

EXODUS 7

Written and compiled by Gary Kukis

Exodus 7:1–25

The Waters in Egypt are Turned into *Blood*

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in the word-by-word, verse-by-verse studies.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even

though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: God agrees that Aaron will act as Moses's mouthpiece and He tells them what to expect when interacting with Pharaoh. They will be sent twice before Pharaoh: (1) to show the power of Moses' staff (now carried by Aaron); and then (2) to curse the land of Egypt (using the staff) by turning all of their standing water into blood (or something which appears to be blood).

The Bible Summary of Exodus 8 (in 140 characters or less): *Moses and Aaron went to Pharaoh. Aaron's staff became a snake, then the LORD turned the Nile to blood, but Pharaoh wouldn't listen.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 7, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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Introduction	Outlines of Exodus 7 (Various Commentators)
Introduction	Synopsis of Exodus 7 from the Summarized Bible
Introduction	The Big Picture (Exodus 5–8)

¹ From <http://www.biblesummary.info/exodus> accessed July 6, 2023.

Introduction	By the Numbers
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v. 13	BamaLu on Stupidity (an internet meme)
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v. 14	A Review of Exodus 7:8–13 (the First Meeting with Pharaoh)
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Chapter Outline**Charts, Graphics, Short Doctrines****Beginning of Document****Doctrines Covered or Alluded to****Chapters of the Bible Alluded to****Definition of Terms****Introduction and Text****Addendum****www.kukis.org****Exegetical Studies in Exodus**

Doctrines Covered or Alluded To			
	Hardening of Pharaoh's Heart	Socialism	Socialism and Communism
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
			Psalm 105

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Age of Israel	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Angel, Angels, Elect Angels, and Fallen Angels	Angels were living creatures created before man. They also have free will. Those who chose against God (or sinned against God) are fallen angels. They will spend eternity in the Lake of Fire. Those who have never sinned against God and never rebelled against God are the <i>elect angels</i> . We do not know exactly what their future is, apart from them spending eternity with God. See the Angelic Conflict (HTML) (PDF) (WPD).
Bible Doctrine	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the Importance of Bible Doctrine (HTML) (PDF) (WPD).
Canaan, the Land of Promise	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).

Definition of Terms	
(The) Church ; Local Church	The church has several different meanings today: (1) Most often, today, we understand <i>church</i> to refer to a local church that we attend. (2) At the beginning of the Church Age, this word referred to a gathering or assembly of people; their racial and gender specifics were irrelevant to their position in Christ. (3) The <i>church universal</i> refers to all of the believers (this could be all of the believers alive on earth right now or all of the believers who have lived throughout the Church Age). Grace notes “Church, the Body of Christ” (HTML) (PDF); Doctrine.org (The Church—the Body of Christ); Word of Truth Ministries (Church); Grace Bible Church of Baytown (The Church);
Client nation	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers (who are called the <i>salt or the earth</i> ; or <i>pivot</i>). This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. A client nation is also sympathetic to the Jewish people and often has a considerable Jewish population. Doctrine of the Client Nation (HTML) (PDF) (WPD).
Divine Guidance	God’s ability to guide us through this life. His guidance comes from know the Word of God, being filled with the Spirit, and making decisions from a position of strength. When we tend to our responsibilities in life (our families, our work, the laws of divine establishment), the road forward is often as perspicuous as God telling us where to go and what to do. See the Will of God (HTML) (PDF); also Divine Guidance (Bible Doctrine Resources) (R. B. Thieme, Jr.) (verse-by-verse).
Divine Viewpoint	Divine viewpoint is how God thinks. This is very different than how man thinks. The Lord says, “My thoughts are not like yours. Your ways are not like mine. Just as the heavens are higher than the earth, so my ways are higher than your ways, and my thoughts are higher than your thoughts.” (Isa. 55:8–9; ERV) See Human Viewpoint Versus Divine Viewpoint Thinking (HTML) (PDF) (WPD).
Enforced Humility	Enforced humility emphasizes the function of the particular authority within the societal organization. This one causes people some problems because here is where the teeth of authority begin to be felt. Because mankind is inherently sinful, when God delegated responsibility and authority in the realm of Divine Establishment, he also had to include the means to compel obedience.
Eternity Past	<i>Time</i> is an invention of God, and we find ourselves within the concept of time. However, prior to God inventing time, there is, what we call, eternity past, a <i>time and place</i> , if you will, before <i>time and place</i> existed. It is here when God made the Divine Decree (above).
The Exodus	The word <i>exodus</i> describes the time when Israel left Egypt. They had been slaves in Egypt for 400 years; and God called them out of Egypt and would given them the Ten Commandments in the Sinai desert soon thereafter.
Fellowship (with God)	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> (R. B. Thieme, Jr.) Rebound (Kukis).

Definition of Terms	
Genuine Humility	Genuine humility denotes the positive response to authority by the one under authority. Whereas in Enforced Humility we looked at humility from the standpoint of the one in authority, we now look at humility from the standpoint of the one under authority. If a person is properly oriented to authority, and has cultivated the habit of humility, his expression of humility will be genuine-not forced.
God's Plan, the Plan of God	God's plan is essentially the divine decree (s). God has a plan for the human race, for Jesus Christ His Son, and for all of those on this planet who believe in Him. Often this plan includes the actions of unbelievers, foreknown by God, but not foreordained. See Grace Notes' Plan of God (HTML—Bolender) (PDF—Bolender); L. G. Merritt (The Plan of God); Joe Griffin (God Exists: Navigating the Web of Truth); Don Samdahl (Summary of the Plan of God); R. B. Thieme, Jr. (The Plan of God).
Gospel , Gospel Message, Gospels	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: “Believe on the Lord Jesus Christ and you will be saved.” There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
The Grace of God, God's Grace	Grace is all that God has done to bring fallen and sinful man into a just, perfect, and eternal relationship with Himself, without compromising His divine attributes and totally apart from human merit and works. Grace is a free will work of God; something totally undeserved by man (Grace Notes on Grace) (L. S. Chafer on grace) Grace Bible Church: Grace , Understanding Grace , Grace in Prayer , Grace versus Legalism)
Heart	In the original text of the Bible, the <i>heart</i> refers to the <i>thinking</i> of the soul. In the Bible, the word <i>heart</i> does not refer to emotions or to the physiological pump. However, some modern translations will translate some words <i>heart</i> that should not be so translated. The heart is also called the right lobe. Prov. 23:7 As a man thinks in his right lobe [heart], so he is. (Translation probably by R. B. Thieme, Jr.) Doctrine of the Heart (HTML) (PDF) (WPD).
Human Viewpoint	Human viewpoint is man's thinking apart from Bible doctrine and apart from divine establishment thinking. See Human Viewpoint versus Divine Viewpoint (HTML) (PDF) (WPD).
Israel	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i>). Context determines which thing is meant.
Lake of Fire	The Lake of Fire was prepared for the devil and his angels. However, unbelievers will also be thrown into the Lake of Fire after the last judgment. See Got Questions (Hell as a Lake of Fire ; Difference between terms); DCLM download .

Definition of Terms	
Negative Volition	There are three kinds of truth in this world: divine establishment truth; the gospel of Jesus Christ; and Bible doctrine. When you reject any of these, you are exercising negative volition toward what you have rejected. The Laws of Divine Establishment (HTML) (PDF) (WPD). Salvation (HTML) (PDF) (WPD). The Importance of Bible Doctrine (HTML) (PDF) (WPD).
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Positive volition	When speaking within the confines of a doctrinal message (be it written or verbal), positive volition is the state of mind for the unbeliever where he is ready to hear the gospel and believe in Jesus Christ. Positive volition is the state of mind of the believer who is interested in hearing the truth and will do whatever is necessary to expose himself (or herself) to the truth.
Priest, Priests, Priesthood	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Religion, Religious	Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the Doctrine of Religion (Philip. 1:21) (Chart from Middletown Bible Church) (Christian Ministries International).
Repent; Repentance	For modern Christians, the act of repentance is most often thought to be feeling bad that you have sinned (maybe you have to work this feeling up; maybe it comes natural); and then vowing not to sin again (or as much). In the Bible, the true act of repentance means that one changes one's mind about something; and nearly always, this changing of the mind is directed toward Jesus Christ. You used to think of Him in one way, but now you think of Him as your Savior, your only way to God. Whatever we are called upon to change our minds about (to repent) is generally found in the context where this word is used.

Definition of Terms	
The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>
Scar tissue	<p>Scar tissue is what develops on the soul as a result of negative volition toward God and/or Bible Doctrine. The heart becomes hardened toward God. Tyree uses the term <i>soul cauterization</i>. See (Bible News) (Robert R. McLaughlin) (Makarios) (Grace Notes)</p>
Signs and Wonders; Signs and Miracles	<p>These are unusual and observable acts which take place, often involving a change of one thing into another. God primarily employs signs and wonders during history-changing events (such as, the removal of Israel from Egypt, the incarnation of Jesus Christ, or the establishment of the Church Age). Most believers in the Church Age will never see any signs and wonders. See the Doctrine of Signs, Miracles and Healings (HTML) (PDF) (WPD).</p>
Soul , Human Soul , Souls	<p>The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2); Grace Notes (Doctrine of the Soul; PDF).</p>
Spiritual Growth	<p>Spiritual growth for the believer is an option. We do not automatically grow spiritually simply because we have believed in Jesus Christ. We grow because we spend time in the Spirit (using rebound) and because we learn Bible doctrine under the ministry of a well-qualified pastor-teacher. See Living the Christian Life (HTML) (PDF) (WPD); Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Spiritual Life (HTML) (PDF) (WPD).</p>
Spiritual Life , Spiritual Lives	<p>The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices—R. B. Thieme, Jr.) (Walking in the Spirit—Chafer) (Spiritual Metabolism—Robert R. McLaughlin)</p>

Definition of Terms

**Type, Antitype,
Typical,
Typology,
Typological**

A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).²
*Typological, an adjective, is, of or relating to typology or types. See the **Doctrine of Typology** (HTML) (PDF) (WPD).*

Some of these definitions are taken from

<http://gracebiblechurchwichita.org/>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.gbible.org/index.php?proc=d4d>

<http://www.wordoftruthministries.org/terms-and-definitions/>

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

An Introduction to Exodus 7

Introduction: With Exodus 7, we begin the plagues brought upon Egypt by God, in order to convince Pharaoh to send God's people out of Egypt in order to worship Him. Moses and Aaron have been to see Pharaoh once before. No signs or wonders were worked before him; they made a simple request which elicited Pharaoh's wrath and Pharaoh increased the workload of the Israelites significantly. In chapter 7, they will return to Pharaoh, already having been warned by God that Pharaoh would not listen to them. They speak to Pharaoh and he is stubborn, as God had promised them. Aaron throws down his staff and it becomes a serpent or a crocodile (or something); but the priest-magicians of Egypt duplicate this trick. The creature which Aaron's rod became ate up the creatures from the magician's tricks.

The next time that Moses and Aaron confront Pharaoh, they wait for him by the bank of the Nile and turn the river to blood; still, Pharaoh will remain hardened.

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 7

With this chapter, we have a few questions to answer:

1. God's ultimate purpose is to remove the Hebrew people from Egypt entirely. Why does He send Moses in to ask simply for a temporary release?
2. Is the same staff used throughout to perform the miracles of God?
3. Which man performed these signs before the elders of **Israel—Moses or Aaron?**
4. Was changing the water into blood literal or was it something like blood? Was it an actual miracle?

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It is important to understand what has gone before.

² From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

The Prequel of Exodus 7

Exodus 7 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Exodus 7

Characters

Commentary

Characters	Commentary

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We need to know where this chapter takes place.

The Places of Exodus 7

Place

Description

Place	Description

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Timeline for Exodus 7

Legend

Birth or death

God speaks with Abraham

Historical incidents (most of which are related to Abraham)

Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.

The entire **Abrahamic Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The entire **Patriarchal Timeline** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Much of the commentary on the far right came from others' works (like Brent MacDonald).

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmosé reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmosé)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The cossi of Memnon are all that remains of his temple near Thebes.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography
<p>MacDonald's timeline is from: http://www.bibleistrue.com/qna/qna63.htm accessed January 29, 2016.</p> <p>See http://www.bibleistrue.com/qna/qna63dating.htm for his justification of his timeline.</p> <p>Steve Rudd from http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg accessed January 29, 2016.</p> <p><i>The Reese Chronological Bible</i>; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.</p>

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[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 7:

A Synopsis of Exodus 7

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Exodus 7 (Various Commentators)

Outlines of Exodus 7 (Various Commentators)

[Chapter Outline](#)

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The ESV; capitalized is used below.

Synopsis of Exodus 7 from the Summarized Bible

Contents:	Contest with Pharaoh. First plague. Water turned to blood.
Characters:	God, Moses, Aaron, Pharaoh, magician.
Conclusion:	We see God's almighty power, the instability of all things under the sun and the changes we may meet with in them. What is water today may be blood tomorrow. Sin turns man's comforts into crosses.
Key Word:	Smitten (waters), Exodus 7:1 (And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet."), Exodus 7:17.
Strong Verses:	Exodus 7:1 (And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet."), Exodus 7:5 (The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them."), Exodus 7:17 (Thus says the LORD, "By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood.").
Striking Facts:	Satanic resistance to God's testimony of His Son is often offered by those who have "a form of godliness without the power thereof." The magicians finally failed, proving (Exodus 8:7) their tricks "lying wonders" (Rev. 13:15).

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 7.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 5–8)

Scripture	Text/Commentary
Exodus 5	Moses and Aaron go and speak directly to Pharaoh, and ask that they be able to lead the Hebrews a 3-day journey into the desert-wilderness to worship their God. Pharaoh says <i>no</i> and increases the workload of the Hebrew slaves, requiring them to find the straw on their own in order to make bricks (something which they did not have to do before). The Israelite foremen appeal to Pharaoh, who accuses them of being lazy and sends them out with no relief, requiring of them an impossible workload. These foremen complain to Moses and Aaron; and Moses then complains to God.

The Big Picture (Exodus 5–8)

Scripture	Text/Commentary
Exodus 6A	God tells Moses that Pharaoh will eventually cooperate, but it will be under strong compulsion. God tells Moses of the promises which He has made to Abraham, Isaac, and Jacob; and that He will now begin to fulfill those promises. Moses, armed with this information, speaks to the sons of Israel, but they do not buy into it this time. Moses again complains to God, telling God that he is not a persuasive speaker—in fact, he is unable to even convince his own people of that.
Exodus 6B	In the middle of Exodus 6, we have a genealogy of Reuben, Simeon and Levi; with the Levi genealogy leading to Moses.
Exodus 6C	At the end of Exodus 6, we return to Moses making the point to God that he is unable to convince his own people, so how can he speak before Pharaoh? This appears to be the same conversation that Moses was having with God prior to the genealogy insertion.
Exodus 7A	<p>God, answers Moses' complaint from the previous chapter, saying that He has sent for Aaron to speak on behalf of Moses. He also warns that He will strengthen Pharaoh's heart and also provide more signs and wonders in the land of Egypt. God promises that, in the end, He would bring all of the people out of Egypt.</p> <p>Moses and Aaron go before Pharaoh and this appears to be the same as the appearance in Ex. 5. They show the miracle of the staff being turned into a serpent; but Pharaoh's magicians, wise men and sorcerers, were able to do the same thing. Despite the fact that Aaron's serpent swallows up the serpents of the magicians, Pharaoh's heart remains strong against God, and he would not listen to them, as God had warned would happen.</p>
Exodus 7B	<p>God speaks to Moses about the first sign/plague, where Moses and Aaron are to station themselves to meet Pharaoh at the Nile River, and Aaron would raise the staff over all the waters and they would become blood (or something which resembled blood); and all of the waters in Egypt turned to blood, even standing water in open containers. The fish in these waters died and the water stank.</p> <p>Magicians were able to duplicate this act in some way (on a much smaller scale) and Pharaoh remains obstinate. The Egyptians were able to dig shallow wells in order to find water to drink.</p>

The Big Picture (Exodus 5–8)

Scripture	Text/Commentary
Exodus 8	<p>7 days later, God gives new instructions to Moses, that Aaron stretch out his staff over the waters, and from them would come billions of frogs, which would invade the land of Egypt everywhere. Moses and Aaron did this, and, even though the Magicians duplicate their sign on a small scale, Pharaoh asked that they speak to their God to remove the frogs, which had infested everywhere. Pharaoh agreed to send God’s people forth. A day later, all of the frogs died and only remained in the Nile. The dead frogs produced an horrendous odor. Pharaoh, after the frogs had died, strengthened his heart against God and refused to let God’s people go.</p> <p>The 3rd plague is gnats and it appeared that the very dust of Egypt was turned into gnats, which landed on people and on animals. The magicians could not even imitate this sign. They testified to Pharaoh that this was the <i>finger of God</i>. Pharaoh remained stubborn.</p> <p>God then sends Moses and Aaron to stand before Pharaoh when he went to the water the next day, and to promise swarms of insects which would affect the Egyptians only (Plague #4). Pharaoh gave in (again), and promised to send the people out and even bargained with Moses as to how far they could go.</p> <p>By the time that the swarming insects were removed, Pharaoh again had strengthened his heart against God.</p>

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By the Numbers

Item	Duration; size

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

The Hebrew divides up the chapters differently from the Greek (see the TLV), so that a portion of the plague of frogs is found in this chapter in the Hebrew. Also problematic is, v. 25 should probably be placed with the next chapter, as it appears to be a part of the plague of frogs (which the NET Bible recognizes).

Paragraph Divisions of Modern Translations for Exodus 7				
Amplified Bible	Tree of Life	NET Bible	Good News Trans.	New Living Trans.
"I Will Stretch Out My Hand" vv. 1–7	vv. 1–7	vv. 1–5 vv. 6–7	vv. 1–7	Aaron's Staff Becomes a Serpent vv. 1–5 vv. 6–7
Aaron's Rod Becomes a Serpent vv. 8–13	vv. 8–9 vv. 10–13	vv. 8–13	Aaron's Walking Stick vv. 8–13	vv. 8–9 vv. 10–13
Water Is Turned to Blood vv. 14–19 vv. 20–25	Ten Plagues Begin: Blood vv. 14–18 v. 19 vv. 20–21 vv. 22–25 vv. 26–29	The First Blow: Water to Blood vv. 14–24 The Second Blow: Frogs v. 25	Disasters Strike Egypt Blood vv. 14–18 v. 19 vv. 20–24 v. 25	A Plague of Blood vv. 14–18 v. 19 vv. 20–24 v. 25

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Let me draw an analogy here: What we have in vv. 1–5 is the coach (God) giving a warm up talk to his baseball team (Moses and Aaron); and each plague represents another inning in the game (the game goes into overtime with the 10th plague).

Changes—additions and subtractions (for Exodus 7): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have begun a consistent format, which I will continue into the future. There will be space between each partial translation and the commentary.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

God's General Instructions to Moses and Aaron

In this passage, God give Moses the overall game plan. He tells Moses what to expect and what God will do.

It is rather peculiar where these chapter divisions occur. Obviously less than inspired. A new chapter should have begun at the end of the genealogy or after this conversation with God; but not in the middle of it. Exodus 7 should have begun with: *On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you." But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"* (Ex. 6:28–30; ESV; capitalized). Along the same lines, Ex. 7 goes one for exactly one verse too many. Ex. 7:25 ought to have been the first verse of Ex. 8.

Despite the odd chapter break, Dr. Peter Pett is able to present the first 13 verses of Exodus 7 as a chiasm.

Exodus 7:1–13 as a Chiasm (from Dr. Peter Pett)

Yahweh Encourages Moses To Go Forward (Exodus 7:1–13).

- a Yahweh tells Moses that He has made him as a God to Pharaoh, with Aaron as his prophet (Exodus 7:1).
- b Moses is therefore to say all that Yahweh commands, and Aaron must communicate it in diplomatic style to Pharaoh, with the aim of him letting the children of Israel leave the land (Exodus 7:2).
- c Yahweh promises that He will harden Pharaoh's heart (make it firm and strong in the wrong direction) and will as a result multiply signs and wonders in Egypt. The result is that Pharaoh will not listen to them. Yahweh will then lay His hand on Egypt and bring forth His 'hosts', that is His people the children of Israel, and He will do it by great judgments (Exodus 7:3–4).
- c Then the Egyptians will know that He is Yahweh, when He stretches out His hand on Egypt, and bring the children of Israel out from among the Egyptians (Exodus 7:5).
- b And Moses and Aaron did what Yahweh commanded. That is what they did (Exodus 7:6).
- a And Moses was eighty years old, and Aaron eighty three years old when they spoke to Pharaoh (Exodus 7:7).

Note that in 'a' Yahweh tells them that He has made him as a God to Pharaoh, with Aaron as his prophet, while in the parallel their ages are given. This suggests that we are to see a significance in their ages. This may lie in the fact that eight intensified is the indication of a new beginning and thus Moses is to be seen as the Deliverer while Aaron is eight intensified plus three, the one who makes the deliverer complete. See the commentary in respect of this. In 'b' Moses is to say all that Yahweh commands, and Aaron must communicate it in diplomatic style to Pharaoh, with the aim of him letting the children of Israel leave the land, and in the parallel they do what they are commanded. In 'c' Yahweh promises that He will harden Pharaoh's heart and will as a result multiply signs and wonders in Egypt (make known that He is Yahweh). The result is that Pharaoh will not listen to them. Yahweh will then lay His hand on Egypt and bring forth His 'hosts', that is His people the children of Israel, and He will do it by great judgments.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Exodus 7:1–13.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite

article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so says Y^ehowah unto Moses, “See, I have given you [as] Elohim to Pharaoh; and Aaron your brother is your prophet.

Exodus
7:1

Kukis mostly literal:

Y^ehowah said to Moses, “Observe [that] I have made you [as] Elohim to Pharaoh; and [I have made] your brother Aaron to be your prophet.

Kukis not-so-literal paraphrase:

Jehovah said to Moses, “Observe that I have made you as God to Pharaoh; and I have made your brother Aaron to act as your prophet.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation³; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton’s (or the text of the Complete Apostles’ Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong’s numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles’ Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^h owah unto Moses, "See, I have given you [as] Elohim to Pharaoh; and Aaron your brother is your prophet.
Dead Sea Scrolls Targum (Onkelos)	. But the Lord said to Mosheh, See, I have appointed thee a Master (rab) with Pharaoh, and Aharon shall be thy interpreter (methurgeman). Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	But the Lord said to Mosheh, Wherefore art thou fearful? Behold, I have set thee a terror to Pharaoh, as if thou wast his God, and Aharon thy brother shall be thy prophet.
Revised Douay-Rheims	And the Lord said to Moses: Behold I have appointed you the God of Pharaoh: and Aaron your brother shall be your prophet.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Behold, I have made you as God to Pharaoh; and Aaron your brother shall be your prophet.

V. Alexander's Aramaic T.	And the Lord said to Moses, "Look, I give you "God" to Pharaoh, and Aaron your brother shall be your prophet. Lit. Ar. idiomatic construction retained: "I give you my Godhead to impose over Pharaoh and I give you Aaron to be your representative-spokesman."
Peshitta (Syriac)	AND the LORD said to Moses, See, I have made you a god to Pharaoh; and Aaron your brother shall be your prophet.
Septuagint (Greek)	And the Lord spoke to Moses, saying, Behold, I have made you a god to Pharaoh, and Aaron your brother shall be your prophet.

Significant differences:

Limited Vocabulary Translations:⁴

Bible in Basic English Easy English	. Then the Lord said to Moses: 'Look, I have made you like God to Pharaoh. And your brother Aaron will be your prophet. A prophet is a person that speaks God's words. Aaron would be like a prophet for Moses. He would repeat Moses' words to the people.
Easy-to-Read Version–2006	The Lord said to Moses, "See how important I have made you? In speaking to Pharaoh, you will be like God, and your brother Aaron will be your prophet.
International Children's B. <i>The Message</i>	. GOD told Moses, "Look at me. I'll make you as a god to Pharaoh and your brother Aaron will be your prophet.
NIRV	Then the Lord said to Moses, "I have made you like God to Pharaoh. And your brother Aaron will be like a prophet to you.

Thought-for-thought translations; paraphrases:

Common English Bible Contemporary English V.	. The LORD said: I am going to let your brother Aaron speak for you. He will tell your message to the king, just as a prophet speaks my message to the people.
The Living Bible	Then the Lord said to Moses, "See, I have appointed you as my ambassador to Pharaoh, and your brother, Aaron, shall be your spokesman.
New Berkeley Version New Life Version	. Aaron Speaks for Moses The Lord said to Moses, "See, I have made you as God to Pharaoh. Your brother Aaron will be the one who speaks for you. You will speak all that I tell you.
New Living Translation	Aaron's Staff Becomes a Serpent Then the Lord said to Moses, "Pay close attention to this. I will make you seem like God to Pharaoh, and your brother, Aaron, will be your prophet.

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord told Moses: 'Look! I've made you a god to Pharaoh, and your brother Aaron is your Prophet.
Beck's American Translation	.
International Standard V	God Appoints Aaron to Assist Moses The LORD told Moses, "Listen! I've positioned you as God to Pharaoh, and your brother Aaron will be your prophet.
New Advent (Knox) Bible	And the Lord said to Moses, It is my will that thou shouldst be a divine oracle ['A divine oracle'; literally, 'a God'.] to Pharaoh, with thy brother for spokesman;...

⁴ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Today's NIV
Translation for Translators

Yahweh instructed Moses and Aaron

Then Yahweh said to Moses/me, "Listen *carefully*. I will cause the king *to consider that* you are like a god, and that Aaron is like a prophet.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be perceiving, I am to have ascribed you as to he of mighty ones to Pharaoh, even Aaron, your brother, as your prophet.
Conservapedia	The LORD said to Moses, "Look: I've made you a 'god' in Pharaoh's mind, and your brother Aaron shall be your 'prophet.'" Pharaoh Neferhotep
Ferrar-Fenton Bible	The Plagues of Egypt The EVER-LIVING, however, answered Moses ; " See, I will make I you like a God to Pharaoh, and Aaron j your brother shall be your Reciter.
God's Truth (Tyndale)	And the Lord said unto Moses: behold, I have made you Pharaohs God, and Aaron your brother shall be your prophet.
Jubilee Bible 2000	The LORD said unto Moses, See, I have constituted thee as god unto Pharaoh; and Aaron, thy brother, shall be thy prophet.
Lexham English Bible	Yahweh Reviews Plans for Bringing the Israelites out of Egypt And Yahweh said to Moses, "See, I have made you [as] a god to Pharaoh, and Aaron your brother will be your prophe.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Announcement of the plagues Yahweh said to Moses, "See, I have made you like a god in Pharaoh's eyes; and Aaron, your brother, will be your prophet.
The Heritage Bible	And Jehovah said to Moses, See, I have given you as God to Pharaoh, and Aaron, your brother, is your prophet.
New American Bible (2002)	The LORD answered him, "See! I have made you as God to Pharaoh, and Aaron your brother shall act as your prophet. Just as God had his prophets to speak to men in his name, so Moses had Aaron as his "prophet" to speak to Pharaoh. Cf ⇒ Exodus 4:16.
New American Bible (2011) ⁵	The LORD answered Moses: See! I have made you a god to Pharaoh [Ex 4:15–16.], and Aaron your brother will be your prophet. Prophet: Hebrew nabi, one who can legitimately speak for God and in God's name to another or others. Just as God spoke to Moses, so Moses will speak to Aaron, who will be a "prophet" to Pharaoh. Cf. 4:16.
New Jerusalem Bible	Yahweh then said to Moses, 'Look, I have made you as a god for Pharaoh, and your brother Aaron is to be your prophet.
Revised English Bible	The LORD answered, "See now, I have made you like a god for Pharaoh, with your brother Aaron as your spokesman.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But ADONAI said to Moshe, "I have put you in the place of God to Pharaoh, and Aharon your brother will be your prophet.
The Complete Tanach ⁶	The Lord said to Moses, "See! I have made you a lord over Pharaoh, and Aaron, your brother, will be your speaker.

⁵ Also called the revised edition.

⁶ Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

I have made you a lord over Pharaoh: Heb. מִיְהִלָּא, a judge and a chastiser, to chastise him with plagues and torments. — [from Onkelos and Tanchuma, Va'era 9]

will be your speaker: Heb. אֵיבֵן, as the Targum renders: נְתַגְמְרוּתָא, your interpreter. Every expression of הָאֹבֵב (prophecy) denotes a man who publicly announces to the people words of reproof. It is derived from the root of “I create the speech (בִּינָה) of the lips” (Isa. 57:19); “speaks (בִּינָה) wisdom” (Prov. 10:31); “And he (Samuel) finished prophesying (תּוֹבְנֵתָהּ)” (I Sam. 10:13). In Old French this is called predi(je) ir, advocate. — [based on Onkelos]

exeGeses companion Bible	<u>LOUSED HEART OF PAROH</u> Yah Veh says to Mosheh, See, I give you as Elohim to Paroh: and Aharon your brother is your prophet:...
Israeli Authorized Version JPS (Tanakh—1985)	. The Lord replied to Moses, “See, I place you in the role of God to Pharaoh, with your brother Aaron as your prophet.
Kaplan Translation	<i>Moses Told What to Expect</i> God said to Moses, 'Observe! I will be making you like a god [(Targum Yonathan; Baaley Tosafoth). Or, 'a judge' (Rashi); 'a master' (Onkelos); 'like an angel' (Ibn Ezra). The word Elohim used here has all these connotations. See Exodus 4:16.] to Pharaoh, and your brother Aaron will be your prophet [Or 'spokesman' (Targum). See Exodus 4:16.]. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible	And Hashem said unto Moshe, See, I have made thee as Elohim to Pharaoh: and Aharon thy brother shall be thy navi.
<i>The Scriptures</i> 1998	So הויה said to Mosheh, “See, I have made you an elohim [Or <i>mighty one</i> – see footnote at 4:16.] to Pharaoh, and Aharon your brother is your prophet.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	“I Will Stretch Out My Hand” Then the Lord said to Moses, “Now hear this: I make you as God to Pharaoh [to declare My will and purpose to him]; and your brother Aaron shall be your prophet.
The Expanded Bible	The Lord said to Moses, “I have made you ·like God [^l God] to ·the king of Egypt [^l Pharaoh], and your brother Aaron will be like a prophet for you [^c just as God would speak to people through prophets so Moses would speak to Pharaoh through Aaron].
Kretzmann's Commentary	Verses 1-7 Moses as God's Ambassador to Pharaoh And the Lord said unto Moses, See, I have made thee a god to Pharaoh, He had given him authority as His ambassador, with power to carry out His judgments; and Aaron, thy brother, shall be thy prophet, by acting as spokesman of the revelations given to Moses.
NET Bible®	So the Lord said to Moses, “See, I have made you like [The word “like” is added for clarity, making explicit the implied comparison in the statement “I have made you God to Pharaoh.”] God to Pharaoh, and your brother Aaron will be your prophet. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis. Some footnotes will quoted elsewhere in this document.

Syndein/Thieme

{Note: In Hebrew style of writing, the summary is given FIRST, then the details. So, in this Chapter we will be given the details about the meeting of Moses, Aaron and the Pharaoh.}

And Jehovah/God said unto Moses, "See, I have made you an 'elohiym/godhead to Pharaoh. And Aaron, your brother, shall be your 'prophet- communicator for God' {nabiy'}."

{Note: From II Samuel 15:27, we see that ra'ah is one of the three Hebrew words for 'prophet'. A ra'ah type prophet receives communication from God and writes scripture. RBT says 'Zadok' is most likely the writer of II Samuel, II Kings, II Chronicles . . . finishing the work of Samuel after his death. (The other two types of "prophets" are nabiy' which was a prophet similar to a pastor teacher in the Church Age - he taught doctrine from the written word (that is used here for Aaron). The last type was the "chozeh" . He received communication directly from God but it was only for the people of that day - his communication did not become part of the written word that lives and abides forever and ever.}

{Note: Moses tried to get out of talking to the Pharaoh so he was 'saying' he was a poor public speaker (he was probably the best of his day!). So, God then tweaked Moses by making Aaron His 'mouthpiece' until Moses could take it no longer and started talking to Pharaoh himself!}

The Voice

Eternal One (to Moses): Look! I have made it so that Pharaoh will deal with you as a god and your brother Aaron as your prophet.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} said to "Mosheh ^{Plucked out} , See, I gave you "Elohiym ^{Powers} (for "Paroh ^{Great house} , and "Aharon ^{Light bringer} , your brother, he exists as your prophet,...
Concordant Literal Version	Yahweh said to Moses: See, I appoint you as Elohim to Pharaoh; and Aaron, your brother, shall come to be your prophet.
English Standard Version	And the LORD said to Moses, "See, I have made you like God to Pharaoh, and your brother Aaron shall be your prophet.
Green's Literal Translation	And Jehovah said to Moses, See, I have made you a god to Pharaoh; and your brother Aaron shall be your prophet.
NASB	"I Will Stretch Out My Hand" Then the Lord said to Moses, "See, I make you as God to Pharaoh, and your brother Aaron shall be your prophet.
New European Version	God Tells Moses How to Speak to Pharaoh Yahweh said to Moses, Behold, I have made you as God to Pharaoh; and Aaron your brother shall be your prophet.
Niobi Study Bible	Moses Before Pharaoh And the LORD said unto Moses, "See, I have made you a God to Pharaoh, and Aaron your brother shall be your prophet.
Young's Updated LT	And Jehovah says unto Moses, "See, I have given you a god to Pharaoh, and Aaron your brother is your prophet.

The gist of this passage: God tells Moses that he will be as God to Pharaoh; and Aaron would act as his prophet.

The final verses of Exodus 6 lead us naturally into Exodus 7. It is the same conversation continued:

Exodus 6:28–29 On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you."

Exodus 6:30 But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?" (ESV; capitalized)

Moses, for the second time, has complained that he is not a good public speaker (he made this complaint to God when God appeared to him as a burning bush). Since Moses will not be the only person in front of Pharaoh, God needs to set things up so that the **typology** (that is, the shadow imagery) will be right.

Exodus 7:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: [Y^ehowah said to Moses,...](#)

We begin this chapter with God speaking to Moses. We ended the previous chapter with Moses speaking to God. It makes most sense for this to be a continuation of that conversation.

Exodus 7:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râ'âh (רָאָה) [pronounced raw-AWH]	<i>look, see, watch; behold, view, see here, listen up; observe</i>	2 nd person masculine singular, Qal imperative	Strong's #7200 BDB #906
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect; with the 2 nd person masculine singular suffix	Strong's #5414 BDB #678

All of the BDB meanings for the Qal stem of nâthan are as follows: 1) *to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.*

Exodus 7:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43
The NET Bible: <i>The word אֱלֹהִים ('elohim) is used a few times in the Bible for humans (e.g., Pss 45:6; 82:1), and always clearly in the sense of a subordinate to GOD – they are his representatives on earth. The explanation here goes back to 4:16. If Moses is like God in that Aaron is his prophet, then Moses is certainly like God to Pharaoh. Only Moses, then, is able to speak to Pharaoh with such authority, giving him commands.</i> ⁷			
lâmed (ל) [pronounced <i>l</i> ʰ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
par ^o ôh (פַּרְעֹה) [pronounced <i>pahr^o-GOH</i>]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation:...“Observe [that] I have made you [as] Elohim to Pharaoh;...

Moses has just complained that he is not a good speaker; and God says, “Listen to me, boy, you are going to be as God to Pharaoh!”

The idea is, what Moses says to Pharaoh will be as if God is speaking to him.

Exodus 7:1a-b **So the Lord said to Moses: “See, I have made you as God to Pharaoh,...** (NKJV)

God, as He always does, makes the most of what He has to work with. Moses continually claims that he is not a good public speaker, so Moses will be portrayed like God to Pharaoh.

God uses many of His Old Testament saints as **types**. Although typology is mentioned in the New Testament, this is one of the few Old Testament passages where it is at least hinted at.

Moses would speak to Pharaoh with the authority of God. He would act with the authority of God. Moses, therefore, will be God to Pharaoh. Pharaoh will look at Moses—even when he is silent—and recognize his authority and power. Aaron would look to Moses to be guided as to what to say.

The typology being established is, Moses will be a type of Christ.

At some point in this series of meetings, Moses will step forward and speak to Pharaoh directly, metaphorically casting Aaron aside. Aaron will still be there, but having a somewhat reduced role in God's grand theater.

⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

Exodus 7:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close ; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
nâbîyʾ (נָבִיא) [pronounced <i>naw^b-VEE</i>]	<i>prophet [true or false]; spokesman, speaker; one who speaks for God</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #5030 BDB #611

Barnes: [A prophet is] he who speaks by God, of God, and to God, who declares to people not merely things future, but also things past and present, that are not obvious to the sense or the reason.⁸

The NET Bible: The word נָבִיא (nk vi'ekha, "your prophet") recalls 4:16. Moses was to be like God to Aaron, and Aaron was to speak for him. This indicates that the idea of a "prophet" was of one who spoke for God, an idea with which Moses and Aaron and the readers of Exodus are assumed to be familiar.⁹

Translation: ...and [I have made] your brother Aaron to be your prophet.

At this point in time, this was a rarely used word, but a prophet speaks from God with the authority of God. He represents God to the hearer.

Exodus 7:1c ...and Aaron your brother shall be your prophet. (NKJV)

God sets up a parallel. Several men in the Old Testament are types; so, on occasion, God has to define the type. Right here, both Moses and Aaron will go before Pharaoh. Therefore, since Moses is going to be a type of Christ; then Aaron's place must be defined. Aaron will be like a prophet, who speaks God's words to Pharaoh. Aaron is an extra person who is not really needed; his speaking directly to Pharaoh is an extra step that is not really needed. Nevertheless, God allows for it, defining the proper typology.

Aaron, in this capacity, will not be a type of Christ. It would not make any sense for there to be two men who represent Jesus Christ standing side-by-side, one quiet, the other talking. Therefore, God here defines Aaron's role as the prophet of Moses, Moses being a type (or, *shadow*) of Christ.

A prophet speaks God's Word to man; a prophet represents God to man. Moses will be as if he is God to Pharaoh; and Aaron will speak, as if he is Moses' prophet. Moses has the truth, the authority and the power. Aaron will do and say exactly as Moses instructs.

⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Gen. 20:7.

⁹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

Exodus 7:1 Y^ehowah said to Moses, “Observe [that] I have made you [as] Elohim to Pharaoh; and [I have made] your brother Aaron to be your prophet. (Kukis mostly literal translation)

God nearly always works through intermediate sources when dealing with man. He prefers to work through man to deal with man. This is the relationship of the prophet and the **priest**; the priest represents man to God and the prophet represents God to man. God does not work in any other way. Certainly, God is able to go directly to the Pharaoh and cause the Pharaoh to let His people go. However, that just is not the way that God functions in His relationship to mankind. In our generation, God does not speak to us directly as He did in the Old Testament, but He speaks to us through His Word and we have intermediary agencies involved. For instance, the **pastor-teacher** today is the one that we look to for instruction and he looks directly to the Word. We both do so under the ministry of God the Holy Spirit.

This is one of the differences between how God deals with **angels** and how God deals with mankind. God appears to entertain angels in large convocations, where He apparently teaches both **fallen** and **elect angels** (as in Job 1–2). But with man, God uses men to stand between Himself and other men. One of the few exceptions to this rule will occur in this book, where God will speak directly to the Hebrew people, giving them the Ten Commandments. After that experience, the Hebrew people will beg Moses to speak on behalf of God.

So there is no misunderstanding, God does speak directly with some men, but only during specific periods of time; and such direct contact is limited. As we have studied in the book of Genesis, that does not always culminate with perfect results. God spoke to Abraham and Abraham, for the most part, went along with God’s program. God spoke to Jacob, Abraham’s grandson, on several occasions, and still, Jacob fought against God and **God’s plan** on many occasions (in fact, God immortalized Jacob’s attitude and actions with a wrestling match wherein God injured Jacob’s leg; the wrestling match itself was illustrative of Jacob’s contentious interactions with God).

Exodus 7:1 Y^ehowah said to Moses, “Observe [that] I have made you [as] Elohim to Pharaoh; and [I have made] your brother Aaron to be your prophet. (Kukis mostly literal translation)

God will set this up so that Aaron speaks on behalf of Moses (acting as a prophet for Moses), even though this configuration is not God’s first choice. Because of the odd configuration (Moses and Aaron standing before Pharaoh), God specifically defines Moses and Aaron’s functions.

A *prophet* is a man who represents God to man. We will cover the doctrine more thoroughly in Deut. 18:15. Throughout the Old Testament, God has consistently set up types; that is, a person, a series of events, something which is analogous to the Person and work of Jesus Christ; or something which foreshadows the first advent of our Lord. We observed such foreshadowing when Abraham took his only-begotten son to sacrifice to God—the only time God has ever required anyone to present their son to Him as if a sacrificial lamb. Then, right before Abraham could slit the throat of his young son Isaac, God provided for him a substitute; a scapegoat, to be sacrificed in his stead. This was a beautiful analogy to God offering up His Own Son as our substitute

God’s preference here is to have one man between Himself and Pharaoh—that man Moses to act as a mediator; to act as a prophet. However, since Moses has weened out on speaking directly to Pharaoh, Aaron will step in to speak for Moses, confusing the type. Therefore, God immediately sets up a type of mediatorship, a position that our Lord Jesus Christ occupies on our behalf; the God-man Who stands between us and God. God sets up the type by appointing Moses to be God **unto Pharaoh**; and Aaron would act as a prophet—the man who would speak God’s will to man, represented by Pharaoh. Moses would be the Christ figure, the mediator between God and man; Aaron would be his prophet. This may seem unnecessarily complex, but that is because it is. Aaron is an extra person thrown into the mix who does not have to be there (Aaron is only added into this mix because Moses doubts himself and he doubts God).

Exodus 7:1 Y^ehowah said to Moses, “Observe [that] I have made you [as] Elohim to Pharaoh; and [I have made] your brother Aaron to be your prophet. (Kukis mostly literal translation)

What God has actually said to Moses is a bit tongue-in-cheek. Moses is God's preferred spokesman to Pharaoh and Moses is hemming and hawing about it. So, instead of God speaking to Moses and sending Moses to the Pharaoh and Moses speaking God's words to the Pharaoh; God will speak to Moses and then Moses will speak to Aaron. Then, both Moses and Aaron will stand before Pharaoh, but only Aaron will speak to Pharaoh. Moses will be there, just as God will be there; standing silently.

It is actually a fairly humorous thing which God has said to Moses. God will speak to Moses and tell Moses what to tell Aaron to say; then Moses will speak to Aaron. There will be a point at which Moses just starts doing all of the talking (which happens in the narrative without any fanfare).

One thing which is extremely important in this verse (but not to the immediate context) is the use of the word *prophet*. We continually look back on prophets as being rather unusual men who tell their contemporaries about the future. That is not their primary function. Their primary function is that of being a mouthpiece for God. God speaks to man through the prophets. Aaron will speak the words of Moses to Pharaoh. Some of the things which he informs Pharaoh of will come to pass shortly—however, he is a prophet because he is speaking on behalf of Moses, who acts as if he is God, as both men stand before Pharaoh.

Therefore, before we know anything about typology (typology began to be develop with the writing of the New Testament), God clarifies exactly how Moses and Aaron will be typified. Moses would be like God to Aaron; and Aaron would be Moses' prophet. Typically speaking, Moses will represent Jesus Christ. Aaron, in this role, will not be a type of Christ, per se, but he will act as Moses' prophet.

Interestingly enough, later down the road, Aaron will become the father of the **priesthood**—a priest is a man who represents his fellow men to God (a priest offers sacrifices to God on behalf of the people there). A prophet represents God to man. When you put these two functions together—prophet and priest—you get a mediator between man and God—someone equal to both parties and Who speaks to one on behalf of the other. This very much describes the function of Jesus Christ, Who is fully man and fully God—equal to both parties—and therefore, He is able to mediate between the two parties.

Now, think about how clever this was of God: in the end, both Moses and Aaron will typify the Lord Jesus Christ. Moses was unwilling to play a solo role (for awhile), so God brought in Aaron and made Aaron every bit a type of Christ.

Exodus 7:1 Jehovah said to Moses, "Observe that I have made you as God to Pharaoh; and I have made your brother Aaron to act as your prophet. (Kukis paraphrase)

You [even] you will speak all which I command you and Aaron your brother will speak unto Pharaoh and he has sent out sons of Israel out from his land.

Exodus
7:2

You [even] you will say all which I command you [to say] and your brother Aaron will speak to Pharaoh; and he will [eventually] send the sons of Israel out of his land.

You will certainly say all that I command you to say; and your brother Aaron will speak to Pharaoh; and he will [eventually] send the sons of Israel out of his land.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

You [even] you will speak all which I command you and Aaron your brother will speak unto Pharaoh and he has sent out sons of Israel out from his land.

Dead Sea Scrolls

Targum of Onkelos	You will speak all that I have commanded you, and Aharon your brother will speak with Pharaoh to send away the sons of Israel from his land.
Targum (Pseudo-Jonathan)	You will speak to Aharon that which I command you, and Aharon your brother will speak to Pharaoh, that he release the sons of Israel from his land.
Revised Douay-Rheims	You shall speak to him all that I command you; and he shall speak to Pharaoh, that he let the children of Israel go out of his land.
V. Alexander's Aramaic T.	"You shall tell everything that I command you and Aaron your brother will tell the Pharaoh, and he shall send the Children of Israel from the land.
Aramaic ESV of the Peshitta	You shall speak all that I command you; and Aaron your brother shall speak to Pharaoh, that he let the B'nai Yisrael go out of his land.
Peshitta (Syriac)	You shall speak all that I command you; and Aaron your brother shall speak to Pharaoh that he send the children of Israel out of his land.
Septuagint (Greek)	And you shall say to him all things that I charge you, and Aaron your brother shall speak to Pharaoh, that he should send forth the children of Israel out of his land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Say whatever I give you orders to say: and Aaron your brother will give word to Pharaoh to let the children of Israel go out of his land.
Easy English	You must say everything that I command you. Your brother Aaron must command Pharaoh to let the Israelites go. Pharaoh must let them go out of his country.'
Easy-to-Read Version–2008 NIRV	. You must say everything I command you to say. Then your brother Aaron must tell Pharaoh to let the people of Israel leave his country.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Tell Aaron everything I say to you, and he will order the king to let my people leave his country.
The Living Bible	Tell Aaron everything I say to you, and he will announce it to Pharaoh, demanding that the people of Israel be allowed to leave Egypt.
New Berkeley Version	.
New Century Version	Tell Aaron your brother everything that I command you, and let him tell the king of Egypt to let the Israelites leave his country.
New Life Version	You will speak all that I tell you. Your brother Aaron will tell Pharaoh to let the people of Israel leave his land.
New Living Translation	Tell Aaron everything I command you, and Aaron must command Pharaoh to let the people of Israel leave his country.

