

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

### Genesis 15:13-16

**<sup>13</sup> And 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. <sup>14</sup> But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. <sup>15</sup> And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. <sup>16</sup> Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."**

Bondage		Redemption						Revelation					
1	Bondage in Egypt	3	7	11	13	16	19	21	25	28	32	35	40
Call of Moses		Plagues		Passover		Red Sea Crossing		Journey to Mount Sinai		Ten Commandments		Book of the Covenant	
Incubation of the Nation		Inception of the Nation						Infancy of the Nation					
Preparation		Redemption						Instruction					
Bondage and Oppression		Deliverance and Provision						Law, Pattern and Construction					
God's People Enduring Bondage		God's Grace in Redemption						God's Glory Manifested in Worship					
Israel in Egypt		Israel to Sinai						Israel at Sinai					
430 years (15%)		2 months (30% of Exodus)						10 months (55% of Exodus)					

# Redemption and Revelation

Exodus 1-18 The Redemption of God's People from Egypt  
Exodus 19-40 The Revelation to God's People in Sinai

## Bondage in Egypt (Exodus 1-6)

### Exodus 1:1-22 A Deliverer Needed

**1:1-7 The Setting**

**1:8-14 The Slavery**

v8 The Pharaoh

v9-10 The Plot

v11-14 The Persecution

**1:15-22 The Slaying**

v15-16 The Charge

v17 The Contravention

v18 The Consternation

v19 The Cleverness

v20-21 The Commendation

v22 The Command

### Exodus 2:1-10 The Deliverer Born

**2:1-4 The Parturition of Moses**

v1 Moses' Parents

v2 Faith of Moses' Parents

v3-4 Moses in a Basket

**v5-10 The Protection of Moses**

v5-6 Pharaoh's Daughter Finds Moses

v7-10 Pharaoh's Daughter Adopts Moses

### Exodus 2:11-25 The Deliverer Prepared

**2:11-14 Moses in Egypt**

v11a Moses the Prince

v11b Moses the Deliverer

v12 Moses the Murderer

v13 Moses the Arbitrator

v14 Moses the Accused

**2:15-25 Moses in Midian**

v15 Moses the Refugee

v16-20 Moses the Stranger

v21-22 Moses the Shepherd

v23 Israel's Cruel Bondage

v24-25 God's Covenant Remembered

### Exodus 3:1-4:17 The Deliverer Called

**3:1-4:17 Moses in the Wilderness**

v1-3 The Burning Bush

v4-6 Holy Ground

v7-10 Moses Commissioned

v11-14 I AM WHO I AM

v15-17 God's Concern for Israel

v18-22 Egypt will be Plundered

4:1-9 The Signs Given

4:10-17 Moses' Continued Refusal

### Exodus 4:18-31 The Deliverer Sent

**4:18-31 Moses in Egypt**

v18 Jethro Blesses Moses

v19-23 The LORD Instructs Moses

v24-26 Zipporah Saves Moses

v27 The LORD Instructs Aaron

v28-30 Aaron Speaks for Moses

v31 The People Worship the LORD

## Exodus 5:1-6:27 Pharaoh Rejects

### God's Word

- 5:1-4 The First Confrontation
- 5:5-14 Pharaoh's First Act: Increased Workload
- 5:15-23 The First Response
  - v15-19 The Protest before Pharaoh
  - v20-21 The Protest Against Moses
  - v22-23 The Protest before the LORD
- 6:1:8 The Reassurance of the Lord
- 6:9 The Response of the People
- 6:10-13 The Recommissioning of Moses
- 6:14-19 The Records of Reuben, Simeon, Levi
- 6:20-25 The Records of Moses and Aaron
  - v20 Their Parents
  - v21-22 The Uncles and Cousins
  - v23 Aaron's Wife and Sons
  - v24-25 The Next Generation
- 6:26-27 The Reiteration of Moses' Call

## Exodus 6:28-10:29 Pharaoh Rejects

### God's Miracles

- 6:28-7:13 The Second Confrontation
- 6:28-30 Moses' Discouragement
- 7:1-5 The Lord's Pronouncement
- 7:6-7 Their Obedience
- 7:8-13 The Rod into Serpent
- 7:14-10:29 The Nine Plagues
  - 7:14-25 Water Turned to Blood
  - 8:1-15 Frogs
  - 8:16-19 Dust Turned to Gnats
  - 8:20-32 Swarm of Insects
  - 9:1-7 Pestilence on Livestock
  - 9:8-12 Boils on Man and Beast
  - 9:13-36 Great Hailstorm
  - 10:1-20 Locusts
  - 10:21-29 Darkness

## Exodus 6:10-13 The Recommissioning of Moses

10 Now the LORD spoke to **Moses**, saying, 11 "Go, tell Pharaoh king of Egypt to let the sons of Israel go out of his land."

12 **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?"

13 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 5:1-6:27 Pharaoh Rejects  
God's Word**

After being rejected by the people, Moses is instructed to return to Pharaoh. Not surprisingly the big fear of incompetence, the last fear Moses expressed on Mount Sinai, returns with a vengeance. The one thing Moses felt he needed to convince Pharaoh was persuasive speaking ability, but he felt incompetent to speak. We would like our fears to dissolve in one mighty encounter with the Lord, but it usually doesn't happen that way. It's usually an inch-by-inch battle.

First, the Lord commands Moses to demand that Pharaoh release the people (6:10-11), but then he commands both Moses and Aaron to do so (6:13). Earlier, the Lord wanted Moses himself to confront Pharaoh, but when Moses refused, the Lord offered Aaron as Moses' mouthpiece (3:10-17). Despite the Lord's concession on Mount Sinai, he still offers Moses the opportunity to confront Pharaoh alone, in complete dependence on him. But Moses can't let go of his fears, so the Lord offers Aaron again.

The command, first to Moses and then to both he and Aaron, is to "go." They were rebuffed by Pharaoh the first time, but they are called to be persistent.

