than we already have.

So what of this text? Were all the waters in wood and stone vessels, in the streams, rivers, pools, and ponds turned into blood or not? For seven days that is what there was to drink in all the land of Egypt unless they dug for it from *fresh*, underground sources (cf. v.24).

21 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.

22 And the magicians of Egypt did so with their enchantments:

by their enchantments, בְּלִטְיָהֶם, root לוֹט; KJV, Ru.3.7, softly, 1Sa.18.22, secretly; 1Sa.24.5, privily; understood as secret or privy arts.

And so at this all of the nay-sayers ask the question, ‘So, where did the magicians get water to work their miracle since all water was turned into blood?’ And all of those who are Bible-believers may point to verse 24 and there read that ... They ... *digged round about the river for water to drink.*

וַיִּקְהַךְ

and Pharaoh’s heart was hardened, neither did he hearken unto them; rigid, inflexible, stiffened

as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

did he set, שָׁת, Qal preterite, 3ps, masc. of שִׁית; KJV, Ge.4.25, to appoint; Ex.23.1, put; Ex. 21.22, 30, lay; set; Ex. 10.1, shew; make; array.

Pharaoh didn’t give this a second thought. He was unaffected at these first two miracles. His magicians had done the same, as far as he was concerned.

24 And all the Egyptians digged round about the river for water to drink; searched out pawed

digged, וַיִּחְפְּרוּ, Qal fut. of חָפַר; KJV, to dig; Job 39.29, seek; Deu. 1.22; Jos.2.2, 3, search out; Job 39.21, paweth.

for they could not drink of the water of the river.

they could, יָכְלוּ, Qal fut. 3ppl, masc of יָכַל; KJV, could, able, prevail, overcome.

drink, לְשָׁתוּתָהּ, שָׁתָהּ , always translated with the English word *drink*.

25 And seven days were fulfilled, after that the LORD had smitten the river.

were fulfilled, וַיִּמָּלֵא, Niphal (simple passive) fut. 3psm of מָלֵא; Niphal future, Ex.1.7, *and the land was filled with them; accomplished, replenished.*

The Jewish Bibles (Tanakh and the Norman Henry Snaith (Ben Asher Text) show close this chapter with the first four verses of chapter 8. (8.1-4 would be verses 26-29; and the first verse of chapter 8 would begin with verse 5.)