Partially literal and partially paraphrased translations:

American English Bible	So, tell Pharaoh everything that I've told you to say through your brother Aaron... tell him that he must send the children of Israel out of his land!
Beck's American Translation	.
International Standard V	You are to speak everything that I've commanded you, and then your brother Aaron will speak to Pharaoh, telling him to let the Israelis go out of his land.
New Advent (Knox) Bible Translation for Translators	. You must tell everything I command you <i>to tell to your older</i> brother Aaron, and he will tell that to the king. He must tell the king to let the Israeli people leave his land.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	You was to declare it to him, that I was to lay charge to you, and Aaron, your brother, was to declare it to Pharaoh. Even is he to have loosed out the sons of Isra-el from these solid grounds.
Conservapedia	"You shall speak everything that I instruct you to speak, and Aaron, your brother, will speak to Pharaoh, that he should free the Sons of Israel."
Ferrar-Fenton Bible	Therefore you must say all that I command you to your brother, and he shall repeat to Pharaoh that he must send the children of Israel from his country.
HCSB	You must say whatever I command you; then Aaron your brother must declare it to Pharaoh so that he will let the Israelites go from his land.
Lexham English Bible	You will speak all that I will command you, and Aaron your brother will speak to Pharaoh, and he will release the {Israelites} from his land.
Tree of Life Version	You are to speak all that I command you and Aaron your brother is to speak to Pharaoh, so that he will let <i>Bnei-Yisrael</i> go out of his land.
WikiBible	.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	You will speak all that I command you. In turn, your brother Aaron will tell Pharaoh to let the Israelites go out of his land.
Revised English Bible	Tell Aaron all I command you to say, and he will tell Pharaoh to let the Israelites leave his country.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You are to say everything I order you, and Aharon your brother is to speak to Pharaoh and tell him to let the people of Isra'el leave his land.
The Complete Tanach	You shall speak all that I command you, and Aaron, your brother, shall speak to Pharaoh, that he let the children of Israel out of his land.
	You shall speak: once every message, as you have heard it from My mouth, and Aaron, your brother, will interpret it and explain it in Pharaoh's ears. — [from Tanchuma, Va'era 10]
exeGesés companion Bible	...word all I misvah you: and Aharon your brother words to Paroh to send the sons of Yisra El from his land:...
JPS (Tanakh—1985)	You shall repeat all that I command you, and your brother Aaron shall speak to Pharaoh to let the Israelites depart from his land.
Kaplan Translation	You must announce [(Rashi). Or, 'tell [Aaron]' (Targum Yonathan; Ibn Ezra).] all that I order you to, and your brother Aaron will relate it to Pharaoh. He will then let the Israelites leave his land.
Orthodox Jewish Bible	Thou shalt speak all that I command thee: and Aharon thy brother shall speak unto Pharaoh, that he send the Bnei Yisroel out of his land.

Expanded/Embellished Bibles:

The Expanded Bible	Tell Aaron your brother everything that I command you, and let him tell the king of Egypt [^L Pharaoh] to let the Israelites [^L sons/ ^T children of Israel] leave his country [land].
Kretzmann's Commentary	Thou shalt speak all that I command thee, communicate the commands and the revelations of God to Aaron; and Aaron, thy brother, shall speak unto Pharaoh, that he send the children of Israel out of his land. That aim Aaron was always to keep in mind, to induce the king of Egypt to permit the emigration of Israel.
NET Bible®	You are to speak everything I command you, and your brother Aaron is to tell Pharaoh that he must release the Israelites from his land.

The Voice **Eternal One** (to Moses): I want you to tell Aaron everything that I command you. Then your brother Aaron will tell Pharaoh to release My people Israel from his land.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...you, you will speak all which I will direct you, and "Aharon ^{Light bringer} , your brother, will speak to "Paroh ^{Great house} " and he will send the sons of "Yisra'el ^{He turns El aside} " from his land,...
C. Thompson LXX (updated)	Lord spoke to Moses saying, Behold I have made you a god to Pharaoh, and Aaron your brother will be your prophet, and you will deliver to him all that I command you. And Aaron your brother will speak to Pharaoh, to send the Israelites out of his land. V. 1 is included for context.
Concordant Literal Version	You yourself shall speak all that I am instructing you while Aaron, your brother, shall speak to Pharaoh that he dismiss the sons of Israel from his land.
English Standard Version	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.
Green's Literal Translation	You shall speak all that I command you, and your brother Aaron shall speak to Pharaoh. And he will send away the sons of Israel from his land.
Jack Ballinger's translation	.
Modern English Version	You shall speak all that I command you, and Aaron your brother shall tell Pharaoh to send the children of Israel out of his land.
Ron Snider's Translation	.
Stuart Wolf	.
Young's Updated LT	You—you will speak all that I command you, and Aaron your brother does speak unto Pharaoh, and he has sent the sons of Israel out of his land.

The gist of this passage: God tells Moses to say just exactly what God commands him to say; and Aaron would speak these things to Pharaoh. The end result is, Pharaoh will send the people of Israel out of Egypt.

God is speaking to Moses and Moses again claims that he is not up to speaking directly to Pharaoh. Aaron will be brought into the picture, and he will be called Moses' prophet.

Exodus 7:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	you (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180

The NET Bible: *The imperfect tense here should have the nuance of instruction or injunction: "you are to speak." The subject is singular (Moses) and made emphatic by the presence of the personal pronoun "you."*¹⁰

¹⁰ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

Exodus 7:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
tsâvâh (צִוִּי) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	1 st person singular, Piel imperfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845

The NET Bible: *The phrase translated “everything I command you” is a noun clause serving as the direct object of the verb “speak.” The verb in the clause (אֲצַוֶּכֶּה, 'atsavvekha) is the Piel imperfect. It could be classified as a future: “everything that I will command you.” A nuance of progressive imperfect also fits well: “everything that I am commanding you.”*

The NET Bible continues: *The distinct emphasis is important. Aaron will speak to the people and Pharaoh what Moses tells him, and Moses will speak to Aaron what God commands him. The use of “command” keeps everything in perspective for Moses' position.¹¹*

Translation: You [even] you will say all which I command you [to say]...

God is speaking to Moses; and He tells Moses that he will say all that God tells him to say.

If memory serves, I don't know if the information spoken by Aaron previously was exactly accurate.

Exodus 7:2a **You shall speak all that I command you.** (NKJV)

God is speaking to Moses, and He is telling Moses that *he* will say everything that God communicates to him. Because Moses feigns a problem with public speaking, he will first say all of God's message to Aaron, then Aaron will repeat these words to Pharaoh. It will be Moses' chief responsibility is to hear and repeat what God says. God prefers for Moses to say this to Pharaoh; but God will allow Moses to start out by saying these things to Aaron.

Interestingly enough, this essentially defines what a prophet does—he is to say whatever God tells him to say. V. 1 tells us that Moses will be as God to Pharaoh; and Aaron would be his prophet—saying exactly what Moses tells him to say.

¹¹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

Exodus 7:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'âch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close ; one who resembles</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #251 BDB #26
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and your brother Aaron will speak to Pharaoh;...

God allows that Aaron may continue to speak to Pharaoh. This does have an expiration date, however. At some point, Moses will simply begin acting as a mediator directly between God and Pharaoh.

Exodus 7:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018

Exodus 7:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The form is וַשְׁלַח (vkshillakh), a Piel perfect with vav (i) consecutive. Following the imperfects of injunction or instruction, this verb continues the sequence. It could be taken as equal to an imperfect expressing future ("and he will release") or subordinate to express purpose ("to release" = "in order that he may release").</i> ¹²			
ʿêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.</i> ¹³ The NIV Study Bible understands his name to mean, <i>he struggles with God.</i> ¹⁴ See Gen. 32:22–30.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #776 BDB #75

Translation: ...and he will [eventually] send the sons of Israel out of his land.

The end result God has promised before: Pharaoh will send the people of Israel out of his land.

This was not going to be an easy or a direct process.

Exodus 7:2b-c **And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land.** (NKJV)

God's chief requirement of Pharaoh is that he willingly send the children of Israel out of Egypt.

When God's will is first presented to Pharaoh, the request will be for him to let the children of Israel go outside of the land of Egypt to worship for a week or so. Most people know the story of the **exodus**, that Moses would lead the people out of Egypt for good. Furthermore, this is God's ultimate aim. So, why simply ask for a part of that? Why does God tell Moses, "Ask Pharaoh to send the people out to worship Me for a week or so"? Since the ultimate aim is to bring the people of Israel out of Egypt entirely, why not make that request?

¹² From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

¹³ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

¹⁴ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

God is giving Pharaoh a request that he could reasonably grant—had he been a reasonable and humble man. No way, no how would Pharaoh agree to send the sons of Israel out of the land forever (not until God beats him and the people of Egypt down). So God makes a reasonable request of Pharaoh, that he send the children of Israel out of Egypt for a short time. So God sets this up in such a way that Moses (through Aaron) makes a request which ought to have been granted.

Exodus 7:2 You [even] you will say all which I command you [to say] and your brother Aaron will speak to Pharaoh; and he will [eventually] send the sons of Israel out of his land. (Kukis mostly literal translation)

Moses is still going to say whatever God tells him to say. Moses will speak quietly to Aaron first, and then Aaron will repeat it to Pharaoh.

God first gives Moses a brief outline of what is to come. In our lives, God knows what is coming next, and knows that it is best that we simply experience it as it happens. In this case, the **negative volition** of Pharaoh is going to be quite powerful; so Moses is going to hear a lot of, *no way's* from Pharaoh before he finally lets Israel go. There will be times when Pharaoh will agree to let God's people go to worship Him, and then he withdraw that offer or he will attempt to negotiate the terms and conditions with God. As soon as Pharaoh feels strong enough to oppose God (which strength is sometimes given to him from God), then he opposes God. God does not give him the negative volition to oppose Him; God gives Pharaoh the strength to oppose Him (and sometimes, Pharaoh strengthens himself).

Exodus 7:2 You shall speak all that I command you. And Aaron your brother shall tell Pharaoh to send the children of Israel out of his land. (NKJV)

God specifies exactly what the duties of Moses and Aaron are. Moses is to tell Aaron everything that God tells Moses; then Aaron will speak to Pharaoh. The verb used here is the Piel perfect of *shâlach* (שָׁלַח) [pronounced *shaw-LAHK*] and it means *to send, to send away*. In the Piel (intensive) stem we have more of the concept of sending away. Throughout much of Exodus, this verb is translated *to let go*. However, Pharaoh is in command in his country and what occurs must be as a result of a mandate from him. He will, at some point, order the people to leave the land; the intensive stem carries with it the concept of a royal command or mandate. The perfect tense suggests a singular or a completed action; Pharaoh will eventually send the people away for good; not for just a week-long feast and worship service out in the desert. However, due to the perfect tense, God has to make it clear to Moses that even though Pharaoh will do this, he will not do it immediately after the next confrontation.

Moses and Aaron must be prepared for what will happen.

Exodus 7:2 You will certainly say all that I command you to say; and your brother Aaron will speak to Pharaoh; and he will [eventually] send the sons of Israel out of his land. (Kukis paraphrase)

In this passage, God gives Moses the overall game plan.

And so I [even] I will strengthen [or, *harden, make obstinate*] a heart of Pharaoh and I have multiplied My signs and My wonders in a land of Egypt. And will not listen unto you Pharaoh. And I have given My hand in Egypt and I have brought out My armies, My people, sons of Israel, out of a land of Egypt in acts of judgment great.

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7:3–4

I will [certainly] strengthen [or, *harden, make obstinate*] Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. Pharaoh will not listen to you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment.

I will certainly strengthen Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. Pharaoh will continually resist you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so I [even] I will strengthen [or, <i>harden, make obstinate</i>] a heart of Pharaoh and I have multiplied My signs and My wonders in a land of Egypt. And will not listen unto you Pharaoh. And I have given My hand in Egypt and I have brought out My armies, My people, sons of Israel, out of a land of Egypt in acts of judgment great.
Dead Sea Scrolls Targum of Onkelos	. And I will harden the heart of Pharaoh, and will multiply My signs and wonders in the land of Mizraim. But Pharaoh will not receive from you; and I will give forth the stroke of My power upon Mizraim, and will bring out My host, My people, the sons of Israel, from the land of Mizraim by great judgments.
Targum (Pseudo-Jonathan)	But I will harden the disposition of Pharaoh's heart to multiply My signs and My wonders in the land of Mizraim. Nor will Pharaoh hearken to you. But I will shoot among them the arrows of death, and inflict the plagues of My mighty band upon Mizraim, and will bring out the sons of Israel free from among them. This targum appears to combine the two final sentences into one. Or, in the alternative, they simply leave out v. 5 as repetitious.
Revised Douay-Rheims	But I shall harden his heart, and shall multiply my signs and wonders in the land of Egypt, And he will not hear you: and I will lay my hand upon Egypt, and will bring forth my army and my people the children of Israel out of the land of Egypt, by very great judgments.
V. Alexander's Aramaic T.	"And I shall harden the heart of Pharaoh and increase my signs and wonders in the land of Egypt. "And the Pharaoh will not listen to you, and I shall put my hand on Egypt and release my powers, and my people, the Children of Israel, from the land of Egypt, through great judgments.
Aramaic ESV of the Peshitta	I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not listen to you, and I will lay my hand on Egypt, and bring forth my armies, my people the B'nai Yisrael, out of the land of Egypt by great judgments.
Peshitta (Syriac)	And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not hearken to you, that I may smite Egypt, and bring forth my hosts and my people the children of Israel out of the land of Egypt by great judgments.
Septuagint (Greek)	And I will harden the heart of Pharaoh, and I will multiply my signs and wonders in the land of Egypt. And Pharaoh will not listen to you, and I will lay my hand upon Egypt; and will bring out my people the children of Israel with my power out of the land of Egypt with great vengeance.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And I will make Pharaoh's heart hard, and my signs and wonders will be increased in the land of Egypt. But Pharaoh will not give ear to you, and I will put my hand on Egypt, and take my armies, my people, the children of Israel, out of Egypt, after great punishments.
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Easy English	'But I will make Pharaoh angry and cruel. He will refuse to listen to you. I will do even more great signs and strange things in the country called Egypt. But Pharaoh will refuse to listen to you. Then I will show my authority to Egypt. And I will remove my army, my people the Israelites, out of the country called Egypt. I will lead them out with powerful authority.
Easy-to-Read Version–2008	But I will make Pharaoh stubborn so that he will not do what you tell him. Then I will do many miracles in Egypt to prove who I am. But he will still refuse to listen. So then I will punish Egypt very much. And I will lead my army, my people, out of that land.
Good News Bible (TEV)	But I will make the king stubborn, and he will not listen to you, no matter how many terrifying things I do in Egypt. Then I will bring severe punishment on Egypt and lead the tribes of my people out of the land.
<i>The Message</i>	At the same time I am going to put Pharaoh's back up and follow it up by filling Egypt with signs and wonders. Pharaoh is not going to listen to you, but I will have my way against Egypt and bring out my soldiers, my people the Israelites, from Egypt by mighty acts of judgment.
NIRV	But I will make Pharaoh stubborn. I will multiply the signs and amazing things I will do in Egypt. In spite of that, he will not listen to you. So I will use my powerful hand against Egypt. When I judge them with mighty acts, I will bring my people Israel out like an army on the march.
New Simplified Bible	»I will harden Pharaoh's heart that I may multiply my signs and wonders in the land of Egypt. »Pharaoh will not listen to you. Then I will use my power to punish (lay my hand upon) Egypt severely. I will bring my people, the sons of Israel, out of Egypt in organized family groups.

Thought-for-thought translations; paraphrases:

Common English Bible	But I'll make Pharaoh stubborn, and I'll perform many of my signs and amazing acts in the land of Egypt. When Pharaoh refuses to listen to you, then I'll act against Egypt and I'll bring my people the Israelites out of the land of Egypt in military formation by momentous events of justice.
Contemporary English V.	But I will make the king so stubborn that he won't listen to you. He won't listen even when I do many terrible things to him and his nation. Then I will bring a final punishment on Egypt, and the king will let Israel's families and tribes go.
The Living Bible	But I will cause Pharaoh to stubbornly refuse, and I will multiply my miracles in the land of Egypt. Yet even then Pharaoh won't listen to you; so I will crush Egypt with a final major disaster and then lead my people out.
New Berkeley Version New Century Version	. But I will make the king stubborn. I will do many miracles in Egypt, but he will still refuse to listen. So then I will punish Egypt terribly, and I will lead my divisions, my people the Israelites, out of that land. I will punish Egypt with my power, and I will bring the Israelites out of that land. Then they will know I am the Lord." V. 5 is included for context.
New Life Version	But I will make Pharaoh's heart hard. So I will do many powerful works for the people to see in the land of Egypt. Pharaoh will not listen to you. Then I will lay My hand on Egypt. By great acts that will punish the Egyptians, I will bring out My family groups, My people, the sons of Israel, from the land of Egypt.
New Living Translation	But I will make Pharaoh's heart stubborn so I can multiply my miraculous signs and wonders in the land of Egypt. Even then Pharaoh will refuse to listen to you. So I will bring down my fist on Egypt. Then I will rescue my forces—my people, the Israelites—from the land of Egypt with great acts of judgment.

Partially literal and partially paraphrased translations:

American English Bible	However, I will make Pharaoh hardhearted, then I will bring many signs and wonders to the land of Egypt; but Pharaoh will still refuse to listen to you. Then I will lay My hand upon Egypt and bring My people, the children of IsraEl, out of their land by My power and with a great vengeance.
Beck's American Translation International Standard V	I'll harden Pharaoh's heart and I'll add more and more of my signs and wonders in the land of Egypt. When Pharaoh won't listen to you, I'll let loose my power [Or <i>I'll put my hand</i>] upon Egypt. I'll bring out my tribal divisions—my people the Israelis—from the land of Egypt with great acts of judgment [Lit. <i>great judgments</i>].
New Advent (Knox) Bible	...Aaron will receive my commands from thee, and repeat them to him, bidding him let the Israelites depart from his country; but I, meanwhile, will harden Pharaoh's heart. Many signs, many portents will I give in this land of Egypt, and still he will not listen. Then Egypt shall feel the weight of my hand, and I will deliver the Israelites, my army, my people, out of Egypt, with signal acts of redress. V. 2 is included for context.
Translation for Translators	But I will make the king stubborn [IDI]. As a result, even though I perform many kinds of miracles/terrifying things [DOU] here in Egypt, the king will not pay any attention to what you say. Then I will punish [MTY] the people of Egypt [MTY] very severely [MTY], and I will lead/bring the tribes of the Israeli people out of Egypt.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	I was to harden the sensibility of Pharaoh's heart. I am to have greaten my signs and magnificence, on the solid grounds of Egypt. Was Pharaoh to listen? - Even am I to set my hand on Egypt, and am to have led out the armies of my people, the sons of Isra-el, from the solid grounds of Egypt with great judgment.
Conservapedia	"I'll make Pharaoh obstinate, and I'll make many signs and miracles in the land of Egypt. But Pharaoh won't listen to you, and so I'll lay my hand on Egypt and bring forth My armies, and lead my people, the Sons of Israel, out of Egypt by means of great and terrible judgments." "Armies" is literally in view here. God has armies that none can count—armies of angels.
God's Truth (Tyndale)	But I will harden Pharaoh's heart, that I may multiply my miracles and my wonders in the land of Egypt. And yet Pharaoh shall not hearken unto you, that I may set mine hand upon Egypt and bring out mine armies, even my people the children of Israel out of the land of Egypt, with great judgements.
NIV, ©2011	But I will harden Pharaoh's heart, and though I multiply my signs and wonders in Egypt, he will not listen to you. Then I will lay my hand on Egypt and with mighty acts of judgment I will bring out my divisions, my people the Israelites.
Tree of Life Version	Yet I will harden Pharaoh's heart, and multiply My signs and wonders in the land of Egypt. But Pharaoh will not listen to you, so I will lay My hand upon Egypt, and bring forth My armies, My people Bnei-Yisrael, out of the land of Egypt by great judgments.
WikiBible	And I will harden the heart of Pharaoh, and I will make many my signs and my feats in the land of Egypt. And Pharaoh will not listen to you, and I will crook my arm in Egypt, and I have brought out my ranks, my nation, the sons of Israel, from the land of Israel, in great judgments.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But I will make him stubborn and although I multiply my signs and miracles, he will not listen to you. Then I will use my power and lead my armies, my people, the Israelites out of Egypt by means of great punishments.
The Heritage Bible	And I will harden Pharaoh's heart, and multiply my signs and my miracles in the land of Egypt. And Pharaoh shall not attentively hear you, that I may give my hand upon

	Egypt, and bring out my hosts, my people, the children of Israel, out of the land of Egypt by great judgments.
New American Bible (2002)	Yet I will make Pharaoh so obstinate that, despite the many signs and wonders that I will work in the land of Egypt, he will not listen to you. Therefore I will lay my hand on Egypt and by great acts of judgment I will bring the hosts of my people, the Israelites, out of the land of Egypt, so that the Egyptians may learn that I am the LORD, as I stretch out my hand against Egypt and lead the Israelites out of their midst." V. 5 is included for context.
New American Bible (2011)	Yet I will make Pharaoh so headstrong that, despite the many signs and wonders that I work in the land of Egypt, Pharaoh will not listen to you. Therefore I will lay my hand on Egypt and with mighty acts of judgment I will bring my armies, my people the Israelites, out of the land of Egypt.
New English Bible	You must tell your brother Aaron all I bid you say, and he will tell Pharaoh, and Pharaoh will let the Israelites go out of his country; but I will make him stubborn. Then will I show sign after sign and portent after portent in the land of Egypt. But Pharaoh will not listen to you, so I will assert my power in Egypt, and with mighty sets of judgement I will bring my people, the Israelites, out of Egypt in their tribal hosts. V. 2 is included for context.
New RSV	But I will harden Pharaoh's heart, and I will multiply my signs and wonders in the land of Egypt. When Pharaoh does not listen to you, I will lay my hand upon Egypt and bring my people the Israelites, company by company, out of the land of Egypt by great acts of judgement.
Revised English Bible	But I shall make him stubborn, and though I show sign after sign and portent after portent in the land of Egypt, Pharaoh will not listen to you. Then I shall assert my power in Egypt, and with mighty acts of judgement I shall bring my people, the Israelites, out of Egypt in their tribal hosts.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But I will make him hardhearted. Even though I will increase my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my armies, my people the sons of Isra'el, out of the land of Egypt with great acts of judgment.
The Complete Tanach	But I will harden Pharaoh's heart, and I will increase My signs and My wonders in the land of Egypt.

But I will harden: Since he [Pharaoh] behaved wickedly and defied Me, and I know full well that there is no delight among the nations to make a wholehearted attempt to repent, it is better for Me that his heart be hardened, so that [I can] increase My signs and My wonders in him, and you will recognize My mighty deeds, and so is the custom of the Holy One, blessed be He. He brings retribution on the nations so that Israel should hear and fear, as it is said: "I have cut off nations; their towers have become desolate... I said, 'Surely you will fear Me, you will accept reproof'" (Zeph. 3:6, 7). Nevertheless, in the first five plagues, it does not say, "And the Lord strengthened Pharaoh's heart," but "Pharaoh's heart remained steadfast." -[from Exod. Rabbah 13:3, 11:6; Tanchuma Buber, Va'era 22; Yeb. 63a]

exeGesés companion Bible	...and I harden the heart of Paroh and abound my signs and my omens in the land of Misrayim; and Paroh hearkens not to you: and I give my hand on Misrayim and bring forth my hosts
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	and my people the sons of Yisra El from the land of Misrayim by great judgments:...
JPS (Tanakh—1985)	But I will harden Pharaoh's heart, that I may multiply My signs and marvels in the land of Egypt. When Pharaoh does not heed you, I will lay My hand upon Egypt and deliver My ranks, My people the Israelites, from the land of Egypt with extraordinary chastisements.
Kaplan Translation	'I will make Pharaoh obstinate [Literally, 'harden Pharaoh's heart' (Exodus 4:21).], and will thus have the opportunity to display many miraculous signs and wonders in Egypt. This is why Pharaoh will not pay attention to you. But then I will display My power [Literally, 'send forth My hand.'] against Egypt, and with great acts of judgment, I will bring forth from Egypt My armies - My people, the Israelites.
Orthodox Jewish Bible	And I will harden the lev Pharaoh, and multiply My Otot and My Mofetim in Eretz Mitzrayim. But Pharaoh shall not pay heed unto you, that I may lay My yad upon Mitzrayim, and bring forth Mine tzve'os, and My people the Bnei Yisroel, out of Eretz Mitzrayim by shefatim gedolim (great judgments).

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And I will make Pharaoh's heart hard, and multiply My signs and My wonders (miracles) in the land of Egypt. But Pharaoh will not listen to you, and I shall lay My hand on Egypt and bring out My hosts [like a defensive army, tribe by tribe], My people the children of Israel, out of the land of Egypt by great acts of judgment (the plagues).
The Expanded Bible	But I will ·make the king stubborn [·harden the heart of Pharaoh]. I will ·do many miracles [·multiply my signs and wonders] in Egypt, but ·he will still refuse to listen [·Pharaoh will not listen to you]. So then I will ·punish Egypt terribly [·place my hand on Egypt with great judgments], and I will lead my ·divisions [hosts; companies; 6:26], my people the Israelites, out of ·that land [·the land of Egypt].
Kretzmann's Commentary	And I will harden Pharaoh's heart, and multiply My signs and wonders in the land of Egypt. Because Pharaoh would harden his heart in the first place, the Lord intended to punish him by leaving him in this sin of obduracy. In this way the glory of the Lord would be increased by the many miracles which were to be performed before Pharaoh. But Pharaoh shall not hearken unto you, on account of his condition of hard-heartedness, that I may lay My hand upon Egypt, and bring forth Mine armies, the hosts that were to wage the Lord's battles, and My people, the children of Israel, out of the land of Egypt by great judgments. The Lord would judge, condemn, and punish the entire land of Egypt because the people consented to the sins of their king.
NET Bible®	But I will harden Pharaoh's heart, and although I will multiply my signs and my wonders in the land of Egypt, Pharaoh will not listen to you. [<i>Heb</i> "and Pharaoh will not listen."] I will reach into [<i>Heb</i> "put my hand into."] Egypt and bring out my regiments, my people the Israelites, from the land of Egypt with great acts of judgment.
The Voice	Eternal One (to Moses): But I am going to harden Pharaoh's <i>stubborn</i> heart so that I can perform sign after sign, wonder after wonder in the land of Egypt. Still Pharaoh will ignore <i>the message you give him</i> . Then I will unleash the power of My hand against Egypt and liberate My <i>vast</i> armies—My people, the children of Israel—from Egypt with <i>amazing</i> acts of judgment.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and I will make the heart of "Paroh ^{Greathouse} " be hard, and I will make my signs and my wonders increase in the land of "Mits'rayim ^{Two straits} ", and "Paroh ^{Greathouse} " will not
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hear you, and I will give my hand in "Mits'rayim ^{Two straits}", and I will make my armies, my people, the sons of "Yisra'el ^{He turns El aside}", go out from the land of "Mits'rayim ^{Two straits}" (with) great judgments,...

C. Thompson LXX (updated)	But I will let Pharaoh's heart be stubborn, and I will multiply my signs and wonders in the land of Egypt. And when Pharaoh will not hearken to you, I will lay my hand upon Egypt and bring out my people, the children of Israel with my host out of the land of Egypt with great vengeance.
Context Group Version	And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. But Pharaoh will not listen to you (pl), and I will lay my hand on Egypt, and bring out my armies, my people the sons of Israel, out of the land of Egypt by great judgments.
Darby Translation	And I will render Pharaoh's heart obdurate, and multiply my signs and my wonders in the land of Egypt. And Pharaoh will not hearken unto you; and I will lay my hand upon Egypt, and bring forth my hosts, my people, the children of Israel, out of the land of Egypt by great judgments.
Jack Ballinger's translation Modern English Version	. But I will harden Pharaoh's heart and multiply My signs and My wonders in the land of Egypt. Nevertheless, Pharaoh will not listen to you, so that I may lay My hand upon Egypt and bring forth My armies and My people, the children of Israel, out of the land of Egypt by great judgments.
NASB	But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. When Pharaoh does not listen to you, then I will lay My hand on Egypt and bring out My hosts, My people the sons of Israel, from the land of Egypt by great judgments.
Ron Snider's Translation Stuart Wolf	.
Young's Updated LT	"And I harden the heart of Pharaoh, and have multiplied My signs and My wonders in the land of Egypt, and Pharaoh does not listen, and I have put My hand on Egypt, and have brought out My hosts, My people, the sons of Israel, from the land of Egypt by great judgments.

The gist of this passage: God promises to both strengthen Pharaoh's resolve and to increase the intensity of His **signs and wonders** in Egypt.

vv. 3-4

Exodus 7:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
Owens lists this as the simple conjunction.			
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
qâshâh (קשה) [pronounced <i>kaw-SHAWH</i>]	<i>to [cause to] make hard [stiff], to harden [the neck]; to be obstinate [stubborn, obstinate, stubborn, pig-headed, self-willed]; to make [a yoke] heavy; to make [something] difficult [severe, burdensome]</i>	1 st person masculine singular, Hiphil imperfect	Strong's #7185 BDB #904

Exodus 7:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Often used with one's <i>heart</i> . Possibly this means <i>to cause to strengthen</i> .			
The NET Bible: <i>The clause begins with the emphatic use of the pronoun and a disjunctive vav (v) expressing the contrast "But as for me, I will harden." They will speak, but God will harden.</i>			
The NET Bible continues: <i>The imperfect tense of the verb קָשָׁה (qasha) is found only here in these "hardening passages." The verb (here the Hiphil for "I will harden") summarizes Pharaoh's resistance to what God would be doing through Moses – he would stubbornly resist and refuse to submit; he would be resolved in his opposition. See R. R. Wilson, "The Hardening of Pharaoh's Heart," CBQ 41 (1979): 18-36.¹⁵</i>			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
BDB gives the following definitions: <i>inner man, mind, will, heart, understanding; inner part, midst; midst (of things); heart (of man); soul, heart (of man); mind, knowledge, thinking, reflection, memory; inclination, resolution, determination (of will); conscience; heart (of moral character); as seat of appetites; as seat of emotions and passions; as seat of courage.</i>			
par'ôh (פַּרְוֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: I will [certainly] strengthen [or, harden, make obstinate] Pharaoh's heart...

The Emphasized Bible is an excellent old English translation of the Bible; and Rotherham is quite a literalist. However, there seems to be a weak point here. The hardening of Pharaoh's **heart** is a difficult topic to grasp, so Rotherham side-steps this issue by inserting the words "I will permit" (actually, "I will suffer..."). What he is doing is providing some interpretation here in the context of the Word, which is acceptable if the interpretation is accurate; but it is disastrous when the interpretation is inaccurate (such as the Jehovah Witnesses' translation of John 1:1-3, where they believe that Jesus ought to be called a *god*). God says, "I will harden his heart" in the autographs; which means that we had better examine the **Doctrine of the Hardening of Pharaoh's Heart**. ([HTML](#)) ([PDF](#)) ([WPD](#)).

What we have here is the 1st person singular, Hiphil imperfect of *harden*; the Hiphil is often the causative stem and the stem where the object participates in the action of the verb. In the Hebrew, the causative Hiphil does not necessarily behave like our English causative. It can include the permission to do something.¹⁶ Here, God has granted Pharaoh the power, the ability to harden his heart continually. My understanding of this hardening process is this: *there will be times when Pharaoh is beaten down so much, that he is ready to just roll up into a ball and give up; but God gives him the strength to express his negative volition, despite his own personal feelings of helplessness.*

A portion of my exegesis of this book goes back to 1996, when I was first beginning to work out my strategy and approach. What I have done over the past 5 years is far superior to this particular work. I have covered a great

¹⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

¹⁶ Zodhiates, *The Complete Word Study Old Testament*, p. 2274.

many things with more depth as I have moved forward in examining the Word of God. So, in the next few chapters, we have an exegetical study of the plagues which God brought against Egypt. I did a fair but incomplete job here. What I highly recommend is, sometime during your study of these chapters that you also take a look at **Psalm 105** ([HTML](#)) ([PDF](#)) ([WPD](#)) (I did a lot of work on Psalm 105 in 2007), where I take another stab at the history of Israel, which includes a more in depth analysis of these plagues and of the hardening of Pharaoh's heart.

Exodus 7:3a [And I will harden Pharaoh's heart...](#) (NKJV)

God warns here, for the first time, that He will harden (strengthen) Pharaoh's heart

God is laying out what will happen in general. He says that "[I, even I, will harden Pharaoh's heart.](#)" What this sounds like is, men are no more than chess pieces that God moves around a chessboard. Charley Brown may want to move to the right, but God causes him to move to the left instead. That is what this sounds like.

Men have struggled with this and similar passages for a very long time. This word indicates the strength to exercise one's negative volition toward God and His plan. In this verse, the Hiphil is used, which is the causative stem, indicating that God is associated with making Pharaoh's heart strong. We may reasonably assume that God did not enter into the **soul** of Pharaoh and turn the switch from positive to negative. Pharaoh was not thinking, *hmm, I think this must be God, so I must believe in Him and let his people go;* and then God steps in and changes his mind. God does not say, at this point, *I can't have this; Pharaoh needs to remain negative towards Me.*

The explanation is, God has given Pharaoh the strength to resist; God has made Pharaoh able to further resist God, which free will choice is in his soul. Every person chooses their relationship with God; they choose if they have an interest in God and in Who He is. Will they choose to pre-judge Him? Will they choose to reject Him? Will they choose to ignore or deny Him? God provides us with the information about Himself; but He allows us to choose what we want to believe.

Pharaoh is in the position where he actively fights against God; he publically and actively resists God. Even when circumstances beat him down to where he is unable to resist God due to being overwhelmed, God gives him the strength to continue to express his negative volition, which negative volition is already there. God is not change Pharaoh's volition; God is giving Pharaoh the strength to act on his volition.

As a kid, I was in a number of fights, and I won and lost in about equal amounts. One neighbor kid and I used to fight, and I was bigger and stronger than him, but he was far more passionate about fighting. I recall one time, I clearly had him beat, and he kept coming on to me, when I wanted to walk away. So we kept fighting to a point where I would beat him and walk away, and then he would come at me for more. I recall that he did this 3 or 4 times after I was done fighting, and each time I had to overpower him (there were no permanent injuries, no hospital visits after, no broken noses—if memory serves, we mostly wrestled). Even after the final time, had he been given the strength, he would have come back after me for more. So, my understanding of the hardening of Pharaoh's heart is, even when he was beat down, he was still negative towards God. God gave him the strength to express his anger and obstinance toward God. Even if God knocked him down; God gave him the strength to stand up again. God did not make him obstinate, but God gave him the strength to act on his obstinance. God did not cause Pharaoh resist Him; but God gave Pharaoh the strength to resist Him.

Let me offer another analogy. At one time in our legal past, when the police arrested a suspect, they had virtual carte blanc when it came to dealing with the suspect. They could question them for hours on end, without sleep, without food, until they got the person to admit to the crime. Now, the person might not have committed the crime, but is so beaten down by the interrogation that he confesses to the crime, seeing that as his only way out. Under normal circumstances, a person is not going to confess to a crime that they did not commit; and you can ask them to confess 3 or 4 times, and they won't. However, you can put so much pressure on a person that, they might give in and confess to something they did not do, 6 hours later or 10 hours later or 15 hours later.

Pharaoh is not going to be forced to act against his own free will. He is going to be given the inner strength to exercise his own volition. God will not allow Pharaoh to be beat down to the point where he is defeated and will agree to virtually anything. God will give Pharaoh the strength to be able to continue to exercise his own volition.

I gave the analogy of a suspect being grilled without the rights and privileges which we have developed. If the suspect is given food at regular intervals, allowed to use the bathroom and given time to sleep; then he will continue to have the strength to resist—particularly if he is innocent. Essentially, this is what God does for Pharaoh. God allows for Pharaoh to strengthen himself; or God gives him the strength.

Exodus 7:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râbâh (הִבָּר) [pronounced <i>raw^b-VAWH</i>]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	1 st person singular, Hiphil perfect	Strong's #7235 BDB #915
<p>The NET Bible: <i>The form beginning the second half of the verse is the perfect tense with vav (ו) consecutive, הִבָּרְהוּ (hirbeti). It could be translated as a simple future in sequence after the imperfect preceding it, but the logical connection is not obvious. Since it carries the force of an imperfect due to the sequence, it may be subordinated as a temporal clause to the next clause that begins in v. 4. That maintains the flow of the argument.</i>¹⁷</p>			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ôwth (אוֹת) [pronounced <i>oath</i>]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine plural noun with the 1 st person singular suffix	Strong's #226 BDB #16
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
môwphêth (מוֹפְתִים) [pronounced <i>moe-FAITH</i>]	<i>a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4159 BDB #68
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

¹⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

Exodus 7:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...so that I may multiply My signs and wonders in the land of Egypt.

Every time that Pharaoh says *no*, God is able to step in with a greater set of signs and wonders. Even when Pharaoh's magicians were able to, on a very limited scale, imitate what God had done, that simply provided additional opportunity for God to reveal His great power.

Exodus 7:3b ...and [I will] multiply My signs and My wonders in the land of Egypt. (NKJV)

Simultaneous to strengthening Pharaoh's heart, God will provide great signs and wonders in the land of Egypt. God's signs and wonders would not be for Pharaoh alone, but for all Egypt and all Israel. These signs reveal that God is both theatric and appropriate for His audience.

The *multiplication* of the signs and wonders is also in the Hiphil stem, meaning that God will cause these signs and wonders through the instrumentality of Moses and Aaron. The perfect tense means that God is seeing this action as a whole (as He is the One speaking), even though we see this series of events as a process.

My translation: I will [certainly] strengthen [or, *harden, make obstinate*] Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt.

God is explaining to Moses that (1) Pharaoh will send the people out of Egypt eventually; (2) Pharaoh will not do that immediately; and (3) this is the reason why—so that God can multiply His signs and wonders in the land of Egypt.

What God did in Egypt was on a grand scale. The signs and miracles wrought there were very different from what Elijah did and very different from what Jesus did. It is the same power, but God is always cognizant of His audience. If there are hundreds of thousands who will view His great power, then He has to make His great power manifest in such a way as to be clearly visible and understood to that number of people.

Jesus, on the other hand, might have dealt with crowds of a few dozen—even hundreds in some cases—and His miracles could be more subtle and better suited for a smaller crowd. God, through Moses, was interacting with a very large number of people (two great nations); and God has to deal with a very large audience—an audience of millions. Jesus, on the other hand, primarily dealt with the people who came to Him, and so these would have been, by very definition, smaller in number than all of the Hebrews combined with all of the Egyptians. Those who came to Jesus might number in the 10's or the 100's. A few times, they numbered in the 1000's. But what Jesus did before these crowds was appropriate to their size.

Cecil B. DeMille in his movie *The Ten Commandments* was one of the few producer/directors to recognize just how theatric God is (in some instances). We will see that throughout the next few chapters. We do not always recognize this when we read the words that Moses writes; but these signs and wonders are designed to catch the attention of the Hebrews and the Egyptians as a whole; they were designed to affect millions of people. Very

often, when we see a movie about a historic event, it gets Hollywood-ed up. DeMille did not have to Hollywood-up God's miracles in Egypt. What we saw in this movie was likely very similar to what God did.¹⁸

Exodus 7:3 I will [certainly] strengthen [or, *harden, make obstinate*] Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. (Kukis mostly literal translation)

A short review of Exodus 6:28–7:3:

Moses has been speaking with God since the end of Exodus 6, preparing for a meeting with Pharaoh.

After the genealogy given in Exodus 6, this is the narrative which we are studying:

Exodus 6:28–29 On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you." (NKJV)

God is speaking to Moses in Egypt and Moses is about to go before Pharaoh.

Exodus 6:30 But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?" (NKJV)

Moses balks again, just as he had done in Midian. Moses claims that he is not up to the job given him by God.

Exodus 7:1–3 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. But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, (ESV; capitalized)

God then defines how exactly Moses and Aaron would act before Pharaoh and what their roles would be. God also tells Moses how Pharaoh would react. God is preparing Moses for meeting Pharaoh.

Then God warns Moses:

Exodus 7:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

¹⁸ There was another movie put out recently called *the Bible*. After seeing their Moses on screen for 5 minutes, I stopped watching the series. They portrayed him as a nutjob with crazy eyes. That was enough for me to know that they were very confused about who Moses was.

Exodus 7:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'el (אל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Pharaoh will not listen to you;...

God continues to give Moses and Aaron an overview of what was to happen. Moses and Aaron seemed to think that, they would go to Pharaoh, ask for the freedom of God's people, and then, Pharaoh would let them God. God tells them that Pharaoh was not going to listen to them. The imperfect tense of the verb *to listen*, suggests that Pharaoh will continue *not listening* to Moses and Aaron. The imperfect indicates a continuous action or a process; and that very much describes Pharaoh's response to God.

Interestingly enough, God does not use the masculine plural suffix, to say, "*Pharaoh will not listen to you [two];*" nor does God use the word *Aaron* here, as in, "*Pharaoh is not listen to Aaron.*" God uses the 2nd person masculine singular, telling Moses, "*Pharaoh will not listen to **you**, Moses.*" So, even though God has grudgingly allowed Aaron to be the front man and to do all of the talking, He still tells Moses that it is he that Pharaoh will not listen to. God's sense of humor. :)

Exodus 7:4a **But Pharaoh will not heed you,....** (NKJV)

Regardless of what Moses says or does, Pharaoh would not do what God wants him to do (the verb used here means *to hear and obey*). As a result of Pharaoh's negative volition, God would bring great judgements upon Egypt in order to bring His people out of Egypt.

God is giving Moses a look into the future and it is often very important to prepare people for what is going to happen in the future, when you recognize what will happen and they do not. I was a real estate agent for many years, and a good agent continually prepares their customers for the process of buying a house, which is almost never a smooth process. There are problems which occur along the way, and each problem could balloon into a great crisis, if the buyer is not prepared for it. For instance, when dealing with a family who might buy 3 or 5 houses in their lifetimes, and you show them a house, and they are all excited by that house; and then it comes time for inspections (a good agent will always push his people toward getting inspections—even for a brand new house). However, inspections will always bring bad news. When inspecting a house, the inspector who says, at the end of his inspection, *there are no problems with this house*—that might be your day to go out and buy a lottery ticket as well. About 99% of the time, there are problems. Therefore, you, as the agent, must prepare the people for what the inspection will potentially reveal. When the inspector comes up with \$5000 worth of repairs that need to be done, the novice buyer panics and thinks that the house he loves is about to collapse into a pile of rubble before him. Now, if you warn the buyer in advance that there will be repairs suggested by the inspector, and that

these repairs¹⁹ could run as much as \$10,000, and if you emphasize that it is not a big deal—warning them in advance there may be a considerable number of repairs—then the buyers are much less likely to freak out.

Even when it comes to new houses, inspections are important. The good agent prepares a person for the fact that, the brand new house that he wants to buy may not be without defect. The new buyer looks at this clean, shiny new house and assumes everything is absolutely perfect. The agent should help ground the buyer in reality and prepare him for the imperfections which may be discovered in this brand new house.

There was a builder in a particular area near where I live who built houses almost designed to produce black mold. I was inside perhaps 5 or 6 of this builder's homes, and they all had the same problem—they took in water (when it did not flood) and they all produced mold. A good home inspector would have been able to deduce that there would be problems, even when the house is brand-spanking new. When I purchased one of his houses as a repo, I figured out what the problems were which caused the creation of mold and eliminated those problems—at the cost of a few days work and perhaps \$2000 in supplies. A good home inspector would have recognized the same problems which I cured. A great home inspector could tell the buyer what needed to be done for such a house; whereas a good home inspector would simply warn of the considerable and foreseeable problems which could potentially happen. Every person who bought this builder's houses could have been guided by the inspector as to how to deal with these problems before they happened; or talk them out of paying so much money for a house that was so poorly designed.²⁰

If a realtor guides even new home buyers to have inspections, and to warn them that, even with new houses, there can be some fundamental problems, the buyers are not panicked when these problems are revealed. A realtor deals with a dozen or more such transactions every single year, and they know the importance of inspections. This allows their buyers to have clear eyes when purchasing a home.

This is exactly what God is doing for Moses and Aaron. He is telling them enough about the future so that they do not freak out and panic; and then become disheartened. God's great signs and wonders might impress Moses and Aaron; and in their minds, they might think, *Pharaoh has got to let the people go after this*. But God is warning them that, he will not. Pharaoh is going to require a great deal of convincing.

Exodus 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

¹⁹ An agent looks at the house when a buyer does, but often in a different way; and often very critically, so educated guesses about the actual condition of the property can be deduced.

²⁰ Whether or not there should have been automatic state or county inspectors is a whole other conversation. Personally, I think that it comes down to, *buyer beware*; and for the buyer to get a private inspector.

Exodus 7:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	<i>hand</i> ; figuratively for <i>strength, power, control; responsibility</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

The NET Bible: *The expression is a strong anthropomorphism to depict God's severest judgment on Egypt. The point is that neither the speeches of Moses and Aaron nor the signs that God would do will be effective. Consequently, God would deliver the blow that would destroy.*²¹

Translation: ...nevertheless, I will stretch My hand in Egypt...

When God stretches out His hand over something, this indicates that He is becoming personally involved and that he will use His great power to effect some changes in Egypt.

Exodus 7:4a-b **But Pharaoh will not heed you, so that I may lay My hand on Egypt...** (NKJV)

God's *hand* is often used to represent things that *He would do*. *God's hand* represents things over which He has control.

Throughout the next month or two, God would apply great pressure upon Pharaoh and upon the people of Egypt. Yet, despite all of this divine pressure, Pharaoh is going to resist God.

Exodus 7:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

²¹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 28, 2017.

Exodus 7:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsābā' (צָבָא) [pronounced tsaw ^b -VAW]	<i>that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); of sun, moon, and stars; of whole creation; war, warfare, service, go out to war; service</i>	masculine plural noun with the 1 st person singular suffix	Strong's #6635 BDB #838
The NET Bible: Or "by their hosts" or "by their armies." Often translated "hosts" (ASV, NASB) or "armies" (KJV), צָבָא הוֹצֵאת (tskva'ot) is a military term that portrays the people of God in battle array. In contemporary English, "regiment" is perhaps more easily understood as a force for battle than "company" (cf. NAB, NRSV) or "division" (NIV, NCV, NLT), both of which can have commercial associations. The term also implies an orderly departure. ²²			
'ēth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
bānîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} ā'el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28. ²³ The NIV Study Bible understands his name to mean, <i>he struggles with God</i> . ²⁴ See Gen. 32:22–30.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (עֲרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75

²² From <https://bible.org/netbible/index.htm?exo6.htm> (footnote; Ex. 6:26); accessed June 28, 2017.

²³ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

²⁴ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

Exodus 7:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e phâṭîym (שְׁפָטִים) [pronounced sh ^e -faw-TEEM]	<i>judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment</i>	masculine plural noun	Strong's #8201 BDB #1048
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine plural adjective	Strong's #1419 BDB #152

Translation: ...and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment.

Egypt has a great army. Israel, people who are slaves, will be molded into a great army; and they will be brought out of Egypt, but only after God has effected great acts of judgment in Egypt. God will bring them out as if they are a great army—but God will do all of the fighting for them. All they have to do is, when God says, “March this way,” that is what they do.

God is giving Moses and Aaron a careful run through of just exactly what will happen. They will have no reason to suddenly act surprised and be perturbed because Pharaoh does not immediately acquiesce to their wishes. God warns them that, they will speak to Pharaoh, and he will respond with negative volition.

Exodus 7:4c ...and bring My armies and My people, the children of Israel, out of the land of Egypt by great judgments. (NKJV)

My armies is the masculine plural of tsâbâ' (צָבָא) [pronounced tsaw^b-VAW], which means, *that which goes forth, army, war, warfare, host; army, host; host (of organized army); host (of angels); host {of of sun, moon, and stars; of all creation}*. Strong's #6635 BDB #838. Because they have been slaves for a few hundred years, the people of Israel do not feel as if they are an army; because the Egyptians have beaten them down—but they are God's army and they will function as God's army.

In order to bring the Hebrew people out of Egypt, God will execute great judgments. This is the masculine plural noun sh^ephâṭîym (שְׁפָטִים) [pronounced sh^e-faw-TEEM], which means *judgements, judicial decisions, judicial renderings, divine decisions based upon God's judicial requirements; acts of judgment*. Strong's #8201 BDB #1048. So, what God will do to Egypt involves more than massive tricks or miracles; these things that God does are judicial acts. Pharaoh will resist God, and God will render a just decision in response to his negative volition.

Exodus 7:4 Pharaoh will not listen to you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment. (Kukis mostly literal translation)

Pharaoh is going to hear the demands of Moses and reject them. God wants His people removed from Egypt, and Pharaoh will resist. God will bring great judgments against Egypt and Egypt's gods in order to achieve the eventual outcome of bringing Israel out of Egypt.