<http://www.pbc.org/files/messages/10411/exo007.html>



## 6:14-19 The Records of Reuben, Simeon and Levi

14 These are the heads of their fathers' households.

The sons of Reuben, Israel's first-born: **1) Hanoch and 2) Pallu, 3) Hezron and 4) Carmi; these are the families of Reuben.**

**15 And the sons of Simeon: 1) Jemuel and 2) Jamin and 3) Ohad and 4) Jachin and 5) Zohar and 6) Shaul the son of a Canaanite woman; these are the families of Simeon.**

**Exodus 5:1-6:27 Pharaoh Rejects  
God's Word**

- **Dr. Lightfoot thinks that Reuben, Simeon, and Levi, are thus dignified here by themselves for this reason, because they were left under marks of infamy by their dying father, Reuben for his incest and Simeon and Levi for their murder of the Shechemites; and therefore Moses would put this particular honour upon them, to magnify God's mercy in their repentance and remission, as a pattern to those that should afterwards believe: the two former seem rather to be mentioned only for the sake of a third, which was Levi, from whom Moses and Aaron descended, and all the priests of the Jewish church. Thus was the tribe of Levi distinguished betimes.**

## Matthew Henry on Exodus 6:14-16



Entrusting the Word to the Faithful

## 6:14-19 The Records of Reuben, Simeon and Levi

16 And these are the names of the sons of Levi according to their generations: **1) Gershon and 2) Kohath and 3) Merari; and the length of Levi's life was one hundred and thirty-seven years.**

**Exodus 5:1-6:27 Pharaoh Rejects  
God's Word**

 Entrusting the Word to the Faithful

- **and the years of the life of Levi were one hundred and thirty seven years;** and exactly the same number of years is assigned him by Polyhistor from Demetrius, an Heathen writer. Jarchi says, that the reason why, the years of the life of Levi are reckoned is to show how long the bondage lasted; for there was no servitude as long as any of the tribes (or of the sons of Jacob) remained, according to Exo 1:6 and the Jewish chronologers affirm that Levi was the last of the patriarchs that died; and that he died in the year of the world 3332, and lived in Egypt ninety four years; and from his time, to the going out of Egypt, were only one hundred and sixteen years; and they further say the bondage could not last longer than one hundred and sixteen years, nor shorter than eighty seven.

## Gill on Exodus 6:16



Entrusting the Word to the Faithful

## 6:14-19 The Records of Reuben, Simeon and Levi

17 The sons of Gershon: 1) Libni and 2) Shimei,  
according to their families.

18 And the sons of Kohath: 1) Amram and 2) Izhar  
and **3) Hebron** and **4) Uzziel**; and the length of Kohath's  
life was one hundred and thirty-three years.

19 And the sons of Merari: 1) Mahli and 2) Mushi.

**These are the families of the Levites according to**  
**their generations.**

A Jewish chronologer says he died one hundred years before the going out of Egypt: just the same number of years is ascribed to him by Polyhistor from Demetrius, an Heathen historian. (Gill)

**Exodus 5:1-6:27 Pharaoh Rejects**  
**God's Word**

 Entrusting the Word to the Faithful

## 6:20-25 The Genealogy of Moses and Aaron

### v20 Their Parents

20 And Amram (Kohath's 1st born) married his father's sister Jochebed (Amram's aunt), and she bore him 1) Aaron and 2) Moses; and the length of Amram's life was one hundred and thirty-seven years.

Exodus 5:1-6:27 Pharaoh Rejects  
God's Word

Jacob was 130 years old when he stood before Pharaoh & he died at 147; 17 years in Egypt Joseph was 39 years old & he died at 110 years – 93 years in Egypt (22 years before the others)

Levi was about 43 years old when he entered Egypt and he died at 137 – 94 years in Egypt

Assuming that Levi was 30 when Kohath, his 2<sup>nd</sup> son, was born, then Kohath would be about 13 years old when they entered into Egypt & he died at 133 – 120 years in Egypt

Kohath's 1<sup>st</sup> son, Amram, died at 137

Ex 12:40 – 430 years in Egypt – counting from Abraham's first entry into Egypt in Genesis 12 when he was 70 years old

30 (at Isaac's birth) + 60 (at Jacob's birth) + 130 (stood before Pharaoh) = 220  
220 + 210 = 430

The Talmud says Jochebed was born as they were entering Egypt & that she was 130 years old when Moses was born.

130 + 80 = 210 years in Egypt

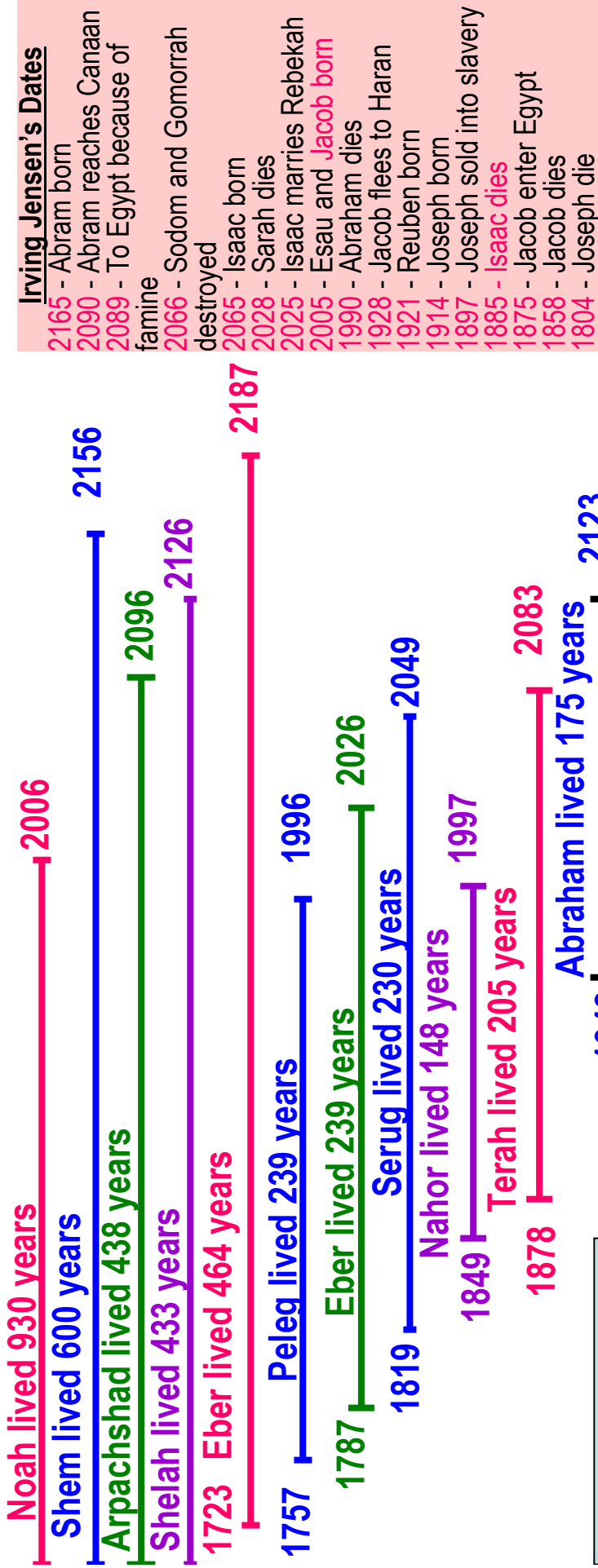
Moses was 80 at the Exodus from Egypt

## The Jewish Understanding of the Timing of the Exodus

## Entry into Egypt

## Exodus

Years from Creation			
1700	1800	1900	2000
			2100
			2200
			2300



**Post-Flood**

Levi lived 137 years

Kohath lived 133 years

\* assuming he had Kohath at 30

Jochebed was 130 years when she bore Moses

Amram lived 137 years

\*Talmud says Jochebed was born as they were entering Egypt

Moses lived 120 years

But the Amram mentioned in Exo 6:20 as the father of Moses, cannot be the same person as the Amram who was the son of Kohath (Exo 6:18), but must be a later descendant. For, however the sameness of names may seem to favour the identity of the persons, if we simply look at the genealogy before us, a comparison of this passage with Num 3:27-28 will show the impossibility of such an assumption. “According to Num 3:27-28, the Kohathites were divided (in Moses' time) into the four branches, Amramites, Izharites, Hebronites, and Uzzielites, who consisted together of 8600 men and boys (women and girls not being included). Of these, about a fourth, or 2150 men, would belong to the Amramites. Now, according to Exo 18:3-4, Moses himself had only two sons. Consequently, if Amram the son of Kohath, and tribe-father of the Amramites, was the same person as Amram the father of Moses, Moses must have had 2147 brothers and brothers' sons (the brothers' daughters, the sisters, and their daughters, not being reckoned at all). But as this is absolutely impossible, it must be granted that Amram the son of Kohath was not the father of Moses, and that an indefinitely long list of generations has been omitted between the former and his descendant of the same name” (Tiele, Chr. des A. T. p. 36).

## Kiel and Delitzsch on the Gentile understanding of the timing of the Exodus



...We find a similar case in the genealogy of Ezra in Ezr 7:3, which passes over from Azariah the son of Meraioth to Azariah the son of Johanan, and omits five links between the two, as we may see from 1Ch 6:7-11. In the same way the genealogy before us skips over from Amram the son of Kohath to Amram the father of Moses without mentioning the generations between.)

The enumeration of only four generations, viz., Levi, Iohath, Amram, Moses, is unmistakably related to Gen 15:16, where it is stated that the fourth generation would return to Canaan. Amram's wife Jochebed, who is merely spoken of in general terms as a daughter of Levi (a Levite) in Exo 2:1 and Num 26:59, is called here the הַדֹּדֵי "aunt" (father's sister) of Amram, a marriage which was prohibited in the Mosaic law (Lev 18:12), but was allowed before the giving of the law... Amram's sons are placed according to their age: Aaron, then Moses, as Aaron was three years older than his brother. Their sister Miriam was older still (vid., Exo 2:4).

## Kiel and Delitzsch on the Gentile understanding of the timing of the Exodus



# Traditional Dates for the Exodus (1445 BC)

[http://www.kent.net/DisplacedDynasties/Exodus%20Chapter%203\\_files/image006.jpg](http://www.kent.net/DisplacedDynasties/Exodus%20Chapter%203_files/image006.jpg)

Mentuhotep I followed Hehherewere  
by Inyotef I, Inyotef II, Mentuhotep II  
and Inyotef III 1509-1458

Seankhnefer  
Mentuhotep III  
1458-1446

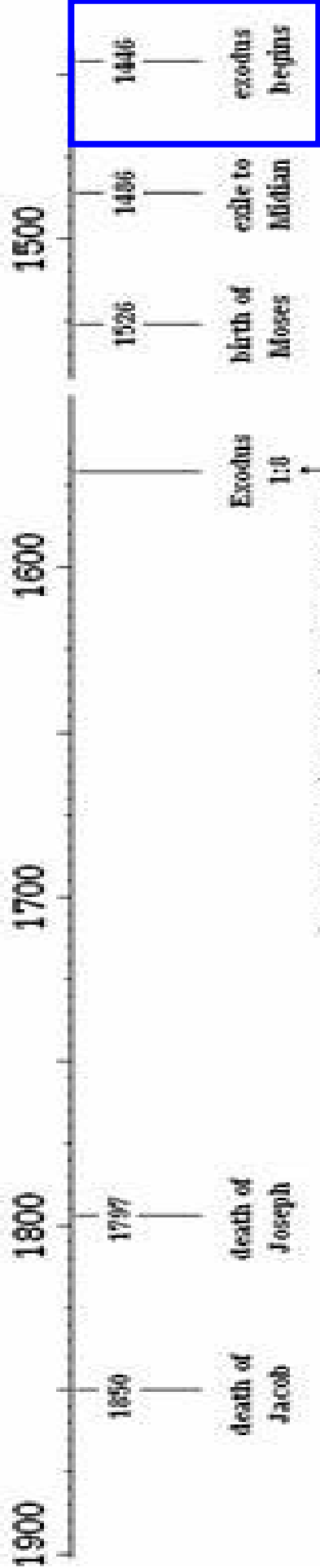
11th Dynasty  
1571-1446

7th & 8th  
Memphite Dynasties  
1579-1571

4th/5th Dynasties  
1839-1679

6th Dynasty  
1679-1579

9th & 10th  
Heracleopolitan Dynasties  
1571-1481



Exodus 1:8

Then a new king, who did not know about Joseph, came to power in Egypt.