Exodus 7:3–4 I will [certainly] strengthen [or, *harden, make obstinate*] Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. Pharaoh will not listen to you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment. (Kukis mostly literal translation)

Exodus 7:3–4 I will certainly strengthen Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. Pharaoh will continually resist you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment. (Kukis paraphrase)

And has known Egypt that I [am] Y^ehowah in my stretching forth My hand upon Egypt; and I have brought out sons of Israel from among them."

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Egypt will then know that I [am] Y^ehowah, when I stretch out My hand over Egypt; and [because] I will bring the sons of Israel out from among them."

Egypt will then know that I am Jehovah when I stretch out My hand over Egypt and bring the sons of Israel out from among them."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has known Egypt that I [am] Y ^e howah in my stretching forth My hand upon Egypt; and I have brought out sons of Israel from among them."
Dead Sea Scrolls	.
Targum of Onkelos	And the Mizraee shall know that I am the Lord when I uplift the stroke of My power upon Mizraim, and bring forth the sons of Israel from among them.
Targum (Pseudo-Jonathan)	But I will shoot among them the arrows of death, and inflict the plagues of My mighty band upon Mizraim, and will bring out the sons of Israel free from among them. This targum appears to have left off v. 5; and this is their v. 4 (which is similar).
Revised Douay-Rheims	And the Egyptians shall know that I am the Lord, who have stretched forth my hand upon Egypt, and have brought forth the children of Israel out of the midst of them.
V. Alexander's Aramaic T.	"And the Egyptians shall know that I am the Lord* that cast his hand upon the Egyptians and liberated the Children of Israel from among them."
Aramaic ESV of the Peshitta	The Egyptians shall know that I am Mar-Yah, when I stretch forth my hand on Egypt, and bring out the B'nai Yisrael from among them."
Peshitta (Syriac)	And the Egyptians shall know that I am the LORD, when I lift up my hand against Egypt and bring out the children of Israel from among them.
Septuagint (Greek)	And all the Egyptians shall know that I am the Lord, stretching out my hand upon Egypt, and I will bring out the children of Israel out of the midst of them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Then the Egyptians will know that I am the Lord. They will know this when I judge Egypt. They will know it when I lead the Israelites out of Egypt.'
Easy-to-Read Version–2008	.
Good News Bible (TEV)	The Egyptians will then know that I am the LORD, when I raise my hand against them and bring the Israelites out of their country."
<i>The Message</i>	The Egyptians will realize that I am GOD when I step in and take the Israelites out of their country."
NIRV	Then the Egyptians will know that I am the LORD. I will reach out my powerful hand against them. I will bring the people of Israel out of Egypt."

Thought-for-thought translations; paraphrases:

Common English Bible	The Egyptians will come to know that I am the LORD, when I act against Egypt and bring the Israelites out from among them."
Contemporary English V. The Living Bible	When this happens, the Egyptians will know that I am the LORD. The Egyptians will find out that I am indeed God when I show them my power and force them to let my people go."
New Berkeley Version	.
New Century Version	I will punish Egypt with my power, and I will bring the Israelites out of that land. Then they will know I am the LORD."
New Life Version	.
New Living Translation	When I raise my powerful hand and bring out the Israelites, the Egyptians will know that I am the LORD."

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	The Egyptians will know that I am the LORD when I stretch out my hand over Egypt to bring the Israelites out from among them."
New Advent (Knox) Bible	All Egypt shall know that it was I, the Lord, who raised my hand against it, and brought out the sons of Israel from its midst.
Translation for Translators	Then, when I show my great power [MTY] to the Egyptian people and bring the Israeli people out from among them, they will know that I, Yahweh, <i>have the power to do what I say that I will do.</i> "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The Egyptians are to have learned, that Jehovah is to stretch out his hand on Egypt, and is to have led out the sons of Isra-el, from their midst.
Conservapedia	"The Egyptians will know that I'm the LORD, when I use my powers against Egypt and bring the Sons of Israel out from among them."
Ferrar-Fenton Bible	But I will make Pharaoh's heart obstinate, and I will multiply evidences and wonders in the land of the Mitseraim. But Pharaoh will not listen to you, so I will lay My hand upon the Mitserites, and will bring out My People, the children of Israel, from the land of the Mitseraim with Great Judgments, so that the Mitserites may know that I am the EVER-LIVING, when I stretch out My hand over the Mitseraim and bring up the children of Israel from among them." Vv. 3–4 are included for context.
Tree of Life Version	The Egyptians will know that I am <i>ADONAI</i> , when I stretch out My hand against Egypt, and bring out <i>Bnei-Yisrael</i> from among them."

WikiBible And Egypt will know that I am Yahweh, when I crook my arm over Egypt, and I took out the sons of Israel from within them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then will the Egyptians know that I am Yahweh when they see with what power I bring the people of Israel out of their country.”

The Heritage Bible And the Egyptians shall know by seeing that I *am* Jehovah, when I stretch out my hand upon Egypt, and bring out the children of Israel from among them.

Revised English Bible When I exert my power against Egypt and bring the Israelites out from there, then the Egyptians will know that I am the LORD.”

Jewish/Hebrew Names Bibles:

The Complete Tanach And the Egyptians shall know that I am the Lord when I stretch forth My hand over Egypt, and I will take the children of Israel out of their midst.”

My hand: A real hand, to strike them.

exeGesés companion Bible ...and the Misrayim know I - Yah Veh, when I spread my hand on Misrayim and bring out the sons of Yisra El from among them.

Kaplan Translation When I display My power [Literally, 'send forth My hand.'] and bring the Israelites out from among them, Egypt will know that I am God.'.

Orthodox Jewish Bible And the Egyptians shall know that I am Hashem, when I stretch forth My yad upon Mitzrayim, bringing out Bnei Yisroel from among them.

Expanded/Embellished Bibles:

The Expanded Bible I will ·punish Egypt with my power [^lextend my hand against Egypt], and I will bring the ·Israelites [^lsons/^Tchildren of Israel] ·out of that land [^lfrom their midst]. Then the Egyptians will know I am the Lord.”

Kretzmann’s Commentary And the Egyptians shall know that I am the Lord when I stretch forth Mine hand upon Egypt, in avenging justice and in almighty power, and bring out the children of Israel from among them.

NET Bible® Then the Egyptians will know that I am the Lord, when I extend my hand over Egypt and bring the Israelites out from among them.

The Voice **Eternal One** (to Moses): When I stretch out My hand against Egypt and free the children of Israel from *their oppressive grasp*, the Egyptians will have no doubt that I am the Eternal.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mits'rayim ^{Two straits"} will know that I am "YHWH ^{He is"} (with) my extending of my hand upon "Mits'rayim ^{Two straits"}, and I will make the sons of "Yisra'el ^{He turns El aside"} go out from the midst of them,...

C. Thompson LXX (updated) And all the Egyptians shall know that I am the Lord when I lay my hand on Egypt and bring the children of Israel out from among them.

Concordant Literal Version And all the Egyptians will know that I am Yahweh when I stretch out My hand over Egypt and bring forth the sons of Israel from their midst.

English Standard Version The Egyptians shall know that I am the LORD, when I stretch out my hand against Egypt and bring out the people of Israel from among them.”

Green’s Literal Translation And the Egyptians shall know that I *am* Jehovah when I send forth My hand on Egypt and bring out the sons of Israel from their midst.

Jack Ballinger’s translation .

Modern English Version	And the Egyptians shall know that I am the Lord when I stretch forth My hand upon Egypt and bring out the children of Israel from among them.”
Ron Snider's Translation Stuart Wolf	.
Young's Literal Translation	And the Egyptians have known that I <i>am</i> Jehovah, in My stretching out My hand against Egypt; and I have brought out the sons of Israel from their midst.'

The gist of this passage: God promises Moses to use His power against Egypt in order to bring the people of Israel out from there.

Exodus 7:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâda' (עָדָה) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	3 rd person masculine plural, Qal perfect	Strong's #3045 BDB #393
The NET Bible: <i>The emphasis on sequence is clear because the form is the perfect tense with the vav consecutive.</i>			
The NET Bible continues: <i>The use of the verb “to know” (עָדָה, yada') underscores what was said with regard to 6:3. By the time the actual exodus took place, the Egyptians would have “known” the name Yahweh, probably hearing it more than they wished. But they will know – experience the truth of it – when Yahweh defeats them.²⁵</i>			
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

²⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 29, 2017.

Exodus 7:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>to stretch out, to spread out, to reach out; to pitch [a tent]; to bow, to extend, to incline, to turn; to veer off</i>	Qal infinitive construct with the 1 st person singular suffix	Strong's #5186 BDB #639
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
The NET Bible: <i>This is another anthropomorphism, parallel to the preceding. If God were to "put" (נָתַן, natan), "extend" (נָטָה, nata), or "reach out" (שָׁלַח, shalakh) his hand against them, they would be destroyed. Contrast Exod 24:11.²⁶</i>			
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Egypt will then know that I [am] Y^ehowah, when I stretch out My hand over Egypt;...

Then Egypt will recognize that it is truly God who demanded these things. When He stretches out His hand over Egypt, bringing these signs and wonders.

Exodus 7:5a *And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt...* (NKJV)

What God would do will make it clear that He is God, that He is sovereign over all. Therefore, He is sovereign over the land of Egypt.

God *stretching out His hand* is a reference to God causing specific things to occur in Egypt. His hand represents God's power and sovereignty, which results in specific actions.

Lord here is YHWH (יהוה) [pronunciation is possibly *yhoh-WAH*], and this is the personal, specific name for God in the Old Testament. Most of the time, this is a reference to Jesus Christ in the Old Testament (but it can refer to any specific Member of the Godhead).

The signs and wonders which God will do will be so amazing, that even some of the Egyptians will recognize that Moses represents *the God* (that is, they will turn against a lifetime of **religious** indoctrination). God's power will be undeniable. By the time we come to the 10th judgment, all Israel will recognize that this is their God; and all Egypt will fear their God. In fact, all Egypt will demand that the sons of Israel leave Egypt permanently,

²⁶ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 29, 2017.

recognizing that their presence in Egypt is a burden upon Egypt. It is reasonable to assume that the Egyptians want Israel to leave *and to take their God with them*. Even though that is shortsighted, it is my estimation that those are the feelings of most of Egypt. They believe that, if Israel leaves, as Moses and Aaron are demanding, then their God will leave with them.

What will convince them in the end is...

Exodus 7:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוּעַק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063

With the min preposition, this can mean *from the midst [of anything]; out from, out of*.

Translation: ...and [because] I will bring the sons of Israel out from among them.”

When God brings the people forth out of the land of Egypt, then the people of Egypt will recognize that He is God and that He is able.

Exodus 7:5b ...and bring out the children of Israel from among them.” (NKJV)

The people, who the Egyptians believed to be their slaves, will exit Egypt, led by Moses; and they will go into the desert to worship their God. To be more precise: the Hebrew people will not simply exit; but all of the Egyptians will urge them to leave. This urging suggests that the Egyptians were fully cognizant of what was happening. They knew that this God was acting on behalf of Israel, and the one sure way to end all of this destruction is to

remove Israel from Egypt. God's signs were designed to reach all of Egypt (as well as, all of Goshen, the land in Egypt where Israel lived).

This is at least the sixth time that God has told Moses that He would bring the sons of Israel out of Egypt; God has told Moses almost as many times that Pharaoh would not let the people go at first. This would indicate that repetition of **Bible doctrine** is called for at times. In this immediate context alone, Y^ehowah has told Moses that He will bring the sons of Israel out of Egypt three times.

Application: If you attend a doctrinal **church** or if you are listening via electronic means to a doctrinal teacher, you will hear certain principles repeated on several occasions. Important principles need to be repeated until you believe them and they become an integral part of your soul.

Application: I was brought up spiritually by listening to R. B. Thieme, Jr.'s tapes, and eventually moved to Houston, in part, for his teaching (I began listening to the tapes around 1972 and was in Houston in 1978). Since then, I have gone back and re-listened to studies which I heard *live*, and what is quite remarkable is, listening the second time through, I got far more out of it, and felt like I remembered nothing from the first time. What had happened was, I develop a greater understanding of the **plan of God**, so that there was much more depth in the lessons that I heard for the second time. More things fit together and made sense. As an aside, something else was quite amazing to observe: even though I listened to lessons from the Bible from R. B. Thieme, Jr. that he had given 30 years or more previously, his applications to life and to the United States were right up-to-date. It is as if he were teaching live in the 2000's, having been exposed to all that I had experienced living during that time.

Application: There are some principles of doctrine which R. B. Thieme, Jr. repeated again and again, which I occasionally repeat almost verbatim. Truthful principles from the Word of God stand forever.

Application: When the Bible is taught accurately, then it is always up-to-date. Even though the events that we are studying took place 3500+ years ago, there are still applications to our lives today.

So far, this is where we are:

Exodus 7:5 **Egypt will then know that I [am] Y^ehowah, when I stretch out My hand over Egypt; and [because] I will bring the sons of Israel out from among them.**" (Kukis mostly literal translation)

v. 5 gives us the big picture. The Egyptians will acknowledge Who God is; and God's show of power will bring the people of Israel out of Egypt. The Egyptians will know that the LORD is God, because He will lead the Hebrews out of Egypt. Such a thing is unheard of in human history, before or after the exodus.

Application: Here, God is speaking to Moses and He is telling Moses exactly what to do and what to expect. So, what about **divine guidance** when God is not right there audibly telling you exactly what to do? For the young or immature believer, the beginning is simple: (1) you **rebound** (you name your sins to God) when you sin; (2) you attend Bible class whenever the doors are open (preferably 7 days a week) and you study your notes for an hour on the off days (or make use of electronic media); and (3) you do not make any drastic changes in your life (i.e., quit your job because you don't like it there, leave your mate because he/she is an unbeliever, get married, get divorced, etc.) These are not tough directions. As the immature believer grows in **grace** and knowledge, he (or she) will learn how to make increasingly difficult, life-changing decisions.

Nevertheless, the hardest people to explain these things to are those who have been saved for one year or ten years when they haven't grown spiritually at all. They have been out of **fellowship** nearly all that time because they never knew how to regain the filling of the Spirit; or those who have been involved in self-study, most of this taking place when they are out of fellowship. In fact, for several years, they might be involved in self-study and now they fancy themselves as experts in all things theological. Furthermore, they want everything justified to them; particularly the last point where I said, "Don't make any big life decisions." "Where does my Bible say that?" they will demand. Paul, in writing to the carnal and immature Corinthians (1Cor. 7:26-29), told them to stay wherever they were in life because that would spare them a lot of trouble. Far too many of us make major

decisions as immature believers, the consequences of which we have to live with for the rest of our lives. Our lives would be simplified and eased greatly if we postponed all major decisions until we experienced some actual **spiritual growth** so that our course of action is crystal clear.

At this point in time, Moses and Aaron's course in life is crystal clear. As an aside, this suggests that both brothers have enjoyed some spiritual growth. It is my theory that Moses, when young, had Hebrew teachers who also taught him the Word of God (the books of Genesis and Job); and that Moses also learned **divine viewpoint** from his father-in-law in Midian (this is conjecture, but Moses was clearly raised with a first-class education; and his father-in-law's priesthood is mentioned several times). We do not know about Aaron's spiritual growth, but it is reasonable to expect that God provided opportunities for him as well. Both men will act in accordance with the will of God (a notable exception for Aaron is what he does during the *golden calf* incident).

Exodus 7:5 "Egypt will then know that I am Jehovah when I stretch out My hand over Egypt and bring the sons of Israel out from among them." (Kukis paraphrase)

God is preparing Moses to go in to speak to Pharaoh.

Exodus 7:4–5 [God is speaking, giving guidance to Moses] But Pharaoh will not heed you, so that I may lay My hand on Egypt and bring My armies and My people, the children of Israel, out of the land of Egypt by great judgments. And the Egyptians shall know that I am the Lord, when I stretch out My hand on Egypt and bring out the children of Israel from among them." (NKJV)

God has also made it clear to Moses that the Pharaoh would not listen to him. God tells Moses this again in this passage. It is a passage like this that makes me think about divine guidance. People who lack God's Word in their soul, who are immature and whose production falls somewhere between very small and nonexistent, still often express a concern with or interest in divine guidance. It is a mystical experience to many of them or they want someone else to tell them what to do so they can pick and chose from those directives so that they can do the things that they would most like to do.

If you know God's Word, you will get enough specifics to handle 90-100% of the things in your life. What Moses had to do here was clear. God spoke to him directly and repeated it three times and told him what would happen as a result of him speaking to Pharaoh. There would be no surprises (if Moses thought about the words that God said). You will recall from Exodus 5 that there was a glitch (Pharaoh increases the workload of the people). However, in this recounting of the same events, that will be unimportant in the grand scheme of things. Pharaoh's increasing of the workload of Israel will mean nothing in God's grand plan. Even though the people of Israel and the elders were extremely upset about that, and it caused them some difficulties for a few days, Pharaoh's directive became a trivial matter when God began to put His plagues on Egypt.

And so did Moses and Aaron; as which commanded Y^ehowah them, so they did. And Moses a son of eight a year and Aaron a son of three and eight a year in their speaking unto Pharaoh.

Exodus
7:6–7

So Moses and Aaron did as Y^ehowah commanded them, [what God told them to do,] so they did. Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.

Moses and Aaron did exactly as God commanded them. Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so did Moses and Aaron; as which commanded Y ^e howah them, so they did. And Moses a son of eight a year and Aaron a son of three and eight a year in their speaking unto Pharaoh.
Dead Sea Scrolls	.
Targum of Onkelos	And Mosheh and Aharon did as the Lord commanded them, so did they. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, in their speaking with Pharaoh.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon did as the Lord commanded them, even so did they. And Mosheh was the son of eighty years, and Aharon the son of eighty and three years, at their speaking with Pharaoh.
Revised Douay-Rheims	And Moses and Aaron did as the Lord had commanded: so did they. And Moses was eighty years old, and Aaron eighty-three, when they spoke to Pharaoh.
V. Alexander's Aramaic T.	And as the Lord commanded Moses and Aaron, that is exactly what they did. [Lit. Ar. idiomatic construction: "And did Moses and Aaron as the Lord commanded them, like that they did."] And Moses was eighty years old, and Aaron was eighty-three years old, when they spoke with the Pharaoh.
Aramaic ESV of the Peshitta	Mosha and Aaron did so. As Mar-Yah commanded them, so they did. Mosha was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.
Peshitta (Syriac)	And Moses and Aaron did as the LORD commanded them, so did they. And Moses was eighty years old and Aaron eighty-three when they spoke to Pharaoh.
Septuagint (Greek)	And Moses and Aaron did as the Lord commanded them, so did they. And Moses was eighty years old, and Aaron his brother was eighty-three years old, when he spoke to Pharaoh.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Moses' stick becomes a snake So Moses and Aaron obeyed all the commands of the Lord. Now Moses was 80 years old when he spoke to Pharaoh. And Aaron was 83 years old.
Easy-to-Read Version—2006	Moses and Aaron did what the LORD told them. Moses was 80 years old at the time, and Aaron was 83.
International Children's B	Moses and Aaron did just as the LORD had commanded them. Moses was 80 years old, and Aaron was 83, when they spoke to the king.
New Simplified Bible	Moses and Aaron did as Jehovah commanded them. Moses was eighty years old and Aaron was eighty-three when they talked to Pharaoh.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Moses and Aaron obeyed the LORD and spoke to the king. At the time, Moses was eighty years old, and Aaron was eighty-three.
The Living Bible	So Moses and Aaron did as the Lord commanded them. Moses was eighty years old and Aaron eighty-three at this time of their confrontation with Pharaoh.
New Berkeley Version	.
New Life Version	.
New Living Translation	So Moses and Aaron did just as the Lord had commanded them. Moses was eighty years old, and Aaron was eighty-three when they made their demands to Pharaoh.

Partially literal and partially paraphrased translations:

American English Bible	So Moses and Aaron did just as the Lord commanded them.
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Now, Moses was eighty years old, and his brother Aaron was eighty-three years old when they spoke to Pharaoh.

Beck's American Translation .

International Standard V .

New Advent (Knox) Bible

This command of the Lord was faithfully carried out by Moses and Aaron; they did all he bade them do. Moses was eighty years old, and Aaron eighty-three, when they gave Pharaoh their message.

Translation for Translators

Aaron and Moses/I did what Yahweh told them/us to do. They/We *went and spoke to the king*. At that time, Moses/I was 80 years old, and Aaron was 83 years old.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Moses and Aaron were to effect as Jehovah is to have commanded them, even are they to have effected it. Moses is an eighty years old son, and Aaron is an eighty and three years old son, even they are to speak to Pharaoh.

Conservapedia

Moses and Aaron followed the LORD's instructions exactly. Moses was 80 years old, and Aaron 83, when they spoke to Pharaoh. An important chronological note.

Ferrar-Fenton Bible

So Moses and Aaron did as the EVER-LIVING commanded them. They did it. But Moses was eighty years old, and Aaron eighty-six years old, when they spoke to Pharaoh.

Urim-Thummim Version

Then Moses did (and Aaron also) as YHWH commanded them. Moses was 80 years old and Aaron 83 years old when they spoke to Pharaoh.

WikiBible

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Catholic Bibles (those having the imprimatur):

The Heritage Bible

And Moses and Aaron did what Jehovah commanded them; thus they did. And Moses was a son of eighty years, and Aaron a son of eighty-three years, when they spoke to Pharaoh.

Revised English Bible

Moses and Aaron did exactly as the LORD had commanded. At the time when they spoke to Pharaoh, Moses was eighty years old and Aaron eighty-three.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe and Aharon did exactly what *ADONAI* ordered them to do. Moshe was eighty years old and Aharon eighty-three when they spoke to Pharaoh.

exeGeses companion Bible

And Mosheh and Aharon work as Yah Veh misvahs them:
and Mosheh is a son of eighty years
and Aharon is a son of eighty years and three years
when they word to Paroh.

JPS (Tanakh—1985)

This Moses and Aaron did; as the Lord commanded them, so they did. Moses was eighty years old and Aaron eighty-three, when they made their demand on Pharaoh. Moses and Aaron did this. They did exactly [(Lekach Tov; cf. Mekhilta on Exodus 19:7). See Genesis 6:22.] as God had instructed them. When they spoke to Pharaoh, Moses was 80 years old, and Aaron was 83 years old.

Kaplan Translation

And Moshe and Aharon did as Hashem commanded them, so did they.

Orthodox Jewish Bible

And Moshe was fourscore years old, and Aharon fourscore three years, when they spoke unto Pharaoh.

Expanded/Embellished Bibles:

The Expanded Bible

Moses and Aaron did just as the Lord had commanded them. Moses was eighty years old and Aaron was eighty-three when they spoke to the king [Pharaoh].

Kretzmann's Commentary	And Moses and Aaron did as the Lord commanded them, so did they. They accepted the commission given them. And Moses was fourscore years old and Aaron fourscore and three years old when they spake unto Pharaoh. This concludes the narrative of the call of Moses and Aaron. Both of them now willingly placed themselves under the direction of the Lord, just as all true servants of God perform His will whenever He commands.
The Voice	Moses and Aaron did exactly what the Eternal commanded. When they confronted Pharaoh, Moses was 80 years old, and Aaron was 83.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} " did, and "Aharon ^{Light bringer} ", <just as> "YHWH ^{He Is} " directed them, so they did, and "Mosheh ^{Plucked out} " was a son of / years and "Aharon ^{Light bringer} " was a son of three and / years in their speaking to "Paroh ^{Great house} ",...
C. Thompson LXX (updated)	So Moses acted in conjunction with Aaron; and as the Lord commanded so they did. Now Moses was eighty years old and his brother Aaron was eighty three years old, when he spoke to Pharaoh.)
Jack Ballinger's translation Modern English Version	. So Moses and Aaron did it. Just as the LORD commanded them, so they did. Moses was eighty years old, and Aaron was eighty-three years old when they spoke to Pharaoh.
New European Version	The Miracle of Aaron's Rod Moses and Aaron did so. As Yahweh commanded them, so they did. Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.
Ron Snider's Translation Stuart Wolf Third Millennium Bible	. And Moses and Aaron did as the LORD commanded them; so did they. And Moses was fourscore years old, and Aaron fourscore and three years old when they spoke unto Pharaoh.
Young's Updated LT	And Moses does—Aaron also—as Jehovah commanded them; so have they done; and Moses is a son of eighty years, and Aaron is a son of eighty and three years, in their speaking unto Pharaoh.

The gist of this passage: Moses and Aaron did exactly as God had commanded them. Moses was 80 and Aaron was 83.

vv. 6-7

Exodus 7:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
‘âsâh (אָסָה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Exodus 7:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsāvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel imperfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: So Moses and Aaron did as Y^ehowah commanded them,...

God has given a set of commands to Moses and Moses did what God told him to do. Aaron also did what God told him to do.

Exodus 7:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

Exodus 7:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (אָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal perfect	Strong's #6213 BDB #793

Translation: ...[what God told them to do,] so they did.

Moses and Aaron did exactly what Y^ehowah commanded them.

This is a general statement. With each plague, God would issue orders.

Exodus 7:6 So Moses and Aaron did as Y^ehowah commanded them, [what God told them to do,] so they did.

Moses and Aaron, therefore, did what God told them to do. God has given them a set of directions, and they will do what God tells them to do. Moses has modified God's plan somewhat, but Aaron seems to be willing to do whatever God requires of him.

In this chapter, the focus continues to be upon God's plan and the execution of God's plan.

Exodus 7:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
sh ^e mônîym (שְׁמוֹנִים) [pronounced <i>sh^e-moh-NEEM</i>]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Translation: Moses was 80 years old...

At this time, when Moses speaks to Pharaoh, he was 80 years old.

Moses led such an incredible life. Age 1–40, he was raised as Egyptian royalty, being prepared for the throne. Age 40–80 he was a rancher in Midian, with a wife and two kids. Age 80–120, he will lead the people of Israel out of Egypt and toward the **Land of Promise**. However, because of the negative volition, they will not enter into the Land of Promise.

Exodus 7:7a **And Moses was eighty years old....** (NKJV)

Because of the genetic differences, some men of eighty in those days was as powerful as a man of thirty or forty today (particularly when we are speaking of Moses). Even though we observed the age of man being reduced in the book of Genesis, there would have been some genetic lines which aged well.

This gives us part of the time table in Moses life. Of all places, we find the timetable for Moses' life in Acts 7:19-53 spoken by Stephen, immediately prior to Stephen's death. In fact, Stephen gives us more detail about Moses's early life than Moses does in Exodus (we have studied much of this passage already).

In the book of Acts, Stephen tells us that Moses was nursed for three months by his birth mother, raised in the palace of the Pharaoh by the Pharaoh's daughter for his youth, receiving his education there. He had been educated in all things, up until the age of forty, and he had, during this time period, accomplished a great deal as a prince ("**he was mighty in word and deed**"). It was at age forty that he went out among the Hebrew people to see the stalk from whence he came. We are not given a precise reason for this. Possibly his adopted mother, the queen, had told him of his origins; possibly he was intrigued by the teachings of a Hebrew teacher brought into the palace. Whatever the reason, Moses is drawn to his people, who are enslaved to the Egyptians.

When Moses sees a Hebrew slave being abused, he kills the Egyptian abusing him. After killing this Egyptian slave driver, Moses left Egypt for Midian in order to save his own life. It became apparent that *everyone* knew what he has done. Moses will then spend 40 years in the Midian wilderness region as a shepherd, having been adopted by a Midianite family headed by a priest.

At this point in our study, Moses is 80, and he appears to be in his prime at this age. (Can you imagine being in your physical and mental prime at age 80?) He had received invaluable training in the palace for forty years, some spiritual training for forty years in the desert at the hand of his father-in-law, and now it was time for him to act. We might understand these events in Moses' life as God preparing him to become one of the greatest men in human history.

Exodus 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i>]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e mônîym (שְׁמוֹנִים) [pronounced <i>sh^e-moh-NEEM</i>]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040

Exodus 7:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct with the 3 rd person masculine plural suffix	Strong's #1696 BDB #180
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (הַעֲרֹף) [pronounced pah ^r -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...and Aaron was 83 years old when they spoke to Pharaoh.

Aaron was 83 years old when all of this took place.

What a refreshing change from those who are saved one day and two days later giving their testimony and doing great things for God. There is nothing wrong with Christian service at an early age; just herein note that our examples from the Bible all had a great deal of training before they did anything of any true spiritual consequence. Moses is eighty and he is now, for the first time, actually beginning to do "great things for God." Immature Christians do not understand this. They are excited, pumped up, and everyone around them is telling them to get out there and witness; pray your brains out; and study your Bible at home when you have a chance. This is the prevailing wisdom of today and it is wrong.

If you are going to witness, make certain that you are accurate. People are saved by believing in Jesus Christ, not by asking Him into their hearts and lives. This act of praying for Jesus to come into your life or heart MIGHT indicate **positive volition**, but it is not salvation; it is not saving grace. Enjoining others to do so does not necessarily bring them any closer to God. And then when you tell them to **repent** of their sins in order to be saved, you are giving them a list of works to do. How many new Christians think that this is the **gospel** (and perhaps the **spiritual life**): (1) ask Jesus into their hearts and (2) repent of their sins, and (3) promise God not to sin anymore. How many young Christians think that this is the spiritual life: (1) repent of the sins that they do; (2) promise God not to sin anymore; (3) try not to sin; (4) read their Bible; and (5) go to church. For how many new Christians is this their concept of salvation and the spiritual life? We don't need them out there confusing everyone else in their enthusiasm. People think that by telling someone to do these things that they are witnessing and doing great things for Jesus. And just in case there is any confusion to you: you could do each and every one of those things every day for the rest of your life on list #1 (above) and spend eternity in the **lake of fire**; and, as a Christian you do each and everyone of the things on the second list and spend eternity in heaven picking cotton

on my plantation. However, this is what happens when people who do not know God's Word get out and witness. Many of them are out there witnessing as unbelievers because that is all they have ever done. Many have never believed in Jesus Christ; they have never depended upon Him alone for their salvation and their relationship with God. Maybe if you could understand that there are a lot of wonderful and very religious Catholics and Mormons who lead good and moral lives, attend church regularly and believe that Jesus is an important person in their lives. They aren't necessarily saved (or unsaved, for that matter). No one has ever bothered to tell them how to become saved and they have become too religious to listen to God speaking to them in His Word. Moses was eighty years old when he spoke before Pharaoh (and he didn't even think that he was ready then). Would that we could wait on God's plan and purpose for our lives and spend some time in preparation for it.

Exodus 7:7 **Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.** (Kukis mostly literal translation)

At this time, when Moses and Aaron would appear before Pharaoh, Moses is 80 and Aaron is slightly older at age 83.

Although Moses interacted with God a lot, Aaron also spoke with God on occasion. Obviously, for Aaron to come to Midian to meet Moses, he required God to guide him. And here, we have the plural *they spoke*, indicating that both Moses and Aaron spoke with God.

The two men will appear before Pharaoh and they will perform some signs and wonders (which we have already seen), and ask for the people of God to be given time to go worship their God.

Exodus 7:6–7 **So Moses and Aaron did as Y^ehowah commanded them, [what God told them to do,] so they did. Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.** (Kukis mostly literal translation)

Exodus 7:6–7 **Moses and Aaron did exactly as God commanded them. Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.** (Kukis paraphrase)

This is a rare chiasmus over the length of several chapters. The parallels are not easy to identify until Murai explains them at the end.

Chiasmus of Exodus 7:8–10:29 (by Hajime Murai)

A(7:8-13) Rod: "If Pharaoh demands that you work a sign or wonder" (7:9)
 B(7:14-24) River: "This is how you shall know that I am the LORD" (7:17)
 C(7:25-8:11) Frogs: Pharaoh had promised to let them go unconditionally but he changed his mind
 D(8:12-15) Gnat: The magicians failed to bring forth gnats
 E(8:16-28) Flies: "I will make an exception of the land of Goshen" (8:18)
 E'(9:1-7) Pestilence: "the LORD will distinguish between the livestock of Israel and that of Egypt" (9:4)
 D'(9:8-12) Festering: "The magicians could not stand in Moses' presence" (9:11)
 C'(9:13-35) Hail: Pharaoh had promised to let them go unconditionally but he changed his mind
 B'(10:1-20) Locust: "so that you may know that I am the LORD" (10:2)
 A'(10:21-29) Darkness: "you do not appear before me again!" (10:28)

A: Demand to make a miracle, demand to get out. B: You may know that I am the LORD. C: Withdraw of the promise. D: Mismanagement of the magician. E: the LORD will distinguish.

So often, what is in the middle of a chiasm is the most important aspect of this portion of Scripture. What God does, in His actions in Egypt, is differentiate the people of Israel from the people of Egypt (in truth, the differentiation is between those who believe in the **Revealed God** and those who do not).

From http://www.bible.literarystructure.info/bible/02_Exodus_pericope_e.html accessed October 18, 2017 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

And so says Y^ehowah unto Moses and unto Aaron, to say, “When speaks unto you [all] Pharaoh, to say, ‘Give to you [all] a sign.’ And you have said unto Aaron, ‘Take your rod and cast [it] to faces of Pharaoh.’ [And] he becomes a serpent.”

Exodus
7:8–9

Y^ehowah spoke to Moses and Aaron, saying, “When Pharaoh speaks to you [all], saying, ‘Grant, for yourselves, a sign.’ Then you will say to Aaron, ‘Take your rod and cast [it] down before Pharaoh.’ It will become a serpent.”

Jehovah spoke to Moses and Aaron, saying, “When Pharaoh tells you, ‘Give me a sign;’ then you will say to Aaron, ‘Take your rod and throw it down before Pharaoh.’ It will become a serpent.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses and unto Aaron, to say, “When speaks unto you [all] Pharaoh, to say, ‘Give to you [all] a sign.’ And you have said unto Aaron, ‘Take your rod and cast [it] to faces of Pharaoh.’ [And] he becomes a serpent.”
Dead Sea Scrolls	.
Targum of Onkelos	And the Lord spake to Mosheh and Aharon, saying, When Pharaoh shall speak to you, saying, Produce a sign, thou shalt say to Aharon, Take thy rod, and throw it down before Pharaoh., and it shall become a serpent (tanina, Heb., tanin, a long creature, whether serpent or crocodile. T.).
Targum (Pseudo-Jonathan)	And the Lord spake to Mosheh and to Aharon, saying, When Pharaoh talketh with you, saying, Give us a miracle, thou shalt say to Aharon, Take thy rod, and cast it down before Pharaoh, and it shall become a basilisk serpent [Chive chureman.]; for all the inhabitants of the earth shall hear the voice of the shriek of Mizraim when I shatter them, as all the creatures heard the shriek of the serpent when made naked at the beginning. [JERUSALEM. And throw down before Pharaoh.]
Revised Douay-Rheims	And the Lord said to Moses and Aaron: When Pharaoh shall say to you, Shew signs: you shall say to Aaron: Take your rod, and cast it down before Pharaoh, and it shall be turned into a serpent.
V. Alexander’s Aramaic T.	And the Lord said to Moses and Aaron, "If the Pharaoh says to you, "Give me signs,' tell Aaron, 'take your staff and throw it before the Pharaoh,' and it shall become a python."
Aramaic ESV of the Peshitta	Mar-Yah spoke to Mosha and to Aaron, saying, "When Pharaoh speaks to you, saying, 'Perform a miracle!' then you shall tell Aaron, 'Take your rod, and cast it down before Pharaoh, that it become a serpent.'"
Peshitta (Syriac)	And the LORD spoke to Moses and to Aaron, saying, If Pharaoh should say to you, Show me a sign; then you shall say to Aaron, Take your staff and cast it down before Pharaoh, and it shall become a serpent.
Septuagint (Greek)	Aaron's rod. Ex.7.8-13 And the Lord spoke to Moses and Aaron, saying, Now if Pharaoh should speak to you, saying, Give us a sign or a wonder, then shall you say to your brother Aaron,

Take your rod and cast it upon the ground before Pharaoh, and before his servants, and it shall become a serpent.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses and Aaron did so: as the Lord gave them orders, so they did. And Moses was eighty years old, and Aaron eighty-three years old, when they gave the Lord's word to Pharaoh.
Easy-to-Read Version–2006	Moses' Walking Stick Becomes a Snake The Lord said to Moses and Aaron, "Pharaoh will ask you to prove your power. He will ask you to do a miracle. Tell Aaron to throw his walking stick on the ground. While Pharaoh is watching, the stick will become a snake."
Names of God Bible	Yahweh said to Moses and Aaron, "When Pharaoh says to you, 'Give me a sign to prove that God has sent you,' tell Aaron, 'Take your shepherd's staff and throw it down in front of Pharaoh,' and it will become a large snake."
NIRV	Aaron's Walking Stick Becomes a Snake The Lord spoke to Moses and Aaron. He said, "Pharaoh will say to you, 'Do a miracle.' When he does, speak to Aaron. Tell him, 'Take your walking stick and throw it down in front of Pharaoh.' It will turn into a snake."

Thought-for-thought translations; paraphrases:

Common English Bible	Turning rods into snakes The Lord said to Moses and Aaron, "When Pharaoh says to you, 'Do one of your amazing acts,' then say to Aaron, 'Take your shepherd's rod and throw it down in front of Pharaoh, and it will turn into a cobra [Or <i>serpent</i>].'"
Contemporary English V.	The LORD said, "Moses, when the king asks you and Aaron to perform a miracle, command Aaron to throw his walking stick down in front of the king, and it will turn into a snake."
The Living Bible New Berkeley Version New Century Version	. . Aaron's Walking Stick Becomes a Snake The Lord said to Moses and Aaron, "Moses, when the king asks you to do a miracle, tell Aaron to throw his walking stick down in front of the king, and it will become a snake."
New Life Version	Aaron's Special Walking Stick The Lord said to Moses and Aaron, "When Pharaoh says to you, 'Prove yourselves by doing a powerful work,' then you say to Aaron, 'Take your special stick and throw it down in front of Pharaoh so that it will become a snake.'"
New Living Translation	Then the Lord said to Moses and Aaron, "Pharaoh will demand, 'Show me a miracle.' When he does this, say to Aaron, 'Take your staff and throw it down in front of Pharaoh, and it will become a serpent [Hebrew <i>tannin</i> , which elsewhere refers to a sea monster. Greek version translates it "dragon."]."

Partially literal and partially paraphrased translations:

American English Bible	Then the Lord said to Moses and Aaron: 'If Pharaoh says you must give him a sign or a miracle; tell your brother Aaron to throw his walking stick on the ground in front of Pharaoh and his servants, and it will become a snake.'
Beck's American Translation	.
International Standard V	Moses' Staff Becomes a Snake

Then the LORD told Moses and Aaron, "When Pharaoh says to you, 'Perform a miraculous sign,' then you are to say to Aaron, 'Take your staff and throw it in front of Pharaoh.' It will become a serpent."

New Advent (Knox) Bible

And now the Lord said to Moses and Aaron, When Pharaoh asks you to shew him signs of your mission, thou, Moses, shalt bid thy brother take up his staff and cast it down in Pharaoh's presence; it will turn into a serpent.

Translation for Translators

Aaron made his stick become a snake, but that did not influence the king
Yahweh said to Moses/me, "If the king says to you, 'Prove *that God sent* you by performing a miracle,' then say to Aaron, 'Throw your stick down in front of the king, in order that it may become a snake.' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Jehovah was to say to Moses and Aaron, to the intent: Pharaoh was to declare, to the intent: Be publishing that magnificent. Even is you to say to Aaron: Be taking your staff and be casting it, turned before Pharaoh, it is to become a serpent.

Conservapedia

The LORD spoke to Moses and Aaron, saying, "Pharaoh will ask you to show him a miracle; then you will say to Aaron, 'Take your rod, and drop it before Pharaoh,' and it shall become a snake."

Ferrar-Fenton Bible

Thus the Ever-living spoke to Moses and to Aaron, saying ; — " Since Pharaoh has said to you ' Give us an Evidence' instruct Aaron, — Take your rod and throw it down before Pharaoh and it shall become a serpent ! "

Lexham English Bible

Provision of a Wonder: Aaron's Staff Becomes a Snake

And Yahweh said to Moses and to Aaron, saying, "When Pharaoh speaks to you, saying, 'Do a wonder for yourselves,' you will say to Aaron, 'Take your staff and throw it before Pharaoh, and it will become a snake.'"

NIV, ©2011

Aaron's Staff Becomes a Snake

The LORD said to Moses and Aaron, "When Pharaoh says to you, 'Perform a miracle,' then say to Aaron, 'Take your staff and throw it down before Pharaoh,' and it will become a snake."

WikiBible

And Yahweh said to Moses and to Aaron, saying: So Pharaoh will speak to you, saying: "give a feat for yourselves", and you say to Aaron: "Take your staff and cast it before Pharaoh." It will become a crocodile.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Yahweh spoke to Moses and Aaron saying, "When Pharaoh speaks to you and tells you to perform a miracle to prove the truth of what you say, you will say to Aaron: 'Take your staff and throw it down before Pharaoh, and it will become a snake.'"

The Heritage Bible

And Jehovah spoke to Moses, and to Aaron, saying, Because Pharaoh shall speak to you, saying, Give for yourselves a miracle, then you shall say to Aaron, Take your rod and throw it before the face of Pharaoh; it shall become a monster.

New American Bible (2011)

The Staff Turned into a Serpent.

The LORD spoke to Moses and Aaron: When Pharaoh demands of you, "Produce a sign or wonder," you will say to Aaron: "Take your staff and throw it down before Pharaoh, and it will turn into a serpent [Ex 4:3]."

New English Bible

Aaron's rod.

The LORD said to Moses and Aaron, 'If Pharaoh demands some portent from you, then you, Moses, must say to Aaron, "Take your staff and throw it down in front of Pharaoh, and it will turn into a serpent." '

New Jerusalem Bible

Yahweh said to Moses and Aaron, 'If Pharaoh says to you, "Display some marvel," you must say to Aaron, "Take your staff and throw it down in front of Pharaoh, and let it turn into a serpent!" '

Revised English Bible The LORD said to Moses and Aaron, "If Pharaoh demands some portent from you, then you, Moses, must say to Aaron, 'Take your staff and throw it down in front of Pharaoh,' and it will turn into a serpent."

Jewish/Hebrew Names Bibles:

The Complete Tanach The Lord spoke to Moses and Aaron, saying, "When Pharaoh speaks to you, saying, 'Provide a sign for yourselves,' you shall say to Aaron, 'Take your staff, [and] cast [it] before Pharaoh; it will become a serpent.'

a sign: Heb. תָּפוּם, a sign to make [it] known that there is power in the One who is sending you. — [from Onkelos]

a serpent: Heb. וַיִּנְתַּלֵּת, a serpent.

exeGesés companion Bible And Yah Veh says to Mosheh and to Aharon, saying, When Paroh words to you, saying, Give an omen! - then you say to Aharon, Take your rod and cast it at the face of Paroh! - and it becomes a monster.

JPS (Tanakh—1985) The Lord said to Moses and Aaron, "When Pharaoh speaks to you and says, 'Produce your marvel,' you shall say to Aaron, 'Take your rod and cast it down before Pharaoh.' It shall turn into a serpent."

Kaplan Translation *The Staff Becomes a Serpent*

God said to Moses and Aaron, 'When Pharaoh speaks to you, he will tell you to prove yourself with a miraculous sign. You [Moses] must then tell Aaron, 'Take your staff and throw it down before Pharaoh. Let it become a viper!' ' A command, cf. Genesis 1:3.

Orthodox Jewish Bible And Hashem spoke unto Moshe and Aharon, saying, When Pharaoh shall speak unto you, saying, Show a mofet (miracle) for you: then thou shalt say unto Aharon, Take thy matteh, and cast it before Pharaoh, and it shall become a serpent.

The Scriptures 1998 And יהוה spoke to Mosheh and to Aharon, saying, "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,' then you shall say to Aharon, 'Take your rod and throw it before Pharaoh, and let it become a serpent.' "

Expanded/Embellished Bibles:

The Amplified Bible **Aaron's Rod Becomes a Serpent**
Now the LORD said to Moses and Aaron, "When Pharaoh says to you, 'Work a miracle [to prove your authority],' then you say to Aaron, 'Take your staff and throw it down before Pharaoh, so that it may become a serpent.'"

The Expanded Bible **Aaron's Walking Stick Becomes a Snake**
The Lord said to Moses and Aaron, "Moses, when the king [^LPharaoh] asks you to do a miracle [wonder], tell Aaron to [^Ltake and] throw his walking stick [staff] down in front of the king [^LPharaoh], and it will become a snake [serpent; 4:3–5; ^Csymbols of dangerous power in Egypt; Pharaoh's headdress had a serpent at its crest]."

Kretzmann's Commentary **Verses 8-13**

The Miracles in the Presence of Pharaoh

And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Show a miracle for you, then thou shalt say unto Aaron, Take thy rod and cast it before Pharaoh, and it shall become a serpent. This miracle, Ex. 4:3-5, was to substantiate the words of the ambassadors, to give definite proof of their divine commission.

NET Bible® The Lord said [*Heb* “And Yahweh said.”] to Moses and Aaron [*Heb* “said to Moses and Aaron, saying.”], “When Pharaoh says to you, ‘Do a miracle,’ and you say to Aaron, ‘Take your staff and throw it down [*Heb* “and throw it.” The direct object, “it,” is implied.] before Pharaoh,’ it will become a snake.”

The Voice The Eternal then continued His instructions to Moses and Aaron.
Eternal One: When Pharaoh says, “Do something wondrous *to prove yourselves*,” then, *Moses*, tell Aaron, “Take your staff and toss it at Pharaoh’s feet, and it will be transformed into a snake.”

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is} said to "Mosheh ^{Plucked out} and to "Aharon ^{Light bringer} saying, given that "Paroh ^{Great house} will speak to you saying, give (for) you a wonder, and you will say to "Aharon ^{Light bringer}, take your branch and throw it out <in front of> "Paroh ^{Great house}, he will exist (as) a taniyn ,...

C. Thompson LXX (updated) And the Lord spoke to Moses and Aaron saying, If Pharaoh shall speak to you and say, Give us a sign or a miracle, then thou shall say to thy brother Aaron, Take this staff and throw it on the ground in the presence of Pharaoh and before his attendants and it shall be a dragon.

Concordant Literal Version Yahweh spoke to Moses and to Aaron, saying. When Pharaoh is speaking to you, saying, Give your sign or miracle, then you will say to Aaron, Take your rod and fling it before Pharaoh that it may become a snake.

Context Group Version And YHWH spoke to Moses and to Aaron, saying, When Pharaoh shall speak to you (pl), saying, Show a wonder for yourselves; then you shall say to Aaron, Take your staff, and cast it down before Pharaoh, that it becomes a serpent.

Emphasized Bible And Yahweh spake unto Moses and unto Aaron saying: When Pharaoh shall speak unto you saying, Shew for yourselves a wonder, then shalt thou say unto Aaron, Take thy staff, and cast it down before Pharaoh let it become a sea-serpent.

Jack Ballinger's translation .

NASB **Aaron's Rod Becomes a Serpent**
 Now the Lord spoke to Moses and Aaron, saying, “When Pharaoh speaks to you, saying, ‘Work a miracle [*Lit Show a wonder for yourselves*],’ then you shall say to Aaron, ‘Take your staff and throw it down before Pharaoh, that it may become a serpent.’”

New King James Version **Aaron's Miraculous Rod**
 Then the Lord spoke to Moses and Aaron, saying, “When Pharaoh speaks to you, saying, ‘Show a miracle for yourselves,’ then you shall say to Aaron, ‘Take your rod and cast it before Pharaoh, and let it become a serpent.’”

Ron Snider's Translation .

Stuart Wolf .

Young's Updated LT And Jehovah speaks unto Moses and unto Aaron, saying, “When Pharaoh speaks unto you, saying, Give for yourselves a wonder; then you have said unto Aaron, Take your rod, and cast before Pharaoh—it becomes a monster.”

The gist of this passage: God tells Moses and Aaron what to do when speaking before Pharaoh. “Cast down your rod and it will become a serpent before Pharaoh.”

8-9

It is very weird that this is two separate verses.

Aaron's Miraculous Rod (subtitle comes from the NKJV)

Have you ever seen a movie or a television show where you view the same event, but through a different pair of eyes? So, you have one perception of the event when you initially see it take place, according to the recollection

of Charley Brown; but, when you see it from Lucy's perspective, you begin to reevaluate what you first thought about what you saw.

There are two ways to understand the meetings of Moses and Aaron with Pharaoh in Exodus 5:1–1 and in Exodus 7:8–13 are either two different meetings or they are the same exact meeting, but from a different perspective. I understand it to be the latter, and I will teach it with that understanding. Quite frankly, I have no idea if this is the consensus approach or if I am presenting a unique view of these chapters.²⁷

Exodus 5:1–5 is seen almost from Pharaoh's perspective. He receive Moses and Aaron into his palace, they come in and Aaron makes some demands. Pharaoh says *no*; and much of the remainder of Exodus 5 is what Pharaoh does about this request. "If you and your people so much time on your hands as to think about going off into the desert to worship your God, then you have far too much free time." Then Pharaoh increased the burden of the people to the point that even the elders of Israel wish that Moses had not returned to Egypt in the first place. Everything is seen from man's perspective; and whatever narrative follows is directly affixed to Pharaoh's decree.

Beginning with Exodus 6:14 (the genealogies in the previous chapter), we see this same event but more from God's perspective. The genealogies reveal the first two lines of Jacob through Reuben and Simeon, but those lines are not followed out. The next line is Levi, and God follows this line out all the way to Moses and Aaron. That is God's perspective. God sees these events in the context of the larger picture. To man, Pharaoh increasing the workload on the Hebrew people was a very big deal. In the perspective of God's plan, that is not even a blip on the screen.

These meetings with Pharaoh are a series of events, each one of which has a demand from God, and, beginning with meeting #2, consequences for Pharaoh and the Egyptians for Pharaoh's continued negative response.

Once we complete this meeting in Exodus 7, I will go back and explain in more detail about the two perspectives.

At the end of this chapter, in the [addendum](#), we will put these chapters together.

Exodus 7:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

²⁷ I will refer to commentators when I am struggling with a passage. Also, when I am putting together a more in-depth study of a chapter (as I did with the book of Genesis), then I read through perhaps 30 commentaries, liberally quoting from them throughout.

Exodus 7:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: Y^ehowah spoke to Moses and Aaron,...

God continues to prepare Moses and Aaron. We may reasonably assume that God spoke to Moses (and possibly to Aaron) in between each act of judgment. How many times God spoke to them prior to the issuance of the first warning of judgment is unclear to me.

Prior to this, God gave Moses (and Aaron) a brief description of what they would say and how they ought to be. However, right here, this is all about their second meeting with Pharaoh. They have met with Pharaoh previously; they told him what God wanted; and Pharaoh's response was to increase the requirements of the Hebrew slaves.

Exodus 7:8 Y^ehowah spoke to Moses and Aaron, saying,...

Many times when God speaks, we do not know exactly how this is occurring. Since God is speaking to both Moses and Aaron, I would lean toward this being an audible voice, which they both hear. I do not have any idea where they are when this occurs or if there is any sort of physical manifestation of God.

Exodus 7:8b–9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Exodus 7:8b–9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
par ^o ôh (פַּרְוֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ... saying, "When Pharaoh speaks to you [all],...

When they go in to talk with Pharaoh, he is going to do some of the talking.

Exodus 7:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
nâthan (נָתַן) [pronounced naw-THAHN]	<i>give, grant, place, put, set; make; deliver [over, up]; yield</i>	2 nd person masculine plural, Qal imperative	Strong's #5414 BDB #678

All of the BDB meanings for the Qal stem of nâthan are as follows: 1) *to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.*

The NET Bible: *The verb is נתן (tknu), literally "give." The imperative is followed by an ethical dative that strengthens the subject of the imperative: "you give a miracle."*²⁸

²⁸ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 29, 2017.

Exodus 7:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
môwphêth (מוֹפֵת) [pronounced moe-FAITH]	<i>a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]</i>	masculine singular noun	Strong's #4159 BDB #68

Translation: ...saying, 'Grant, for yourselves, a sign.'

I would have expected Pharaoh to say, "Give me a sign;" but he will apparently say, "Give a sign for yourselves." To make a guess, Pharaoh is moderately entertained by these men and this situation—not quite to the point of being intrigued—and if they perform a sign of some sort, he may go easy on them. The sign will be for their benefit, as performing some kind of sign would result in Pharaoh allowing them to live (that is speculation on my part).

What the Pharaoh will say is the 2nd person plural, Qal imperative of our old friend nâthan (נָתַן) [pronounced *naw-THAN*], which means *to give, put, set, grant*. This is followed by a preposition ל [pronounced *LAW-med*] and the 2nd person, masculine plural suffix; meaning *to, for, in regard to, with reference to yourselves*.

Exodus 7:9a-b "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,'..." (NKJV)

Moses and Aaron would stand before Pharaoh, and claim to represent God. Therefore, Pharaoh possibly reasons that they ought to be able to perform some sign or miracle to prove that they really do represent God. Logically, this would have been Pharaoh's expectation from the first meeting.

It is reasonable for Pharaoh to expect some sign or miracle at the hand of Moses, as he has court magicians who appear to perform amazing things based upon the power of the gods of Egypt (they are called *magicians* in most translations, but a better name for them would be *religious illusionists*).

Moses and Aaron are about to speak to Pharaoh. God tells them to first get his attention by performing a miracle.

Exodus 7:8–9a Then the Lord spoke to Moses and Aaron, saying, "When Pharaoh speaks to you, saying, 'Show a miracle for yourselves,'..." (NKJV)

The word *miracle* is the masculine singular noun môwphêth (מוֹפֵת) [pronounced *moe-FAITH*], which means, *a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]*. Strong's #4159 BDB #68.

This statement I believe provides the best evidence that we are speaking of the first meeting here. Does it make sense that God told Moses and Aaron what do do before Pharaoh, but then to hold back during the first meeting?

Does it make sense for God to be saying, "Okay, why don't we do the miracle thing this time, since we forgot to do it in the first meeting?"

So God is now preparing Moses and Aaron for their *first* meeting with Pharaoh.

Exodus 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahârôn (אהרן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
lâqach (לקח) [pronounced <i>law-KAHKH</i>]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
'êth (את) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêbeṭ (שבט) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7626 BDB #986
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlak ^e (שלך) [pronounced <i>shaw-LAHK^e</i>]	<i>throw, cast, fling, throw off, cast away [off]; shed; reject; cast about; cast down, overthrow</i>	2 nd person masculine singular, Hiphil imperative	Strong's #7993 BDB #1020
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפנים) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Exodus 7:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ōh (פָּרֹֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house</i> ; possibly <i>hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Then you will say to Aaron, 'Take your rod and cast [it] down before Pharaoh.'

Now, Moses does not appear to be too disturbed by speaking to Aaron, so he is to tell Aaron to cast his rod down before Pharaoh. God is speaking to both Moses and Aaron (v. 8); so it is Moses deciding when the time is right to perform this sign.

I will have two questions in this chapter; one which I think I can answer definitively; and one which remains a mystery. Neither are dramatically important.

The Same or Different Staff?

- Let's state the problem simply: when God meets with Moses and shows him the sign of the staff, Aaron is nowhere around; so, obviously, this is Moses' staff (Ex. 4:2–4). However, when Aaron performs this sign before Pharaoh, it is called *his staff* (Ex. 7:9–10).
- God first meets with Moses alone; Aaron is not on the scene; Moses, at first not knowing why God is speaking to him. At that point, it is clear that the staff used to do the miracles is Moses' staff. It is not a staff provided by God. Ex. 4:1–5 *Then Moses answered, "But behold, they will not believe me or listen to my voice, for they will say, 'The LORD did not appear to you.'" The LORD said to him, "What is that in your hand?" He said, "A staff." And he said, "Throw it on the ground." So he threw it on the ground, and it became a serpent, and Moses ran from it. But the LORD said to Moses, "Put out your hand and catch it by the tail"—so he put out his hand and caught it, and it became a staff in his hand— "that they may believe that the LORD, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you." (ESV)*
- So, unless God made a special staff appear magically in Moses' hand from the get-go (Ex. 4:2) (and there is no indication of this), then the staff used is Moses' personal staff.
- God made it clear that Moses was to use *that* staff for these miracles. Ex. 4:17 *"And take in your hand this staff, with which you shall do the signs."* Ex. 4:20 *So Moses took his wife and his sons and had them ride on a donkey, and went back to the land of Egypt. And Moses took the staff of God in his hand. Now, this staff is known as the *staff of God*.*
- Moses, speaking to Aaron, uses the phrase *your staff*, when referring to the staff the Aaron will perform miracles with before Pharaoh. Ex. 7:9
- However, the reference to Aaron's possession of the staff (in Ex. 7:9–10) does not necessarily mean, *long-term ownership of this staff*; it can simply indicate the staff that he is carrying. If it has been decided that Aaron will perform these signs before Pharaoh, then it would logically be done with the staff that God told Moses to carry.
- God's power is not limited by some piece of wood. Moses did not somehow accidentally find the magic staff and God was able then to work through this staff. I think the idea is better understood symbolically, that the staff *represents* the power of God, and therefore, the same staff was used throughout.

Exodus 7:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
The NET Bible: <i>The form is the jussive יְהִי (ykhi). Gesenius notes that frequently in a conditional clause, a sentence with a protasis and apodosis, the jussive will be used. Here it is in the apodosis (GKC 323 §109.h).</i> ²⁹			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
tannîyn (תַּנִּינַי) [pronounced tahn-NEEN]	jackal, hyena; crocodile; shark; a [deadly and poisonous] snake	masculine singular noun (this noun appears to be used as a singular)	Strong's #8577 BDB #1072

Translation: *It will become a serpent.*"

God has already demonstrated this to Moses and Aaron; and they have done this before the elders of Israel.

Moses and Aaron met earlier with Pharaoh (Ex. 5) and simply gave him God's demands. There were no signs done; there was no plague promised. This, I believe to be the same meeting, from God's perspective. So this time, there will be a sign given.

Exodus 7:9c-d "...then you shall say to Aaron, 'Take your rod and cast it before Pharaoh, and let it become a serpent.'" (NKJV)

God tells Moses to tell Aaron to cast down his staff before Pharaoh. Even though Moses did not want to speak to Pharaoh directly, the line of authority is preserved. God tells Moses what to do and Moses tells Aaron what to do.

Now, you may recall from much earlier in this narrative that God gave Moses the power to do this thing (Exodus 4:3). However, we do not hear that mentioned at all when we *sat in* for the first meeting with Pharaoh in Exodus 5. In Exodus 7:10, Aaron will do just exactly as God is saying here.

Exodus 7:8–9 Y^ehowah spoke to Moses and Aaron, saying, "When Pharaoh speaks to you [all], saying, 'Grant, for yourselves, a sign.' Then you will say to Aaron, 'Take your rod and cast [it] down before Pharaoh.' It will become a serpent." (Kukis mostly literal translation)

Interestingly enough, Moses will be speaking before Pharaoh, although he is quietly speaking to Aaron, telling him what to say or do next.

At this time in the narrative, we will be told that Moses and Aaron go from speaking with God into the presence of Pharaoh. In future meetings, this might not even be mentioned. That is, in one verse, we will have God speaking to Moses (or Moses and Aaron), and in the next, it is clear that Aaron (or Moses) is speaking to Pharaoh. What is most often the case is, there is no repetition. That is, God says X to Moses; then Moses comes before Pharaoh and he says to Pharaoh, "X."

²⁹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 29, 2017.

Exodus 7:8–9 Jehovah spoke to Moses and Aaron, saying, “When Pharaoh tells you, ‘Give me a sign;’ then you will say to Aaron, ‘Take your rod and throw it down before Pharaoh.’ It will become a serpent.” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

Moses and Aaron Appear Before Pharaoh

And so goes Moses and Aaron unto Pharaoh and so they did therefore as which commanded Y^ehowah. And so casts down Aaron his rod to faces of Pharaoh and to faces of his servants. And so he is for a serpent.

Exodus
7:10

Moses and Aaron then went to Pharaoh and they therefore did just as Y^ehowah commanded [them]. Aaron cast his rod down before Pharaoh and his servants. His rod [lit., *it*] then became a serpent.

Moses and Aaron then went to Pharaoh and they did just what Jehovah commanded them to do. Aaron cast his rod down before Pharaoh and his servants. His rod then became a serpent.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes Moses and Aaron unto Pharaoh and so they did therefore as which commanded Y ^e howah. And so casts down Aaron his rod to faces of Pharaoh and to faces of his servants. And so he is for a serpent.
Dead Sea Scrolls	.
Targum of Onkelos	And Mosheh and Aharon went in unto Pharaoh, and did as the Lord had commanded them. Aharon threw down his rod before Pharaoh and before his servants, and it became a serpent.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon went in unto Pharaoh, and did as the Lord had commanded. And Aharon threw down the rod before the sight of Pharaoh, and before the sight of his servants, and it became a basilisk.
Revised Douay-Rheims	So Moses and Aaron went in unto Pharaoh, and did as the Lord had commanded. And Aaron took the rod before Pharaoh, and his servants, and it was turned into a serpent.
V. Alexander's Aramaic T.	And Moses and Aaron came to the Pharaoh and did what the Lord commanded them. And Aaron threw his staff before the Pharaoh and his audience and it became a python.
Aramaic ESV of the Peshitta	Mosha and Aaron went in to Pharaoh, and they did so, as Mar-Yah had commanded: and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.
Peshitta (Syriac)	So Moses and Aaron went to Pharaoh, and they did as the LORD had commanded; and Aaron cast down his staff before Pharaoh and before his noblemen, and it became a serpent.
Septuagint (Greek)	And Moses and Aaron went in <i>before</i> Pharaoh, and before his servants, and they did so, as the Lord commanded them; and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses and Aaron went in to Pharaoh and they did as the Lord had said: and Aaron put his rod down on the earth before Pharaoh and his servants, and it became a snake.
Easy English	So Moses and Aaron went to Pharaoh. They did everything that the Lord had commanded them. Aaron threw down his stick in front of Pharaoh and his servants. And the stick became a snake!
Easy-to-Read Version–2006	So Moses and Aaron went to Pharaoh and obeyed the Lord. Aaron threw his walking stick down. While Pharaoh and his officers watched, the stick became a snake.
New Simplified Bible	Moses and Aaron went to Pharaoh. They did as Jehovah commanded. Aaron threw his staff down in front of Pharaoh and his officials. It became a large snake.

Thought-for-thought translations; paraphrases:

Common English Bible	So Moses and Aaron went to Pharaoh and did just as the Lord commanded. Aaron threw down his shepherd's rod in front of Pharaoh and his officials, and it turned into a cobra.
Contemporary English V. The Living Bible	. So Moses and Aaron went in to see Pharaoh, and performed the miracle, as Jehovah had instructed them—Aaron threw down his rod before Pharaoh and his court, and it became a serpent.
New Berkeley Version New Century Version	. So Moses and Aaron went to the king as the Lord had commanded. Aaron threw his walking stick down in front of the king and his officers, and it became a snake.
New Life Version	They did just as the Lord had told them. Aaron threw his stick down in front of Pharaoh and his servants and it became a snake.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So when Moses and Aaron went in [and stood] before Pharaoh and his servants, they did just as the Lord had instructed them. Aaron threw his walking stick before Pharaoh and his servants, and it became a snake.
Beck's American Translation	.
International Standard V	.
New Advent (Knox) Bible	So Moses and Aaron gained Pharaoh's audience and did as the Lord had bidden them; Aaron brought out his staff in the presence of Pharaoh and his court, and it turned into a serpent.
Translation for Translators	So Aaron and Moses/I went to the king and did what Yahweh had commanded <i>them/us to do</i> . Aaron threw his stick down in front of the king and his officials, and it became a snake.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses and Aaron were to come in to Pharaoh, and they were to effect, as Jehovah is to have commanded. Aaron was to cast his staff turned before Pharaoh, and turned before his servants, even is it to become a serpent.
Conservapedia	Moses and Aaron went in to see Pharaoh, and did as the LORD had told them to, and Aaron dropped his rod on the floor, and it became a snake.
Ferrar-Fenton Bible	Moses and Aaron therefore went to Pharaoh, and did as the Ever-living commanded, and he threw down his rod before Pharaoh, and before his ministers, and it became a serpent.

God's Truth (Tyndale)	Then went Moses and Aaron in unto Pharaoh, and did even as the Lord had commanded. And Aaron cast forth his rod before Pharaoh and before his servants, and it turned to a serpent.
Urim-Thummim Version	Then Moses and Aaron went in to Pharaoh and they did as YHWH had commanded, and Aaron cast down his staff before Pharaoh and before his slaves, and it became a snake.
WikiBible	And Moses and Aaron came to Pharaoh, and they did as Yahweh commanded, and Aaron cast his staff before Pharaoh and before his servants, and it became a crocodile.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses and Aaron went to Pharaoh and did what Yahweh had commanded. Aaron threw his staff before Pharaoh and his ministers, and it became a snake.
The Heritage Bible	And Moses and Aaron went in to Pharaoh, and they did just as Jehovah had commanded; and Aaron threw down his rod before the face of Pharaoh and before the face of his servants, and it became a monster.
New American Bible (2002)	Then Moses and Aaron went to Pharaoh and did as the LORD had commanded. Aaron threw his staff down before Pharaoh and his servants, and it was changed into a snake.
New Jerusalem Bible	Moses and Aaron went to Pharaoh and did as Yahweh had ordered. Aaron threw down his staff in front of Pharaoh and his officials, and it turned into a serpent.
Revised English Bible	When Moses and Aaron came to Pharaoh, they did as the LORD had told them; Aaron threw down his staff in front of Pharaoh and his courtiers, and it turned into a serpent.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe and Aharon went in to Pharaoh and did this, as <i>ADONAI</i> had ordered — Aharon threw down his staff in front of Pharaoh and his servants, and it turned into a snake.
exeGesés companion Bible	And Mosheh and Aharon go in to Paroh and they work as Yah Veh misvahed: and Aharon casts down his rod at the face of Paroh and at the face of his servants and it becomes a monster.
JPS (Tanakh—1985)	So Moses and Aaron came before Pharaoh and did just as the Lord had commanded: Aaron cast down his rod in the presence of Pharaoh and his courtiers, and it turned into a serpent.
Kaplan Translation	Moses and Aaron came to Pharaoh. They did exactly as God had said. Aaron threw his staff down before Pharaoh, and it became a viper.
Orthodox Jewish Bible	And Moshe and Aharon went in unto Pharaoh, and they did so as Hashem had commanded: and Aharon cast down his matteh before Pharaoh, and his avadim, and it became a serpent.
<i>The Scriptures</i> 1998	So Mosheh and Aharon went in to Pharaoh, and they did so, as הוהי commanded. And Aharon threw his rod before Pharaoh and before his servants, and it became a serpent.

Expanded/Embellished Bibles:

The Expanded Bible	So Moses and Aaron went to ·the king [^l Pharaoh] as the Lord had commanded. Aaron threw his ·walking stick [staff] down in front of ·the king [^l Pharaoh] and his officers, and it became a ·snake [serpent].
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Kretzmann's Commentary	And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded; and Aaron cast down his rod before Pharaoh, the shepherd's staff which Moses had brought along and had entrusted to Aaron for that purpose, and before his servants, and it became a serpent, a large, . poisonous snake.
NET Bible®	When Moses and Aaron went to Pharaoh, they did so, just as the Lord had commanded them – Aaron threw [<i>Heb</i> “and Aaron threw.”] down his staff before Pharaoh and his servants and it became a snake.
The Voice	So Moses and Aaron went to Pharaoh and did exactly what the Eternal told them to do. Aaron threw his staff down before Pharaoh and his servants, and it was transformed into a snake.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} came, and "Aharon ^{Light bringer} , to "Paroh ^{Great house} , and they did so, <just as> "YHWH ^{He Is} directed, and "Aharon ^{Light bringer} threw out his branch <in front of> "Paroh ^{Great house} and <in front of> his servants, and he existed (as) a taniyn ,...
C. Thompson LXX (updated)	So Moses went in with Aaron before Pharaoh and his attendants and they did as the Lord commanded them. But when Aaron threw down the staff before Pharaoh and before his attendants and it became a dragon, Pharaoh called together the wise men of Egypt and the sorcerers. A portion of v. 11 is included for context.
Concordant Literal Version	Moses and Aaron entered to Pharaoh and did so, just as Yahweh had instructed. Aaron flung his rod before Pharaoh and before his servants, and it became a snake.
Darby Translation	And Moses and Aaron went in to Pharaoh, and did so, as Jehovah had commanded; and Aaron cast down his staff before Pharaoh, and before his bondmen, and it became a serpent.
English Standard Version	So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent.
Green's Literal Translation	And Moses and Aaron came to Pharaoh, and they did so, as Jehovah had commanded. And Aaron threw his staff before Pharaoh and before his servants. And it became a snake.
Jack Ballinger's translation	.
New King James Version	.
Ron Snider's Translation	.
Stuart Wolf	.
Young's Updated LT	So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent.

The gist of this passage: Aaron throws his staff onto the ground and it becomes a snake before Pharaoh.

Exodus 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (i) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Exodus 7:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The clause begins with the preterite and the vav (ו) consecutive; it is here subordinated to the next clause as a temporal clause.</i> ³⁰			
bôw' (וּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Moses and Aaron then went to Pharaoh...

God commanded, so Moses and Aaron went before Pharaoh to lay out God's demands.

Exodus 7:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485

³⁰ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 29, 2017.

Exodus 7:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כֹּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and they therefore did just as Y^ehowah commanded [them].

Moses and Aaron did just exactly what God told them to do.

Exodus 7:10a-b **So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded.**

Moses and Aaron get an audience before Pharaoh. Like many of the details of this narrative, we do not know exactly how this was achieved. It is even possible the this Pharaoh actually remembers Moses or knows who Moses is. When he hears that Moses desires an audience with him, Pharaoh might be intrigued.

Throughout the Scriptures, God does audience-appropriate signs and wonders. Here, Moses and Aaron are speaking before Pharaoh and a small audience (I would guess this audience is between 10 and 40 people—palace guards, magicians, and servants of various sorts).

Exodus 7:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlak ^e (שָׁלַךְ) [pronounced shaw-LAHK ^e]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7993 BDB #1020

Exodus 7:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾAhārōn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
ʾēth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shēbet (שֵׁבֶט) [pronounced <i>SHAY^B-vef</i>]	<i>rod, staff, club; spear; scepter</i> and figuratively for a <i>tribe,</i> <i>subdivision of a tribe or family</i> and for a <i>ruler (scepter-bearer),</i> <i>governor</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7626 BDB #986
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance;</i> <i>presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of.</i> When used with God, it can take on the more figurative meaning <i>in the judgment of.</i> This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times.</i> Literally, this means <i>to faces of.</i>			
par ^o ḥ (הַעֲרַף) [pronounced <i>pahr^e-ḠOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance;</i> <i>presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of.</i> When used with God, it can take on the more figurative meaning <i>in the judgment of.</i> This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^o pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times.</i> Literally, this means <i>to faces of.</i>			
ʿebādîym (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers;</i> <i>underlings; subjects; slavery,</i> <i>bondage, servitude; this can</i> <i>mean military men, soldiers in</i> <i>the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

In today's world, these people would be understood to be *workers, employees, hires.*

Translation: Aaron cast his rod down before Pharaoh and his servants.

At the proper time, Aaron threw his rod down on the ground, right in front of Pharaoh and his servants.

The literal Hebrew reads *before the faces of Pharaoh*. *Face* is in the plural, referring to the various features of the face (similar to using *eyes* in the plural). To us, the use here seems to be redundant, but this use is a matter of emphasis. It is similar to a magician stating *I'm going to perform this illusion right before your very eyes*. The sentence stands without the addition of the extra words, but it loses the great emphasis upon the fact that Pharaoh was right there, with a ring-side seat, and he observed exactly what occurred.

Exodus 7:10b **And Aaron cast down his rod before Pharaoh and before his servants...** (NKJV)

Aaron throws his rod down before Pharaoh, and that rod becomes a serpent. Although I would assume that Moses and Aaron both have their own staffs which they use, sometimes the staff is called Aaron's and sometimes it is Moses'.

This leads to the logical question:

The Staff of God—Does it Belong to Moses or Aaron?

1. In Exodus 4:2–4, the staff that Moses is carrying is the staff with which God does a sign before him.
2. This staff will be the staff used for these signs of God. Exodus 4:17
3. It will be called the staff of God. Exodus 4:20
4. In Exodus 7:9–12, it is the *staff of Aaron* which is used to do the sign-miracle from Exodus 4:2–4.
5. For the second meeting with Pharaoh, Moses is told to take the staff used in the previous meeting. Exodus 7:15
6. It is called Aaron's staff again in Exodus 7:19.
7. In the second meeting, it is Aaron who will lift up the staff and wave it over the waters of Egypt, turning them to blood. Exodus 7:15–20
8. In the 3rd meeting, prior to the plague of the frogs, the staff again will be attributed to Aaron. Exodus 8:6
9. In the 4th meeting prior to the 3rd plague (the plague of lice), the staff is attributed to Aaron. Exodus 8:16, 17
10. The staff is not mentioned in the plague of the flies (which does not mean that it was not used). Exodus 8:20–32
11. The staff is not specifically mentioned in the plague of the livestock becoming diseased or the boils. Exodus 9:1–12
12. When the staff is named in the plague of Hail (the 7th plague), and it is attributed to Moses. Moses is the one who is acting on God's direction now. Exodus 9:23
13. The staff is attributed to Moses for the 8th plague, the plague of the grasshoppers. Exodus 10:13
14. When the sons of Israel will cross through the Red Sea over dry ground, Moses will lift up his staff over the sea. Exodus 14:16
15. There are at least 3 possible explanations:
 - 1) One explanation here is, Moses insists that Aaron take the lead when speaking to Pharaoh, so God says, "Give Aaron your staff, then." This is not recorded, but a possible explanation.
 - 2) Since Moses insists that Aaron take the lead, then perhaps God allows either Moses' staff or Aaron's staff to be used in these sign miracles. However, this is never stated outright.
 - 3) The third explanation is, this is Moses' staff from the beginning, but when Aaron is holding it, it is called *Aaron's staff*. Such a reference does not necessarily refer to original or ultimate ownership of the staff, but simply to whomever is holding the staff. When Aaron begins doing the miracles (actually, pointing towards the miracles), it is called his staff; and then, when Moses begins to act according to God's direction, and he holds the staff, then it is called his staff. This seems to be the simplest explanation for this minor problem.
16. The trickiest verse is Exodus 17:5 **And the LORD said to Moses, "Pass on before the people, taking with you some of the elders of Israel, and take in your hand the staff with which you struck the Nile, and go."**

The Staff of God—Does it Belong to Moses or Aaron?

(ESV) Moses did not strike the Nile River; but Aaron did (comparing vv. 19 & 20 of Exodus 7).

- 1) Here we have the principle of authority. Moses is the human authority. When he tells Aaron to strike the waters of Egypt, Aaron is acting under his direction. Therefore, we could either say that Moses struck the water (as it was done under his direction) or that Aaron struck the waters (which he actually did).
- 2) We have the same thing when David is king over Israel. We will speak of David defeating the Philistines, even though, it was Joab and his army which often did the fighting. David, as a younger man, was a general over Israel's armies; but he did not continue to fight in these battles after being made king.
- 3) Solomon is said to have built the Temple of God. Solomon may have never lifted up a hammer or put his hand on a saw or anything else like this (I would guess that he did have some plans which he may have developed himself—or that David developed). Whatever actual labor Solomon did regarding the Temple was minuscule by comparison to all of the labor done. However, we continue to speak of him as the one who built the Temple.
- 4) Similarly, you may call upon a builder to build your house. This builder basically coordinates all of the subcontractors involved in the building of your house. However, he might never hold a nail gun in his hand throughout the entire process. He may not lift a single 2x4 up, or nail any siding in place. Yet, he is called the builder of your house.

I realize that this may not be a burning theological question, but minor details like this can cause a person to become confused and even doubt the Bible.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 7:10c [And Aaron cast down his rod before Pharaoh and before his servants,...](#) (NKJV)

Notice that Aaron is performing the signs and wonders. Shy and retiring Moses wasn't quite ready for the spotlight. What is being done here at this first meeting is just to warm Pharaoh up to God's power. God moves in small steps with us prior to salvation and in spiritual growth. Prior to our believing in Jesus Christ, if we happen to be the kind of hard-heads who require a bit of encouragement, we will notice in our previous lives as unbelievers that we faced a little pressure, then we heard the gospel; we faced a little more pressure, and we heard (or thought about) the gospel again; and God would continue to raise the stakes. Being the kind of person that I was, I had to come to a point of great emotional pain before I turned toward God. I wasn't saved right at that point in time, but God got my attention. Here, God gets Pharaoh's attention. However, Pharaoh is negative toward God and he will remain negative towards God. When the pressure becomes unbearable, then Pharaoh will relent; however, when the pressure is removed, Pharaoh becomes strengthened in his negative volition. Without the painful application of pressure, Pharaoh's default position is *against God*.

You may have heard the terms **enforced humility** and **genuine humility**. When Pharaoh faces a plague which wears down his soul and he agrees to relent to God, that is *enforced humility*. If, after the pressure is removed, and he still agrees to relent to God, that would be *genuine humility*.

When raising our children, we often apply pressure on them. When they do something wrong, we sometimes only counsel with them; explain what they did was wrong and why and enjoin them not to do it again. The second time might bring another lecture and a scolding. The third and fourth times might result in moderate discipline, which would intensify on the fifth or sixth offense (depending upon the offense; some offenses may require strict discipline from the beginning). If we can achieve favorable results in our children without beating the daylights out of them; that is certainly the preferred method.

Furthermore, it is helpful to inform your child, from time to time, of the overall game plan. "Your mother and I want to raise you so that you are indecent and moral, capable of living your life without us being there. We want you

to have the maximum number of opportunities as an adult. Therefore, we try to guide your choices, so that you do not make choices which will limit your options later on in life.”

It is very possible that, on this occasion, Pharaoh is sitting back, looking to be entertained. How many people come to him each day and say, “We come to speak to you from the God of the Hebrews.” If this is what Pharaoh heard originally, then he may have thought to himself, “This could be fun!” or “This could be interesting.” Like anyone else, Pharaoh might enjoy being entertained.

At the same time, if Moses and Aaron become a problem, Pharaoh can deal with that as well.

As Pharaoh observes what Moses and Aaron are doing, bear in mind that he has his own magicians in reserve—men in whom he has some trust—whom he can bring out when necessary, to compare their *powers* to those of Moses and Aaron.

Exodus 7:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tannîyn (תַּנִּינַיִם) [pronounced <i>tahn-NEEN</i>]	<i>jackal, hyena; crocodile; shark; a [deadly and poisonous] snake</i>	masculine singular noun (this noun appears to be used as a singular)	Strong's #8577 BDB #1072
The NET Bible: <i>The noun used here is תַּנִּינַיִם (tannin), and not the word for “serpent” or “snake” used in chap. 4. This noun refers to a large reptile, in some texts large river or sea creatures (Gen 1:21; Ps 74:13) or land creatures (Deut 32:33). This wonder paralleled Moses’ miracle in 4:3 when he cast his staff down. But this is Aaron’s staff, and a different miracle. The noun could still be rendered “snake” here since the term could be broad enough to include it.</i> ³¹			
In Ex. 4:3, the word used was nâchâsh (נָחָשׁ) [pronounced <i>naw-KHAWSH</i>], which means, <i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i> . Strong's #5175 BDB #638.			

Translation: His rod [lit., *it*] then became a serpent.

The rod became a serpent.

Exodus 7:10c-d **And Aaron cast down his rod before Pharaoh and before his servants and it became a serpent.** (NKJV)

³¹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 29, 2017.

There are some who maintain, with good reason, that the "sea-serpent" is a crocodile. The words in the book of Moses are so ancient, that certain of them are translated by reasonable, educated guesses. The crocodile was common in Egypt, a deadly symbol of power and strength and was very likely worshipped as a deity of sorts. Since there is no indication that the kind of animal that they saw was unusual, we should assume that it would be an animal common to that area; something which is reptilian (serpentine) from the sea would likely be a crocodile.

God first showed this to Moses (Ex. 4:3), Moses logically showed this to Aaron (this, however, is not recorded in Scripture), then Aaron or Moses (it is not clear which³²) did this in front of the elders of Israel (Ex. 4:30), and now Aaron does this in front of Pharaoh.

From the ESV, this clearly is Aaron who casts down the rod: Exodus 7:9–10 "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, that it may become a serpent.'" So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent. My translation appears to be in agreement here. So this needs to be rewritten.

Moses, Aaron and the Sign of the Rod Becoming a Serpent

1. Before Aaron comes on the scene, God speaks to Moses and shows him this sign. He tells Moses to throw his staff onto the ground, and it became a serpent before his very eyes. Ex. 4:2–5
2. Moses complained that he would not be able to do all that God asked because he is not good speaking in front of crowds; so God said that his brother Aaron could do that. Ex. 4:10–16
3. Later on, God speaks to Aaron and arranges for Moses and Aaron to meet up in the Midian desert. Ex. 4:27
4. So, Aaron comes on the scene *after* God spoke to Moses and did those signs before Moses.
5. Then Moses and Aaron go and speak to the elders of Israel. Aaron does all of the talking, but it is not clear who performs the signs, which cause the people to believe. Ex. 4:30
 - 1) The literal text reads: **And so speaks Aaron all the words which spoke Y^ehowah unto Moses. And so he does the signs to eyes of the people.**
 - 2) So, if we continue with the same subject, it is Aaron doing the signs before the people.
 - 3) If we choose the nearest 3rd person masculine singular noun, then it is Moses who does the signs.
 - 4) God addresses Moses specifically when it comes to performing these signs in Ex. 4:17 "And take in your hand this staff, with which you shall do the signs." (ESV) The 2nd person singular is used throughout, referring to Moses. However, Aaron is not yet on the scene at the time, and God is speaking directly to Moses.
 - 5) When speaking to Pharaoh, it is Aaron who speaks and performs the signs. Ex. 7:10
 - 6) There is no contradiction here; just a lack of information. If Aaron performs these signs, it is possible that Moses showed him in advance what these signs were.
6. So we are left with several questions:
 - 1) If Moses performed this sign before the elders of Israel, did he later say to Aaron, "I want you to do this before Pharaoh"?
 - 2) If Aaron first performed this sign before the elders of Israel, did Moses show him what to do? Did Moses perform the sign for Aaron? Did Aaron try it once himself?
7. So far, I cannot come up with a reason to come down strongly on either side as to the question, *which man performed this sign before the elders of Israel?*
8. In any case, there is no contradiction to be found here; just a simple lack of narrative information.
- 9.

Obviously, this is not some great point of doctrine; I simply like exploring some details from time to time.

³² Literally, Ex. 4:30 literally reads: **And so speaks Aaron all the words which spoke Y^ehowah unto Moses. And so he does the signs to eyes of the people.** So, if we continue with the same subject, it is Aaron doing the signs before the people. If we choose the nearest 3rd person masculine singular noun, then it is Moses who does the signs. There is no contradiction here; just a lack of information. If Aaron performs these signs, it is possible that Moses showed him in advance what these signs were.

Chapter Outline

Charts, Graphics and Short Doctrines

As I have mentioned before, note how this is an appropriate sign for this small audience.

Exodus 7:10 **Moses and Aaron then went to Pharaoh and they therefore did just as Y^ehowah commanded [them]. Aaron cast his rod down before Pharaoh and his servants. His rod [lit., *it*] then became a serpent. (Kukis mostly literal translation)**

What God is doing is slowly getting Moses involved in speaking before Pharaoh. Furthermore, God wants Pharaoh to see who has the authority. Even though it is Aaron speaking directly to Pharaoh, God wants Pharaoh to see that Moses is telling Aaron what to say and do. Moses has refused to speak before the Pharaoh because he feels as though he does not have the agility to think on his feet before Pharaoh. In reality, Moses has more public speaking ability than almost anyone else in the land of Egypt. This would have been a part of his training to become Pharaoh.

We have often seen role reversals in Scripture. The younger brother Moses will be telling older brother Aaron what to do. It is possible that Moses and Aaron understood this; but it is also possible that they were just so dumbfounded by the entire situation that they did not fully appreciate what God was doing with them.

This sign may be seemed to some to be somewhat impressive; but Pharaoh has his own people. He has his own magicians who are also capable of performing miracles by sleight of hand.

Moses and Aaron and going before Pharaoh. This is their first meeting with Pharaoh, but seen from the divine perspective this time.

Exodus 7:10 **So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. (NKJV)**

Under Moses, direction, Aaron throws his staff down on the ground, and it becomes a serpent—perhaps a snake, perhaps a crocodile.

Exodus 7:10 **Moses and Aaron then went to Pharaoh and they did just what Jehovah commanded them to do. Aaron cast his rod down before Pharaoh and his servants. His rod then became a serpent. (Kukis paraphrase)**

And so calls also Pharaoh to the wise men and to the sorcerers; and so they make also they, magicians of Egypt in their secret arts thus: and so casts down each man his staff and so they are for serpents. And so swallows up a staff of Aaron their staffs. And so is strengthened a heart of Pharaoh and he has not listened unto them, as which had said Y^ehowah.

Exodus
7:11–13

Pharaoh also called in the wise men and the sorcerers; and they did the same thing [the Hebrew here is confusing]; the magicians of Egypt [practicing] their secret arts thus: so each man casts down his staff and they became serpents (but Aaron's staff swallowed up their staffs). Therefore, Pharaoh's heart is strengthened; and he did not listen to them, just as Y^ehowah had warned [lit., *said to*] [them].

Pharaoh also called in his own wise men and sorcerers, and they did what Aaron did. The magicians of Egypt practiced their secret arts in this way: each man cast down his staff and the staffs became serpents (but Aaron's staff swallowed up their staffs). Therefore, Pharaoh's heart was strengthened and, consequently, he did not listen to them, just as Jehovah had warned them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so calls also Pharaoh to the wise men and to the sorcerers; and so they make also they, magicians of Egypt in their secret arts thus: and so casts down each man his staff and so they are for serpents. And so swallows up a staff of Aaron their staffs. And so is strengthened a heart of Pharaoh and he has not listened unto them, as which had said Y ^e howah.
Dead Sea Scrolls Targum of Onkelos	. And Pharaoh called for the wise men and the magicians; and they also, the Mizraite magicians, did so by their enchantments. They cast down every man his rod, and they became serpents; but the rod of Aharon swallowed up their rods. And Pharaoh's heart was hardened, and he would not hearken to them, as the Lord had said.
Targum (Pseudo-Jonathan)	But Pharaoh called the hachems and magicians; and they also, Janis and Jamberes, magicians of Mizraim, did the same by their burnings of divination. They threw down each man his rod, and they became basilisks [Churemana]; but were forthwith changed to be what they were at first; and the rod of Aharon swallowed up their rods. And the disposition [Yistra, "disposition," or "design."] of Pharaoh's heart was hardened, and he would not hearken to them, as the Lord had said.
Revised Douay-Rheims	And Pharaoh called the wise men and the magicians: and they also by Egyptian enchantments and certain secrets did in like manner. And they every one cast down their rods, and they were turned into serpents: but Aaron's rod devoured their rods. And Pharaoh's heart was hardened, and he did not hearken to them, as the Lord had commanded.
V. Alexander's Aramaic T.	And the Pharaoh called the wise men and the magicians, and the magicians of Egypt did likewise with their magic. And the man threw his staff before the Pharaoh and it became a python, and Aaron's staff swallowed his staff. And Pharaoh's heart was hardened and he did not send them, as the Lord had said.
Aramaic ESV of the Peshitta	Then Pharaoh also called for the wise men and the sorcerers. They also, the magicians of Egypt, did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. Pharaoh's heart was hardened, and he did not listen to them; as Mar-Yah had spoken.
Peshitta (Syriac)	Then Pharaoh called the wise men and the magicians; now the magicians of Egypt, they also did the same with their magic. For they cast down every man his staff and they became serpents; but Aarons staff swallowed up their staffs. However Pharaohs heart was hardened, and would not let them go, as the LORD had said.
Septuagint (Greek)	But Pharaoh called together the wise men of Egypt, and the sorcerers, and the charmers also of the Egyptians did likewise with their sorceries. And they cast down each his rod, and they became serpents, but the rod of Aaron swallowed up their rods. And the heart of Pharaoh was hardened, and he listened not to them, as the Lord charged them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Pharaoh sent for the wise men and the wonder-workers, and they, the wonder-workers of Egypt, did the same with their secret arts. For every one of them put down his rod on the earth, and they became snakes: but Aaron's rod made a meal of their rods. But Pharaoh's heart was made hard, and he did not give ear to them, as the Lord had said.
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Easy English

Then Pharaoh commanded his clever men to come in. These men, the magicians of Egypt, did the same thing as Aaron. They did it by their bad, powerful authority. Each magician threw down his stick and it became a snake. But Aaron's stick ate their sticks! But still Pharaoh felt angry and cruel. He refused to listen to Moses and Aaron. This was what the Lord had said would happen.

A magician does strange, powerful things with Satan's help. What they do is called magic. The Egyptians were afraid of snakes and they worshipped them. But Aaron's stick ate the magicians' sticks. God was showing them that he is more powerful than magic.

The Message

Pharaoh called in his wise men and sorcerers. The magicians of Egypt did the same thing by their incantations: each man threw down his staff and they all turned into snakes. But then Aaron's staff swallowed their staffs.

Yet Pharaoh was as stubborn as ever—he wouldn't listen to them, just as GOD had said.

NIRV

Then Pharaoh sent for wise men and people who do evil magic. By doing their magic tricks, the Egyptian magicians did the same things Aaron had done. Each one threw down his walking stick. Each stick turned into a snake. But Aaron's walking stick swallowed theirs up. In spite of that, Pharaoh became stubborn. He wouldn't listen to them, just as the LORD had said.

New Simplified Bible

Then Pharaoh sent for his wise men and sorcerers. These Egyptian magicians did the same thing using their magic spells. Each of them threw his staff down. They all became large snakes. But Aaron's staff swallowed theirs. Pharaoh continued to be stubborn. Just as Jehovah had predicted, he would not listen to them.

Thought-for-thought translations; paraphrases:

Common English Bible

Then Pharaoh called together his wise men and wizards, and Egypt's religious experts [Or magicians] did the same thing by using their secret knowledge. Each one threw down his rod, and they turned into cobras. But then Aaron's rod swallowed up each of their rods. However, Pharaoh remained stubborn. He wouldn't listen to them, just as the Lord had said.

Contemporary English V.

Then the king called in the wise men and the magicians, who used their secret powers to do the same thing-- they threw down sticks that turned into snakes. But Aaron's snake swallowed theirs. The king behaved just as the LORD had said and stubbornly refused to listen.

The Living Bible

Then Pharaoh called in his sorcerers—the magicians of Egypt—and they were able to do the same thing with their magical arts! Their rods became serpents, too! But Aaron's serpent swallowed their serpents! Pharaoh's heart was still hard and stubborn, and he wouldn't listen, just as the Lord had predicted.

New Berkeley Version
New Century Version

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So the king called in his wise men and his magicians, and with their tricks the Egyptian magicians were able to do the same thing. They threw their walking sticks on the ground, and their sticks became snakes. But Aaron's stick swallowed theirs. Still the king was stubborn and refused to listen to Moses and Aaron, just as the LORD had said.

New Life Version

Then Pharaoh called for his wise men and wonder-workers. They did the same thing using their secret ways. For each one threw down his stick and it became a snake. But Aaron's special stick ate their sticks. Yet Pharaoh's heart was hard. He did not listen to them, just as the Lord had said.

New Living Translation

Then Pharaoh called in his own wise men and sorcerers, and these Egyptian magicians did the same thing with their magic. They threw down their staffs, which also became serpents! But then Aaron's staff swallowed up their staffs. Pharaoh's heart, however, remained hard. He still refused to listen, just as the LORD had predicted.

Partially literal and partially paraphrased translations:

American English Bible	However, Pharaoh brought in all the Egyptian wise men, witches, and soothsayers, and they used their magic to do the same thing... they each threw down their walking sticks and they became snakes. But then, Aaron's walking stick swallowed down their walking sticks. Well, Pharaoh's heart became hard and he refused to listen to what Jehovah had instructed them to say.
Beck's American Translation International Standard V	Then Pharaoh also called for the wise men and sorcerers, and they—along with the Egyptian magicians—did the same thing with their secret arts. So each one threw down his staff and it became a serpent, but Aaron's staff swallowed up their staffs. Yet Pharaoh's heart was stubborn [Lit. <i>strong</i>] and he did not listen to them, just as the LORD had said would happen.
New Advent (Knox) Bible	At this, Pharaoh summoned his diviners and magicians, who, in their turn, uttered secret spells in the Egyptian language and did the like; each man's staff, when he cast it down, turned into a serpent; but the staff of Aaron devoured them. Meanwhile, Pharaoh's heart was hardened, so that he would not obey the Lord's will and heed their warning. The Hebrew text probably means, 'He refused, just as the Lord had foretold, to heed their warning'. So also in verse 22 below, and elsewhere.
Translation for Translators	Then the king summoned his sorcerers and men who performed magic. They did the same thing, using their magic. They all threw down their sticks, and they became snakes. But Aaron's stick, <i>which had become a snake</i> , swallowed up all their sticks! But the king continued to be stubborn [IDI], just as Yahweh had predicted, and he would not pay attention <i>to what Aaron and Moses/I said</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to call his wise men and sorcerers. The diviners of Egypt were to effect thus, by their blazing flames. Each were to cast his staff and are they to become serpents, but Aaron's staff was to swallow up their staffs. Even was to hold strong Pharaoh the sensibility of his heart - is he to have listened, even as Jehovah is to have declared?
Conservapedia	But Pharaoh called the wizards and sorcerers and magicians ["Magicians" = "makers of enchantments."] of Egypt, and they performed the same feat with their occult practices: Every man dropped his rod to the floor, and all became snakes - but Aaron's rod swallowed theirs [That won't be the last miracle attributed to the rod carried by Aaron.]. The LORD caused Pharaoh to remain obstinate, and so he did not listen to them, as the LORD had said.
Ferrar-Fenton Bible	But Pharaoh summoned the scientists and chemists, and they also did it, assisted by the engineers of the Mitzeraim, by their delusions. For each of them threw down their rods ! and they became serpents, but the rod of Aaron swallowed their rods. However the heart of Pharaoh was hardened, and he would not listen to them; — as the EVER-LIVING had foretold.
Jubilee Bible 2000	Then Pharaoh also called wise men and sorcerers; now the magicians of Egypt, they also did in like manner with their fire worship. For each one cast down his rod, and they became dragons; but Aaron's rod swallowed up their rods. And Pharaoh's heart became hard, that he hearkened not unto them as the LORD had said.
Urim-Thummim Version	But Pharaoh also called for crafty men, and for sorcerers and the diviners of Egypt, they also with their flashings, did similar things. For they cast down every man his staff and they became snakes, but Aaron's staff swallowed up their staffs. And He hardened Pharaoh's heart, so he did not listen to them as YHWH had spoken.
WikiBible	And Pharaoh also called the wise-men and the wizards, and they did this too, the occultists of Egypt, in their performances, so. And they each cast down their staff,

and it became a crocodile. And Aaron's staff swallowed their staffs. And Pharaoh's heart strengthened, and he did not listen to them, as Yahweh had spoken.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And Pharaoh also called the wise men, and enchanters [See Note Deut 18:10.], and they also, the horoscopists of Egypt, made flames [flames, lahat. This word is used only in Gen 3:24 referring to the flaming sword God placed at the entrance of the Garden of Eden, and here in Exo 7:11. It apparently referred to the flame and smoke that the magicians did in doing their magic] in like manner. And every man threw down his rod, and they became monsters; and Aaron's rod swallowed their rods. And he seized [seized, chazaq, to seize with strength. Jehovah God seized Pharaoh's heart in the decision he had made. God seizes unbelievers in the decision they make. If you make the right decision, He seizes you and strengthens you in that decision. If you make the wrong decision, He seizes you, and strengthens you in that decision of unbelief. He will give you what you want. If you want faith, He will give you faith] Pharaoh's heart, and he did not attentively hear them, what Jehovah had spoken [spoken, dabar. Constantly keep in mind the distinction between say, amar, and speak, dabar. Amar means to bring to light. Dabar means to arrange in order.]'