## 6:20-25 The Genealogy of Moses and Aaron

### v21-22 Their Uncles and Cousins

21 And the sons of **Izhar** (Kohath's 2nd son): 1) Korah and 2) Nepheg and 3) Zichri.

22 And the sons of **Uzziel** (Kohath's 4th son): 1) Mishael and 2) Elzaphan and 3) Sithri.

**Exodus 5:1-6:27 Pharaoh Rejects  
God's Word**

## 6:20-25 The Genealogy of Moses and Aaron

### v23 Aaron's Wife and Sons

23 And Aaron married **Elisheba**, the daughter of Amminadab, the sister of **Nahshon (tribe of Judah)**, and she bore him **1) Nadab and 2) Abihu, 3) Eleazar and 4) Ithamar.**

Moses gave Aaron's genealogy but passed over his own –an indication of his submission to the Lord's choosing Aaron as High Priest

# Exodus 5:1-6:27 Pharaoh Rejects God's Word

 Entrusting the Word to the Faithful

## 6:20-25 The Genealogy of Moses and Aaron

### v24-25 The Next Generation

24 And the sons of Korah (Izhar's 1<sup>st</sup> son): 1) Assir and 2) Elkanah and 3) Abiasaph; these are the families of the Korahites.

25 And Aaron's son **Eleazar** married one of the daughters of Putiel, and she bore him 1) Phinehas.

**These are the heads of the fathers' households of the Levites according to their families.**

**Exodus 5:1-6:27 Pharaoh Rejects  
God's Word**

## 6:26-27 The Reiteration of Moses' Call

26 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." 27 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.

**Exodus 5:1-6:27 Pharaoh Rejects  
God's Word**

**The Lord says he will harden Pharaoh's heart. He will do this through his word, which will come through Moses and Aaron. The word of God either softens a heart or hardens a heart. The Lord's purpose in hardening Pharaoh's heart is to multiply his miraculous signs and wonders. These would be the 10 plagues and the parting and collapsing of the Red Sea - signs and wonders through which he will make himself known. The Lord intensifies the opposition to make himself unmistakably known through his deliverance from that opposition.**

**Where were the signs and wonders multiplied? In the land of Egypt. It's one thing for the Lord to demonstrate his power on Mount Sinai, as he did to Moses; it's quite another thing for him to demonstrate his power in Egypt - the place of darkness, oppression and bondage.**

**The Lord wants to enter our "Egypt" - the places of deep darkness, opposition and bondage. He wants to enter the place of our deepest fears and insecurities and multiply his miraculous signs and wonders there. If he liberates us there, in the place of our deepest darkness, what does that say about him? What does that say about his power and love?**

**<http://www.pbc.org/files/messages/10411/exo007.html>**



The Lord then says he will bring out his "hosts," or armies. As he delivers us from our deepest fears, he turns us into warriors - warriors for the kingdom.

All this represents amazing change - a staggering turn of events. What the Lord does is so great that even the Egyptians will recognize the Lord.

Moses and Aaron did just as the Lord commanded them. They did it. Based on the Lord's revealing who he is to Moses, Moses obeyed the Lord's call to persistence. He returned to confront Pharaoh. ...So, be persistent. Don't give up. Keep moving forward.

**We move forward, face intense opposition and ask, "Why?" The question isn't "why" but "who" - "Who is the Lord?" The Lord wants to be known, and he shows us through his mighty acts in order to bring us to himself. Based on who he is, we can move forward persistently into life, even after facing rejection.**

<http://www.pbbc.org/files/messages/10411/exo007.html>



## **Exodus 6:28-10:29 Pharaoh Rejects God's Miracles**

### **6:28-7:13 – The Second Confrontation**

- 6:28-30 Moses' Discouragement**
- 7:1-5 The Lord's Pronouncement**
- 7:6-7 Their Obedience**
- 7:8-13 The Rod into Serpent**

### **7:14-10:29 – The Nine Plagues**

- 7:14-25 Water Turned to Blood**
- 8:1-15 Frogs**
- 8:16-19 Dust Turned to Gnats**
- 8:20-32 Swarm of Insects**
- 9:1-7 Pestilence on Livestock**
- 9:8-12 Boils on Man and Beast**
- 9:13-36 Great Hailstorm**
- 10:1-20 Locusts**
- 10:21-29 Darkness**

## 6:28-7:13 The Second Confrontation

### v28-30 Moses' Discouragement

28 Now it came about on the day when the LORD spoke to Moses in the land of Egypt, 29 that the LORD spoke to Moses, saying, "**I am the LORD; speak to Pharaoh king of Egypt all that I speak to you.**"

30 **But** Moses said before the LORD, "**Behold**, I am unskilled in speech; how then will Pharaoh listen to me?"

# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



## 6:28-7:13 The Second Confrontation

### 7:1-5 The Lord's Pronouncement

1 Then the LORD said to Moses, "See, I make you **as** God to Pharaoh, and your brother Aaron shall be your prophet. 2 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. 3 **But** I will harden Pharaoh's heart **that I may multiply My signs and My wonders in the land of Egypt.** 4 When Pharaoh will 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. 5 And 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."

# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

## 6:28-7:13 The Second Confrontation

### v6-7 Their Obedience

**6 So** Moses and Aaron did *it*; as the LORD commanded them, thus they did. 7 And Moses was eighty years old and Aaron eighty-three, when they spoke to Pharaoh.

# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



Entrusting the Word to the Faithful

The Lord's purpose in the 10 plagues is to reveal himself. The formula " ... that you may know that I am the Lord ..." or something similar to it appears in Exodus 6:2, 6, 7, 8, 28; 7:5, 17; 8:10, 22; 9:14; and 10:2. Four players or groups of players have the opportunity to know the Lord in the drama of the plagues: Moses, the Israelites, the Egyptians and Pharaoh.