Deut. 18:10-11 Occult practices and witchcraft. Here is a list of the Hebrew words used in Deut 18:10-11. 1. Crosses over through the fire is: abar, cross over through; and esh, the fire. This describes the practice of sacrificing infants by burning them alive in the fire to the god Molek [also spelled Molech and Moloch] , Chemosh and Baal for the supposed benefit of the parents. See Lev 18:21. 2. determine an oracle by magical scrolls is qacam qecem, to determine by lot or magical scroll. 3. Practice secret arts is anan, and means to cloud over, to act under cover, to practice that which is secret except to the initiated. 4. one who whispers spells, nachash, to hiss like the serpent, whisper magic spells to foretell or try to control the future. 5. enchantments, kashaph, one who whispers or enchants spells to idols. 6. one who binds with spells, chabar cheber, one who joins a spell to a thing or person. 7. A consulter who channels, sha'al, to inquire or consult; obe [owb], a bottle or sheath, a container. The idea is that the consulter becomes the bottle in which the spirit enters to speak his message. 8. an occult false prophet, yidde'onyi, a false prophet who tries to predict the future by witchcraft. 9. One who treads seeking the dead, darash, to tread, muwth, the dead. These are two Hebrew words that simply mean to tread seeking the dead. It is the same word used constantly instructing us to tread seeking God with all our heart, Dt 4:29; 12:5. It refers to those who try to contact the dead. This is the most complete list of occult words in the Bible. See Lev 19:26,31.

New Jerusalem Bible

Then Pharaoh in his turn called for the sages and sorcerers, and by their spells the magicians of Egypt did the same. Each threw his staff down and these turned into serpents. But Aaron's staff swallowed up theirs. Pharaoh, however, remained obstinate and, as Yahweh had foretold, refused to listen to Moses and Aaron.

Revised English Bible

At this, Pharaoh summoned the wise men and the sorcerers, and the Egyptian magicians did the same thing by their spells: every man threw his staff down, and each staff turned into a serpent. But Aaron's staff swallowed up theirs. Pharaoh, however, was obstinate; as the LORD had foretold, he would not listen to Moses and Aaron.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But Pharaoh in turn called for the sages and sorcerers; and they too, the magicians of Egypt, did the same thing, making use of their secret arts. Each one threw his

The Complete Tanach

staff down, and they turned into snakes. But Aharon's staff swallowed up theirs. Nevertheless, Pharaoh was made hardhearted; and he didn't listen to them, as ADONAI had said would happen.

[Then,] Pharaoh too summoned the wise men and the magicians, and the necromancers of Egypt also did likewise with their magic.

with their magic: Heb. קהיטהלב [Onkelos renders ונהשחלב], [meaning] with their incantations. It [the word קהיטהלב has no similarity in the [rest of] Scripture. It may, however, be compared to "the blade of (טהל) the revolving sword" (Gen. 3:24), which seemed to be revolving because of a magic spell.

Each one of them cast down his staff, and they became serpents; but Aaron's staff swallowed their staffs.

but Aaron's staff swallowed their staffs: After it had again become a staff, it swallowed them all. — [from Shab. 97a]

But Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken.

exeGeses companion Bible

And Paroh also calls the wise and the sorcerers:

and the magicians of Misrayim

also work thus

with their flamings:

and every man casts down his rod

and they become monsters:

but the rod of Aharon swallows their rods.

- and he callouses the heart of Paroh,

in that he hearkens not to them;

as Yah Veh worded.

JPS (Tanakh—1985)

Then Pharaoh, for his part, summoned the wise men and the sorcerers; and the Egyptian magicians, in turn, did the same with their spells; each cast down his rod, and they turned into serpents. But Aaron's rod swallowed their rods. Yet Pharaoh's heart stiffened and he did not heed them, as the Lord had said.

Kaplan Translation

Pharaoh summoned his scholars and magicians. The master symbolists [See Genesis 41:8. Some say that they were astrologers (Targum Yonathan on Exodus 7:22).] were able to do the same thing with their magic tricks [Lahat in Hebrew. Some say that this has the connotation of speed, and hence denotes sleight of hand (Ibn Ezra; Ralbag; Hirsch). Others say that it is a kind of hypnotism (Bachya), possibly involving a sword (Radak, Sherashim; cf. Genesis 3:24). According to other opinions, since the word lahat usually denotes fire or flame, this is a kind of fire magic (Ramban). Significantly, in Egyptian, the same word (reka) denotes both fire and magic. According to the Talmud (Sanhedrin 67b; Rashi), this was magic involving the sword at the entrance of Eden (Genesis 3:24). It did not involve the 'Tree of Life,' but the forces of evil that form a shell around the tree. Other sources state that lahat is another form of lat meaning 'hidden arts' (Exodus 7:22; Ibn Janach; Ralbag).]. When each one threw down his staff, [the staffs] all turned into vipers.

Aaron's staff then swallowed up their staffs. But Pharaoh remained obstinate and did not pay attention to them, just as God had predicted.

Orthodox Jewish Bible

Then Pharaoh also called the chachamim and the mechashefim: now the kharetumei Mitzrayim, they also did in like manner with their secret lore.

For they cast down every man his matteh, and they became serpents: but the matteh Aharon swallowed up their mattot.

And He hardened lev Pharaoh, that he paid heed not unto them; as Hashem had said.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Pharaoh called for the wise men [skilled in magic and omens] and the sorcerers [skilled in witchcraft], and they also, these magicians (soothsayer-priests) of Egypt, did the same with their secret arts and enchantments. For every [a]man threw down his staff and they turned into serpents; but Aaron's staff swallowed up their staffs. Yet Pharaoh's heart was hardened and he would not listen to them, just as the Lord had said.
The Expanded Bible	So the king [^L Pharaoh] called in his wise men and his magicians [sorcerers], and with their tricks [magic arts] the Egyptian magicians were able to do the same thing [^C showing that they had spiritual powers supporting them]. They threw their walking sticks [staffs] on the ground, and their sticks [staffs] became snakes. But Aaron's stick [staff] swallowed theirs [^C showing God's power was superior]. Still the king was stubborn [^L hardened his heart] and refused to listen to Moses and Aaron, just as the Lord had said.
Kretzmann's Commentary	Then Pharaoh also called the wise men and the sorcerers, the men versed in occult arts and witchcraft. Now the magicians of Egypt, they also did in like manner with their enchantments, for the devil is also able to perform what seems like miracles, with the sufferance of God. For they cast down every man his rod, and they became serpents, there being, to all appearances, no difference between the miracles. But Aaron's rod swallowed up their rods, God thus indicating that He was the mightier. Cf 2Tim. 3:8, where the names of the chief sorcerers of Pharaoh are supplied as having been Jannes and Jambres. And He hardened Pharaoh's heart, that he hearkened not unto them; as the Lord had said. The fact that his wise men with their witchcraft succeeded in imitating the miracle of Aaron was enough to decide Pharaoh against the Lord, the result being a hardening of his heart. Even so many an unbeliever in our days is confirmed in his opposition to the Gospel by the claims advanced by a false science.
NET Bible®	Then Pharaoh also summoned wise men and sorcerers, and the magicians of Egypt by their secret arts did the same thing. Each man threw down his staff, and the staffs became snakes. But Aaron's staff swallowed up their staffs. Yet Pharaoh's heart became hard, and he did not listen to them, just as the Lord had predicted.
The Voice	Pharaoh then sent for all the sages and sorcerers; and the most talented magicians in Egypt <i>stepped up and</i> performed the same act with their own incantations. Each magician threw down his staff, and each staff turned into a snake. But Aaron's staff devoured all of the other staffs. And still Pharaoh's heart was as hard as stone; he did not pay any attention to what Moses and Aaron said, just as the Eternal had predicted.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh ^{Great house"} also called out to the skilled ones and to the sorcerers, and they, the magicians of "Mits'rayim ^{Two straits"} , also did so (with) their blazings, and (each) threw out his branch and they existed (as) taniyins, and the branch of "Aharon ^{Light bringer"} swallowed their branches, and he seized the heart of "Paroh ^{Great house"} and he did not hear them, <just as> "YHWH ^{He Is"} spoke,...
C. Thompson LXX (updated)	...Pharao called together the wise men of Egypt and the sorcerers. And the Egyptian enchanters by their sorceries did in like manner. They cast down each his staff, which became dragons. Though Aaron's staff devoured their staves, yet Pharao's heart was stubborn and he hearkened not to them to do as the Lord commanded them.
Concordant Literal Version	Pharaoh, however, called for the wise men and for the enchanters. And even they, the sacred scribes of Egypt, did so with their occultisms. Each man flung his rod, and they became snakes. Then Aaron's rod swallowed up their rods. Yet the heart of Pharaoh was steadfast, and he did not hearken to them, just as Yahweh had spoken.

Context Group Version	Then Pharaoh also called for the wise men and the sorcerers: and the special scholars of Egypt also did in like manner with their occult art. For they cast down every man his staff, and they became serpents: but Aaron's staff swallowed up their staves. And Pharaoh's heart was hardened, and he didn't listen to them; as YHWH had spoken.
Darby Translation	And Pharaoh also called the sages and the sorcerers; and they too, the scribes of Egypt, did so with their enchantments: they cast down every man his staff, and they became serpents; but Aaron's staff swallowed up their staves. And Pharaoh's heart was stubborn, and he hearkened not to them, as Jehovah had said.
<i>Emphasized Bible</i>	Then called Pharaoh also for the wise men and for the magicians,—and they too, the sacred scribes of Egypt with their secret arts, did in like manner; yea they cast down each man his staff, and they became sea-serpents,—but Aaron's staff swallowed up their staves. Then waxed bold the heart of Pharaoh, and he hearkened not unto them,—as spake Yahweh.
Jack Ballinger's translation Modern English Version	. Then Pharaoh also called the wise men and the sorcerers. Then the magicians of Egypt likewise performed with their secret arts. For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods. Nonetheless, Pharaoh's heart hardened so that he would not listen to them, just as the LORD had said.
New King James Version	But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods. And Pharaoh's heart grew hard, and he did not heed them, as the LORD had said.
Ron Snider's Translation Stuart Wolf	.
Young's Updated LT	And Pharaoh also calls for wise men, and for sorcerers; and the scribes of Egypt, they also, with their flashings, do so, and they cast down each his rod, and they become monsters, and the rod of Aaron swallows their rods; and the heart of Pharaoh is strong, and he has not hearkened unto them, as Jehovah has spoken.

The gist of this passage: After seeing what Moses and Aaron do with the staff, Pharaoh calls in his own sorcerers (religious illusionists) and they duplicate what God did through Moses and Aaron. However, Aaron's staff swallows the rods of the sorcerers.

vv. 11-13

Exodus 7:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168

Exodus 7:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GHOH</i>]	<i>great house; possibly hair head</i> (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chăkâmîym (חֲכָמִים) [pronounced <i>khuh-kaw-MEEM</i>]	<i>wise men, those capable of knowing [judging]; intelligent men; men who are skillful [adept, proficient; subtle, crafty]</i>	masculine plural adjective acting as a substantive; with the definite article	Strong's #2450 BDB #314
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kâshaph (כַּשְׁפָּ) [pronounced <i>kaw-SHAF</i>]	<i>sorcerer, sorceress; to practice sorcery; whisperers [of spells]; practitioners of witchcraft</i>	masculine plural, Piel participle; generally functions as a substantive; with the definite article	Strong's #3784 BDB #506

The NET Bible: For information on this Egyptian material, see D. B. Redford, *A Study of the Biblical Story of Joseph (VTSup)*, 203-4.³³

Translation: Pharaoh also called in the wise men and the sorcerers;...

Moses and Aaron come in to speak to Pharaoh and, at some point, Aaron throws his staff to the ground and it becomes a serpent. You may recall that when God had Moses do this originally, he then grabbed the serpent (snake) and it became a staff again. It does not appear that Aaron did that. He seems to have left the serpent on the ground.

Exodus 7:11a **But Pharaoh also called the wise men and the sorcerers;...** (NKJV)

Had Pharaoh seen something like this before? Pharaoh has his own religious illusionists at his beck and call. He calls in his wise men and sorcerers.

Wise men is the masculine plural adjective chăkâmîym (חֲכָמִים) [pronounced *khuh-kaw-MEEM*], which means, *wise men, those capable of knowing [judging]; intelligent men; men who are skillful*. Strong's #2450 BDB #314. The word translated *sorcerers* is the masculine plural, Piel participle of the verb kâshaph (כַּשְׁפָּ) [pronounced *kaw-SHAF*], which means, *sorcerer, sorceress; to practice sorcery; whisperers [of spells]; practitioners of witchcraft*. Strong's #3784 BDB #506.

What seems logical is, Pharaoh sent messengers to his wise men and sorcerers. Were they on call 24 hours a day? Were they nearby? Let me suggest that they were. In the message, it is possible that Pharaoh also said, "Listen, these two guys turned a staff into a snake. Then he grabbed the snake and it became a staff again." So,

³³ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

I believe that they walked into the palace knowing what Moses and Aaron had done; and that they were prepared to do something very similar. This is conjecture, but I believe that I am accurate here. I would not be surprised if they had done this before Pharaoh previously (or, something like this). When he called for his wise men and sorcerers, the message may have included this: “Remember that time you turned a staff into a serpent?”

Whether Pharaoh had seen them do this before or not, the magicians of Egypt have come prepared. They will be able to seemingly duplicate the miracle done by Aaron.

Moses and Aaron have come before Pharaoh and Pharaoh has asked them, “Can you do something to prove to me that you are from God?” It is only logical that, if Moses and Aaron said that they had come at the will of the Living God that Pharaoh might ask them to somehow prove that. Aaron then threw down his staff and it turned into a serpent. So Pharaoh calls in his magicians to compare their tricks. This might be called a *magic-off*.

Exodus 7:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
hêm (הֵם) [pronounced <i>haym</i>]	<i>they, those; themselves; these [with the definite article]</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
char ^e ôtm (חַרְטֹמִים) [pronounced <i>khahr-TOHM</i>]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic</i>	masculine plural construct	Strong's #2748 BDB #355
The NET Bible: <i>The מִימְטָרִים (kharttummim) seem to have been the keepers of Egypt's religious and magical texts, the sacred scribes.</i> ³⁴			
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
l ^e hâṭîym (לְחַטִּיִּם) [pronounced <i>leh-haw-TEEM</i>]	<i>incantations; spells; enchantment rituals; secret arts</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #3858 BDB #529

³⁴ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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In the singular, this word means *flame; flaming; fiery, burning*; this is a good example of a Hebrew word where the singular and plural meanings are considerable different.

The NET Bible: *The term כְּהִיטְהֵלֵם (kalahatehem) means "by their secret arts"; it is from טול (lut, "to enwrap"). The Greek renders the word "by their magic"; Tg. Onq. uses "murmurings" and "whispers," and other Jewish sources "dazzling display" or "demons" (see further B. Jacob, Exodus, 253-54). They may have done this by clever tricks, manipulation of the animals, or demonic power. Many have suggested that Aaron and the magicians were familiar with an old trick in which they could temporarily paralyze a serpent and then revive it. But here Aaron's snake swallows up their snakes.³⁵*

kên (כֵּן) [pronounced kane]	so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
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All of the BDB meanings are listed here: 1) *so, therefore, thus (adverb)*; 1a) *thus, so*; 1b) *just so*; 1c) *therefore*; 1d) *so ... as (paired with adverb)*; 1e) *then*; 1f) *forasmuch as (in phrase)*; 1g) *(with preposition)*; 1g1) *therefore, this being so (specific)*; 1g2) *hitherto*; 1g3) *therefore, on this ground (general)*; 1g4) *afterwards*; 1g5) *in such case*; 2) *right, just, honest, true, veritable (adjective)*; 2a) *right, just, honest*; 2b) *correct*; 2c) *true, veritable*; 2d) *true!, right!, correct! (in assent)*.

I may have divided up this verse incorrectly. Or, it is possible that this adverb is in the wrong place. Most of the time, it is used to begin a thought rather than to end one.

Translation: ...and they did the same thing [the Hebrew here is confusing]; the magicians of Egypt [practicing] their secret arts thus:...

Exodus 7:11 But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments. (NKJV)

It appears that there are a group of men called the magicians, who are a subset of the sorcerers. Pharaoh sends for the wise men and sorcerers; but it is the category called *magicians* who actually perform this trick.

In the Hebrew, the word *magicians* acts as the subject of the next verb; while *wise men and sorcerers* are direct objects. This is why I believe the magicians to be a subset of the sorcerers.

The masculine plural noun is char'ôtm (חַרְטֹמִים) [pronounced *khahr-TOHM*], which means, *an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic*. Strong's #2748 BDB #355.

They appear to be able to nearly duplicate what Aaron has done.

I believe that the magicians of Pharaoh's day learned some sleight of hand and a variety of other tricks, and entertained Pharaoh with them (he did not necessarily know that these were tricks). They likely had the added dimension of being advisors of Pharaoh, whether in the religious or political realm.

Now, if this seems strange to you, there are many musicians and actors who believe that they have great insight when it comes to politics, and they are forever sharing this with us.

³⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

The wise men are those in the Pharaoh's kingdom whose opinion he respects; who he calls upon when he runs into a problem that he is struggling with. The word translated *secret arts* in *The Emphasized Bible* and *enchantments* in the KJV in this passage is the Hebrew word *lahaṭ* (לַחַט) [pronounced LAH-hat]³⁶ and it actually means *a flash or a bit of fire*. This word is found in only one other place in the Bible: Gen. 3:24, where the angels guard the garden of Eden with *lahaṭ*. Therefore, we do not have an exact understanding of this word. This appears to be some sort of reference to light, but how should be understand it? Is their *light* a reference to some divine relationship (they have the light or are related to the light of angels or of God); or is the *light* a reference to knowledge which they have?

I believe that this word is more related to standard magician fare, when there is a flash of light (fire, whatever), and then whatever trick they were doing has been performed.

The Hebrew is somewhat confusing here; and I will need to check some other translations to figure out if I have missed something here. There is certainly the possibility that the adverb should be placed with the next verse?

The term magicians is used in three passages in the Bible. When Joseph is in Egypt interpreting the dreams of the Pharaoh; when Moses is bringing the plagues upon Egypt, and in the book of Daniel, where dreams are being interpreted.

The Doctrine of Magicians

1. The Hebrew word is *chartôm* (חַרְטוֹם) and the Chaldean word used in the book of Daniel is the same.
2. BDB definitions: *diviner, magician, astrologer; engraver, writer (only in derivative sense of one possessed of occult knowledge)*. Strong's definitions: *a horoscopist (as drawing magical lines or circles); magician*.
3. The word is translated variously: *magicians* (KJV, RSV, ASV, NEB), *sacred scribes* (*The Emphasized Bible*), *magicians or soothsayer priests* (*The New American Standard Bible*).
4. Sometimes I have used the translation, *religious illusionists*, which I believe is a brilliant translation.
5. James Strong points out that this has the same root word as *cheret*, which means "engraving tool or writing instrument." The root word means "to engrave or to write." This suggests that they may be seen as much as intellects as magicians, as we might think of them.
6. Wilson tells us that these were men who, in the early ages, pretended to be of profound learning. He also mentions the possible same root as does Strong, but only as a possibility and not as a fact engraved in stone.
7. The best place to go to understand the meaning of this term is the Bible. It is found in Gen. 41 where the Pharaoh has some disturbing dreams and he calls upon his "magicians" and his wise men to interpret the dreams (Gen. 41:8). This indicates that they were learned in interpreting dreams. However, they were not always able to interpret the dreams of Pharaoh (Gen. 41:8, 24).
8. We again see these "magicians" in Pharaoh's court when Moses and Aaron announce God's plagues upon Egypt. The magicians attempt to duplicate the miracles of God and come close on three occasions; however, they will fail the fourth time (Exodus 7:9-12, 19-22 8:5-7, 16-18).
9. The magicians appear to be a subset of the "wise men and sorcerers" which the Pharaoh calls to his side when first speaking to Moses and Aaron. They stepped forward out of this group and performed a miracle similar to what Moses and Aaron did (Exodus 7:9-12). Subsequently, they were the only ones called in when Moses brought on a new plague to Egypt (or, the only ones mentioned).
10. In order to perform these miracles, these magicians employ their "secret arts or enchantments" (Exodus 7:11, 22 8:7, 18—see below). These are not a set of magic powers, but sleight of hand and various kinds of magic tricks. Magicians are able to do tricks right before your very eyes that you just are unable to see. Their ability to approximate some of the plagues of God by no means confers upon them special miraculous powers.
11. At some point in this process, the magicians will finally give up trying to imitate these plagues and they admitted that the miracles done by Moses and Aaron were the work of God. Exodus 8:19

³⁶ Which is very similar to the word *lâṭ* (לַט) [pronounced lawf], and this does mean *secrecy, mystery* and possibly *enchantments*

The Doctrine of Magicians

12. We do not know if any of the magicians trusted in the God of the Hebrews, but they testified that these miracles done were the handiwork of God. Heb. 8:19
13. The magicians were themselves harmed by a plague which kept them from appearing before Pharaoh. Exodus 9:11
14. The magicians of Daniel's time gave their advice on matters of wisdom and understanding (and Daniel's advice was ten times better). Dan. 1:20
15. The magicians are grouped with the conjurers, sorcerers and master astrologers in Dan. 2:2 (the ESV reads: *the magicians, the enchanters, the sorcerers, and the Chaldeans*). This suggests that they do not have equivalent functions or equivalent meanings.
 - 1) The *enchanters* (elsewhere, *conjurers, astrologers, horoscopists*) should be translated *conjurers, magicians*. The unused root from which the word comes most likely means, *to lisp or to practice enchantment*. We might consider these to be practitioners of black magic today. They might cast spells or put curses upon people or perform acts of magic.
 - 2) The *sorcerers* are those who practice magic arts, sorcery and charms with the intent to do mischief to man (as Wilson puts it). The root word means, *to whisper or mumble a spell*. They do not appear to be radically different from the conjurers, except that they speak in tongues (or in a language which is not understood by the hearers).
 - 3) The *Chaldeans* actually means *someone from Chaldea*. The meaning behind this word in this context is variously given as *wise men, master astrologer, astrologer or magician*. In the context of Daniel, I would not necessarily group them with the practitioners of the Satanic arts as we know them, but would consider them likely the wise men of the kingdom; the philosophers or even the religious types.
 - 4) The contrast here is simply based upon the difference of the root words. The magicians are more closely associated with writing or engraving and the others are more closely associated with speaking. We might associate them today with the authors of Satanic **religion**. All of these people were thought to be wise and associated with predicting the future, reading dreams and interpreting dreams, and with magic spells and incantations.
 - 5) It is not clear if they are able to verbally communicate with the demons. I once thought yes; and now I doubt it. Whatever interaction is allowed between man and demons appears to be carefully monitored by God.
16. Daniel was able to answer questions and interpret the king's dreams that all these others could not (Dan. 2:28 4:6-8 5:11).
17. In the context of the Exodus, instead of the word *magician*, a reasonable translation would be "religious illusionists" or "religious miracle-workers." This takes into account what they did in the presence of Pharaoh was more than just magic tricks. Their illusions were accompanied with pronouncements of (human) wisdom.
18. That there is an association between people who do sleight of hand and human wisdom is not a concept without parallel in the modern world.
 - 1) Actors and actresses are constantly giving us their political opinions; and many of them actually make *ads* in order to sell their particular points of view.
 - 2) There is a duo of magicians today named Penn and Teller. Penn is a libertarian and he often presents his viewpoint on various mediums, completely apart from his chosen profession.
19. Unregenerate man turns to a lot of different kinds of people today for advice: friends, psychologists, palm readers, self-help authors, and basically anyone who has their hand out for money claiming to know more about life than the seeker does. Certainly, some people in Christian ministry imitate this. These were the people who kings turned to for questions which they themselves could not answer. The magicians were a part of this group. In the time of Moses, we do not have the Pharaoh bringing in several types of advisors but just the magicians. By Daniel's time, there had developed a larger group of religious advisors. In our time, this field has expanded a great deal. Nevertheless, there is but one way to truth and the many deviations away from that truth are Satanicly inspired. Jesus Christ told us **"Narrow is the way and few that are that find it"** and **"I am the Way, the Truth and the Life; no man comes to the Father but by Me."**

Chapter Outline

Charts, Graphics and Short Doctrines

The magicians (or *sacred scribes* or *religious illusionists*) were said to have practiced secret arts or incantations. Very likely this was simply some magic done to impress the king "to prove" that they were of God. Therefore, we should also examine:

The Secret Arts/Enchantments

1. The magicians of Pharaoh's court used enchantments or secret arts to duplicate the miracles of Moses. There are two words used in Exodus which are translated "enchantments" in the KJV.
2. Lahat (לָהַט) is used only once in this context (Exodus 7:11). Its root word is flaming. If you have ever seen a magician cause a sudden blaze or flash of fire or a spark, this is the root meaning. At first, when the magicians learned that they had a little competition from Moses in the realm of magic arts, they brought a little flash or a visual display in order to impress Pharaoh. When they realized that this was less theatrical and more difficult to imitate, they dispensed with the flash and tried just to duplicate Moses' miracles (after all, Moses did not use any props other than the staff of Aaron). The same word is found in Gen 3:24, where the *flaming* sword to the entrance to the garden of Eden is turning every way to guard the garden.
3. The second word used is lâṭ (לָט) and it means secret or covered. By implication, it is a secret enchantment used by the magicians prior to performing some act of magic. It is the magician mumbo-jumbo which is a prelude to the act, not unlike a drum roll. It is a set of words, or a spell, which sounds good and mysterious to the hearer, which sounds as though it is part of what makes the wonder come to pass. Elsewhere in the KJV, this is translated "softly, secretly and privily."
4. The words are obviously different and, unfortunately, translated exactly the same. Exodus seems to have the problem throughout. People have been stumped by the "hardening" of Pharaoh's heart due to three different words being all translated exactly the same in the KJV.

These magicians were, in the beginning, able to duplicate what Aaron did.

Chapter Outline

Charts, Graphics and Short Doctrines

The use of the word *staff* in v. 12 is called an *ampliatio* [pronounced *AM-pli-A-ti-o*] which means it is an old name given to a new thing. It is a rare figure of speech found less than a half-dozen times in the Old Testament and slightly more often in the New. Aaron's staff is no longer a staff, but it is a serpent; however, God the Holy Spirit still refers to it as a staff. We have seen this one time before in Gen. 2:23 where the woman is called *bone of my bones, flesh of my flesh*, although she had been transformed into a woman.

Exodus 7:11 [Pharaoh also called in the wise men and the sorcerers; and they did the same thing](#) [the Hebrew here is confusing]; [the magicians of Egypt \[practicing\] their secret arts thus:...](#)

Brief review of Exodus 7:10–11:

As previously discussed, Exodus 7 is the first meeting between Pharaoh and Moses, but presented from a different perspective than in Exodus 5. The divine perspective of Exodus 7 will be continued throughout the subsequent meetings and plagues.

Exodus 7:10 [So Moses and Aaron went in to Pharaoh, and they did so, just as the Lord commanded. And Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent.](#)

Moses and Aaron go before Pharaoh to meet with him the first time. Aaron performs a miracle with his staff, as God had given him power. His staff became a serpent.

Exodus 7:11 But Pharaoh also called the wise men and the sorcerers; so the magicians of Egypt, they also did in like manner with their enchantments.

Pharaoh had possibly seen something like this before. He calls for his wise men and sorcerers, among whom were his magicians (or, *religious illusionists*).

Whatever the backstory was, these religious illusionists were able to duplicate what Aaron did. It is my contention that they had done a similar trick before Pharaoh, and Pharaoh simply called them in to reprise this illusion. No doubt, God was fully aware that this would happen.

Exodus 7:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâlak ^e (שָׁלַךְ) [pronounced <i>shaw-LAHK^e</i>]	<i>to throw, to cast, to fling, to throw off, to cast away [off]; to shed; to reject; to cast about; to cast down, to overthrow</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7993 BDB #1020
îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
The NET Bible: <i>The verb is plural, but the subject is singular, "a man – his staff." This noun can be given a distributive sense: "each man threw down his staff."</i> ³⁷			
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4294 BDB #641

This is a different Hebrew word than the one used for Aaron's rod earlier; but it will be used for Aaron's rod in this passage.

Translation: ...so each man casts down his staff...

This makes me think that these men had warnings as to what Moses and Aaron did. So they walk into the palace ready to duplicate what was previously done.

I would not be surprised that the elders of Israel (or one or two of them) revealed the signs which Moses did before them. So the magicians were ready to duplicate this miracle.

³⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
When the object of this verb is preceded by the lâmed preposition, hâyâh often means <i>to become [something that it was not before]</i> .			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tannîyn (תַּנִּינִים) [pronounced <i>tahn-NEEM</i>]	<i>jackal, hyena; crocodile; shark; a [deadly and poisonous] snake</i>	masculine plural noun (this noun appears to be used as a singular)	Strong's #8577 BDB #1072

Translation: ...and they became serpents...

Their staffs became serpents. It is my understanding that there is a snake which can be made to seem straight, but will become snake-like (perhaps with heat?).

Exodus 7:12a-b **For every man threw down his rod, and they became serpents.** (NKJV)

Aaron casts down his rod and it becomes a serpent. Several of these magicians will act and appear to do the same thing, so that it will seem more spectacular.

I do not believe that God granted the religious illusionists any great powers or that Satan interceded on their behalf. I believe that what they did was a trick. Magic tricks can be quite impressive as well as deceptive.

The religious people in Pharaoh's court may have been demon-possessed or had demonic affiliations, but I don't see that as being necessary element to the narrative (furthermore, nothing is said in the text which suggests this).

It has been proposed that these were small, rigid crocodiles (or other serpentine creatures), which, when cast to the ground, came to life. Others have suggested that the Egyptian cobra can be rendered immobile by applying pressure to its muscles at the nape of the neck, after it has been charmed. That has been done in Egypt in 1954 and pictures were taken of the event, according to the *New Bible Dictionary*. Both are reasonable possibilities, the latter more so than the former.

God has given demons a certain amount of latitude in their dealings with men. At one time, enough latitude to where the demons actually cohabited with human females, forming the basis for all mythology and causing God to send a storm upon the earth and floods to wipe out this half-human, half-angelic race. It is also clear that God allowed more demon possessions during the time of our Lord walking the earth than we appear to have now (and it is possible that they were less inhibited and demonstrative in their possessions, as they must act within divine limits).

In any case, what we have here is very likely a divine miracle followed by a magic trick. Compared to what will occur, this is small potatoes.

Exodus 7:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâla' (בָּלַע) [pronounced <i>baw-LAHG</i>]	<i>to engulf, to swallow up, to swallow down; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #1104 BDB #118
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4294 BDB #641

Translation: ...(but Aaron's staff swallowed up their staffs).

Aaron's staff actually turned into a serpent; and it consumed the other snakes.

This suggests that Aaron did not change his staff back into a staff, but that it remained a serpent (or whatever) until it had eaten the serpent staffs of the magicians.

Exodus 7:12 [For every man threw down his rod, and they became serpents. But Aaron's rod swallowed up their rods.](#) (NKJV)

What Aaron did was not a trick, but an actual transformation. What the religious illusionists did was a trick (there are some commentators who claim that Satan helped them here—I don't believe that, myself).

I have seen magic performed close up and from a distance, by those trained in the arts, and I could not see how they did it (in fact, in most cases, I could not even begin to guess how they did it).

Apparently, what these men threw down (or appeared to throw down) were serpents; but, at that point, Aaron's serpent swallowed their serpents up.

Scofield, who wrote brilliant, concise notes for the Bible, writes: *As Moses' rod was the rod of power, the rod of the King (Deut. 33:4–5) so Aaron's was the rod of life, the rod of the Priest. As here the serpents, symbols of Satan, who had the power of death; (Rev. 12:9 Heb. 2:14) are swallowed up, so in resurrection death will be "swallowed up in victory"; (1Cor. 15:54 Num. 17:8).*³⁸ I would only disagree with Scofield in this point—I believe that this is the exact same staff, called the staff of Moses when Moses held it.

³⁸ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Exodus 7:12.

Even if there is demonic power involved—and there is no indication of that—God’s power is always greater. As it is expressed in the New Testament, **"Greater is He that is in you than he that is in the world."** Based upon what I have read, I do not doubt that Penn and Teller could duplicate these tricks of the Egyptian *magicians*. Could they produce a serpent to eat up the other serpents? That would be a much more difficult thing to do. Interestingly enough, that may have seemed to be less spectacular, but it is something that the religious illusionists could not have done.

Exodus 7:11–12 **Pharaoh also called in the wise men and the sorcerers; and they did the same thing [the Hebrew here is confusing]; the magicians of Egypt [practicing] their secret arts thus: so each man casts down his staff and they became serpents (but Aaron’s staff swallowed up their staffs).**

Exodus 7:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 rd person masculine singular, Qal imperfect	Strong’s #2388 BDB #304
The NET Bible: <i>This phrase translates the Hebrew word חָזַק (khazaq); see S. R. Driver, Exodus, 53.</i>			
The NET Bible continues: <i>For more on this subject, see B. Jacob, Exodus, 241-49. S. R. Driver (Exodus, 53) notes that when this word (חָזַק) is used it indicates a will or attitude that is unyielding and firm, but when כָּבַד (kaved) is used, it stresses the will as being slow to move, unimpressionable, slow to be affected.³⁹</i>			
This is a very interesting observation made by the NET Bible, as these words are often taken as meaning the same thing.			
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong’s #3820 BDB #524
par ^e ôh (פָּרֹהַ) [pronounced <i>pahr^e-ŶOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong’s #6547 BDB #829

Translation: **Therefore, Pharaoh’s heart is strengthened;...**

Pharaoh, seeing that his magicians could approximate what Aaron had done, decided that his magicians were just as skilled.

³⁹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô ³ (לא or לו) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma ³ (שמע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'asher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'asher (כאשר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and he did not listen to them, just as Y^ehowah had warned [lit., *said to*] [them].

Y^ehowah told them that this would happen, that Pharaoh would not listen to them, and this was true.

The serpent to come from Aaron's rod was clearly superior to the serpents made by the magicians; however, Pharaoh, at seeing this feat duplicated, was satisfied that he could maintain his posture against Moses and Aaron for that reason. Negative volition does not require much evidence or reason.

In this part of Moses' life, there are no surprises. God has told him what to expect and Pharaoh has done exactly what God told Moses that he would do. The Pharaoh saw a miracle and then saw his own religious scribes perform a similar miracle. The fact that the serpent of Moses ate the serpents of the scribes was unimportant to Pharaoh. He made his heart strong; obstinate against God. He took courage in what he was doing and in saying "no" to Moses and Aaron.

Exodus 7:13 Therefore, Pharaoh's heart is strengthened; and he did not listen to them, just as Y^ehowah had warned [lit., said to] [them]. (Kukis mostly literal translation)

Various translations and the strengthening of Pharaoh's heart:

We studied the word *to grow hard* back in Gen. 48:2. Jacob was near death and his son Joseph was coming in for a blessing; so Jacob *strengthened himself* and sat up. It is the same word. In fact, the *only* place in the KJV where this word is translated *to harden* is in this particular narrative in Exodus about the Pharaoh. This is a very common verb, occurring over 300 times in the Old Testament, but only translated *to harden* between Exodus 7:13–14:8. How is this word usually translated? Most of the time, it is translated by some form of *to strengthen*, because that is what the word means. In fact, in the KJV, over 90 times, it is translated by some form of *to make strong, to strengthen*. There are actually 60 (give or take) *different* translations for this word in the KJV, and only 9 times, is it translated *to harden*. As a result of that unfortunate translation, people have been confused about what is happening here. It is too easy to have the mistaken notion that God, at some point, changes the volition of Pharaoh. However, that is not what is occurring.

Equally unfortunate is, there are perhaps a dozen or more excellent modern translations which fall back to KJV vocabulary—particularly when a passage is fairly well-known.

And he hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said. (KJV)

Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said. (ESV)

And the heart of Pharaoh was hardened, and he did not listen to them, as Jehovah had said. (Green's LT)

Pharaoh's heart was hardened, and he didn't listen to them; as Yahweh had spoken. (WEB)

I could have given many more examples. There are two problems here: (1) the translation *harden*, is only used in this section of Exodus; and (2) God appears to be doing the hardening in the KJV; and therefore, many current translations use the passive voice (*was hardened*). That is not consistent with the meaning or the morphology of this word.

The KJV, even though it is over 400 years old, still exerts considerable influence on today's translations. There are quite a number of relatively recent translations which even continue with the *Old English* style of the KJV (such as, the Third Millennium Bible), because so many people associate that form of English with the Holy Bible.

The word in question here is *châzaq* (חַזַּק) [pronounced *khaw-ZAHK*], which means, *to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen*. Strong's #2388 BDB #304. The most common translation, *to be strong, to be strengthened*, is most often appropriate.

Secondly, we must consider the morphology. This verb is the 3rd person masculine singular, Qal imperfect. The Qal stem is the normal stem for a verb; the Niphal stem is the passive stem and the Niphal stem is *not* used here (therefore, it should not be translated by a passive verb, as per the 4 translations above).

It is *possible* to translate this *and he [He?] strengthened the heart of Pharaoh*. However, there are two problems with doing this. Generally, when an unspecified subject for a verb is given, somewhere very nearby we know who is doing the action. That is not clear in this passage. *God* is not found in the context of this passage. He can be found back in v. 8, but that is a different scene (God is speaking to Moses). Since then, Moses and Aaron have gone before Pharaoh and they are speaking with Pharaoh and demonstrating the power of God.

Furthermore, a sentence with a subject, verb and direct object in the Hebrew can have these 3 things show up in any order; and the subject and object are often differentiated with an untranslated direct object marker in the Hebrew. This marker is not found here. Therefore, it is more likely that *the heart of Pharaoh* is the subject of the verb rather than the object. Therefore, we have the following translations, which I believe to be more accurate:

And Pharaoh's heart was stubborn, and he hearkened not to them, as Jehovah had said. (Darby)

Still the king was stubborn [^Lhardened his heart] and refused to listen to Moses and Aaron, just as the Lord had said. (The Emphasized Bible)

Yet Pharaoh's heart stiffened and he did not heed them, as the Lord had said. (JPS)

But Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken. (The Complete Tanach)

...yet Pharaoh's heart was stubborn and he hearkened not to them to do as the Lord commanded them. (C. Thompson)

And still Pharaoh's heart was as hard as *stone*; he did not pay any attention to what Moses and Aaron said, just as the Eternal had predicted. (The Voice)

...and the heart of Pharaoh is strong, and he has not hearkened unto them, as Jehovah has spoken. (Young's updated LT)

Still the king was stubborn and refused to listen to Moses and Aaron, just as the LORD had said. (NCV)

Pharaoh, however, remained obstinate and, as Yahweh had foretold, refused to listen to Moses and Aaron. (NJB)

Pharaoh continued to be stubborn. Just as Jehovah had predicted, he would not listen to them. (NSV)

Pharaoh, however, was obstinate; as the LORD had foretold, he would not listen to Moses and Aaron. (REB)

But the king continued to be stubborn [IDI], just as Yahweh had predicted, and he would not pay attention *to what Aaron and Moses/I said*. (Translation for Translators)

You will note that the previous 5 translations leave out the word *heart*. That would be a metonym, where *Pharaoh* is substituted for *Pharaoh's heart*.

There is one more thing to consider here. I went backwards in the passage and said, *You cannot find God until v. 8*. But, clearly *Y^ehowah* is found in this verse. Generally speaking, when a subject is found in the Hebrew, it is well defined first; and then subsequent verbs are not affixed to that subject because they do not need to be—as the subject is previously defined.

An Example of a Well-Defined Subject

Exo 4:24 And it came to pass, on the way at the inn, that the LORD met him and sought to kill him.

Exo 4:25 Then Zipporah took a sharp stone and cut off the foreskin of her son, and cast it at his feet and said, "Surely a bloody husband are you to me."

Exo 4:26 So He let him go; then she said, "A bloody husband you are, because of the circumcision." (Niobi Study Bible)

You will note that there are 3 persons in this passage: the LORD, Moses and Zipporah. Whenever a feminine singular verb is found, it refers to Zipporah. In v. 24, at the end, there are two verbs, and God is clearly the subject of both verbs, and Moses is the direct object of each verb [God (the subject) speaks to Moses (the object) back in v. 21.

Therefore, since we have 3 verbs (vv. 21, 24) where God is the subject of the verb and Moses is the direct object, when we come to v. 26 and read *So He let him go*, we assume that God is the subject and Moses is the object, as that is the case for 3 previous verbs in context with a masculine singular subject and a masculine singular object.

For many people, I realize that this is way more detail about the construction of the Hebrew than you want to read. But my point is, we have a well-defined subject and object established in this passage; which is *not* what we find in Exodus 7:13. Therefore, we match the masculine singular verb with the masculine singular noun which is right there, next to the verb. We accept that masculine singular noun as being the subject of the verb.

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Hence, we translate:

Pharaoh's heart was stubborn (or, became strengthened), and he did not listen to them [Moses and Aaron], as the LORD had said.

A more unwieldy and less likely translation would be:

And Pharaoh [lit., he] strengthened his [own] heart [lit., Pharaoh's heart] and did not listen to them, as the Lord had said.

As convoluted as that translation is, it is still logically and grammatically more likely than, *He [God] strengthened Pharaoh's heart...*

A correct understanding of the translation leads us to a possible pattern. Pharaoh strengthens his heart and then he goes on negative signals towards what Moses and Aaron are saying.

Let me see if I can illustrate this in another way. Have you ever talked to someone about politics and suddenly, they go into what appears to be a memorized monologue? I am not saying that they memorized the exact words to say, but that they memorized a set of points that they are going to say. If you don't hear that in your day-to-day life, perhaps you have listened to *Talk Radio* and a caller will be like that. That is, the caller has a set of bullet points that he wants to get out there into the air waves, and he will give his set of points as quickly as he can, undeterred by the host. Very often, while this person is giving his talking points, the host will often try to get the caller to have a conversation (I hear this on Mike Gallagher more often than anywhere else). In any case, that caller so often has to get his bullet points out there, into radio-sphere, and he cannot be dissuaded from this mission.

So Pharaoh looks at what is happening, and takes in just the information that he wants to take in; and he uses that to strengthen his heart. What he sees is, Moses and Aaron turned a staff into a serpent; but his magicians did the same thing. Therefore, everything is equal (Pharaoh tells himself everything is equal). By telling himself

that, Pharaoh strengthens his heart. *I don't have to listen to Moses and Aaron because my own magicians did exactly the same thing*, he tells himself.

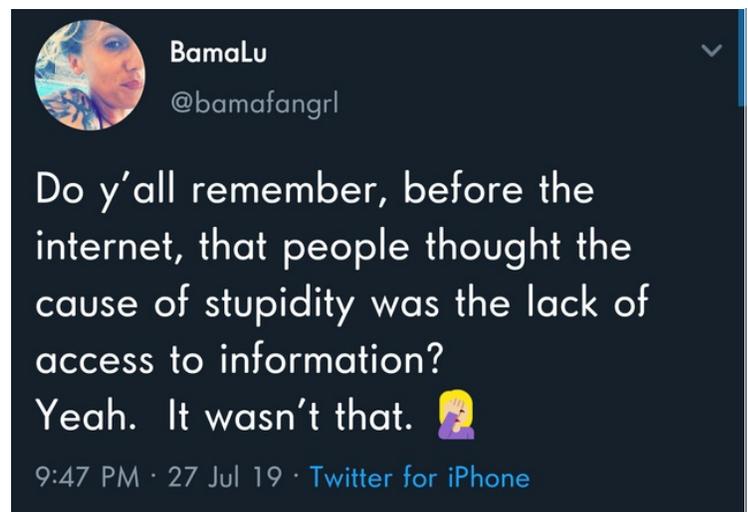
If you have lifted weights and you attempt to strengthen some portion of your body (your legs, your upper body, your core), you do not do this one time, and your body is done with exercise. You do it, you do it again, and you keep doing it, strengthening whatever portions of your body you want to strengthen. It is a process, it is not a one-time event (lifting weights one time and quitting accomplishes very little). We might view Pharaoh as doing this throughout this passage. Each time he strengthens himself, he is strengthening his negative volition towards God. Near the end, he will become so despondent by circumstances that God will graciously give him that strength that he desires. God does not give Pharaoh the negative volition; God gives Pharaoh the strength to exhibit his negative volition.

Pharaoh's heart was stubborn (or, became strengthened), and he did not listen to them [Moses and Aaron], as the LORD had said.

So Pharaoh, taking all of this in, chose not to listen to the words of Aaron (which is what God said would happen). Pharaoh's heart grew hard (stronger) against God. What happened indicated that the God of Moses and Aaron is stronger than whatever gods the magicians might claim. But Pharaoh refuses to come to that conclusion. Pharaoh *chooses* only to see that, Aaron made his rod into a serpent; his magicians duplicated that trick; and so it is a wash, in Pharaoh's eyes.

Interestingly enough, there is a meme from the internet which illustrates negative volition quite handily.

BamaLu on Stupidity (an internet meme); from Dopl3r.com; accessed July 30, 2019.



Another less clever way to put this: *people believe just what they choose to believe. Or, people gravitate towards evidence only when it supports their preconceived views.* In this way, we have described Pharaoh and his thinking.

Now, I realize that I have gone into far greater detail on Pharaoh's hardened heart than you may have wanted to read. This is just a very difficult topic for some, so I have tried to deal with it as exhaustively as possible. This way, you will never read any of these passages and think, "Well, God just went into Pharaoh's soul and switched his volition from green to red." God did not do that.

Exodus 7:11–13 **Pharaoh also called in the wise men and the sorcerers; and they did the same thing [the Hebrew here is confusing]; the magicians of Egypt [practicing] their secret arts thus: so each man casts down his staff and they became serpents (but Aaron's staff swallowed up their staffs). Therefore, Pharaoh's heart is strengthened; and he did not listen to them, just as Y^ehowah had warned [lit., *said to*] [them].** (Kukis mostly literal translation)

Exodus 7:11–13 **Pharaoh also called in his own wise men and sorcerers, and they did what Aaron did. The magicians of Egypt practiced their secret arts in this way: each man cast down his staff and the staffs became serpents (but Aaron's staff swallowed up their staffs). Therefore, Pharaoh's heart was strengthened and, consequently, he did not listen to them, just as Jehovah had warned them.** (Kukis paraphrase)

So far, this is what we have studied:

Exodus 7:10 Then Moses and Aaron went in to Pharaoh and did what the Lord had commanded them. Aaron threw his staff in front of Pharaoh and his officials, and it became a serpent.

Exodus 7:11–12 Then Pharaoh also called for the wise men and sorcerers, and they—along with the Egyptian magicians—did the same thing with their secret arts. So each one threw down his staff and it became a serpent, but Aaron’s staff swallowed up their staffs.

Exodus 7:13 Yet Pharaoh’s heart was stubborn [Lit. *strong*] and he did not listen to them, just as the Lord had said would happen. (ISV)

We are going to, in this lesson, is go back and compare Exodus 5 with Exodus 7, concentrating on the actual meeting with Pharaoh that takes place.

I believe that Exodus 5 and Exodus 7 are the same event. Both chapters portray the first meeting with Pharaoh, but with a different emphasis. In Exodus 5, we are looking at the first meeting between Moses and Aaron and the Pharaoh of Egypt; we also see how this affects the people of Israel.

In Exodus 7, the emphasis upon Pharaoh’s edict is set aside. In fact, it is ignored completely. This is seen as the first of a series of meetings between Moses and Aaron and the Pharaoh. God’s power and purpose are now are the forefront. Pharaoh is allowed his negative volition simply because it is used by God to glorify Himself.

I will attempt to show how these two meetings could be identical. The chief argument for this view is, Moses and Aaron would have showed these signs from God on their first meeting with Pharaoh; they would not have waited until the second meeting (the signs which God gave Moses are recorded in Exodus 7 but not in Exodus 5).

I should point out that there are no clear parallel passages in these two chapters. One of the few sections where there are similarities (Moses objecting to playing a big part in God’s plan) occur in two different places with Moses saying different things.

The Niobi Study Bible is used below; its subtitles are included. This Bible was inconsistent about capitalizing pronouns that refer to God. I capitalized some of them to provide some consistency.

I found some minor problems with the Niobi Study Bible’s translation, so I also dealt with those problems in this comparative study. In one particular verse, I used another translation.

First Appearance of Moses and Aaron Before Pharaoh

Exodus 5:1–9

Exodus 7:8–13

Preliminary considerations; God speaks to Moses in Midian.

Preliminary considerations; God speaks to Moses in Egypt.

This is not a contradiction; it simply means that God spoke to Moses twice.

This first meeting with God would have taken place *before* Moses reunited with his brother Aaron.

This second meeting with God would have taken place *after* Moses and Aaron met and returned to Egypt together.

Prior to meeting Pharaoh, Moses complains that he is not eloquent enough to speak directly to Pharaoh. Exodus 4:10

Moses complains that he is of uncircumcised lips, and therefore, unable to speak directly to Pharaoh. Exodus 6:12, 30

God says that Aaron will do the speaking (Aaron is not yet on the scene, but God will bring him to Moses). Exodus 4:14–17

God will make Aaron like a prophet for Moses, who will be like God to Pharaoh (Aaron is with Moses at this time, as he came to Moses in Midian). Exodus 7:1

God promises that He will strengthen Pharaoh’s heart in Exodus 4:21.

God promises to strengthen Pharaoh’s heart in Exodus 7:3.

First Appearance of Moses and Aaron Before Pharaoh

Exodus 5:1–9

Exodus 7:8–13

God promises that He will use His great power to bring Israel out of Egypt. Exodus 3:16–17, 19–20

God promises that He will bring the people of Israel out of Egypt. Exodus 7:5

This preliminary meeting with Moses occurs in Midian. God is telling Moses for the very first time what was going to happen.

This preliminary meeting with Moses occurs in Egypt; which suggests that God spoke again to Moses.

When a coach gives his players a pep talk in the locker room, does that mean he never speaks to them out on the field? God speaks to Moses in the locker room (Midian), but then God speaks to Moses again when he is on the playing field (in Egypt).

Exodus 5 is the human view of the first meeting with Pharaoh.

Exodus 7 is the divine view of Moses and Aaron's first meeting with Pharaoh.

The emphasis is upon Pharaoh's negative volition and his angry reaction to God's demands. Pharaoh wants to discourage Israel from listening to Moses and Aaron.

The emphasis in Exodus 7 is on Moses and Aaron following God's instructions. All we know about Pharaoh is, he expresses negative volition towards God, as God said he would (Exodus 7:3–4).

Moses and Aaron go before Pharaoh and tell him what God wants. The emphasis in Exodus 5 is Pharaoh's negative reaction to what God wants and upon what Pharaoh does to illustrate his negative volition.

Aaron's Miraculous Rod

And the LORD spoke unto Moses and unto Aaron, saying, "When Pharaoh shall speak unto you, saying, 'Show a miracle for yourselves,' then you shall say unto Aaron, 'Take your rod and cast it before Pharaoh, and it shall become a serpent.'" (Exodus 7:8–9)

The signs of God are not mentioned.

First Encounter with Pharaoh; Let My People Go
And afterward Moses and Aaron went in and told Pharaoh, "Thus says the LORD God of Israel: 'Let My people go, that they may hold a feast unto Me in the wilderness.'" (Exodus 5:1)

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded; and Aaron cast down his rod before Pharaoh and before his servants, and it became a serpent. Then Pharaoh also called the wise men and the sorcerers. Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods. (Exodus 7:10–12)

Moses and Aaron first met with the elders of Israel, and then *afterwards*, they went in to speak with Pharaoh. Nothing miraculous is recorded in Exodus 5.

Although God's demands are given, there are no signs or miracles done by Moses or Aaron. However, Moses and Aaron had first spoken to the elders of Israel and they did those signs before them (Exodus 4:29–31).

Moses and Aaron do as God has commanded them and does the sign that God gave to them. God's demands are only mentioned back in v. 2 (where God is speaking to Moses).

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." (Exodus 5:2)

Yet Pharaoh's heart was stubborn [Lit. *strong*] and he did not listen to them, just as the Lord had said would happen. (Exodus 7:13; ISV)

Pharaoh expresses his negative volition towards the words of God. From his words, one can tell that he has hardened his heart against God.

These 2 verses are direct parallels; but they are presented as two sides of the same coin.

First Appearance of Moses and Aaron Before Pharaoh

Exodus 5:1–9

Exodus 7:8–13

As soon as Pharaoh said, "Who is the LORD, that I should obey His voice to let Israel go? Moses and Aaron show him the staff and how God turned it into a serpent.

Who or what did Pharaoh harden his heart against? The demand that he let the Hebrews go to worship God (Exodus 5:1).

And they said, "The God of the Hebrews has met with us. Let us go, we pray you, three days' journey into the desert and sacrifice unto the LORD our God, lest He fall upon us with pestilence or with the sword." (Exodus 5:3)

The emphasis of this second account is, Moses and Aaron reveal the signs of God to Pharaoh and his court (I am assuming that they speak to Pharaoh in a semi-public forum).

And the king of Egypt said unto them, "Why do you, Moses and Aaron, delay the people from their work? Get you unto your burdens!" And Pharaoh said, "Behold, the people of the land now are many, and you make them rest from their burdens!" (Exodus 5:4–5)

In Exodus 7, only Pharaoh's negative volition is mentioned; what he actually did as a result of his negative volition is found in Exodus 5, but not in Exodus 7.

You will note in Exodus 7, Pharaoh does not say anything like, "Do you dare show your faces before me again?"

And Pharaoh commanded the same day the taskmasters of the people and their officers, saying, "You shall no more give the people straw to make brick, as heretofore. Let them go and gather straw for themselves. And the tally of bricks which they made heretofore, you shall lay upon them; you shall not diminish any thereof. For they are idle; therefore they cry, saying, 'Let us go and sacrifice to our God.' Let there more work be laid upon the men, that they may labor therein, and let them not regard vain words." (Exodus 5:6–9)

From Exodus 7, we will launch into the first plague. We are no longer interested in what Pharaoh said, his edict, or the people and their being upset.

God first offered the Egyptian people grace. "Let My people go into the desert-wilderness to worship Me; then they will return."

Pharaoh said *no*, so God would respond with judgment. Grace comes before judgment.

In Exodus 5, we see how Pharaoh reacts, what he does specifically; and how the people and the leaders of Israel respond.

In Exodus 7, we simply note that Pharaoh rejects God's demands. From there, we go to the first plague.

Exodus 5:1–5 is the actual meeting of Moses with Pharaoh.

Exodus 7:8–13 is the actual meeting of Moses with Pharaoh, although what God said to Moses was certainly a part of that meeting (vv. 1–2).

Exodus 5:6–9 is what Pharaoh did as a result; and vv. 10–23 is the aftermath of Pharaoh's edict.

Exodus 7 then proceeds directly to the next meeting between Moses and Pharaoh.

It should be clear that there is little or no overlap between these two chapters. However, that does not mean that we are not viewing the same meeting, but from 2 different viewpoints.

My position is that Exodus 5 and Exodus 7 represent two views of the same meeting. The other alternative is, Exodus 5 is the first meeting and Exodus 7 is the second one. Right before the second meeting, Moses or Aaron would say to the other, "Hey, we forgot to do the snake thing. Let's go back and show him the snake thing this time." Personally, I don't believe that is how it went down. It would be logical that, if Moses and Aaron claimed to have come from God, the Pharaoh might have asked, at the very beginning, "How can I know this?" This would have been at the beginning of the first meeting, just as it was an integral part of the meeting with the elders of Israel.

You will note that all of the worry and concern and problems which came out of chapter 5 mean nothing at this point. We never consider those things again. It should be clear that each narrative has its own purpose.

I believe the idea is, there is the divine understanding of human history and there is the human understanding. We can easily set aside all of the **human viewpoint** worries and concerns, as they mean nothing when God's plan moves forward.

Chapter Outline

Charts, Graphics and Short Doctrines

Let's say I am right about this (I am), then why did God do this?

The idea that we see the same meeting take place twice, leads us to the logical question...

Why are their two versions of the same meeting?

1. The first approach to the first meeting focuses more upon Pharaoh and how he dealt with Moses and Aaron and the demands of their God.
2. This first approach allows us to see how easily Moses and Aaron were discouraged.
3. The initial estrangement between the elders and Moses and Aaron is a shadow of things to come. Nearly any kind of pressure would put Moses at odds with some or most of the people he delivers.
4. When we go back and revisit this same meeting, we see it through God's viewpoint.
5. In Exodus 7, this first meeting is seen as a series of God-directed events. We move directly from the first meeting to the first plague to the reaction of Pharaoh to that plague.
6. Exodus 7 is the first of a series of meetings where God determines the agenda.
7. Under God's agenda, the negative response of Pharaoh is a minor detail. God knew he would be negative and God was ready with an immediate response.
8. When viewing all of this from the human perspective (Exodus 5), it is easy to get bogged down with inconsequential details; and it is easy for man to break faith with God (as the elders of Israel did).
9. If you choose to see this from God's perspective, then you can enjoy the ride.
10. Let me suggest an analogy of a train taking you from point A to point B. You know that along this trip, there are mountains, desert, rivers and snow. You could spend the entire train trip worried about, *how can we cross that river? Or, the mountains ahead are huge; how can we go over them?* Or you can simply go to the dome car and watch and enjoy the scenery. Which is the smartest approach? Now, you may counter and say, "Well, we are not on a train; this is real life; and I face real suffering!" True, but God is greater than your life, He is greater than your suffering, and He has made provision for you all along the way.
11. Is your life like the meeting of Exodus 5 or Exodus 7? The strength of your faith and the knowledge of Bible doctrine determines your reaction to life.
12. These are the two approaches to life. Most of Gen X¹ will focus on the details, the problems, the difficulties, and they will rebel against God. These people will die the sin unto death out in the desert-wilderness. Some specific members of Gen X will survive and thrive (Joshua, for example). That is because he will focus on God's plan and upon God's promises. Joshua did not worry about going from point A to point B. He knew that if God promised Israel that they would take the land of **Canaan**, then that was as good as done. He did not have to sweat the details; he simply had to follow God's lead.

The application is this: we are in the midst of God's plan. We can focus on a plethora of details and upon human viewpoint, but God's plan is going to go forward, with or without us. Life is much easier when we see it from God's perspective and act accordingly.

¹ Gen X is the generation of adults who leave Egypt. They constantly doubt God; they rebel against Moses' authority; and despite seeing the greatest miracles ever done by God on a large scale, they continually complain about their lives. Because this generation of adults was unable to move into Canaan and take it, God left their bodies strewn throughout the desert-wilderness before He will lead them into Canaan.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Reviewing Exodus 7:10–13:

So far, this is what we have been studying:

Exodus 7:10 [So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent.](#)

Moses and Aaron come before Pharaoh in what I believe is their first meeting with Pharaoh (a meeting which we have already studied in Exodus 5). Beginning with Exodus 7, we are studying the plagues of God from God's perspective. In Exodus 7, we see this first meeting as one of a series of meetings, where God always has the upper hand. We will go through these meetings relatively quickly now, as we will not get bogged down with the human perspective.

God has given Moses and Aaron an unusual gift in the power of the staff (it is called Moses' staff when he handles it and Aaron's when he wields it).

Aaron casts down this wooden staff and it is transformed into a serpent (probably some kind of reptilian creature). This is a real transformation which takes place. It was an actual wooden staff which turns into a reptile of some sort. This is a true miracle.

Exodus 7:11–12 [Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs.](#)

The magicians of Egypt come into the palace and perform a trick which appears to be what Aaron did. Their staffs *appear* to become serpents—however, I personally do not believe that this is a real transformation. I do not believe that God gave them this sort of power.

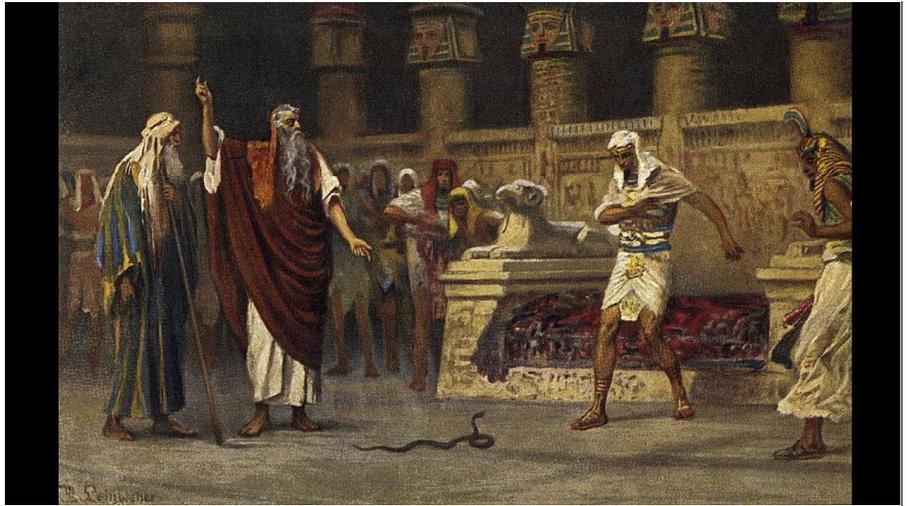
In any case, the staff of Aaron (which is now a reptilian creature) swallows up the creatures which these magicians have produced.

Exodus 7:13 [Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said.](#) (ESV)

As we have previously discussed, the verb *to harden* actually means *to strengthen*; and it is an active verb, rather than a passive one. So Pharaoh strengthens his own heart. He surveys the situation and believes that his magicians are equivalent to Moses and Aaron; so he sides with his own people. Even though what Pharaoh's religious illusionists did is not equivalent, Pharaoh still *chooses* to consider their power as equivalent.

Moses and Aaron meet Pharaoh and Aaron turns his rod into a snake (by Robert Leinweber; Czech artist 1845-1921); from [Evangelicals for Social Action](#); accessed June 11, 2019.

As an application, most of you who follow this study understand that the United States enjoys a special relationship with God; and R. B. Thieme, Jr. called that national status *the client nation*. Israel was a client nation to God during the **Age of Israel**. It would make for an interesting discussion of whether modern-day Israel is a client nation to God.



This leads us to an application of some of the things that we have been studying:

Socialism vs. Communal Living

I write this in 2018–2019, after Donald Trump has been president for 2 or so years. It is clear to me that the United States is on a downward spiral (not *because* Trump is president). There are so many things which have happened in this nation which are symptomatic of that; but what has stood out to me for a very long time is, the lack of young people in our **local churches** (by young, I mean, under 30). I have been to many fine churches (and not-so-fine churches), and what these churches seem to lack is an overabundance of young people. I began to notice this around 1980 or so. That is not a good sign. To whom can we hand off the torch? Is there a generation of young people coming up who believe in Jesus and desire to know the Word of God?

Every generation rises up and then gets older and passes from the scene. A generation might be great, but if the generation which follows is not, a nation can fall into a great downward spiral. The faith of each generation is critical.

The lack of young people in most churches is far more disconcerting than the current president or previous president; or the direction of one U.S. party going hard left into socialism.

Depending upon the many individual decisions which will be made over the next 2–6 years, President Trump might be the grace God has offered us before judgment. This generation coming up has a choice to make: will they see government as the answer to their problems? Or God? Will they want to give more power to the government and express a desire to have the government take care of them from birth to death? There are a great many people today who trust government far more than they trust God; they believe in their government and leaders (at least of their own party), but do not have this same faith in God (for those who believe in God).

One of the truly insane notions in the United States today is that, a truly noble government is a socialist government and that, somehow, the socialist approach is the most Christian approach. The kind of government which God prefers is very well-defined in the books of Exodus, Leviticus, Numbers and Deuteronomy. Nowhere in these books can we find any socialism (although there is certainly a small footprint welfare program provided; one which requires work and one which involves the private sector). These books describe a law and order society, based upon written law; where the God of the nation is the LORD (in other words, Jesus Christ is the God of the nation). In nation Israel, there were well-defined systems of authority (such as the court system, set up by Moses at the suggestion of his father-in-law).

For his reelection Obama presented his vision for a responsible government as *the Life of Julia*,⁴⁰ a fictional woman whose life intersects with government many, many times. When she has a need or if she has a problem, the federal government is right there, ready to help her to meet that need, and to get her over that bump in the road. If we have a generation of people who believe in the Life of Julia is the ideal reality, then they think that government is a benevolent system of nice people who are ready and willing to help us out. They believe that government is designed to give us citizens assistance whenever we need it. If we have a generation of young people who believe that, then we will be looking at severe divine judgment. If we have young people who look to God to solve their problems when they cannot, then we will enjoy more grace and more prosperity.

Throughout life, there are problems. This is true of every person, no matter where they live. God provides Bible doctrine which makes it possible for us to deal with most of life; and when a problem appears to be too big or unsolvable, we as believers have a close relationship with the Creator of the Universe. We may always come before the throne room of heaven and make our petitions known.

What is problematic is, if most people see government in the role of God. “I have a problem; what agency of government can I go to in order to solve that problem?” Quite frankly, government can never be big enough to address all of your problems along with all of mine. One or both of us will get the short end of the stick.

Before we move forward in the Exodus narrative, there is a problem to clear up. There appears to be a nod to socialism in the Bible, in the book of Acts. However, we will find out that it is not really socialism, but what happened there was more akin to communal living (which is not quite the same as socialism). The local church in Jerusalem faced so many intense difficulties over such a short period of time that they, as a church, chose to own all things in common. This approach did not last long and the Jerusalem church did not prosper over the long run. However, it was an attempt to respond to a very desperate situation. The troubled church in Jerusalem had much more in common with small communes in the United States than with a socialist form of government.

In the United States, during the hippie era (at the end of the 1960's and early 1970's), many groups of hippies tried a communal approach to farming. In the United States, because we enjoy great freedom, people may enter into a socialist-like contract with a small group of like-minded individuals and run with it (better described as a communal contract). No doubt, there are still some communal farms here and there in the United States; but it would be my guess that most of them have gone by the wayside. They must be self-sustaining and they must have internal agreement, philosophically speaking.

There several fundamental differences between socialism and a communal farm (or a communal church, as we have in Acts)—in socialism, everyone is subject to the whims of the government, but on a communal farm, this is a contract entered into willingly by all participants. So, if someone who had agreed to the social commitment (or if someone is born into this commune), becomes dissatisfied with their life on the commune, then they may simply leave. At any point in time, if someone of the commune is unhappy with the ways things are going, he can pick up and leave and rejoin the capitalist world. Another point of superiority of a communal farm over socialism is, the farming community is usually so small that, people in the commune can affect real policy change, because there are so few people there. A disgruntled member of the commune may or may not get what he wants from his complaint; but he can express his concerns to the very people who can act on them (or choose not to act on them).

On the other hand, if a nation or even a state turns to socialism, it is nearly impossible for a significant percentage of individuals to make any changes. Under socialism, it is really a very small group of people who guide the nation (and most often, it is one man). In [Venezuela](#), there have been millions of people on the streets protesting their socialist government and its policies (which have destroyed Venezuela); and still, to this point in time (2019), Nicolás Maduro is still in charge, inflation is at an insane rate, and the most basic food, water and necessities are

⁴⁰ This has been removed from the Obama-Biden website. Otherwise, I would have cited that link. The original Life of Julia was an interactive page, where you could check in at various ages to see what President Obama's policies would do for you each part of your life.

not available for huge portions of the population. The people there have real problems and their socialist government is completely unable to deal with those problems.

Communist China, as of late, is making moves to have more control over **Hong Kong**, one of the great economic powerhouses in the world, and the largest demonstrations in Hong Kong's history cannot necessarily stop China from doing what it wants to do with Hong Kong.

What is a key factor in Democrat socialism is, you can vote socialist policies into being (or entrust politicians with a socialist bend with power), but once a state or country has gone socialist, there is virtually no way back—at least, not without a great deal of pain and suffering and lives lost.

In a free speech democracy or republic, all kinds of governments can be discussed and debated; but if a socialist government is voted into power and that government begins to remove our basic freedoms, then it becomes much harder to remove that government. Too often, speech criticizing the government becomes sedition in a socialist government.

Now, let's return to our narrative. We got to this tangent by considering that the United States is a client nation to God, just as Israel was, millennia ago. We considered the thinking of young people today, many of whom believe that socialism is their ultimate answer to right the wrongs of a country.

See also the doctrines of **Socialism** ([HTML](#)) ([PDF](#)) ([WPD](#)) and **Socialism and Communism** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Back to our narrative:

Exodus 7:13 **Nevertheless, the heart of Pharaoh was strengthened, and he did not listen to Moses and Aaron [lit., them], just as Yahweh had promised [lit., spoken].** (CLV modernized)

God told Moses and Aaron that Pharaoh would not listen to them; that Pharaoh would reject what they had to say. Now, Pharaoh rejected their petition even though they went into this meeting with at least one divine sign to present to Pharaoh. Pharaoh discounted what he saw, as his magicians do the same thing (or so he rationalized).

The way that this meeting is presented in Exodus 5, Pharaoh considers Moses and Aaron's presence there before him and decides that the Hebrew people have far too much time on their hands, and so he increases the work of the Hebrew slaves, requiring them to do the impossible. This causes a rift between Moses and Aaron and the elders of Israel (which I believe was Pharaoh's intent—had he simply killed Moses and Aaron, that would have made martyrs out of them).

In this chapter, the additional work for the slaves and the rift are not mentioned. They are simply not pertinent to God's plan. What Pharaoh decides to do in an attempt to stop God's plan is not even a blip on the screen in Exodus 7. God's plan is moving forward, even if Pharaoh wants to stop it; and even if the elders of Israel are not fully on board. God knew all of this would take place, and He is ready to go to the next step, no matter what anyone else is thinking or doing.

Moses and Aaron leave the palace and then go to speak to God. All of the stuff that Pharaoh does in response (which we already studied in Exodus 5) is really unimportant to the big picture. All is under control; God has it handled.

As an aside, I am hoping that you recognize that what we study here in Exodus, even though these events took place over 3500 years ago, has some pertinence to today. That is, we should realize that we can learn from these things and develop the right mental attitude in life as a result.

Plague 1: Water Turned to Blood God's Instructions to Moses and Aaron

Moses and Aaron have gone before Pharaoh and have asked for the people of Israel to be allowed to temporarily leave Egypt and worship God; and Pharaoh refused in the strongest way possible. As we studied a few chapters ago, Pharaoh not only said *no*, but he piled so much work on the Israelites as a response, that they were unable to do what he required of them.

Moses and Aaron will return to Pharaoh a second time in vv. 15–20, but this time with a judgment from God. Because these have been called plagues commonly from the era of the KJV till now, these might be categorized more accurately as judgments against Pharaoh and against Egypt.⁴¹

The subtitles are from the NKJV.

The First Plague: Waters Become Blood

What we will study from this point forward through to Exodus 12 are the 10 plagues (or, *judgments*). The number 10 in the Bible often signifies completeness, as in the *Ten Commandments*. An 11th plague is not needed, just as an 11th commandment is not needed (when Jesus said, “**Love your neighbor as yourself,**” He was not giving the 11th commandment; He was merely summarizing the final six commandments⁴²).

These plagues will happen in quick succession, one plague after another. They are also recorded in such a way as to move the narrative along. You may recall that back in Gen. 24, we seemed to have virtually every conversation and every thought recorded, even if there was no new information to be added. Exodus 7–12 will not be like that. We will never have a narrative where, God says “X” to Moses; then Moses repeats “X” to Aaron (as Aaron will act as Moses’ spokesman); and then Aaron says “X” to the Pharaoh. Then, when Aaron lifts up his rod, God does “X”. Do you see how whatever judgment we are talking about, it potentially could be described 4x, thus slowing down this narrative considerably. We could literally spend 2–3 chapters on each judgment. However, this is *not* what will be done. These events in Exodus 7–12 occurred over a fairly short period of time—perhaps a month and certainly less than 2 months. Therefore, the narrative will reflect the rapidity of the events themselves.

This very short period of time, when God places judgment acts upon Egypt is an inflection point in history. What Israel is and does after this point will be considerably different from what Israel has been (a nation enslaved to Egypt). Egypt will also have a change of direction, where it will go from being a very powerful nation, with all Israel under its thumb, to a nation which has been beaten down by God.

But, back to my original point: whatever is said will generally be said but one time in the narrative itself (whether it is God to Moses or Moses and Aaron to Pharaoh or the act itself⁴³). If you read this narrative, there will be no drag to it. The narrative itself will zip right along.

⁴¹ Just in case you are confused by the figure of speech *metonym*, I just used one right here. I wrote *Egypt* when I meant *the land of Egypt and the people of Egypt*.

⁴² And, as an aside, this is a mental attitude love, not an emotional love. You and your neighbor may not get along and may not be speaking. However, you can still demonstrate love toward your neighbor by respecting his rights as a creation of God. This is a mental attitude which you choose to have; not an emotion which you get all worked up over.

⁴³ I don’t believe that any time is given to Moses telling Aaron what he needs to do.

At this point, we introduce the first of ten plagues to come upon Egypt. Quite obviously, this is a natural point of division, and many Bibles which give titles to subsections, divide these next few chapters into 10 subsections.

The Plagues Leveled by God Against Egypt

1. With this passage, we begin the plagues, which are so well-known even apart from Scripture. That is, many people who know nothing about the Bible still know about the judgments or the plagues against Egypt (they may not believe them to be historic and they may not be able to name more than 3 of them, but they will know something about them).
2. There will be 10 plagues or 10 judgments; and Exodus 7:14 begins the first one.
3. There are 10 of these plagues, and they are also called *judgments, strikes, blows, disasters*.
4. The general process for each plague appears to be:
 - 1) God meets with Moses (and Aaron)¹ and He tells them what the plague/judgment is going to be. God tells them what to do and say.
 - 2) At least once, Scripture records God giving Moses instructions of where to go to meet Pharaoh because there will be times when Pharaoh does not want to meet with Moses and Aaron.
 - 3) After speaking with God, then Moses and Aaron go and speak to Pharaoh. Each time, they repeat God's requirement (for the people of God to go 3 days into the desert to worship Him); and they tell Pharaoh what will happen if this is not allowed. Most of the time, we will be given very few of God's specific demands. This does not mean that these demands were not delivered; it simply means that they are not repeated in the narrative each time Moses and Aaron confront Pharaoh.
 - 4) Each time, Pharaoh refuses to let the children of Israel go and Moses or Aaron engage in whatever theatrics God calls for, and the plague occurs.
 - (1) I use the word *theatrics* not to belittle what God requires Moses or Aaron to do, but to describe how God works. His miracles can be very theatrical.
 - (2) Cecil Blount DeMille had a fairly good idea as to the theatric nature of God's miracles and made a reasonable stab at trying to show them in his movie, *The Ten Commandments*. I would suggest to you that the reality was even more spectacular than the movie.
 - 5) Often, Pharaoh calls for Moses and Aaron to come back and speak with him; often he asks for the specific plague to be removed, and he agrees generally to some sort of a compromise concerning the sons of Israel going out to worship God (when Pharaoh proposes a compromise, it is never agreed to by Moses).
 - 6) After the plague is removed, Pharaoh's heart is hardened (or, *strengthened*) and he refuses to send the children of Israel out to worship their God, even if he promises that he will.
 - 7) This results in God speaking with Moses and beginning the entire process again.
 - 8) Not all of these steps are recorded for each plague. Often God will tell Moses (and Aaron) what to do, and the next thing we know, the plague has begun. Obviously, Moses and Aaron had to get to Pharaoh and speak to him and tell him what God said; but recording each step of the process could have been quite repetitious, so we do not find this sort of repetition (Gen. 24 is an example of a very repetitive narrative²).
 - 9) Not all steps occur with each plague.
5. The plagues appear to be quite natural, but, at the same time, taken to a great extreme.
6. The Bible never distinguishes between signs or miracles which genuinely defy the laws of physics and biology and those which appear to adhere to those laws. Could some of these have been half and half? It is possible. Again, this is never made an issue of (this is true throughout the entire Bible³).
7. These judgments were designed to be felt by every Egyptian; so they were big plagues. God wanted every Israelite and every Egyptian to understand what was going on. Every person in Egypt was given the freedom to consider the God of Israel. The individual choice of every Egyptian (and, of course, every individual Israelite) was important to God.
8. Some have said that these plagues were intentionally aimed at the gods of Egypt. We will look into that. That appears to be at least a divine consideration. On the other hand, the Egyptians had various deities intimately involved in all of their lives and their farming; so virtually any plague would strike against one or more of their gods.
9. In the warnings given by Aaron (and later by Moses), these plagues will be treated as plagues which harm

The Plagues Leveled by God Against Egypt

the Pharaoh and his family personally. Many times, he is warned, using the 2nd person masculine singular (in verbs, as a suffix, etc.). Even though the plagues affected all of Egypt; we know that each one also affected Pharaoh directly. And he was warned every time on a very personal level. His negative response following each plague is recorded, even though Pharaoh himself was directly affected (Pharaoh might sound repentant, at first; but, at some point after the plague's removal, he would exercise negative volition).

¹ It is not clear whether Aaron is in on every one of these meetings (generally speaking, these appear to be meetings just between God and Moses). Aaron is a part of all this at the insistence of Moses; and God has allowed for him to be Moses' spokesman. He does not really have a function at each initial meeting with God.

² The style of Gen. 24 is quite fascinating; and I view it as a bedtime story (but one that is true).

³ There are times, in Scripture, where it appears that there might be a natural/scientific explanation, such as, where Jesus rubs mud in a person's eyes and his sight returns. There are also times when a miracle seems to clearly defy the laws of nature—such as, when Jesus turns water into wine.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are some fairly good charts which briefly give us an overview of the 10 plagues. I love the chart below, because it uses various fonts to convey each of the plagues.

The Ten Plagues (a special fonts chart); from [Tough Questions Answered.org](http://ToughQuestionsAnswered.org); accessed August 20, 2019. It is impressive that, in 9 of the 10 plagues, the judgment can be summarized with one word in a single unique font.



V. 13 concludes the initial meeting with Pharaoh; in v. 14, Moses is speaking with God again. Now, my reading of the text is that, all of that stuff about Pharaoh's edict, his increase of the slave workload, and the beating of the Hebrew supervisors—all of that occurs between vv. 13 and 14. It is not necessary to repeat, as this is the plague seen from the human perspective: how does Pharaoh see it and what does he do; how do the Israelite slaves see this turn of events; how do the elders of Israel respond to this series of events? When it comes to God's plan and the fulfillment of God's Word, what these people think, feel or do is irrelevant. God's plan is a locomotive moving ahead; man's attempt to stop it might be like an errant leaf which has been blown onto the tracks. Pharaoh may have thought to himself, *I will nip this problem in the bud*; but he seriously mis-estimated the gravity of the situation.

I only mention this so that you can take what you remember from reactions of Moses, Pharaoh, the slaves, and the elders, and mentally insert it between vv. 13 & 14.

Exodus 7:13 **Still Pharaoh's heart was hardened [or, *strengthened*], and he would not listen to them, as the LORD had said.**

Moses and Aaron came before Pharaoh, demonstrated some of God's power (Aaron's staff is turned into a serpent), and Pharaoh is unimpressed. Pharaoh was not impressed by what they did and he certainly was not going to give into their demands (God's demands).

As we already studied, the response of Pharaoh was to go hard against his Hebrew slaves and require from them a work output that they could not do. Then he punished them for not meeting the newly established standards.

The NET Bible: *With the first plague, or blow on Pharaoh, a new section of the book unfolds. Until now the dominant focus has been on preparing the deliverer for the exodus. From here the account will focus on preparing Pharaoh for it. The theological emphasis for exposition of the entire series of plagues may be: The sovereign Lord is fully able to deliver his people from the oppression of the world so that they may worship and serve him alone. The distinct idea of each plague then will contribute to this main idea. It is clear from the outset that God could have delivered his people simply and suddenly. But he chose to draw out the process with the series of plagues. There appear to be several reasons: First, the plagues are designed to judge Egypt. It is justice for slavery. Second, the plagues are designed to inform Israel and Egypt of the ability of Yahweh. Everyone must know that it is Yahweh doing all these things. The Egyptians must know this before they are destroyed. Third, the plagues are designed to deliver Israel. The first plague is the plague of blood: God has absolute power over the sources of life. Here Yahweh strikes the heart of Egyptian life with death and corruption. The lesson is that God can turn the source of life into the prospect of death. Moreover, the Nile was venerated; so by turning it into death Moses was showing the superiority of Yahweh.*⁴⁴

And so says Y^ehowah unto Moses, “Is heavy a heart of Pharaoh, he is unwilling to send out the people. Go unto Pharaoh in the morning; behold, [he] is going out the water-ward and you have stationed to meet him upon a lip of the River. And the staff which was turned to a serpent you will take in your hand. And you have said unto him, ‘Y^ehowah an Elohim of the Hebrews has sent me unto you, to say, *Send forth My people and they will serve Me in the desert-wilderness. And behold, you have not listened [and obeyed] as far as now.*’

Exodus
7:14–16

Y^ehowah said to Moses, “The heart of Pharaoh is heavy [or, *dull, hard, difficult*] [and] he is unwilling to send the people out [of Egypt]. Go out to Pharaoh in the morning; listen, [he] is going out towards the water and you will station yourself to meet him at the edge of the River. You will take in your hand the staff which was turned into a serpent. Then you will say to him, ‘Y^ehowah, the Elohim of the Hebrews, has sent me to you, to say, *Send My people out so that they may serve Me in the desert-wilderness. But take note, you have not listened [to Me or obeyed Me] until yet.*’

Jehovah said to Moses, “Pharaoh’s heart is stubborn and he is not yet willing to send the people out of Egypt. Therefore, go out to Pharaoh in the morning. He is going out to the water, so you will station yourself at the edge of the River to meet him. Also, take that staff with you that was turned into a serpent. Then you will say to him, ‘Jehovah, the God of the Hebrews, has sent me to you, to say, *Send My people out of Egypt so that they may serve Me in the desert-wilderness. However, up until now, you have not listened to Me.*’

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah unto Moses, “Is heavy a heart of Pharaoh, he is unwilling to send out the people. Go unto Pharaoh in the morning; behold, [he] is going out the water-ward and you have stationed to meet him upon a lip of the River. And the staff which was turned to a serpent you will take in your hand. And you have said unto him, ‘Y^ehowah an Elohim of the Hebrews has sent me unto you, to say, *Send forth My people and they will serve Me in the desert-wilderness. And behold, you have not listened [and obeyed] as far as now.*’

Dead Sea Scrolls

⁴⁴ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Targum of Onkelos	And the Lord said to Mosheh, The heart of Pharaoh is obdurate (heavy): he is unwilling to send the people away. Go unto Pharaoh in the morning; behold, he goeth forth to the waters, and stand to meet him on the bank of the river, and the rod that was turned to a serpent (chevja, Heb., nachash) take in thy hand; and say to him, The Lord God of the Jehudaeae hath sent me to thee, saying, Release My people, that they may serve before Me in the desert; and, behold, thou hast not yet acceded.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, The disposition of Pharaoh's heart is obdurate in refusing to release the people. Go unto Pharaoh in the morning: behold, he cometh forth to observe divinations at the water as a magician; so shalt thou prepare thee to meet him on the bank of the river, and Aharon's rod that was changed to be a serpent thou shalt take in thy hand. [JERUSALEM. To refresh himself at the river.] And thou shalt say to him, The Lord God of the Jehudaeae hath sent me unto thee, saying Release My people, that they may serve Me in the desert; and, behold, as yet thou hast not hearkened.
Revised Douay-Rheims	And the Lord said to Moses: Pharaoh's heart is hardened, he will not let the people go. Go to him in the morning, behold he will go out to the waters: and you shall stand to meet him on the bank of the river: and you shall take in your hand the rod that was turned into a serpent. And you shall say to him: The Lord God of the Hebrews sent me to you saying: Let my people go to sacrifice to me in the desert: and hitherto you would not hear.
V. Alexander's Aramaic T.	And the Lord said to Moses, "Pharaoh's heart is hardened; he did not wish to send the nation. "Go to the Pharaoh in the morning just [Lit. Ar. id.: "Behold."] as he is about to go out to the water, stand before him at the edge of the river [Lit. Ar. idiom retained: "At the shore..."] and take in your hand the staff that was the snake. "And say to him that the Lord God of the Hebrews sent me to you and said to send out my people to work for me in the wilderness, and, behold, till now you have not listened -- this is what the Lord said, "By this you shall know that it is I, the Lord.
Aramaic ESV of the Peshitta	Mar-Yah said to Mosha, "Pharaoh's heart is stubborn. He refuses to let the people go. Go to Pharaoh in the morning. Behold, he goes out to the water; and you shall stand by the river's bank to meet him; and the rod, which was turned to a serpent you, shall take in your hand. You shall tell him, 'Mar-Yah, God of the Hebrews, has sent me to you, saying, "Let my people go, that they may serve me in the wilderness:" and behold, until now you have not listened.
Peshitta (Syriac)	Then the LORD said to Moses, Pharaoh's heart is hardened, he refuses to let the people go. Go to Pharaoh in the morning; behold, he goes out to his daily duty; and you stand toward him by the river's bank and wait; and take in your hand the staff which was turned into a serpent. And you shall say to him, The LORD God of the Hebrews has sent me to you, saying, Let my people go that they may serve me in the wilderness; and, behold, hitherto you have not listened.
Septuagint (Greek)	The plagues - blood. Ex.7.14-25 And the Lord said to Moses, The heart of Pharaoh is made hard, so that he should not let the people go. Go to Pharaoh early in the morning: behold, he goes forth to the water; and you shall meet him on the bank of the river, and you shall take in your hand the rod that was turned into a serpent. And you shall say to him, The Lord God of the Hebrews has sent me to you, saying, Send my people away, that they may serve me in the wilderness, and, behold, hitherto you have not listened.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses and Aaron, Pharaoh's heart is unchanged; he will not let the people go. Go to Pharaoh in the morning; when he goes out to the water, you will be waiting for him by the edge of the Nile, with the rod which was turned into a snake in your hand; And say to him, The Lord, the God of the Hebrews, has sent me to you, saying, Let my people go so that they may give me worship in the waste land; but up to now you have not given ear to his words.
Easy English	Moses makes water into blood Then the Lord said to Moses: 'There is no change in Pharaoh's thoughts. He refuses to let the people go. Go to Pharaoh in the morning as he goes to the river. Wait for him by the edge of the river. Then take in your hand the stick that became a snake. Then say to him: "The Lord, the God of the Israelites has sent me to you. The Lord says: 'Let my people go. Let them worship me in the desert.' But until now, you have not listened.
Good News Bible (TEV)	Disasters Strike Egypt Blood Then the LORD said to Moses, "The king is very stubborn and refuses to let the people go. So go and meet him in the morning when he goes down to the Nile. Take with you the walking stick that was turned into a snake, and wait for him on the riverbank. Then say to the king, 'The LORD, the God of the Hebrews, sent me to tell you to let his people go, so that they can worship him in the desert. But until now you have not listened.
<i>The Message</i>	Strike One: Blood GOD said to Moses: "Pharaoh is a stubborn man. He refuses to release the people. First thing in the morning, go and meet Pharaoh as he goes down to the river. At the shore of the Nile take the staff that turned into a snake and say to him, 'GOD, the God of the Hebrews, sent me to you with this message, "Release my people so that they can worship me in the wilderness.'" So far you haven't listened.
Names of God Bible	The First Plague—The Nile River Turns into Blood Then Yahweh said to Moses, "Pharaoh is being stubborn. He refuses to let my people go. In the morning meet Pharaoh when he's on his way to the Nile. Wait for him on the bank of the river. Take along the staff that turned into a snake. Say to him, ' Yahweh Elohim of the Hebrews sent me to tell you, "Let my people go to worship me in the desert.'" So far you have not listened.
NIRV	The Plague of Blood Then the LORD said to Moses, "Pharaoh is very stubborn. He refuses to let the people go. In the morning Pharaoh will go down to the Nile River. Go and meet him on the bank of the river. Take in your hand the walking stick that turned into a snake. Say to Pharaoh, 'The LORD, the God of the Hebrews, has sent me to you. He says, "Let my people go. Then they will be able to worship me in the desert. But up to now you have not listened."

Thought-for-thought translations; paraphrases:

Common English Bible	Water into blood Then the LORD said to Moses, "Pharaoh is stubborn. He still refuses to let the people go. Go to Pharaoh in the morning. As he is going out to the water, make sure you stand at the bank of the Nile River so you will run into him. Bring along the shepherd's rod that turned into a snake. Say to him, The LORD, the Hebrews' God, has sent me to you with this message: Let my people go so that they can worship me in the desert. Up to now you still haven't listened.
Contemporary English V.	The LORD said to Moses: The Egyptian king stubbornly refuses to change his mind and let the people go. Tomorrow morning take the stick that turned into a snake, then wait beside the Nile River for the king. Tell him, "The LORD God of the

The Living Bible	<p>Hebrews sent me to order you to release his people, so they can worship him in the desert. But until now, you have paid no attention.</p> <p>“Nevertheless,” the Lord said, “go back to Pharaoh in the morning, to be there as he goes down to the river. Stand beside the riverbank and meet him there, holding in your hand the rod that turned into a serpent. Say to him, ‘Jehovah, the God of the Hebrews, has sent me back to demand that you let his people go to worship him in the wilderness. You wouldn’t listen before, and now the Lord says this: “You are going to find out that I am God. V. 17 is included for context.</p>
New Berkeley Version New Century Version	<p>The Water Becomes Blood</p> <p>Then the LORD said to Moses, “The king is being stubborn and refuses to let the people go. In the morning the king will go out to the Nile River. Go meet him by the edge of the river, and take with you the walking stick that became a snake. Tell him: The LORD, the God of the Hebrews, sent me to you. He said, ‘Let my people go worship me in the desert.’ Until now you have not listened.</p>
New Life Version	<p>Water Becomes Blood</p> <p>The Lord said to Moses, “Pharaoh’s heart is not changed. He will not let the people go. Go to Pharaoh in the morning when he is going out to the water. Wait for him beside the Nile River. Take in your hand the special stick that became a snake. And say to him, ‘The Lord, the God of the Hebrews, sent me to you, saying, “Let My people go, so they may worship Me in the desert. But see, you have not yet listened.”</p>
New Living Translation	<p>A Plague of Blood</p> <p>Then the LORD said to Moses, “Pharaoh’s heart is stubborn [Hebrew <i>heavy</i>.], and he still refuses to let the people go. So go to Pharaoh in the morning as he goes down to the river. Stand on the bank of the Nile and meet him there. Be sure to take along the staff that turned into a snake. Then announce to him, ‘The LORD, the God of the Hebrews, has sent me to tell you, “Let my people go, so they can worship me in the wilderness.” Until now, you have refused to listen to him.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>Then the Lord told Moses: 'Now, Pharaoh's heart has become hard and he won't let the people go. So, approach Pharaoh when he goes down to the river tomorrow morning and meet him there on its bank. Then take [Aaron's] walking stick that turned into a snake, and tell [Pharaoh] that Jehovah, the God of the Hebrews, has sent you to him, and that He says, <i>Send My people away so they can serve Me in the desert! Look, you haven't listened to Me so far, but this is how I'm going to let you know that I am the Lord!</i>' A portion of v. 17 is included for context.</p>
Beck’s American Translation International Standard V	<p>Water is Turned into Blood</p> <p>Then the LORD told Moses, “Pharaoh’s heart is hard. He has refused to let the people go. Go to Pharaoh in the morning as he’s going down to the water. Stand on the bank of the Nile River [The Heb. lacks <i>River</i>] and meet him. Be sure to take with you [Lit. <i>in your hand</i>] the staff that was turned into a snake. Then say to him, ‘The LORD God of the Hebrews, has sent me to you. He says, “Let my people go so they may serve [Or <i>worship</i>] me in the desert, but until now you haven’t obeyed [Or <i>listened</i>].”</p>
New Advent (Knox) Bible	<p>Then the Lord said to Moses, Pharaoh’s heart is still obdurate, he does not mean to let my people go. Betake thyself to him to-morrow morning; thou wilt find that he is walking by the water side, and there on the bank of the river, thou shalt meet him. Thou wilt be carrying the staff which turned into a serpent, and this shall be thy message to him: The Lord God of the Hebrews sent me to bid thee let his people go and offer him sacrifices in the desert, and hitherto thou hast refused to listen.</p>

Translation for Translators

Moses and Aaron caused the Nile River to become red

Then Yahweh said to Moses/me, "The king is very stubborn [IDI]. He refuses to allow *my* people to go. So *tomorrow* morning, go to him as he is going down to the Nile River to bathe. Wait for him at the riverbank. *When he comes out of the water, show him the stick, the one which became a snake.* Say to him, 'Yahweh God, the one *we* Hebrews *worship*, sent me to you to tell you to let my people go, in order that they may worship him in the desert. *We told you that, but you have not paid any attention to it.*

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

Jehovah was to say to Moses: The sensibility of Pharaoh's heart is heavy; he is to have refused my people to be loosed out. Be going out to Pharaoh in the morning, as he is to go out to the water, you is to have stood at the river's bank, to encounter him. The rod, that is to have turned into a serpent, you was to take in your hand, even is you to have said: Jehovah, he of mighty ones of the Hebrews, is to have sent me, to the intent: Be you letting loose my people, they were to serve me in the wilderness - until now, is you to have listened? -

Conservapedia

Ferrar-Fenton Bible

The EVER-LIVING then said to Moses, "The heart of Pharaoh is decided not to let the people depart. Confront Pharaoh in the morning, when he goes to the bath, and stand to meet him at the bank of the river, and take the rod which turned to a serpent in your hand. Then say to him; "The EVER-LIVING God of the Hebrews has sent me to you to say, ' Let My People go and serve Me in the desert. But if you will not listen to that,...

God's Truth (Tyndale)

Then said the Lord unto Moses: Pharaoh's heart is hardened, and he refuses to let the people go. Get you unto Pharaoh in the morning, for he will come unto the water, and stand you upon the river's bank against he come, and the rod which turned to a serpent take in your hand. And say unto him: the Lord God of the Hebrews has sent me unto you saying: let my people go, that they may serve me in the wilderness: but hitherto you would not hear.

Jubilee Bible 2000

Then the LORD said unto Moses, Pharaoh's heart is become grievous, for he refuses to let the people go. Go unto Pharaoh in the morning; behold, he goes out unto the water; and thou shalt stand by the river's bank before him and take in thy hand the rod which was turned to a serpent and say unto him, The LORD, the God of the Hebrews has sent me unto thee, saying, Let my people go, that they may serve me in the wilderness; and, behold, until now thou hast not desired to hear.