The Lord makes himself known by revealing his awesome power, and thereby gives the players the opportunity to recognize him. Ultimately, the Lord reveals himself by distinguishing between himself and everyone else. The difference between the Lord and everyone else is enhanced in the following ways, as seen in the plagues, which appear in three series of three, with the 10th and final plague standing alone:

**Plagues 1-3:** The Lord distinguishes between his servants, Moses and Aaron, and the servants of the Egyptian gods, the magicians. Although the Egyptian magicians duplicate the first two plagues (7:11, 22), they cannot reverse the effects (8:8), and they cannot duplicate the third plague (8:18), finally recognizing "the finger of God" (8:19).

<http://www.pbc.org/files/messages/10413/exoplagues.html>



**Plagues 4-6:** The Lord distinguishes between his people, the Israelites, and the Egyptians. While the first three plagues affected all of Egypt, the next three don't impact the land of Goshen, where the Israelites live (8:22-23).

**Plagues 7-9:** The Lord distinguishes between himself and everyone else. In these plagues, he demonstrates that "there is no one like me in all the earth" (9:14); therefore, the severity of the plagues is without precedent (9:18, 9:24, 10:6, 10:14).

**The 10th plague:** The three ways that the Lord distinguished himself reappear in the 10<sup>th</sup> plague, the plague of the first-born. Moses (11:3), the Israelites (11:7) and the Lord (11:6) are all differentiated again. Moreover, the Lord executes the 10<sup>th</sup> plague himself and not through Moses or Aaron (12:12). The 10th plague is outside the series and, unlike the other nine, has nothing to do with natural events, completely defying any explanation that denies the power of the Lord.

<http://www.pbc.org/files/messages/10413/exoplagues.html>



Entrusting the Word to the Faithful

This differentiation is enhanced by the literary structure of the narrative, as seen in the chart on the following page.

In the plagues, the Lord goes to war against the Egyptian gods (12:12, Numbers 33:4). Many if not all of the plagues represent defeats for specific Egyptian gods that supposedly ruled over some natural force. For example, the first plague impacted the Nile, and the Egyptians had a "Nile" god named Hapi. The New Testament correspondence is the war the Lord fought and won against Satan through the life, death, resurrection and ascension of his Son, Jesus Christ (Mark 3:27, Ephesians 1:19-23, Colossians 2:15, Hebrews 2:14-15). The prize in both wars is the people of God, whom the Lord delivers in the first case from the bondage of Pharaoh and the Egyptians and in the second case from the bondage of Satan and his demons.

The Lord's distinguishing himself culminates for the Israelites on Mount Sinai, where they are given the 10 commandments, the first and primary of which is, "You shall have no other gods before me" (Exodus 20:3).

<http://www.pbc.org/files/messages/10413/exoplagues.html>



The prologue to the 10 Plagues (7:8-13) introduces elements that will reappear in the plagues themselves, thus forming an apt introduction. The Egyptian magicians duplicate the sign of the serpent (7:11), but Aaron's serpent swallows that of the Egyptians, demonstrating the Lord's superior power (7:12). Pharaoh, as he will do throughout the plagues, hardens his heart (7:13).

The Lord went to war against Satan, demonstrating his power. He has distinguished between his servants and Satan's servants, between his people and Satan's people, and between himself and everyone else. By showing himself to be set apart from anyone or anything else, he has revealed himself, that we may know that he is the Lord and that we may have no other gods before him.

<http://www.pbc.org/files/messages/10413/exoplaques.html>



Plague	Ex. Source	Warning	Instruction Formula
1. Blood	7:14-24	Yes	"In the morning," "station yourself"
2. Frogs	7:25-8:11	Yes	"Go to Pharaoh"
3. Gnats	8:12-15	No	None
<hr/>			
4. Flies	8:16-28	Yes	"In the morning," "station yourself"
5. Livestock	9:1-7	Yes	"Go to Pharaoh"
6. Boils	9:8-12	No	None
<hr/>			
7. Hail	9:13-35	Yes	"In the morning," "station yourself"
8. Locusts	10:1-20	Yes	"Go to Pharaoh"
9. Darkness	10:21-23	No	None
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10. First-born	11:4-7	Yes	None; 12:29-30

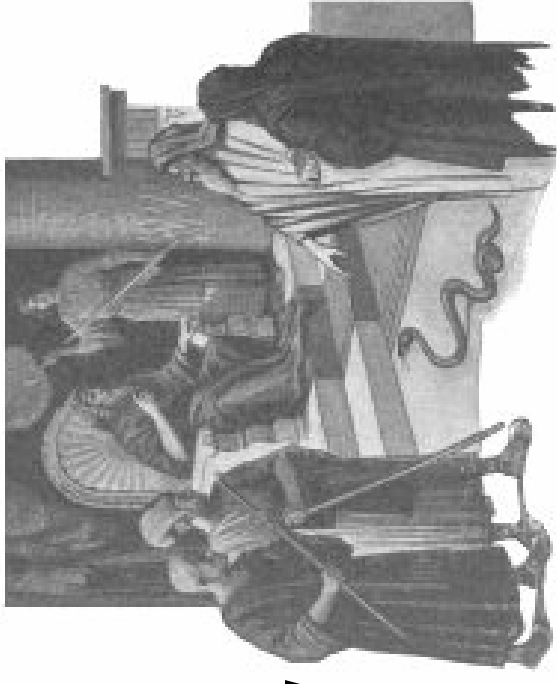
Scott Grant - <http://www.pbc.org/files/messages/10413/exoplaques.html>

## 6:28-7:13 The Second Confrontation

### v8-13 The Rod into Serpent

8 Now the LORD spoke to Moses and Aaron, saying, 9 "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.'"

10 **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.



# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

## 6:28-7:13 The Second Confrontation

### v8-13 The Rod into Serpent

11 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. **12 For** each one threw down his staff and they turned into serpents.

2 Timothy 3:8 - And just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men of depraved mind, rejected as regards the faith.

Ἰάννης Jannes, 1x ἄ Janna = "he vexed"

Ἰαμβρῆς Jambres, 1x ἄ Jambres = "foamy healer"

Jannes and Jambres were two Egyptian magicians who in the presence of Pharaoh imitated the miracles of Aaron in order to destroy his influence with the king. The author of the epistle derived their names from the tradition of the Talmudists and the Rabbins.

# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

**Pharaoh - called the wise men** - חכמים *chacamim*, the men of learning. Sorcerers, כושיים *cashshephim*, those who reveal hidden things; probably from the Arabic root *kashafa*, to reveal, uncover, etc., signifying diviners, or those who pretended to reveal what was in futurity, to discover things lost, to find hidden treasures, etc. Magicians, חרטומי *chartummei*, decipherers of abstruse writings....

**They also did in like manner with their enchantments** - The word להחיתים *lahatim*, comes from להחית *lahat*, to burn, to set on fire; and probably signifies such incantations as required lustral fires, sacrifices, fumigations, burning of incense, aromatic and odoriferous drugs, etc., as the means of evoking departed spirits or assistant demons, by whose ministry, it is probable, the magicians in question wrought some of their deceptive miracles: for as the term miracle signifies properly something which exceeds the powers of nature or art to produce, (see Exo 7:9), hence there could be no miracle in this case but those wrought, through the power of God, by the ministry of Moses and Aaron. There can be no doubt that real serpents were produced by the magicians. On this subject there are two opinions:

1. That the serpents were such as they, either by juggling or sleight of hand, had brought to the place, and had secreted till the time of exhibition, as our common conjurers do in the public fairs, etc.
2. That the serpents were brought by the ministry of a familiar spirit, which, by the magic flames already referred to, they had evoked for the purpose.

## Adam Clarke on Exodus 7:11

## 6:28-7:13 The Second Confrontation

### v8-13 The Rod into Serpent

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

The serpent was considered a wise and magical creature in Egypt. Wadjet, the patron goddess of lower Egypt was represented as a snake (uraeus) or Pharaoh's crown. This came to symbolize Pharaoh's power. But Apopis, the enemy of the gods, in the form of a snake, represented the forces of chaos.

**13 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.**

# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

 Entrusting the Word to the Faithful

**Exo 4:21 - But I will harden his heart** - The case of Pharaoh has given rise to many fierce controversies, and to several strange and conflicting opinions. Would men but look at the whole account without the medium of their respective creeds, they would find little difficulty to apprehend the truth. If we take up the subject in a theological point of view, all sober Christians will allow the truth of this proposition of St. Augustine, when the subject in question is a person who has hardened his own heart by frequently resisting the grace and spirit of God: Non obdurate Deus impertiendo malitiam, sed non impertiendo misericordiam; Epist. 194, ad Sixtum, “God does not harden men by infusing malice into them, but by not imparting mercy to them.” And this other will be as readily credited: *Non operatur Deus in homine ipsam duritiam cordis; sed indurare eum dicitur quem mollire noluerit, sic etiam excaecare quem illuminare noluerit, et repellere eum quem noluerit vocare. “God does not work this hardness of heart in man; but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call.”* It is but just and right that he should withhold those graces which he had repeatedly offered, and which the sinner had despised and rejected. Thus much for the general principle.

## Adam Clarke on Exodus 4:21

The verb יָרַח *chazak*, which we translate *harden*, literally signifies to strengthen, confirm, make bold or courageous; and is often used in the sacred writings to excite to duty, perseverance, etc., and is placed by the Jews at the end of most books in the Bible as an exhortation to the reader to take courage, and proceed with his reading and with the obedience it requires. It constitutes an essential part of the exhortation of God to Joshua, Jos 1:7 : **Only be thou Strong, יָרַח יָרַח *rak chazak***. And of Joshua's dying exhortation to the people, Jos 23:6 : **Be ye therefore Very Courageous, אַתָּאֲרַחֵם *vachazaktem, to keep and to do all that is written in the book of the law***. Now it would be very strange in these places to translate the word *harden*: Only be thou hard, Be ye therefore very hard; and yet if we use the word *hardy*, it would suit the sense and context perfectly well: *Only be thou Hardy; Be ye therefore very Hardy*. Now suppose we apply the word in this way to Pharaoh, the sense would be good, and the justice of God equally conspicuous. *I will make his heart hardy, bold, daring, presumptuous; for the same principle acting against God's order is presumption, which when acting according to it is undaunted courage*. It is true that the verb קָשָׁה *kashah* is used, Exo 7:3, which signifies to render stiff, tough, or stubborn, but it amounts to nearly the same meaning with the above.