Lexham English Bible

Plague One: Blood

And Yahweh said to Moses, "Pharaoh's heart [is] {insensitive}; he refuses to release the people. Go to Pharaoh in the morning. Look, [he is] going out to the water, and you must wait to meet him on the bank of the Nile, and you must take in your hand the staff that was changed into a snake. And you must say to him, 'Yahweh, the God of the Hebrews, has sent me to you, saying, "Release my people that they may serve me in the desert, and, look, you have not listened until now."

Tree of Life Version

Ten Plagues Begin: Blood

Then ADONAI said to Moses, "Pharaoh's heart is stubborn; he refuses to let the people go. Go to Pharaoh in the morning as he is coming out to the water, and stand ready to meet him by the bank of the Nile. Take the staff that was transformed into a serpent in your hand. You are to say to him: ADONAI, God of the Hebrews, has sent me to you, saying, 'Let My people go, so they may serve Me in the wilderness,' and behold, you have not listened.

Urim-Thummim Version

Then YHWH spoke to Moses, Pharaoh's heart is hardened and he refuses to let the people go. Now go to Pharaoh in the morning when he goes out to the water, and you will stand by the river's bank to meet him, and the staff that was turned to a

snake will you bring in your hand. And you will say to him, YHWH Elohim of the Hebrews has sent me to you saying, Let My people go that they may serve Me in the wilderness and previously you would not listen.

WikiBible

And Yahweh said to Moses:

"The heart of Pharaoh is very heavy, to send the people away. Go to Pharaoh in the morning, here he is going towards the water, and you have stationed yourself ahead of him, on the banks of the Nile, and the staff which becomes a snake, you take in your hands. And you said to him "Yahweh, the God of the Hebrews has sent me to you to say 'deliver my people, and they will work me in the desert.' And look here, you have not listened until now.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The plagues of Egypt

Yahweh said to Moses, "Pharaoh is stub born; he has refused to let the people leave. So you will go to Pharaoh in the morning, when he goes to the water. Wait for him on the bank of the river and hold in your hand the staff that turned into a serpent. You will say to him, "Yahweh, the God of the Hebrews, sent me to say to you: 'Let my people go to worship me in the desert; but so far you have not listened. And Jehovah said to Moses, Pharaoh's heart is heavy; he refuses to send the people out. Walk to Pharaoh at dawn; lo, he goes out to the water; and you shall station yourself to meet him upon the lip of the river; and you shall take in your hand the rod which was changed to a snake. And you shall say to him, Jehovah God of the Hebrews has sent me to you, saying, Send my people out, that they may serve me in the desert; and behold, up to now you would not attentively hear.

The Heritage Bible

New American Bible (2002)

Then the LORD said to Moses, "Pharaoh is obdurate in refusing to let the people go. Tomorrow morning, when he sets out for the water, go and present yourself by the river bank, holding in your hand the staff that turned into a serpent. Say to him: The LORD, the God of the Hebrews, sent me to you with the message: Let my people go to worship me in the desert. But as yet you have not listened.

Most of the ten plagues of Egypt seem to be similar to certain natural phenomena of that country; but they are represented as supernatural at least in their greater intensity and in their occurring exactly according to Moses' commands.

New American Bible (2011)

*First Plague: Water Turned into Blood.**

Then the LORD said to Moses: Pharaoh is obstinate* in refusing to let the people go. In the morning, just when he sets out for the water, go to Pharaoh and present yourself by the bank of the Nile, holding in your hand the staff that turned into a snake. Say to him: The LORD, the God of the Hebrews, sent me to you with the message: Let my people go to serve me in the wilderness. But as yet you have not listened.

[7:14] **Pharaoh is obstinate:** lit., "Pharaoh's heart is heavy" (kabad); thus not precisely the same Hebrew idiom as found in vv. 13 and 22, "stubborn," lit., "Pharaoh's heart was hard(ened)" (hazaq) (cf. the related idiom with Pharaoh as the object, e.g., 4:21).

[7:15] **The staff that turned into a snake:** the allusion is to 4:2–4 rather than 7:9–12. The latter comes from the hand of the Priestly writer and features Aaron—with his staff—as the principal actor.

New English Bible

The plagues - blood.

Then the LORD said to Moses, 'Pharaoh is obdurate: he has refused to set the people free. Go to him in the morning on his way out to the river. Stand and wait on the bank of the Nile to meet him, and take with you the staff that turned into a snake. Say this to him: "The LORD the God of the Hebrews sent me to bid you let his people go in order to worship him in the wilderness. So far you have not listened to his words;...

New Jerusalem Bible	Yahweh then said to Moses, 'Pharaoh is adamant. He refuses to let the people go. Go to Pharaoh tomorrow morning as he makes his way to the water, confront him on the river bank and in your hand take the staff that turned into a snake. Say to him, "Yahweh, God of the Hebrews, sent me to say: Let my people go and worship in the desert. Up till now, you have refused to listen.
Revised English Bible	The LORD said to Moses, "Pharaoh has been obdurate: he has refused to let the people go. In the morning go to him on his way out to the river. Stand on the bank of the Nile to meet him, and take with you the staff that turned into a snake. Say to him: 'The LORD the God of the Hebrews sent me with this message for you: Let my people go in order to worship me in the wilderness. So far you have not listened.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> said to Moshe, "Pharaoh is stubborn. He refuses to let the people go. Go to Pharaoh in the morning when he goes out to the water. Stand on the riverbank to confront him, take in your hand the staff which was turned into a snake, and say to him, 'Adonai, the God of the Hebrews, sent me to you to say: "Let my people go, so that they can worship me in the desert." But until now you haven't listened;...
The Complete Tanach	The Lord said to Moses, "Pharaoh's heart is heavy; he has refused to let the people out.

is heavy: Heb. דָּבֵק. Its Aramaic translation is ריקי [heavy], and not רקיתא [has become heavy], because it is the name of a thing [an adjective and not a verb], as in for the matter is too heavy (דָּבֵק) for you (Exod. 18:18).

Go to Pharaoh in the morning; behold, he is going forth to the water, and you shall stand opposite him on the bank of the Nile, and the staff that was turned into a serpent you shall take in your hand.

behold, he is going forth to the water: to relieve himself, for he had defied himself and said that he did not need to relieve himself; so, early in the morning he went out to the Nile and there he would perform his needs. — [from Mid. Tanchuma, Va'era 14; Exod. Rabbah 9:8]

And you shall say to him, 'The Lord God of the Hebrews sent me to you, saying, "Send forth My people, so that they may serve Me in the desert," but behold, until now, you have not hearkened.

until now: Heb. הֵנּוּ-דַע, [meaning] until now [Onkelos]. Its midrashic interpretation is: Until you hear from me [the announcement of] the plague of the firstborn, which I will introduce with "So (כֵּן) said the Lord, 'When the night divides...'" (Exod. 11: 4). — [from an unknown midrashic source]

exeGesés companion Bible	And Yah Veh says to Mosheh, The heart of Paroh is calloused: he refuses to send the people away. Go to Paroh in the morning; behold, he goes to the water; and you station yourself by the river edge to confront him; and take the rod which turned into a serpent in your hand, and say to him, Yah Veh Elohim of the Hebrews sends me to you, saying, Send my people away to serve me in the wilderness: and behold, thus until now you hear not.
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Hebraic Roots Bible	And YAHWEH said to Moses, The heart of Pharaoh is heavy; he refuses to send away the people. Go to Pharaoh in the morning. Behold, he is about to go out to
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the water. And you stand to meet him on the lip of the river. And you shall take in your hand the staff that was turned into a hissing creature. And you shall say to him, YAHWEH the Elohim of the Hebrews has sent me to you, saying, Send away My people, so that they may serve Me in the wilderness. And, behold, you have not listened until now.

JPS (Tanakh—1985)

And the Lord said to Moses, "Pharaoh is stubborn; he refuses to let the people go. Go to Pharaoh in the morning, as he is coming out to the water, and station yourself before him at the edge of the Nile, taking with you the rod that turned into a snake. And say to him, 'The Lord, the God of the Hebrews, sent me to you to say, "Let My people go that they may worship Me in the wilderness.'" But you have paid no heed until now.

Kaplan Translation

Warnings for the First Plague

God said to Moses, 'Pharaoh is obstinate and he refuses to let the people leave. Pay a call on Pharaoh in the morning, when he goes out to the water. Stand where you will meet him on the bank of the Nile. Take in your hand the staff that was transformed into a snake. 'Say to him: God, Lord of the Hebrews, has sent me to you with the message, 'Let My people leave, and let them worship Me in the desert.' So far, you have not paid attention.

Orthodox Jewish Bible

And Hashem said unto Moshe, the lev Pharaoh is hardened, he refuseth to let the people go.

Get thee unto Pharaoh in the boker; hinei, he goeth out unto the mayim; and thou shalt stand by the bank of the Nile to meet him; and the matteh which was turned to a nachash shalt thou take in thine yad.

And thou shalt say unto him, Hashem Elohei Halvrim hath sent me unto thee, saying, Let My people go, that they may serve Me in the midbar: and, hinei, hitherto thou wouldest not hear.

Expanded/Embellished Bibles:

The Amplified Bible

Water Is Turned to Blood

Then the Lord said to Moses, "Pharaoh's heart is hard; he refuses to let the people go. Go to Pharaoh in the morning as he is going out to the water, and wait for him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent. You shall say to him, 'The Lord, the God of the Hebrews, has sent me to you, saying, "Let My people go, so that they may serve Me in the wilderness. But behold, you have not listened until now."

The Expanded Bible

The Water Becomes Blood

Then the Lord said to Moses, "·The king is being stubborn [^LPharaoh's heart is hard/heavy] and refuses to let the people go. In the morning ·the king [^LPharaoh] will go out to the ·Nile River [^Lwater]. Go meet him by the edge of the ·river [^LNile], and take with you the ·walking stick [staff] that became a ·snake [serpent]. Tell him: The Lord, the God of the Hebrews, sent me to you. He said, 'Let my people go ·worship [serve] me in the ·desert [wilderness].' Until now you have not listened.

Kretzmann's Commentary

Verses 14-25

The Plague of Blood

And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go. Get thee unto Pharaoh in the morning; lo, he goeth out unto the water, to the river Nile; and thou shalt stand by the river's brink against he come, he should stand ready to meet him as Pharaoh approached; and the rod which was turned to a serpent thou shalt take in thine hand. And thou shalt say unto him, The Lord God of the Hebrews hath sent me unto thee, saying, Let My people go that they may serve Me in the wilderness, Ex. 3:12-18; and, behold, hitherto thou wouldest not hear.

NET Bible®

The First Blow: Water to Blood

The Lord said to Moses, “Pharaoh’s heart is hard [Or “unresponsive” (so HALOT 456 s.v. | כָּבֵד)]; he refuses to release the people. Go to Pharaoh in the morning when he goes out to the water. Position yourself to meet him by the edge of the Nile, and take in your hand the staff that was turned into a snake. Tell him, ‘The Lord, the God of the Hebrews, has sent me to you to say, “Release my people, that they may serve me in the desert!” But until now you have not listened [Or “complied” (שָׁמַעְתָּ; shama’ta)].

The Voice

Eternal One (to Moses): Pharaoh’s heart is as hard as *stone*. He refuses to release My people. Go visit him again in the morning when he is walking out to the water. Wait for him along the bank of the Nile and carry the staff which turned into a snake. Give Pharaoh My message: “The Eternal One, the God of the Hebrews, has sent me to you: ‘Release My people, so that they may serve Me in the desert. You have not paid any attention until now.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}", heavy is the heart of "Paroh ^{Great house}", he refuses to send the people, walk to "Paroh ^{Great house}" in the morning, look, he is going out unto the waters, and you will be standing up to meet him upon the lip of the stream, and the branch, (which) was overturned to a serpent, you will take in your hand, and you will say to him, "YHWH ^{He Is}" the "Elohiym ^{Powers}" of the ones of "Ever ^{Other side}" sent me to you saying, send my people and they will serve me in the wilderness, and look, you <still> did not hear,...

C. Thompson LXX (updated) Then the Lord said to Moses, Pharaoh's heart is obstinately bent not to let the people go. Go in the morning to Pharaoh. Behold he is going out to the water and thou wilt meet him at the border of the river. And thou shall take in thy hand the staff which was turned into a serpent, and say to him, The Lord the God of the Hebrews hath sent to thee saying, Send away my people that they may serve me in the wilderness, and behold thou hast not hearkened hitherto.

Concordant Literal Version Then Yahweh said to Moses: Gloried is the heart of Pharaoh; he has refused to dismiss the people. Go to Pharaoh in the morning. Behold, he shall be going forth to the waters, so you will station yourself to meet him on the shore of the waterway. And the rod which was turned into a serpent shall you take in your hand. Then you will say to him: Yahweh, the Elohim of the Hebrews, sent me to you, saying, Dismiss My people that they may serve Me in the wilderness. And behold, you have not hearkened meanwhile.

Emphasized Bible Then said Yahweh unto Moses, Dull, is the heart of Pharaoh,—he hath refused to let the people go. Get thee unto Pharaoh in the morning—lo! he is coming out to the waters, therefore shalt thou station thyself to meet him on the bank of the river,—and the staff which was turned into a serpent, shalt thou take in thy hand. Then shalt thou say unto him—Yahweh God of the Hebrews hath sent me unto thee saying,—Let my people go, that they may serve me in the desert,—And lo! thou hast not hearkened hitherto.

Jack Ballinger’s translation
Modern English Version

The First Plague: Waters Turn to Blood

The LORD said to Moses, “Pharaoh’s heart is hardened. He refuses to let the people go. Go to Pharaoh in the morning as he goes out to the water, and you shall stand by the river’s bank to meet him. You must take the rod which was turned to a serpent in your hand. Then you are to say to him, ‘The LORD, the God of the Hebrews, has sent me to you, saying, “Let My people go, so that they may serve Me in the wilderness.” But up to this point you have not listened!

NASB

Water Is Turned to Blood

Then the LORD said to Moses, “Pharaoh’s heart is stubborn [Or *hard; lit heavy*]; he refuses to let the people go. Go to Pharaoh in the morning as [Lit *behold*] he is

going out to the water, and station yourself to meet him on the bank of the Nile; and you shall take in your hand the staff that was turned into a serpent. You shall say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, "Let My people go, that they may serve Me in the wilderness. But behold, you have not listened until now."

New European Version

Water Turned to Blood

Yahweh said to Moses, Pharaoh's heart is stubborn. He refuses to let the people go. Go to Pharaoh in the morning. Behold, he goes out to the water; and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. You shall tell him, 'Yahweh, the God of the Hebrews, has sent me to you, saying, Let My people go, that they may serve Me in the wilderness, and behold, until now you haven't listened.

New King James Version

The First Plague: Waters Become Blood

So the LORD said to Moses: "Pharaoh's heart is hard; he refuses to let the people go. Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him; and the rod which was turned to a serpent you shall take in your hand. And you shall say to him, 'The LORD God of the Hebrews has sent me to you, saying, "Let My people go, that they may serve Me in the wilderness"; but indeed, until now you would not hear! .

Restored Holy Bible 6.0

[Plagues].

The LORD said to Moses,

Pharaoh's heart is hardened; he refuses to let the people go.

Go to Pharaoh in the morning; behold, he goes out to the water, and Thou shall stand by the river's brink to meet him;

and the rod which was turned to a serpent shall Thou take in Thy hand.

Thou shall say to him, The LORD, God of the Hebrews has sent me to Thee, saying, Let My people go, that they may serve me in the wilderness: and behold, until now Thou would not hear.

Ron Snider's Translation

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Stuart Wolf

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Updated Bible Version 2.11

And Yahweh said to Moses, Pharaoh's heart is hardened, he refuses to let the people go. Go to Pharaoh in the morning; see, he goes out to the water; and you will stand by the river's brink to meet him; and the rod which was turned to a serpent you will take in your hand. And you will say to him, Yahweh, the God of the Hebrews, has sent me to you, saying, Let my people go, that they may serve me in the wilderness: and, look, so far you haven't listened.

Young's Updated LT

And Jehovah says unto Moses, "The heart of Pharaoh has been hard, he has refused to send the people away; go unto Pharaoh in the morning, lo, he is going out to the water, and you have stood to meet him by the edge of the River, and the rod which was turned to a serpent you will take in your hand, and you have said unto him: Jehovah, God of the Hebrews, has sent me unto you, saying, Send My people away, and they serve Me in the wilderness; and lo, you have not hearkened hitherto.

The gist of this passage:
vv. 14-16

God tells Moses and Aaron their next move. First they will go to where Pharaoh is.

A few days have passed, and now God speaks to Moses once again:

Exodus 7:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VAYD</i>]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
This is the 3 rd word used in this chapter to indicate <i>hardening of the heart</i> .			
Owens suggests that there is a verb here instead:			
kâbêd (כָּבֵד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome; to be insensible, to be dull</i>	3 rd person masculine singular, Qal perfect	Strong's #3513 BDB #457
This is the verbal cognate of the noun others believe to be found here.			
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^e ôh (פָּרֹה) [pronounced <i>pahr^e-GH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Y^ehowah said to Moses, "The heart of Pharaoh is heavy [or, dull, hard, difficult]..."

God does not even wait for Moses this time to give him a report as to what is going on. God tells Moses what is going on and then tells Moses what he is going to do about it. As you have seen the doctrine of the hardness of Pharaoh's heard, the words usually translated *harden* are different words in vv. 13 and 14.

Exodus 7:14a **So the Lord said to Moses: "Pharaoh's heart is hard;... (NKJV)**

The word *heart* here refers to the negative volition of Pharaoh towards God and towards the Hebrew people. The heart refers to the inner man, and can refer to the entire human soul or to specific aspects of the soul.

The adjective found here is *kâbêd* (כָּבֵד) [pronounced *kaw^b-VAYD*], which means, *heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich*. Strong's #3515 BDB #458. His heart is impervious; God's grace cannot reach it; God's judgments cannot reach him.

If you have raised a child or two, then you may understand this. If you want to cure a child of a specific type of bad behavior, you apply disciplinary pressure. R. B. Thieme, Jr. called this *enforced humility*. You apply it, you apply it harder or with more frequency, and, at some point, you hope to reach the soul of the child. They may want to continue to commit that bad act, but it just is not worth it any more. The application of your discipline makes continuing on the path untenable for the child. However, a different child, no matter how much of that same pressure that you apply, he resists no matter what (and we could be talking about brothers in the same family here). One responds to the discipline; and the other, displaying the same exact wrong behavior, does not. The one who does not respond to discipline has a heart which is *kâbêd* (כָּבֵד). It is *dull; hard, difficult, burdensome, grievous; severe*. A child with such a heart is very difficult to raise and to guide in life.

Moses and Aaron are directly interacting with a man with such a heart.

A Review of Exodus 7:8–13 (the First Meeting with Pharaoh):

Exodus 7:8–9 **Then the LORD said to Moses and Aaron, "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, that it may become a serpent.'"**

When Moses was uncertain about speaking to the elders of Israel and then speaking to Pharaoh, God gave him several signs/miracles which he could do in front of them. When Moses continued to balk about taking center stage, God allowed for his brother Aaron to do the public speaking.

Moses would pick the time for Aaron to cast down his staff before Pharaoh.

Exodus 7:10 **So Moses and Aaron went to Pharaoh and did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent.**

Moses and Aaron did stand before Pharaoh, and Aaron threw down his staff, as God had commanded Moses, and it turned into a serpent.

Exodus 7:11–12 **Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs.**

The magicians of Pharaoh came in and appeared to duplicate what Aaron had done. But at the end, Aaron's serpent did something that theirs could not—it swallowed up the serpents which were there.

Based upon what we read here, the staff of Aaron's which turned into a serpent, first ate the other serpents, and then turned back into a staff (that would be my estimation of what was happening).

Exodus 7:13 **Still Pharaoh's heart was hardened [or, strengthened], and he would not listen to them, as the LORD had said. (ESV; capitalized)**

Despite witnessing the coup de gras, Pharaoh strengthened himself against the words of God, and would not listen to the demands made by Aaron (which God had promised).

At this point, much of what we read in Exodus 5 takes place. However, we skip all of that and go to the next meeting between God and Moses. Our focus between Exodus 7 and 12 is the perspective of God, Who will put 10 plagues upon Israel.

Exodus 7:14a **So the Lord said to Moses: “Pharaoh’s heart is hard** [or, *strong, stubborn*];....

We do not have a time frame here. It would seem logical that this interaction between God and Moses would take place soon after the first meeting with Pharaoh. Now, if the meeting recorded in Exodus 7 is the same as the first meeting we studied in Exodus 5, then a few days must be given over for Pharaoh’s decree (which would happen that very day); and for the first application of this decree (for there to be the day that Israel must find straw for the bricks), and for Moses and the elders to respond. So, it is likely that God allows 2–3 days to pass before He speaks to Moses (I am basing this upon the assumption that the meeting with Pharaoh in chapter 5 is the same as the one that we just studied, even though they sound quite different).

It is very possible that Moses did not go to God right away (as appears to be the case in Exodus 7). It is possible that, as we saw in Exodus 5, that Moses and Aaron allowed time for Pharaoh’s negative volition to play out. We do not know what exactly he expected, but God made it clear that Pharaoh was not going to immediately succumb to God’s demands.

Pharaoh was simply negative towards God; and it is understandable. He believed that these slaves needed to be under his control and that they needed to work. Pharaoh was certainly not going to send them off on a holiday. No serious thought was given to Moses and Aaron by Pharaoh. However, their demands, as silly as they seemed to Pharaoh, apparently also made him angry. He seemed to take these demands as a personal affront.

There are 3 words used so far to indicate the Pharaoh’s hardness of heart. This one may be an adjective or a verb; there are disagreements on this (very often, a verb form can end up acting like an adjective and end up taking over the general usage as such).

The New Life Version translates this portion of v. 14: **Pharaoh’s heart is not changed**. Pharaoh’s heart was *heavy, overweight and difficult*; just the sort of heart that is too slow and ponderous to change. Pharaoh had no desire to change his mind about the God of Moses and Aaron.

Most commentators treat all of these verbs and adjectives as equivalent; each one simply refers to a hardening of the heart (or, **scar tissue** on the thinking part of the soul). We will, at some point, explore the different terms and see if this approach seems reasonable or not.

So far, there has been no pressure applied directly to Pharaoh. He may have been given a general warning about his firstborn (see Exodus 4:22–23), but that specific warning is saved for the final plague (Exodus 11:5). So, to this point, nothing has been said by way of setting a time or a specific threat from God (insofar as we know). Moses and Aaron have gone to Pharaoh, given them God’s demand that Israel be allowed to worship Him; and Pharaoh has said *no*. They showed Pharaoh the sign of the staff being turned into a serpent and Pharaoh was unfazed (as his magicians could do the same thing). Pharaoh’s response was still negative.

Exodus 7:14a **So the Lord said to Moses: “Pharaoh’s heart is hard** [or, *strong, stubborn*];.... (NKJV)

Moses is God's point man and he has God's authority. All of this should have been done by Moses alone, but God knew that Moses would object and He chose Aaron to help guide Moses to his natural position of leadership. Luckily (as if there were any luck in God's plan), Aaron is not the sort of person to try to steal the spotlight or to think of himself more highly than he ought to think. Aaron did as he was told; he was a natural follower, and humble in that respect. But all of the innate and inculcated leadership was with Moses.

Nevertheless, God does have a part for Aaron in this visit to the Pharaoh; and, in general, the line of Aaron will be very important to the people of God (in fact, Aaron's genealogical line will eclipse Moses').

Moses and Aaron had gone to meet with Pharaoh once already, and God's demands were given. There were no threats or ultimatums given by Moses or Aaron. When Moses and Aaron confront Pharaoh again, there will be specific consequences for his negative volition.

Exodus 7:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâ'ên (מֵאֵן) [pronounced <i>maw-AIN</i>]	<i>to refuse, to be unwilling; to cease, to leave off</i>	3 rd person masculine singular, Piel perfect	Strong's #3985 BDB #549
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct	Strong's #7971 BDB #1018
The NET Bible: <i>The Piel infinitive construct שָׁלַח (l shallakh) serves as the direct object of מֵאֵן (me'en), telling what Pharaoh refuses (characteristic perfect) to do. The whole clause is an explanation (like a metonymy of effect) of the first clause that states that Pharaoh's heart is hard.</i> ⁴⁵			
'am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation:...[and] he is unwilling to send the people out [of Egypt].

God acknowledges that Pharaoh is not going to let Moses take the Hebrews out from under his care.

As before, God is preparing Moses for things which will happen.

Pharaoh's negative volition is going to precede each plague. Moses and Aaron will go speak to Pharaoh, ask that their people be allowed to leave and worship God; and Pharaoh will say no. As a result, the plague will take place.

This is a warning which God gives, so that Moses and Aaron are not taken aback when Pharaoh initially says, "No way."

Exodus 7:14 **Y^ehowah said to Moses, "The heart of Pharaoh is heavy [or, dull, hard, difficult] [and] he is unwilling to send the people out [of Egypt].** (Kukis mostly literal translation)

Pharaoh will not respond to God's pressure, no matter how much pressure God applies. He will clearly become weakened by pressure from God; to the point where even God will have to give him the strength to resist—but as long as Pharaoh has the strength, he will resist God.

⁴⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Have you ever known a person to be so beaten down by life that they just don't want to get out of bed? However, when they get the strength to get out of bed, they are the same person that they have always been (often they have manufactured the very problems which have got them down). Even when Pharaoh gets to the point where he just cannot get out of bed the next day, God will give him enough strength to get up out of bed. But, each and every time, his attitude towards God will continue to be negative. He does not get out of bed with a new attitude towards God; when given the strength, Pharaoh expresses negative volition towards God.

God gives every man the power to say *no*. God tells Moses what Moses already knows, "Pharaoh refuses to let the people go."

Exodus 7:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	<i>go, come, depart, walk; advance</i>	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
par ^e ôh (הַעֲרֹף) [pronounced pah ^e -G ^O H]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Go out to Pharaoh in the morning;...

"Nevertheless," God tells Moses, "I still want you to go out and confront Pharaoh in the morning."

Pharaoh will be allowed to say *no*, but he will pay a steep price for his negative volition.

We do not hear Moses' opinion on his previous meeting with Pharaoh, whether this concerned him or not. We don't hear from Moses. His take on things is not as important as God's viewpoint. God knew in **eternity past** just exactly what Pharaoh's reaction would be.

Exodus 7:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

Exodus 7:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This seems to attempt to take others and put them in the place of the person saying this (so that they see the same thing); or to grab the attention of the reader. From the many times I have seen this word used in a narrative, I believe that we may update the translation to, <i>he observed [that]; he saw; suddenly, unexpectedly, dramatically</i> . This goes along with the idea that this word is to cause us to see things from the viewpoint of someone in the narrative.			
The NET Bible: <i>The clause begins with הנה (hinneh); here it provides the circumstances for the instruction for Moses – he is going out to the water so go meet him. A temporal clause translation captures the connection between the clauses.</i> ⁴⁶			
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	going [coming] out, going [coming] forth; rising	Qal active participle	Strong's #3318 BDB #422
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article and the directional hê	Strong's #4325 BDB #565

The directional hê (properly, the directive hê) is the *âh* (ה) ending to a noun, usually found after a verb of motion. This is called the *directive hê* or the *hê locale*, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question *where?* The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun *heaven* and the most literal rendering in the English would be *heavenward*. We can also indicate the existence of the hê directional by supplying the prepositions *to* or *toward*.

Translation: ...listen, [he] is going out towards the water...

For the most part, we are not told how and when Moses confronts Pharaoh. We simply have Moses speaking to Pharaoh and Pharaoh responding to whatever Moses has to say. However, this passage sets up the scene. Basically we know that, if God wants Moses to confront Pharaoh, then God will make that work. God knows where Pharaoh will go and how he can be approached. It did not matter if Pharaoh gives strict orders, "I do not want to talk with this Moses character any longer!" God is able to bypass such orders.

Exodus 7:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâtsab (נָצַב) [pronounced naw-TSAH ^B V]	to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm], to take an upright position	2 nd person masculine singular, Niphal perfect	Strong's #5324 BDB #662

⁴⁶ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârâ' (אָרָה) [pronounced kaw-RAW]	<i>to encounter, to befall, to meet; to assemble [for the purpose of encountering God or exegeting His Word]; to come, to assemble</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #7122 & #7125 BDB #896
‘al (עַל) [pronounced ‘ah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâphâh (שַׁפְּהַ) [pronounced saw-FAWH]	<i>lip, tongue; words, speech; dialect, language; edge, brim, border [or, lip] [of something], shore</i>	feminine singular construct	Strong's #8193 BDB #973
y ^o ôr (אֵי) [pronounced y ^o ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

The NET Bible: *The Nile, the source of fertility for the country, was deified by the Egyptians. There were religious festivals held to the god of the Nile, especially when the Nile was flooding. The Talmud suggests that Pharaoh in this passage went out to the Nile to make observations as a magician about its level. Others suggest he went out simply to bathe or to check the water level – but that would not change the view of the Nile that was prevalent in the land.*⁴⁸

Translation: ...and you will station yourself to meet him at the edge of the River.

There is a place in the Nile River where Pharaoh goes (I am assuming that Pharaoh goes to the Nile River).

Pharaoh is not so quickly going to be interesting in meeting Moses and Aaron again (although this appears to just be Moses this time). This talk between God and Moses takes place shortly before Moses goes to meet Pharaoh, as Pharaoh is just now heading toward the Nile River. God tells Moses to nâtsab (נָצַב) [pronounced naw-TSAB'] and it means *to stand, to take one's stand*. It is in the Niphal perfect, 2nd masculine singular. This is a command not put in the imperative mood; the 2nd masculine singular does that for us. The Niphal perfect is the passive stem of the Qal. Moses is to walk to the Nile and God will placate them both at the right place at the right time. God has the ability to do that. This has been translated *station yourself*; which is a reasonable translation; it just is not literal. Although this is originally Moses's staff, it will appear that Aaron will wield it before Pharaoh.

Pharaoh may go out there regularly or infrequently; this could be for a regular set of reasons (to defecate and to bathe); and it might even be some mood-setting thing that he does. In any case, based upon what has happened, Moses and Aaron are not going to get an easy audience with Pharaoh. They cannot just make an appointment at the front desk of his palace, and they say, "He will see you in 30 minutes." Pharaoh did not want to see Moses and Aaron, so he may assume that many times, they show up and find him when he would rather not be found.

⁴⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

⁴⁸ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Here, they stake themselves out at the Nile River. Either they knew where to go or God was somewhat more specific.

Exodus 7:15a-c [Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him;...](#) (NKJV)

Pharaoh is not really interested in meeting Moses and Aaron again. If his servants came to him and said, "Moses and Aaron are here to see you;" he would have said, "Do not let them come in, no matter what." However, Pharaoh would still go out into the world, and God knew exactly where he would be. Whether he bathed in the morning or took his coffee (or whatever) early in the morning; God knew that he would be found by the river's bank. Apparently, this was a place accessible by the public, although it may have appeared to be completely private.

At this point, Pharaoh has no reason to meet with Moses and Aaron. Essentially, he believes that he has solved the Moses and Aaron problem. He assigned work to their compatriots that cannot be done; and blamed this excessive work requirement on the demands made by Moses and Aaron. Pharaoh believes that this approach would separate Moses from the Hebrew people.

Another alternative would have been to kill Moses and Aaron; but Pharaoh realized that he might create two martyrs by doing that and have the entire Hebrew population turned against him. The approach that Pharaoh took managed to maneuver the situation where the elders of Israel (some of whom were foremen or close to the foremen) would turn against Moses and Aaron.

So, Moses and Aaron have been taken care of, insofar as Pharaoh is concerned. A second meeting is unnecessary (to Pharaoh's thinking). Everything got solved in the first meeting.

Therefore, Moses and Aaron cannot simply go to the front door of the palace and ask for an audience with Pharaoh.

This tells us that, if necessary, God was going to make it possible for Moses and Aaron to speak to Pharaoh, whether Pharaoh wanted to meet with them or not. In future meetings, their initial interaction will be made possible because of each plague by God (Pharaoh will want to meet with them to get them to convince their God to stop the plague).

In any case, the initial meeting, when considered from standpoint of human thinking, was a disaster. Pharaoh would not allow the people of God to go and worship Him; instead, Pharaoh made the workload of the Hebrew people unbearably impossible—which move, I believe, was done in order to separate Moses and Aaron from the Hebrew people.

God knows that Moses and Aaron are not going to be able to simply walk in again to speak with Pharaoh, so He made provision for that. Each time, there will be a way for Moses and Aaron to confront Pharaoh.

Here is one of the interesting aspects of Pharaoh's volition and God's will: Pharaoh cannot simply refuse to hear God's will. God is not giving Pharaoh that option. God required that Pharaoh hear clearly what was required of him and what the consequences would be for not acquiescing to God's demands. Then God allowed Pharaoh to respond according to his volition.

Furthermore all the angelic beings (fallen and elect) could view this and see that, each and every time, Pharaoh was given clear demands; and these demands he ultimately refused, each and every time.

Exodus 7:15a-c [Go to Pharaoh in the morning, when he goes out to the water, and you shall stand by the river's bank to meet him;...](#) (NKJV)

Where this reads *you will stand*, this is the 2nd person masculine singular, Niphal perfect of *nâtsab* (נָצַב) [pronounced *naw-TSAH^{BV}*], which means, *to be stationed, to be left standing, to station oneself, to take one's stand; to stand [at the ready, firm]*. Strong's #5324 BDB #662. The perfect tense focuses upon the action of the verb without a thought to its duration; the Niphal can function as a passive or as a reflexive. "You yourself will stand..."

Exodus 7:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
matteh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural noun with the definite article	Strong's #4294 BDB #641
The NET Bible: <i>The final clause begins with the noun and vav disjunctive, which singles this instruction out for special attention – "now the staff...you are to take."</i> ⁴⁹			
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>	3 rd person masculine singular, Niphal perfect	Strong's #2015 BDB #245
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
nâchâsh (נָחָשׁ) [pronounced <i>naw-KHAWSH</i>]	<i>serpent, snake; image (of serpent); fleeing serpent (mythological)</i>	masculine singular noun	Strong's #5175 BDB #638
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
The NET Bible: <i>The verb לקח (tiqqakh), the Qal imperfect of לקח (laqakh), functions here as the imperfect of instruction, or injunction perhaps, given the word order of the clause.</i> ⁵⁰			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Translation: You will take in your hand the staff which was turned into a serpent.

⁴⁹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

⁵⁰ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

I find this to be interesting. Quite obviously, God could use any staff that He chooses and to do whatever He wants with that staff; but here, He tells Moses to bring the specific ones which were recognized as powerful or empowered.

Exodus 7:15b ...and the rod which was turned to a serpent you shall take in your hand. (NKJV)

You will take is, again, a 2nd person masculine singular. God is speaking to Moses about what Moses is to do; but Moses will haul his brother Aaron along with him each and every time.

The staff which was turned into a serpent is identified by whichever man held it (vv. 9–10). When in Aaron's hand, it will be called *Aaron's staff*; in Moses' hand, it will be called *Moses' staff*.

Exodus 7:15 *Go out to Pharaoh in the morning; listen, [he] is going out towards the water and you will station yourself to meet him at the edge of the River. You will take in your hand the staff which was turned into a serpent.* (Kukis mostly literal translation)

This will be the second time that Moses and Aaron appear before Pharaoh. As far as Pharaoh is concerned, he is certain that he has deftly solved the Moses and Aaron problem. He managed to drive a wedge between Moses and the leaders of the Hebrew people; and he has punished the Hebrew supervisors. He is quite certain that Moses and Aaron have been brought down in the eyes of the Hebrew people. Yet, Pharaoh will again find himself confronted by Moses and Aaron.

Moses and Aaron went before Pharaoh for the first meeting, and, as God warned Moses, he would not be agreeable to allowing the sons of Israel worship Him.

Exodus 7:14–15 *Then the LORD said to Moses, "Pharaoh's heart is hardened; he refuses to let the people go. Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent.* (ESV)

God knew that requesting an audience with Pharaoh a second time would not be granted, so God tells Moses where Pharaoh might be found.

Exodus 7:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 7:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
ʿIbērîym (מִיִּבְרֵעַ) [pronounced <i>gih^b-VREEM</i>]	<i>those from beyond; transliterated Hebrews, Eberites</i>	proper masculine plural gentilic/noun with the definite article	Strong's #5680 BDB #720
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to direct, to extend; to reach out</i>	3 rd person masculine singular, Qal perfect; what is sent (<i>messengers, a message</i>) is implied; with the 1 st person singular suffix	Strong's #7971 BDB #1018
ʿel (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: Then you will say to him, ‘Y^ehowah, the Elohim of the Hebrews, has sent me to you,...

God begins to develop a specific number of things which Moses is supposed to say. At first, Moses will say these things to Aaron, and then Aaron will speak them to Pharaoh. At some point, Moses will just take over.

God tells Moses to go before Pharaoh, using the 2nd person masculine singular imperative in v. 14. Here, where God says, “You will say to him,...” the verb used is the 2nd person masculine singular, Qal perfect of ʾâmar (אָמַר) [pronounced *aw-MAHR*], which means, *to say, to speak, to utter; to say [to oneself], to think*. Strong's #559 BDB #55. Again, the responsibility falls specifically upon Moses. The perfect tense emphasizes the action of the verb and not its duration.

Exodus 7:16a **And you shall say to him, ‘The Lord God of the Hebrews has sent me to you,...** (NKJV)

God told Moses where Pharaoh might be found the next morning, when he goes out to the Nile. So Pharaoh is about to go into the Nile or he is actually in the Nile. Moses is to stand on the bank of the Nile and tell him that God sent him to speak to Pharaoh.

Me is a 1st person singular suffix (God again emphasizing Moses' interaction with Pharaoh). Nevertheless, Moses will bring along his brother Aaron to act as the spokesman.

As we would expect, Pharaoh will not be happy to see them.

Exodus 7:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55
The NET Bible: <i>The form למאֵל (le'mor) is the Qal infinitive construct with the lamed (ל) preposition. It is used so often epexegetically that it has achieved idiomatic status – “saying” (if translated at all). But here it would make better sense to take it as a purpose infinitive. God sent him to say these words.</i> ⁵¹			
shâlach (שלח) [pronounced <i>shaw-LAKH</i>]	<i>send, send off, send away [back], dismiss, give over, cast out, let go, set free, shoot forth [branches], shoot [an arrow]</i>	2 nd person masculine singular, Piel imperative	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (אִם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766

Translation: ...to say, *Send My people out...*

Even though most of us learned that God said, “Let My people go,” this was more of an active approach. Pharaoh was asked to send the people of God out.

Exodus 7:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	3 rd person masculine plural, Qal imperfect; with the 1 st person singular suffix	Strong's #5647 BDB #712

⁵¹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The imperfect tense with the vav (וַיְבַעַי, vkyā'avduni) following the imperative is in volitive sequence, showing the purpose – “that they may serve me.” The word “serve” (עָבַד, 'avad) is a general term to include religious observance and obedience.</i> ⁵²			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mid ^e bâr (מִדְבָּר) [pronounced mid ^e - BAWR]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...so that they may serve Me in the desert-wilderness.

Moses is to convey to Pharaoh that God wants to meet His people out in the desert-wilderness.

Exodus 7:16a-c *And you shall say to him, ‘The Lord God of the Hebrews has sent me to you, saying, Let My people go, that they may serve Me in the wilderness;... (NKJV)*

I have changed some of the formatting found in the NKJV. I have done this: “A quotation followed by a ‘Quote within a quote; followed by a quote, within a quote within a quote.’ ” So God is speaking to Moses (“the quote”); He tells Moses what to say (“the quote within a quote”); then God says to Moses, tell Pharaoh that I said this to him (a quote within a quote within a quote). I will continue this approach throughout, slightly modifying the NKJV formatting when we are 3-deep into a quotation.

God is speaking to Moses, and telling him what he is to say to Pharaoh. Actually, Aaron will speak for Moses, again. God allows for that, but continually speaks to Moses about Moses doing everything.

God's demand remains the same: “Let My people go, that they may serve Me in the desert-wilderness.”

Up until the end, this will be God's demand of Pharaoh. This is a legitimate demand and it allows for the Hebrew people to return to Egypt as willing subjects. However, Pharaoh will not be willing to let this people go, even temporarily.

Exodus 7:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243

⁵² From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שמע) [pronounced <i>shaw-MAHG</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	2 nd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
The NET Bible: Or "complied" (שמעת; shama'ta). ⁵³			
'ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
kôh (כֵּן) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462

Together, these two particles mean *as far as here, yonder; hitherto, until now, until then; meanwhile*. Owens translates this *yet* (Ex. 7:26). I translated this *until yet*.

The NET Bible: *The final עד-כן ('ad-koh, "until now") narrows the use of the perfect tense to the present perfect: "you have not listened." That verb, however, involves more than mere audition. It has the idea of responding to, hearkening, and in some places obeying; here "you have not complied" might catch the point of what Moses is saying, while "listen" helps to maintain the connection with other uses of the verb.*⁵⁴

Translation: *But take note, you have not listened [to Me or obeyed Me] until yet.'*

God also knows that Pharaoh has not agreed to any of this yet. Moses is supposed to say this to Pharaoh.

Exodus 7:16 Then you will say to him, 'Y^ehowah, the Elohim of the Hebrews, has sent me to you, to say, *Send My people out so that they may serve Me in the desert-wilderness. But take note, you have not listened [to Me or obeyed Me] until yet.*' (Kukis mostly literal translation)

The demand made by God is the same as before—Pharaoh is to allow God's people to go into the desert-wilderness to worship Him. However, Pharaoh refuses to accept this demand. When it says, "...you would not hear!" this means that Pharaoh will not acquiesce to God's demands.

Moses is to go back to Pharaoh and tell him, "God says, 'Let My people go to serve Me in the desert-wilderness. I have told you what I expect from you; but you have not listened to Me.' "

Exodus 7:14–16 Y^ehowah said to Moses, "The heart of Pharaoh is heavy [or, *dull, hard, difficult*] [and] he is unwilling to send the people out [of Egypt]. Go out to Pharaoh in the morning; listen, [he] is going out towards the water and you will station yourself to meet him at the edge of the River. You will take in your hand the staff which was turned into a serpent. Then you will say to him, 'Y^ehowah, the Elohim of the Hebrews, has sent me to you, to say, *Send My people out so that they may serve Me in the desert-wilderness. But take note, you have not listened [to Me or obeyed Me] until yet.*' (Kukis mostly literal translation)

⁵³ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

⁵⁴ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed June 30, 2017.

Exodus 7:14–16 Jehovah said to Moses, “Pharaoh’s heart is stubborn and he is not yet willing to send the people out of Egypt. Therefore, go out to Pharaoh in the morning. He is going out to the water, so you will station yourself at the edge of the River to meet him. Also, take that staff with you that was turned into a serpent. Then you will say to him, ‘Jehovah, the God of the Hebrews, has sent me to you, to say, *Send My people out of Egypt so that they may serve Me in the desert-wilderness.* However, up until now, you have not listened to Me.’ (Kukis paraphrase)

Rashi says that, the people of Egypt worshiped the Nile River, so the first thing that God did was strike down their *god*. Many have related the various plagues to the pantheon of gods worshiped in Egypt.

So said Y^ehowah: *In this, you will know that I [am] Y^ehowah.* Behold, I am striking in the staff which [is] in my hand upon the waters which [are] in the River; and was turned to blood and fish that [are] in the River are dying. And has stunk the River and were wearied Egyptians to drink waters from the River.’ ”

Exodus
7:17–18

Y^ehowah said, *By this, you will know that I [am] Y^ehowah.* Watch [and] I will strike the waters of the [Nile] River with the staff that [is] in my hand; and [the waters] will be turned to blood and the fish that [are] in the [Nile] River will die. Furthermore, the River will begin to stink and the Egyptians will become frustrated [lit., wearied] [trying to] drink water from the River.’ ”

Jehovah said, *By this, you will know that I am Jehovah: I will strike the water of the Nile with this staff and they will be turned to blood. Furthermore, the fish in the River will begin to die. As a result, the River will stink, and Egyptians will be unable to find any good drinking water from the Nile.’ ”*

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	So said Y ^e howah: <i>In this, you will know that I [am] Y^ehowah.</i> Behold, I am striking in the staff which [is] in my hand upon the waters which [are] in the River; and was turned to blood and fish that [are] in the River are dying. And has stunk the River and were wearied Egyptians to drink waters from the River.’ ”
Dead Sea Scrolls Targum of Onkelos	. Thus saith the Lord, By this thou shalt know that I am the Lord: Behold, with the rod that is in my hand I smite the water of the river, and it shall be turned to blood: and the fish which are in the river shall die, and the river become putrid, and the Mizraee try in vain to drink the water from the river.
Targum (Pseudo-Jonathan)	Thus saith the Lord: By this sign thou shalt know that I am the Lord. Behold, with the rod that is in my hand, I will smite the waters of the river, and they shall be changed into blood. And the fish that are in the river shall die, and the river become foul, and the Mizraee shall desist from drinking water from the river.
Revised Douay-Rheims	Thus therefore said the Lord: In this you shall know that I am the Lord: behold I will strike with the rods that is in my hand, the water of the river, and it shall be turned into blood. And the fishes that are in the river shall die, and the waters shall be corrupted, and the Egyptians shall be afflicted when they drink the water of the river.
V. Alexander’s Aramaic T.	""Behold, I shall strike the staff in my hand into the water of the river and they shall turn to blood. ""And the fish of the river shall die and the river shall become rancid and the Egyptians will be unable to drink water from the river.""
Aramaic ESV of the Peshitta	Thus says Mar-Yah, "In this you shall know that I am Mar-Yah. Behold, I will strike with the rod that is in my hand on the waters which are in the river, and they shall

The Living Bible	You wouldn't listen before, and now the Lord says this: "You are going to find out that I am God. For I have instructed Moses to hit the water of the Nile with his rod, and the river will turn to blood! The fish will die and the river will stink, so that the Egyptians will be unwilling to drink it." A portion of v. 16 is included for context.
New Berkeley Version New Life Version	. So the Lord says, "By this you will know that I am the Lord. I will hit the water of the Nile with the special stick that is in my hand. And the water will be changed to blood. The fish that are in the Nile will die. And the Nile will have a bad smell. The Egyptians will not be able to drink water from the Nile."
New Living Translation	So this is what the LORD says: "I will show you that I am the LORD." Look! I will strike the water of the Nile with this staff in my hand, and the river will turn to blood. The fish in it will die, and the river will stink. The Egyptians will not be able to drink any water from the Nile."