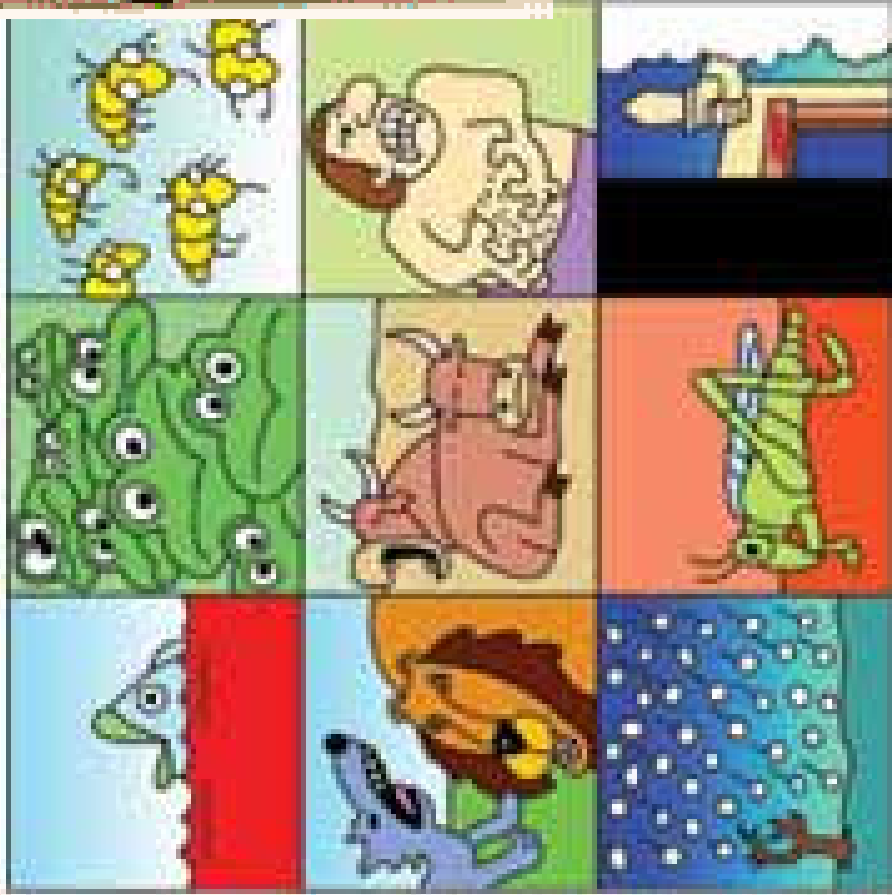
## Adam Clarke on Exodus 4:21

All those who have read the Scriptures with care and attention, know well that God is frequently represented in them as doing what he only permits to be done. So because a man has grieved his Spirit and resisted his grace he withdraws that Spirit and grace from him, and thus he becomes bold and presumptuous in sin. Pharaoh made his own heart stubborn against God, Exo 9:34; and God gave him up to judicial blindness, so that he rushed on stubbornly to his own destruction. From the whole of Pharaoh's conduct we learn that he was bold, haughty, and cruel; and God chose to permit these dispositions to have their full sway in his heart without check or restraint from Divine influence: the consequence was what God intended, he did not immediately comply with the requisition to let the people go; and this was done that God might have the fuller opportunity of manifesting his power by multiplying signs and miracles, and thus impress the hearts both of the Egyptians and Israelites with a due sense of his omnipotence and justice. The whole procedure was graciously calculated to do endless good to both nations. The Israelites must be satisfied that they had the true God for their protector; and thus their faith was strengthened. The Egyptians must see that their gods could do nothing against the God of Israel; and thus their dependence on them was necessarily shaken.

## Adam Clarke on Exodus 4:21

These great ends could not have been answered had Pharaoh at once consented to let the people go. This consideration alone unravels the mystery, and explains everything. Let it be observed that there is nothing spoken here of the eternal state of the Egyptian king; nor does anything in the whole of the subsequent account authorize us to believe that God hardened his heart against the influences of his own grace, that he might occasion him so to sin that his justice might consign him to hell. This would be such an act of flagrant injustice as we could scarcely attribute to the worst of men. He who leads another into an offense that he may have a fairer pretense to punish him for it, or brings him into such circumstances that he cannot avoid committing a capital crime, and then hangs him for it, is surely the most execrable of mortals. What then should we make of the God of justice and mercy should we attribute to him a decree, the date of which is lost in eternity, by which he has determined to cut off from the possibility of salvation millions of millions of unborn souls, and leave them under a necessity of sinning, by actually hardening their hearts against the influences of his own grace and Spirit, that he may, on the pretext of justice, consign them to endless perdition? Whatever may be pretended in behalf of such unqualified opinions, it must be evident to all who are not deeply prejudiced, that neither the justice nor the sovereignty of God can be magnified by them...

## Adam Clarke on Exodus 4:21



## 7:14-10:29 The Nine Plagues

kabed, is become heavy or stupid; he receives no correction, unyielding

### 7:14-25 First Plague: Water Turned into Blood

14 Then the LORD said to Moses, "Pharaoh's heart is **stubborn**; he refuses to let the people go. 15 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. 16 And you will 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."

It was also the season for the yearly overflowing of the Nile, about middle of June and the daily rise of the Nile was accurately recorded under the king's personal superintendence. In the rise of the Nile, the water is green and unfit to drink. c. 25<sup>th</sup> June, it becomes clear and then yellow and gradually reddish like ochre, an effect due to the presence of microscopic cryptogams and infusoria. – A Natural Explanation used by some commentators

# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



Io, he goeth out unto the water; the river Nile, either to take his morning's walk, and to refresh himself at the waterside, as the Jerusalem Targum; or to observe divinations upon the water, as a magician, as the Targum of Jonathan. So in the Talmud it is said, that the Pharaoh in the days of Moses was a magician. Or rather, as Aben Ezra thinks, which he says is a custom of the kings of Egypt to this day, to go out in the months of Tammuz and Ab, i.e. June, and July, when the river increases, to observe how many degrees it has ascended, by which the fruitfulness of the ensuing season was judged of.... Or else he went to worship the rising sun, or the Nile, to pay his morning devotions to it: for not only Jarchi, and other Jewish writers, say it was their chief god, but Plutarch also affirms, that nothing was so much honoured with the Egyptians as the Nile; and both Theodoret on this place, and Athanasius elsewhere says, that they reckoned it a god, and worshipped it as such; and it has been usual with other nations to worship rivers, as Aelianus reports:

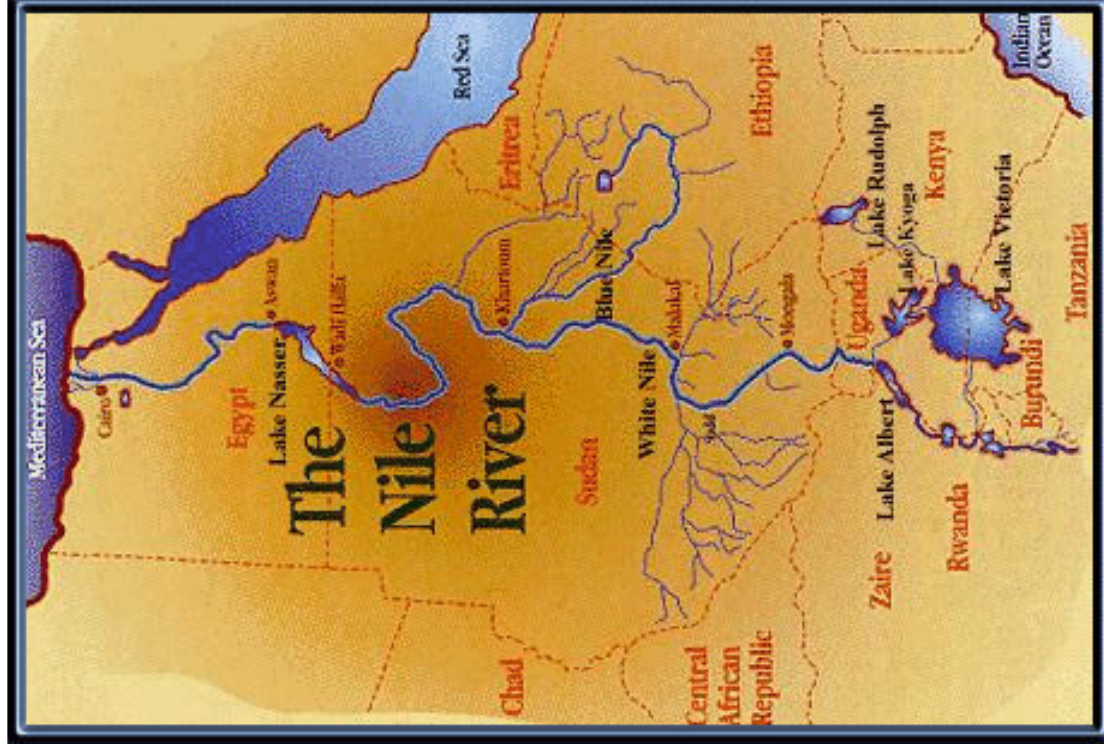
## Gill on Exodus 7:15

## 7:14-10:29 The Nine Plagues

### 7:14-25 First Plague: Water Turned into Blood

17 **“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 shall be turned to blood. 18 And 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.”

**The Nile was worshiped under various names and symbols: Hapi, ie, Apis the sacred bull or living representation of Usius, regarded as the embodiment of the river.**

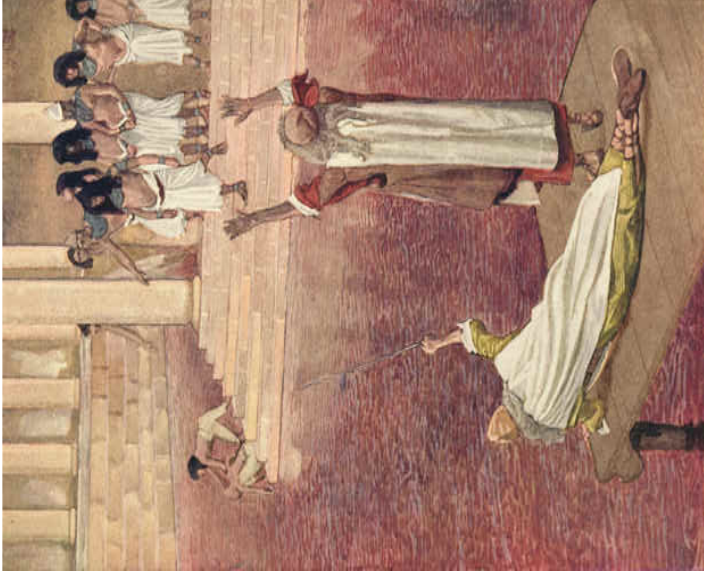


# Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



Entrusting the Word to the Faithful

- The Nile River was worshiped by the Egyptians. The Nile was the highway of this ancient land, as it still is today
- Osiris, one of the chief gods of Egypt, was first of all the gods of the Nile. Osiris' companion was the mother god, Isis. They had a child, Horus. (Those three were human-headed gods (in contrast to the many that had heads of birds, beasts, and reptiles).
- Hapimon was in the north.
- Taueret was at Thebes and the hippopotamus goddess of the river.
- Nu was the god of life in the Nile.
- The supernatural pollution of the waters of the land was a humiliation to the gods the Egyptians worshiped



# The River Nile and Its gods

## 7:14-10:29 The Nine Plagues

### 7:14-25 First Plague: Water Turned into Blood

19 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 shall be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone.'"

20 **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.

## Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



## 7:14-10:29 The Nine Plagues

### 7:14-25 First Plague: Water Turned into Blood

21 And 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.

22 **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.

23 **Then** Pharaoh turned and went into his house with no concern even for this. 24 **So** all the Egyptians dug around the Nile for water to drink, **for** they could not drink of the water of the Nile. 25 And seven days passed after the LORD had struck the Nile.

## Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



Here is the first of the ten plagues, the turning of the water into blood, which was, **1. A dreadful plague, and very grievous.** The very sight of such vast rolling streams of blood, pure blood no doubt, florid and high-colored, could not but strike a horror upon people: much more afflictive were the consequences of it. Nothing more common than water: so wisely has Providence ordered it, and so kindly, that that which is so needful and serviceable to the comfort of human life should be cheap, and almost every where to be had; but now the Egyptians must either drink blood, or die for thirst. Fish was much of their food (Num 11:5), but the changing of the waters was the death of the fish; it was a pestilence in that element (Exo 7:21): *The fish died.... Egypt was a pleasant land, but the noisome stench of dead fish and blood, which by degrees would grow putrid, now rendered it very unpleasant. 2. It was a righteous plague, and justly inflicted upon the Egyptians. For, (1.) Nilus, the river of Egypt, was their idol; they and their land derived so much benefit from it that they served and worshipped it more than the Creator. The true fountain of the Nile being unknown to them, they paid all their devotions to its streams: here therefore God punished them, and turned that into blood which they had turned into a god.*

## Matthew Henry on Exodus 7:14-25

Note, That creature which we idolize God justly removes from us, or embitters to us. He makes that a scourge to us which we make a competitor with him. (2.) They had stained the river with the blood of the Hebrews' children, and now God made that river all bloody. Thus he gave them blood to drink, for they were worthy, Rev 16:6... **3. It was a significant plague.** Egypt had a great dependence upon their river (Zec 14:18), so that in smiting the river they were warned of the destruction of all the productions of their country, till it came at last to their firstborn; and this red river proved a direful omen of the ruin of Pharaoh and all his forces in the Red Sea. This plague of Egypt is alluded to in the prediction of the ruin of the enemies of the New Testaments church, Rev 16:3,4. But there the sea, as well as the rivers and fountains of water, is turned into blood; for spiritual judgments reach further, and strike deeper, than temporal judgments do. And, *lastly*, let me observe in general concerning this plague that one of the first miracles Moses wrought was turning water into blood, but one of the first miracles our Lord Jesus wrought was turning water into wine; for the law was given by Moses, and it was a dispensation of death and terror; but grace and truth, which, like wine, make glad the heart, came by Jesus Christ...

# Matthew Henry on Exodus 7:14-25