Partially literal and partially paraphrased translations:

American English Bible	<i>Look, you haven't listened to Me so far, but this is how I'm going to let you know that I am the Lord!</i> '[Then tell him]: <i>Look; I'm going to slap the water with this walking stick in my hand, and the river water will change into blood. Then all the fish in the river will die and it will stink, and the Egyptians won't be able to drink water from the river.</i> ' A portion of v. 16 is included for context.
Beck's American Translation International Standard V	." "This is what the LORD says: "This is how you'll know that I am the LORD: Right now I'm going to strike the water of the Nile River [The Heb. lacks <i>River</i>] with the staff that's in my hand, and it will be turned to blood. The fish in the Nile River [The Heb. lacks <i>River</i>] will die and the river [Or <i>the Nile</i>] will stink. The Egyptians will be unable [Or <i>weary themselves</i>] to drink water from the Nile River [The Heb. lacks <i>River</i>]. ""
New Advent (Knox) Bible	And now the Lord has a new message for thee, to convince thee that he is indeed the Lord. When I strike the water of the river with this staff I carry, it will turn into blood; the fishes in the river will die, till its waters are full of corruption; it will go hard with the Egyptians if they are for drinking river water.
Translation for Translators	Watch this: I am going to strike the water that is in the Nile <i>River</i> with the stick that is in my hand. <i>When I do that</i> , the water will become blood (OR, <i>red like</i> blood [MTY]). Then the fish in the Nile <i>River</i> will die, and the <i>water in</i> the river will stink, and the Egyptians will not be able to drink water from the Nile <i>River</i> ." ' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah is to have said: You was to learn that I am Jehovah! I am to strike with a staff in hand, the waters of the river, even is it to have turned to blood. The fish in the river were to die, and the river is to have stunk, and Egypt is to have become weary to drink the water of the river.
Conservapedia	"So the LORD says: "By this sign you shall now know that I'm the LORD." Watch as I strike the Nile with my rod and it turns into blood. All the fish in the Nile will die, and the Nile will stink, and the Egyptians won't be able to drink the river water."
Ferrar-Fenton Bible	But if you will not listen to that, thus says the EVER-LIVING, by this you shall learn that I am the Master: — When I strike with the rod which is in my hand upon the waters which are in the river, they shall turn to blood ! And the fish which are in the river shall die ; and the river shall stink ; and the Mitzerites shall loathe to drink of the water of the river ! "
God's Truth (Tyndale)	Wherefore thus says the Lord: hereby you shall know that I am the Lord. Behold, I will smite with the staff that is in mine hand upon the waters that are in the river,

HCSB	and they shall turn to blood. And the fish that is in the river shall die, and the river shall stink: so that it shall grieve the Egyptians to drink of the water of the river. This is what Yahweh says: Here is how you will know that I am Yahweh. Watch. I will strike the water in the Nile with the staff in my hand, and it will turn to blood. The fish in the Nile will die, the river will stink, and the Egyptians will be unable to drink water from it."
WikiBible	Thus Yahweh said, in this you will know that I am Yahweh. Here I myself strike with the staff which is in my hands on the waters which are in the Nile, and they become blood. And the fish which are in the Nile will die, and the river will rot, and the Egyptians will loathe to drink the water from the Nile.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Thus says Jehovah, In this you shall know by seeing that I am Jehovah; behold, I will strike with the rod, that in my hand, upon the waters which are in the river, and they shall be changed to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall be weary <i>trying</i> to drink the water out of the river.
New American Bible (2002)	The LORD now says: This is how you shall know that I am the LORD. I will strike the water of the river with the staff I hold, and it shall be changed into blood. The fish in the river shall die, and the river itself shall become so polluted that the Egyptians will be unable to drink its water."
New English Bible	So far you have not listened to his words; so now the LORD says, 'By this you shall know that I am the LORD. With this rod that I have in my hand, I shall now strike the water in the Nile and it will be changed into blood. The fish will die and the river will stink, and the Egyptians will be unable to drink water from the Nile.' ' A portion of v. 16 is included for context.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But until now you haven't listened; so Adonai says, "This will let you know that I am Adonai": I will take the staff in my hand and strike the water in the river, and it will be turned into blood. The fish in the river will die, the river will stink and the Egyptians won't want to drink water from the river.'" A portion of v. 16 is included for context.
The Complete Tanach	So said the Lord, "With this you will know that I am the Lord." Behold, I will smite with the staff that is in my hand upon the water that is in the Nile, and it will turn to blood.

and it will turn to blood: Since there is no rainfall in Egypt, and the Nile ascends and waters the land, so the Egyptians worship the Nile. He therefore smote their deity and afterwards He smote them. — [from Sifrei, Devarim 38; Exod. Rabbah 9:9; Tanchuma, Va'era 13]

And the fish that are in the Nile will die, and the Nile will become putrid, and the Egyptians will weary [in their efforts] to drink water from the Nile.' "

and the Egyptians will weary: Heb. וַיִּוָּעֵי. [i.e., the Egyptians will become weary trying] to seek a remedy for the waters of the Nile so that it would be fit to drink. — [from Jonathan]

exeGesés companion Bible	Thus says Yah Veh, In this you know I - Yah Veh: behold, with the rod in my hand I smite on the waters in the river and they turn to blood: and the fish in the river die and the river stink: and the Misrayim loathe to drink
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	of the water of the river.
Hebraic Roots Bible	So says YAHWEH, By this you shall know that I am YAHWEH: Behold, I am about to strike the water in the river with the staff in My hand, and it shall be turned to blood. And the fish in the river will die, and the river will stink, and the Egyptians will become weary of drinking water from the river.
Kaplan Translation	God [now] says, 'Through this you will know that I am God.' I will strike the water of the Nile with the staff in my hand, and [the water] will turn into blood. The fish in the Nile will die, and the river will become putrid. The Egyptians will have to stop drinking water from the Nile.'
Orthodox Jewish Bible	Thus saith Hashem, In this thou shalt know that I am Hashem: hinei, I will strike with the matteh that is in Mine yad upon the mayim which are in the Nile, and they shall be turned to dahm. And the dag (fish) that is in the Nile shall die, and the Nile shall stink; and the Egyptians shall loathe to drink of the mayim of the Nile.
<i>The Scriptures</i> 1998	'Thus said הוהי, "By this you know that I am הוהי. See, I am striking the waters which are in the river with the rod that is in my hand, and they shall be turned to blood, and the fish in the river shall die. And the river shall stink, and the Mitsrites shall find it impossible to drink the water of the river." ' ' "

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Thus says the LORD, "By this you shall know and recognize and acknowledge that I am the LORD: look, with the staff in my hand I will strike the water in the Nile, and it shall be turned to blood. The fish in the Nile will die, and the Nile will become foul, and the Egyptians will not be able to drink water from the Nile."'''
The Expanded Bible	This is what the LORD says: 'This is how you will know that I am the LORD. I will strike the water of the Nile River with this -stick [staff] in my hand, and the water will change into blood. Then the fish in the Nile will die, and the river will begin to stink. The Egyptians will not be able to drink the water from the Nile.''''
Kretzmann's Commentary	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 hand upon the waters which are in the river, and they shall be turned to blood, not merely be given a blood-red color through the presence of microscopic animals or particles of red clay, but actually be changed into blood, that the river throughout the length of Egypt would flow with the liquid which commonly pulses through the arteries and veins of men and beasts. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. With their life element taken from them, the fishes could no longer live, and their decaying carcasses would infect the river and cause an insufferable stench.
NET Bible®	Thus says the Lord: "By this you will know that I am the Lord: I am going to strike ³⁸ the water of the Nile with the staff that is in my hand, and it will be turned into blood. ³⁹ Fish ⁴⁰ in the Nile will die, the Nile will stink, and the Egyptians will be unable ⁴¹ to drink water from the Nile."'''
The Voice	Eternal One (to Moses): You will know that I am the Eternal by the next miracle / <i>am going to perform</i> . I will strike the water of the Nile with this staff that is in my hand, and the water will be turned into blood. The fish in the Nile will die, and this river will be fouled <i>with the rotting mess</i> so that the Egyptians will no longer be able to drink from it.''''

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...in this way, "YHWH ^{He Is} " said, in this you will know that I am "YHWH ^{He Is} ", look, I am hitting, (with) the branch which is in my hand, upon the waters which are in the stream, and they will be overturned to blood, and the fish, which are in the stream,
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will die and the stream will stink, and "Mits'rayim ^{Two straits}" will be to weary to gulp waters from the stream,...

C. Thompson LXX (updated) Thus says the Lord, By this you will know that I am the Lord, Behold with this staff which is in my hand I strike upon the water in the river and it will turn into blood. And the fishes which are in the river will die. And the river will stink. And the Egyptians will not be able to drink the water of the river.

Emphasized Bible

Thus, saith Yahweh, Hereby, shalt thou know that, I, am Yahweh,—Lo! I, am smiting with the staff that is in my hand upon the waters that are in the river and they shall be turned to blood; and, the fish that is in the river shall die and the river shall be loathsome,—and the Egyptians, shall disdain, to drink water out of the river.

Jack Ballinger's translation
Modern English Version

Thus says the LORD, "In this you shall know that I am the LORD: Indeed, I will strike the waters of the Nile with the rod that is in my hand, and they shall be turned to blood. And the fish that are in the river shall die, and the river shall stink so that the Egyptians shall be weary of drinking the river's water." ' ' "

NASB

Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water [Lit upon the waters] that is in the Nile with the staff that is in my hand, and it will be turned to blood. The fish that are in the Nile will die, and the Nile will become foul [i.e. have a bad smell], and the Egyptians will find difficulty [Or be weary of] in drinking water from the Nile."""

Ron Snider's Translation
Stuart Wolf
Third Millennium Bible

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 hand upon the waters which are in the river, and they shall be turned to blood. 18 And the fish that are in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river."""

Young's Updated LT

"Thus said Jehovah: By this you know that I am Jehovah; lo, I am smiting with the rod which is in my hand, on the waters which are in the River, and they have been turned to blood, and the fish that are in the River die, and the River has stank, and the Egyptians have been wearied of drinking waters from the River."

The gist of this passage:

God is telling Moses and Aaron what to say to Pharaoh. These will be direct quotes from God about turning their water to blood.

vv. 17-18

Exodus 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	so, thus, here, hence; now; in the meantime	adverb	Strong's #3541 BDB #462
'âmar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within	a preposition of proximity	No Strong's # BDB #88

Exodus 7:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zō`th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
Together, these words mean <i>by this, hereby</i> ; and possibly, <i>in this [place], here, with this, on these conditions, herewith, thus provided, by this, through this, for this cause, in this manner, on this one.</i>			
yāda` (יָדָע) [pronounced yaw-DAHĀ]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine singular, Qal imperfect	Strong's #3045 BDB #393
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
`ānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Y^ehowah said, *By this, you will know that I [am] Y^ehowah.*

Immediately previous to this, God said, "You are not listening to Me." As might be said in Australia, *you're not hearing Me, mate*. So He speaks again, saying, "By what I am about to do, you will know that I am Y^ehowah."

Exodus 7:17a *Thus says the Lord: By this you shall know that I am the Lord.* (NKJV)

What God is talking about (God is telling Moses to quote Him here) is the stuff which will follow in the text below. By what God does here and subsequently, it will become clear that He is God. Only extremely strong negative volition can resist Him.

There is a marvelous figure of speech in vv. 16 & 17 lost in most English translations. The word kôh (כֹּה) [pronounced ko] means *thus, here*. Its meaning is slightly modified when it is found twice in the same passage, as it is here. It is found twice in Exodus 2:12 (and translated and he turned *this way and that way*), Num. 11:31 (*...on this side...on that side*), Joshua 17:14 (*...till now and till then*); and in this passage, the pair of kôh's is translated like this: "Look, you have not listened **until now**"; **now** says the Lord, "By this you will know that I [am] the Lord..."

This final phrase does double duty here. By what God promises to do, Moses and Aaron will know that He is the LORD; and Pharaoh will know He is the LORD as well.

In v. 17b, Moses is to speak for himself:

Exodus 7:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note, duly note [that]; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	Hiphil participle	Strong #5221 BDB #645
The NET Bible: <i>The construction using הִנֵּה (hinneh) before the participle (here the Hiphil participle נָכַח, makkeh) introduces a futur instans use of the participle, expressing imminent future, that he is about to do something.</i> ⁵⁵			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
maṭṭeh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural noun with the definite article	Strong's #4294 BDB #641
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 1 st person singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
y ^e ôr (אֵר) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

⁵⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Translation: Watch [and] I will strike the waters of the [Nile] River with the staff that [is] in my hand;...

This is a little odd. God is speaking to Moses about striking the waters. Perhaps it is Moses who is to say, “Watch [and] I will strike the waters with the staff that is in my hand.”

One word which is likely an Egyptian loan word to the Hebrew is $y^e\hat{o}r$ (יָרֵךְ) [pronounced *yeh-ORE*] and it means *river, channel, water*, and is specifically used for the *Nile* and any of its trenches. It is also used for the Tigris River in Assyria. When I lived in Sacramento, we often spoke of San Francisco as *the city*; here, the Egyptians speak of the Nile as *the river*. In this, the second miracle, the ante has been upped a little.

Exodus 7:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâphak ^e (פָּהַק) [pronounced <i>haw-FAHK^e</i>]	<i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>	3 rd person plural, Niphal perfect	Strong's #2015 BDB #245
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

Translation: ...and [the waters] will be turned to blood...

However this is accomplished, the waters will be turned to blood. Or, the waters would have the appearance of being turned blood red.

In my own study of Exodus 7, it has always seemed to me that there was, at least in part, a natural explanation for these plagues put upon Egypt by God.

Various Commentators on the Water Turning to Blood

Kretzmann: *[The water will] not merely be given a blood-red color through the presence of microscopic animals or particles of red clay, but actually be changed into blood, that the river throughout the length of Egypt would flow with the liquid which commonly pulses through the arteries and veins of men and beasts.*⁵⁶

⁵⁶ From <http://www.studylight.org/commentaries/kpc/exodus-7.html> accessed July 1, 2017.

Various Commentators on the Water Turning to Blood

The NET Bible: *W. C. Kaiser summarizes a view that has been adopted by many scholars, including a good number of conservatives, that the plagues overlap with natural phenomena in Egypt. Accordingly, the “blood” would not be literal blood, but a reddish contamination in the water. If there was an unusually high inundation of the Nile, the water flowed sluggishly through swamps and was joined with the water from the mountains that washed out the reddish soil. If the flood were high, the water would have a deeper red color. In addition to this discoloration, there is said to be a type of algae which produce a stench and a deadly fluctuation of the oxygen level of the river that is fatal to fish (see W. C. Kaiser, Jr., “Exodus,” EBC 2:350; he cites Greta Hort, “The Plagues of Egypt,” ZAW 69 [1957]: 84-103; same title, ZAW 70 [1958]: 48-59). While most scholars would agree that the water did not actually become blood (any more than the moon will be turned to literal blood [Joel 2:31]), many are not satisfied with this kind of explanation. If the event was a fairly common feature of the Nile, it would not have been any kind of sign to Pharaoh – and it should still be observable. The features that would have to be safeguarded are that it was understood to be done by the staff of God, that it was unexpected and not a mere coincidence, and that the magnitude of the contamination, color, stench, and death, was unparalleled. God does use natural features in miracles, but to be miraculous signs they cannot simply coincide with natural phenomena.*⁵⁷

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Exodus 7:17b-c **Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood.** (NKJV)

This is a little tricky because what we are reading is what God is saying to Moses; but God is telling Moses to speak from his own perspective. God wants Moses to strike the waters with the rod in his hand.

Now, with the particular formatting in place, see how v. 17 changes perspective halfway through. First it is Moses quoting what God says specifically to Pharaoh; then it is Moses speaking from his own point of view:

Exodus 7:17 **Thus says the Lord: *By this you shall know that I am the Lord.* Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood.** (NKJV)

God prefers that Moses say these words; but it will be Aaron who will say these things.

We do not know if the water is turned to actual blood, or if it simply has the appearance of blood. What appears to be blood may in fact be the very small eggs of the frogs which will infect all of Egypt (plague #2). Or it could be a red algae (to be discussed later).

Exodus 7:17 **Y^ehowah said, *By this, you will know that I [am] Y^ehowah.* Watch [and] I will strike the waters of the [Nile] River with the staff that [is] in my hand; and [the waters] will be turned to blood...** (Kukis mostly literal translation)

In v. 17a, Moses will be quoting God speaking to Pharaoh; and in v. 17b is what Moses is to say to Pharaoh (Aaron will end up doing all of the speaking).

God said this to Moses to say to Pharaoh as a quote directly from Him: **“By this you shall know that I am the Lord.”** What follows is what Moses was to say to Pharaoh (still, as directed by God). **“Behold, I will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood.”** Aaron, apparently, will be the person who would actually speak.

⁵⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâgâh (דָּגָה) [pronounced <i>daw-GAW</i>]	<i>fish</i>	feminine singular noun generally used in the collective sense; with the definite article	Strong's #1710 BDB #185
The NET Bible: <i>The definite article here has the generic use, indicating the class – “fish” (R. J. Williams, Hebrew Syntax, 19, §92).</i> ⁵⁸			
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against ;by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
y ^e ôr (יָרֵךְ) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person feminine singular, Qal imperfect	Strong's #4191 BDB #559

Translation: ...and the fish that [are] in the [Nile] River will die.

The fish in the river will die. This will be a process; they will not all die at once.

Exodus 7:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâ'ash (בָּאֵשׁ) [pronounced <i>baw-AHSH</i>]	<i>to have a bad smell, to stink; to be evil, to be of an evil nature; to have a poor disposition</i>	3 rd person masculine singular, Qal perfect	Strong's #887 BDB #92
y ^e ôr (יָרֵךְ) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: Furthermore, the River will begin to stink...

Not sure if it is the blood in the water; but surely the fish will cause the water to stink.

⁵⁸ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Kretzmann: *With their life element taken from them, the fishes could no longer live, and their decaying carcasses would infect the river and cause an insufferable stench.*⁵⁹

Exodus 7:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâ'âh (לָאָה) [pronounced <i>law-AW</i>]	<i>to be wearied, to be exhausted, [fatigued, worn out, worn down], to be wearied [tired, worn out] [from anything]</i>	3 rd person plural, Niphal perfect	Strong's #3811 BDB #521
The NET Bible: <i>The verb לָאָה (la'a), here in the Niphal perfect with a vav consecutive, means "be weary, impatient." The Niphal meaning is "make oneself weary" in doing something, or "weary (strenuously exert) oneself." It seems always to indicate exhausted patience (see BDB 521 s.v.). The term seems to imply that the Egyptians were not able to drink the red, contaminated water, and so would expend all their energy looking for water to drink – in frustration of course.</i> ⁶⁰			
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y ^e ôr (יְאוֹר) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: ...and the Egyptians will become frustrated [lit., wearied] [trying to] drink water from the River.' ”

Egyptians received their drinking and bathing water from the Nile and they will not be able to find a place where the water can be used. They will become weary and frustrated looking for any clean water.

Exodus 7:18 ...and the fish that [are] in the [Nile] River will die. Furthermore, the River will begin to stink and the Egyptians will become frustrated [lit., wearied] [trying to] drink water from the River.' ” (Kukis mostly literal translation)

⁵⁹ From <http://www.studylight.org/commentaries/kpc/exodus-7.html> accessed July 1, 2017.

⁶⁰ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:17–18 Y^ehowah said, *By this, you will know that I [am] Y^ehowah. Watch [and] I will strike the waters of the [Nile] River with the staff that [is] in my hand; and [the waters] will be turned to blood and the fish that [are] in the [Nile] River will die. Furthermore, the River will begin to stink and the Egyptians will become frustrated [lit., wearied] [trying to] drink water from the River.’* ” (Kukis mostly literal translation)

This passage is slightly tricky.

Exodus 7:17–18 Who is speaking what words

This is how I think the quotations should have been: Exodus 7:17–18 Thus says the Lord: *By this you shall know that I am the Lord. Behold, I [either Moses or Aaron] will strike the waters which are in the river with the rod that is in my hand, and they shall be turned to blood. And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river.’* ”

In the alternative, we might understand the text like this: Exodus 7:17–18 Thus says the Lord: *By this you shall know that I am the Lord. Behold, I will strike the waters which are in the river (with the rod that is in my hand), and they shall be turned to blood. And the fish that are in the river shall die, the river shall stink, and the Egyptians will loathe to drink the water of the river.’* ” What is in parentheses is Moses speaking for himself (again, actually Aaron). Being so careful to parse these two verses might make this harder to understand rather than easier. If I had never gone into the topic, *who exactly is speaking to whom*; the meaning of what God is saying may have been easier to understand.

You may recall that last time, Aaron went off script and said, that if the Hebrew people did not get out into the wilderness to worship God, God might do something bad to them. Perhaps God is being particularly careful in telling Moses what to say.

Let me offer up an alternative translation:

Exodus 7:17–18 Y^ehowah said, *By this, you will know that I [am] Y^ehowah. Watch [and] I will strike the waters of the [Nile] River with the staff that [is] in my hand; and [the waters] will be turned to blood and the fish that [are] in the [Nile] River will die. Furthermore, the River will begin to stink and the Egyptians will become frustrated [lit., wearied] [attempting to] drink water from the River.’* ”

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Exodus 7:17–18 Jehovah said, *By this, you will know that I am Jehovah: I will strike the water of the Nile with this staff and they will be turned to blood. Furthermore, the fish in the River will begin to die. As a result, the River will stink, and Egyptians will be unable to find any good drinking water from the Nile.’* ” (Kukis paraphrase)

The people of Egypt would try all kinds of different things to make the water of the Nile drinkable to them. They might strain it; they might search all over the area trying to find clean water—whatever they try, they will grow tired or weary in this pursuit of any clean water from the Nile.

This is to be the first plague, but the second wonder that Moses and Aaron perform before Pharaoh. What God knows will happen is that this showdown between Moses and Pharaoh will be broadcast all over the earth and people from all over the earth will believe in the Revealed God (Jesus Christ) because of this confrontation.

As an aside, salvation is obtained by believing in God as He has chosen to reveal Himself. Here, He is the God of Israel, the God of the plagues of Egypt. Any person who believes in this revelation of God is saved. In the 1st advent, God revealed himself in the Person of Jesus. God did not reveal Himself theoretically to mankind, as in, *what would I be like as a man?* God actually became man.

Back to our narrative; God is still speaking to Moses regarding his second confrontation with Pharaoh.

God is still speaking to Moses, telling him what he and Aaron are supposed to do.

And so says Y^ehowah unto Moses, “Say unto Aaron, ‘Take your staff and stretch out your hand over waters of Egypt; over their rivers; over their canals; and over their ponds; and over every collection of waters; and is blood in all a land of Egypt; and in the vessels of wood and in the vessels of stone.’ ”

Exodus
7:19

Y^ehowah said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over [all] the waters of Egypt—over their rivers, over their canals, over their ponds and over every collection of water; and it will be blood in all the land of Egypt—even in the vessels of wood and vessels of stone [which hold water].’ ”

Jehovah said to Moses, “This is what you will tell Aaron: ‘Take your staff and stretch out your hand over all the waters of Egypt—over their rivers, over their canals, over their ponds and over every collection of water—and all of that water will be as blood (even the vessels of stone and of wood which are used to hold water).’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Say unto Aaron, ‘Take your staff and stretch out your hand over waters of Egypt; over their rivers; over their canals; and over their ponds; and over every collection of waters; and is blood in all a land of Egypt; and in the vessels of wood and in the vessels of stone.’ ”
Dead Sea Scrolls Targum of Onkelos	. And the Lord spake to Mosheh, Say to Aharon, Take thy rod, and lift up thy hand over the waters of the Mizraee, upon their rivers, upon their canals, and upon their lakes, and upon all their reservoirs of water, that they may become blood; and there shall be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Tell Aharon, Take thy rod and stretch forth thy hand over the waters of the Mizraee over their rivers, Over their trenches, over their canals, and over every place for collecting their waters, and they will become blood; and there shall be blood in all the land of Mizraim, and in vessels of wood and in vessels of stone. [JERUSALEM. In vases.]
Revised Douay-Rheims	The Lord also said to Moses: Say to Aaron, Take your rod, and stretch forth your hand upon the waters of Egypt, and upon their rivers, and streams and pools, and all the ponds of waters, that they may be turned into blood: and let blood be in all the land of Egypt, both in vessels of wood and of stone.
V. Alexander’s Aramaic T.	And the Lord said to Moses, "Tell Aaron to take up your staff and raise your hand over the waters of the Egyptians and over their rivers, reservoirs and lakes, and over their hilltop waters, and they shall all turn to blood, and there will be blood throughout the land of Egypt, even in the woods and the rocks."
Aramaic ESV of the Peshitta	Mar-Yah said to Moshah, "Tell Aaron, 'Take your rod, and stretch out your hand over the waters of Egypt, over their rivers, over their streams, and over their pools, and over all their ponds 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.'"
Peshitta (Syriac)	And the LORD said to Moses, Say to Aaron, Take your staff and lift up your hand upon the waters of Egypt, upon their rivers, upon their ponds, and upon all their pools of water, and upon the streams, and they shall become blood; and there shall be blood throughout all the land of Egypt, in both vessels of wood and vessels of stone.

Septuagint (Greek) And the Lord said to Moses, Say to your brother Aaron, Take your rod in your hand, and stretch forth your hand over the waters of Egypt, and over their rivers, and over their canals, and over their ponds, and over all their standing water, and it shall become blood: and there was blood in all the land of Egypt, both in vessels of wood and of stone.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English .
 Easy-to-Read Version–2006 The LORD said to Moses: “Tell Aaron to hold the walking stick in his hand over the rivers, canals, lakes, and every place where they store water. When he does this, all the water will turn into blood. All the water, even the water stored in wood and stone jars, will turn into blood.”

The Message GOD said to Moses, “Tell Aaron, ‘Take your staff and wave it over the waters of Egypt—over its rivers, its canals, its ponds, all its bodies of water—so that they turn to blood.’ There’ll be blood everywhere in Egypt—even in the pots and pans.”

Thought-for-thought translations; paraphrases:

Common English Bible .
 Contemporary English V. Moses, then command Aaron to hold his stick over the water. And when he does, every drop of water in Egypt will turn into blood, including rivers, canals, ponds, and even the water in buckets and jars.

The Living Bible Then the Lord instructed Moses: “Tell Aaron to point his rod toward the waters of Egypt: all its rivers, canals, marshes, and reservoirs, and even the water stored in bowls and pots in the homes will turn to blood.”

New Berkeley Version .
 New Life Version Then the Lord said to Moses, “Say to Aaron, ‘Take your special stick and put your hand out over the waters of Egypt, over their rivers, their pools, and all their man-made lakes of water, so they will become blood. There will be blood through all the land of Egypt, even in pots of wood and pots of stone.’”

New Living Translation Then the LORD said to Moses: “Tell Aaron, ‘Take your staff and raise your hand over the waters of Egypt—all its rivers, canals, ponds, and all the reservoirs. Turn all the water to blood. Everywhere in Egypt the water will turn to blood, even the water stored in wooden bowls and stone pots.’”

Partially literal and partially paraphrased translations:

American English Bible And the Lord continued: ‘Then tell your brother Aaron to take his walking stick and hold his arms out over all the water in Egypt (over their rivers, canals, ponds, and any standing water) and they will turn into blood. This blood will be throughout the entire land of Egypt... even in their pottery and wooden jars!’

Beck’s American Translation .
 International Standard V .
 New Advent (Knox) Bible Then the Lord gave Moses a message for Aaron, Take up thy staff, and stretch thy hand out over the waters of Egypt; all their rivers and channels and marshes and pools of water. All must turn into blood; blood in every bucket and pitcher, all over Egypt.

Translation for Translators Yahweh said to Moses/me, “ *When you are talking to the king, say to Aaron, ‘Hold your stick out as though you were holding it over the water in Egypt—over the rivers, the canals, the ponds, and over the pools of water, in order that all of it may*

become *red like* blood.’ When Aaron does that, there will be blood throughout Egypt, even in wooden jars and in stone jars.”

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be saying to Aaron: Be taking your staff, even be stretching out your hand over the waters of Egypt, over the streams, rivers, and ponds, even are the collections of water to become blood. There is to be blood on the solid grounds of Egypt, and in the vessels of wood and stone.
Conservapedia	Then the LORD said to Moses, "Say this to Aaron: 'Take your rod, and stretch out your hand over the waters of Egypt, over their streams, their waterways, their ponds, and their every confluence of water. They will turn into blood, and there will be blood in all the land of Egypt, and in every kind of vessel, whether of wood [Literally, "vessels of stone," that were probably earthenware pots.] or of earth.
Ferrar-Fenton Bible	The EVER-LIVING also said to Moses ; " Say to Aaron ; Take your rod and extend your hand over the waters of Mitzer ; — over the streams, over the brooks, the pools, and over all the reservoirs of water ; and they shall become blood ; and they shall be blood in all the land of the Mitzerites, both in wood and in stone."
NIV, ©2011	The LORD said to Moses, "Tell Aaron, 'Take your staff and stretch out your hand over the waters of Egypt—over the streams and canals, over the ponds and all the reservoirs—and they will turn to blood.' Blood will be everywhere in Egypt, even in vessels [Or <i>even on their idols</i>] of wood and stone."
WikiBible	And Yahweh said to Moses: Say to Aaron: "Take your staff and bend your hand on the waters of Egypt, on their rivers and on their streams and on the pools and on all their wells of water." And they will be blood. And there will be blood in all the land of Egypt, and in wood and in stone.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And Jehovah said to Moses, Say to Aaron, Take your rod, and stretch out your hand upon the waters of Egypt, upon their rivers, upon their canals, and upon their marshes, 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.
New American Bible (2011)	The LORD then spoke to Moses: Speak to Aaron: Take your staff and stretch out your hand over the waters of Egypt—its streams, its canals, its ponds, and all its supplies of water—that they may become blood. There will be blood throughout the land of Egypt, even in the wooden pails and stone jars.
New Jerusalem Bible	Yahweh said to Moses, 'Say to Aaron, "Take your staff and stretch out your hand over the waters of Egypt -- over their rivers and canals, their marshland, and all their reservoirs -- and they will turn to blood. There will be blood throughout the whole of Egypt, even in sticks and stones,"
Revised English Bible	The LORD told Moses to say to Aaron, "Take your staff and stretch your hand out over the waters of Egypt, its rivers and its canals, and over every pool and cistern, to turn them into blood. There will be blood throughout the whole of Egypt, blood even in their wooden bowls and stone jars."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Say to Aharon, 'Take your staff, reach out your hand over the waters of Egypt, over their rivers, canals, ponds and all their reservoirs, so that they can turn into blood. There will be blood throughout the whole land of Egypt, even in the wooden buckets and stone jars.'"
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The Complete Tanach

The Lord said to Moses, "Say to Aaron, 'Take your staff and stretch forth your hand over the waters of Egypt, over their rivers, over their canals, over their ponds, and over all their bodies of water, and they will become blood, and there will be blood throughout the entire land of Egypt, even in wood and in stone.' "

Say to Aaron: Since the Nile protected Moses when he was cast into it, it therefore was not smitten by him, neither with blood nor with frogs, but was smitten by Aaron. — [from Tanchuma, Va'era 14]

their rivers: They are the rivers that flow, like our rivers.

their canals: Heb. קְהֵלָיִם. These are man-made pools and ditches, [extending] from the riverbank to the fields. [When] the waters of the Nile increase, it [the Nile] rises through the canals and irrigates the fields. — [from Othioth d'Rabbi Akiva]

their ponds: Water that does not spring [from beneath the ground] and does not flow [to any other place] but stands in one place. It is called estanc [in Old French], pond.

throughout the entire land of Egypt: Even in the bathhouses, and in the bathtubs in the houses.

even in wood and in stone: Water in wooden vessels and in stone vessels. — [from Onkelos, Jonathan, Exod. Rabbah 9:11]

exeGesés companion Bible

And Yah Veh says to Mosheh,
Say to Aharon, Take your rod
and spread your hand on the waters of Misrayim
- on their streams, on their rivers
and on their marshes
and on all their congregations of water
- and they become blood;
and blood becomes in all the land of Misrayim
- both in timber and in stone.

JPS (Tanakh—1985)

And the Lord said to Moses, "Say to Aaron: Take your rod and hold out your arm over the waters of Egypt—its rivers, its canals, its ponds, all its bodies of water—that they may turn to blood; there shall be blood throughout the land of Egypt, even in vessels of wood and stone."

Kaplan Translation

Blood: The First Plague

God said to Moses, 'Tell Aaron to take his staff and extend his hand over the waters of Egypt - over their rivers, their canals [(Rashi; Targum). Y'orim in Hebrew (Cf. Daniel 12:5). Or, 'streams.' The word is usually assumed to denote irrigation canals (Radak, Sherashim; Sekhel Tov), because they flow from the Nile, which is known as the Y'or (Ibn Janach). The term usually refers to Egyptian canals (2 Kings 19:24, Isaiah 7:18, 19:6, 37:25). The word y'or is thought to be related to the ancient Egyptian iaur or aur, a canal, stream, or arm of the Nile. In Coptic, the word is eiero or eioor.], **their reservoirs** [Agam-im in Hebrew. It is thus translated in Old French as astonc (Rashi), and in Spanish as estanque (Radak, Sherashim). It can also denote a lake or pool (palude in Spanish; Radak, Sherashim). Others write that this is any gathering of rain water (Ibn Ezra). The word may therefore be related to the Egyptian, since ag is a flood, and agem or agep is rain.], **and every place where water is kept** [Literally, 'gatherings of water.' These denote cisterns and wells (Ibn Ezra).] - **and [the water] shall turn into blood. There will be blood throughout all Egypt, even in wooden [barrels] and stone [jars]** [(Targum; Rashi; Ibn Ezra). In ancient Semitic texts, a similar expression means 'woods and fields.' It is questionable whether or not this last sentence is part of what Moses was to tell Aaron.]'

Orthodox Jewish Bible And Hashem spoke unto Moshe, Say unto Aharon, Take thy matteh, and stretch out thine yad upon the mayim of Mitzrayim, upon their streams, upon their rivers, and upon their ponds, and upon all their mikveh of mayim, that they may become dahm; and that there may be dahm throughout kol Eretz Mitzrayim, both in vessels of wood, and in vessels of stone.

Expanded/Embellished Bibles:

The Expanded Bible The Lord said to Moses, "Tell Aaron: 'Take the walking stick [staff] in your hand and stretch your hand over the rivers, canals, ponds, and pools in Egypt.' The water will become blood everywhere in Egypt, both in wooden buckets and in stone jars."

Kretzmann's Commentary And the Lord spake unto Moses, Say unto Aaron, Take thy rod, the same staff which had served before, 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. Thus not only the Nile with its various arms was involved, but also the canals of the Nile, all lakes or ponds that had been formed by the overflow of the Nile, And that there may be blood throughout all the land of Egypt, both in vessels of wood and in vessels of stone, in all pails, jugs, and tubs, in which water was kept for use in the homes.

NET Bible® Then the Lord said to Moses, "Tell Aaron, 'Take your staff and stretch out your hand over Egypt's waters – over their rivers, over their canals [Or "irrigation rivers" of the Nile.], over their ponds, and over all their reservoirs⁴³ – so that it becomes⁴⁴ blood.' There will be blood everywhere in [Or "in all."] the land of Egypt, even in wooden and stone containers."

The Voice **Eternal One** (to Moses): Give this instruction to Aaron: "Take your staff in hand and raise it over *all* the waters of Egypt—over the rivers, canals, ponds, and lakes—so that the water will be turned into blood. Blood will appear throughout the land of Egypt, even in the water kept in wooden and stone vessels."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}", say to "Aharon ^{Light bringer}", take your branch and extend your hand upon the waters of "Mits'rayim ^{Two straits}", upon their rivers, upon their streams, and upon their pools and upon all the collections of their waters, and they will exist as blood, and blood will exist in all the land of "Mits'rayim ^{Two straits}" and in the / and in the stones,...

C. Thompson LXX (updated) Moreover the Lord said to Moses, Say to your brother Aaron, Take your staff" in your hand and stretch forth your hand against the waters of Egypt, against the rivers and against the canals and against their ponds and against all their reservoirs of water; and they will become blood, and there will be blood throughoul-all the land of Egypt both in the cisterns of wood and in- those of stone.

Concordant Literal Version Then Yahweh said to Moses: Say to Aaron, Take your rod, and stretch out your hand over the waters of Egypt, over their streams, over their waterways, over their ponds and over every confluence of their waters that they may become blood. Thus there will come to be blood in all the land of Egypt and in wooden and in stone troughs.

Darby Translation And Jehovah said to Moses, Say unto Aaron, Take thy staff, and stretch out thy hand upon the waters of the Egyptians -- upon their streams, upon their rivers, and upon their ponds, and upon all their reservoirs of water, that they may become blood; and there shall be blood throughout the land of Egypt, both in [vessels of] wood and in [vessels of] stone.

English Standard Version And the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and

Jack Ballinger's translation
New King James Version

all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone."

Ron Snider's Translation
Stuart Wolf
Webster's Bible Translation

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Then the LORD spoke to Moses, "Say to Aaron, 'Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water, that they may become blood. And there shall be blood throughout all the land of Egypt, both in *buckets of wood* and *pitchers of stone*.'"

Young's Updated LT

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And the LORD spoke to Moses, Say to Aaron, Take thy rod, and stretch out thy 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*.

And the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there will be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.' "

The gist of this passage:

God tells Moses what Aaron will do next, and the end result is, all of the open waters will be turned to blood (or appear as if they have turned to blood).

Exodus 7:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55

Exodus 7:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahārôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lâqach (לָקַח) [pronounced law-KAHKH]	<i>take, seize, take away, take in marriage; send for, fetch, bring, receive</i>	2 nd person masculine singular, Qal imperative	Strong's #3947 BDB #542
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #4294 BDB #641

Translation: Y^ehowah said to Moses, “Say to Aaron, ‘Take your staff...

At this, God includes Aaron in what was to be done. God is going to direct Moses to tell Aaron how to perform this next sign.

Ideally speaking, Moses was to speak all of these words to Pharaoh, and then tell Aaron to use his staff to turn the waters into blood.

Even though Aaron was Moses' designated spokesman, it was Moses who called all of the shots, based upon his instructions from God.

Here, Aaron was to take his staff with them. I would assume that this is the staff which Moses used originally, and was turned into some kind of serpent or snake.

Exodus 7:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâṭâh (נָטָה) [pronounced naw-TAWH]	<i>stretch out, spread out, reach out; pitch [a tent]; bow, extend, incline, turn; veer off</i>	2 nd person masculine singular, Qal imperative	Strong's #5186 BDB #639
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural construct	Strong's #4325 BDB #565

Exodus 7:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated Mizraim; also <i>Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: ...and stretch out your hand over [all] the waters of Egypt...

Aaron would stretch out his hand over all the waters of Egypt—this had to be very theatrical, so that everyone who could see, saw what Aaron was doing. The idea is, the waters could not simply turn to blood. There had to be an initiation by Aaron.

All of this is done in a very dramatic, theatrical sort of way, and I would assume that Pharaoh and his henchmen would see what was being done.

Exodus 7:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (לַעַל) [pronounced ǰahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
n ^e harōwth (תּוֹרְהוֹת) [pronounced n ^e -haw-ROHTH]	<i>rivers, streams; flood, floods</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5104 BDB #625
ʿal (לַעַל) [pronounced ǰahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
y ^e ōr (רְאִי) [pronounced y ^e ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2975 BDB #384

In the singular, in Egypt, this word is often used for the Nile River.

w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿal (לַעַל) [pronounced ǰahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾāgam (אָגָם) [pronounced uh-GAHM]	<i>pool, pond; troubled or muddy (gloomy) pools, marshes; any pool, pond; swamp reeds, reeds, rush(es)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #98 BDB #8

This is the first occurrence of this word in the Bible.

w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿal (לַעַל) [pronounced ǰahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752

Exodus 7:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
miq ^e veh (מִיְקֵוֶה) [pronounced mihk-VEH]	<i>expectation, confidence, hope, ground of hope, things hoped for, outcome; a collection, a collected mass, a congregation</i>	masculine singular construct	Strong's #4723 BDB #876
There are 3 spellings for this noun: miqve מִיְקֵוֶה / miqveh מִיְקֵוֶה / miqvêh מִיְקֵוֶה			
The NET Bible: <i>The Hebrew term means “gathering,” i.e., wherever they gathered or collected waters, notably cisterns and reservoirs. This would naturally lead to the inclusion of both wooden and stone vessels – down to the smallest gatherings.</i> ⁶¹			
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #4325 BDB #565

Translation: ...—over their rivers, over their canals, over their ponds and over every collection of water;...

It had to be clear that this was something which would be done to all the waters in Egypt. There are some words found here which are rarely used.

Exodus 7:19a-c Then the Lord spoke to Moses, “Say to Aaron, ‘Take your rod and stretch out your hand over the waters of Egypt, over their streams, over their rivers, over their ponds, and over all their pools of water,...’” (NKJV)

Aaron is to take this rod—the same one which was turned into a serpent—and he was to stretch out his hand over the waters of Egypt.

The term *pools [collections] of water* is possibly a description of the Egyptian irrigation system. The Egyptians receive precious little rain each year and when even an inch of rain occurs, it can create havoc in Egypt. In fact, it would overflow almost annually during the rainy season. What the Egyptians did was to dig a large number of canals out from the Nile to (1) irrigate their crops and (2) lead to various man-made ponds and low areas to handle the run off when the Nile overflows.

However, God is going to foul their water.

Exodus 7:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

⁶¹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
The NET Bible: <i>The imperfect tense with vav (i) after the imperative indicates the purpose or result: "in order that they [the waters] be[come] blood."</i> ⁶²			
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun	Strong's #1818 BDB #196
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	all, all things, the whole, totality, the entirety, everything	masculine singular construct	Strong's #3605 BDB #481
need some meanings here			
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and it will be blood in all the land of Egypt...

All of the waters would appear to turn into blood. Based upon what came previously, it does not appear that one second, the waters are normal and the next second, they are blood; but they would have, at the very least, the appearance of blood.

Exodus 7:19c ...that they may become blood.' " (NKJV)

This does not necessarily mean that there was any hocus pocus here and that God changed the water into blood, as in a miracle which defies physical laws. We do not know exactly what happened. I am certainly not saying that this is beyond what God can do; I am simply saying that, we do not know exactly what took place.

On the other hand, there is no reason to believe that Jesus turning water into wine was anything less than a miracle which defied the laws of science.⁶³

Not only are all the bodies of water to be turned to blood (or a liquid resembling blood), but water which is stored anywhere was to be turned to blood. Water is the most necessary ingredient for our survival, besides air. Remove

⁶² From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

⁶³ R. B. Thieme, Jr. always would say that the phrase *scientific laws*, is a misnomer, as science did not initiate these laws nor does science enforce them.

that, and we are in a countdown to death. Water is the rarest form of H₂O in the universe and yet we have it in terrific abundance on this planet. How any evolutionist could realize what a rarity water is and then think that this all just happened by chance is an act of faith much greater than mine. A slight change in any factor related to temperature on earth—and there is a careful balance of these factors—and we should find our water turning almost instantly to vapor or to ice.

H₂O is so important to us that we have 3 specific names for it: water, ice and vapor (or steam), which describes its state. Not only is this compound rare in the universe; but its liquid state is even more rare. In a universe of stars and space, there are very few places where water could exist, as there is not a great temperature range between water freezing and boiling. Places in the universe which are typically between 0 and 100°C are very rare. In the coldest portions of the universe, we come close to absolute zero (273°C). The sun's core is 15,000,000°C (and there are no doubt higher temperatures elsewhere⁶⁴). Yet, most of us live in a place where the temperature rarely varies more than 60°C (100°F). Given such extremes in our universe, you can see just how rare water would be in its liquid state. It is particularly amazing to have such an abundance of water as well (which, in turn, helps to preserve this narrow temperature range). It is almost as if someone created it to be this way. :)

Back to our narrative:

Exodus 7:19e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
‘êtsîym (עֲצִיַּיִם) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7); vessels of wood [that hold water] (Ex. 7:19)</i>	masculine plural noun with the definite article	Strong's #6086 BDB #781
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
‘eben (אֲבֵן) [pronounced <i>EH^B-ven</i>]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural noun with the definite article	Strong's #68 BDB #6

Translation:...—even in the vessels of wood and vessels of stone [which hold water].’ ”

⁶⁴ In fact, some **claim** that we have created much higher temperatures here on earth.

This infestation of the waters was incredibly pervasive. Even if someone placed some good water aside in a vessel of sorts, even that water would become blood (or reddish like blood). This suggests to me an infestation of something, perhaps airborne, which would land in the water and, at some point, turn the water red.

We find the word *vessel* in the KJV, the NASB, the NRSV, and in Owen's translation; the word *containers* is found in *the Amplified Bible*; the translation *wooden bowls and jars of stone* is found in the NEB. A vessel is a container, which includes but is not limited to pottery containers. For instance, the poor were provided water in stone reservoirs found at the corners of the streets and elsewhere. In an area where I once lived, a neighboring community did not have a sewage system or plumbing provided for them by the city; their water for decades was delivered to these large barrels. They received such substandard services due to their poverty. This is a similar situation here. Because the Egyptians did survive seven days, I believe that the vessels (or containers) spoken of were those which received their water directly from the Nile and that everything in direct contact with the Nile water turned to blood. This would exclude the carton of water sitting in the Pharaoh's refrigerator, as well as the water gotten from deep wells. Furthermore, the word for vessel *k^elîy* (כֶּלִי) [pronounced *kel-EE*] is not even found in this passage. There is no word for vessel in this passage; this is why it is in italics in the KJV. It is at best implied here; and storage areas for water would be a better implication.

Exodus 7:19d-e **And there shall be blood throughout all the land of Egypt, both in buckets of wood and pitchers of stone.**” (NKJV)

The command of Moses to Aaron to perform this miracle means that Moses is actively involved; just as God's command to Moses means that God is actively involved in this miracle.

At times, in these signs and wonders done by God, there may be natural reasons for what occurs and they may be complete and total miracles. There is no distinguishing one from the other in the Bible. Whether God presides over a convergence of natural events which seem miraculous; or, God does something which defies science, it is all the same to Him. God has the power and authority to direct natural events to result in something which appear miraculous; and He has the power and authority to do things which we would regard as actually being miraculous.

There have been natural reasons given for what happens in Egypt and it is certainly possible that God set a variety of factors into motion which conform to the laws of nature (or, laws of science) which God set up, in eternity past.

This same cool fresh water, existing in reasonable abundance in Egypt, is going to undergo a radical change.

This water is going to undergo a fundamental change, whether it is part of the Egyptian canal system or whether that water has been stored in various containers (here, called wood buckets and stone pitchers).

Exodus 7:19 **Y^ehowah said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over [all] the waters of Egypt—over their rivers, over their canals, over their ponds and over every collection of water; and it will be blood in all the land of Egypt—even in the vessels of wood and vessels of stone [which hold water].’ ”** (Kukis mostly literal translation)

Exodus 7:17–18 appears to be one view of what God wanted Moses to say and v. 19 is what God wanted Aaron to do.

Up to v. 19, this is God speaking to Moses (and possibly to Aaron). Beginning in v. 20, Moses and Aaron will do as God has commanded. So, suddenly, the narrative has jumped from God speaking to Moses (v. 19), to Moses and Aaron doing just what God commanded them to do in front of Pharaoh (vv. 20–23). This abbreviated approach helps to move the narrative forward without getting bogged down with too much detail.

Exodus 7:19 **Jehovah said to Moses, “This is what you will tell Aaron: ‘Take your staff and stretch out your hand over all the waters of Egypt—over their rivers, over their canals, over their ponds and over every collection of**

water—and all of that water will be as blood (even the vessels of stone and of wood which are used to hold water).’ ” (Kukis paraphrase)

The Execution of the First Plague

And do Moses and Aaron as which charged Y^ehowah. And so he raises up the staff and so he strikes the waters which [are] in the River to eyes of Pharaoh and to eyes of his servants. And so turn all the waters which [are] in the River to blood. And fish which [are] in the river have died and is stinking the River. And are unable the Egyptians to drink waters from the River. And is the blood in all the land of Egypt.

Exodus
7:20–21

Consequently, Moses and Aaron did as Y^ehowah commanded [them]. Aaron [lit., *he*] raised up the staff and he struck the waters which [are] in the River before Pharaoh and before his servants. And [as they watched] all the waters which [were] in the River were turned to blood. And the fish which [were] in the River die and the river developed a [horrible] odor. Consequently, the Egyptians are unable to drink water from the river; and [there] is blood in all the land of Egypt.

Consequently, Moses and Aaron did exactly as Jehovah commanded them. Aaron raised up his staff and struck the waters in the Nile River while Pharaoh and his servants watched. And right before their eyes, the waters began to turn to blood. The fish in the river began to die and the river developed an horrendous stench. Consequently, there Egyptians were unable to drink any water from the River; although a limited amount of water could be found by digging in the ground.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And do Moses and Aaron as which charged Y ^e howah. And so he raises up the staff and so he strikes the waters which [are] in the River to eyes of Pharaoh and to eyes of his servants. And so turn all the waters which [are] in the River to blood. And fish which [are] in the river have died and is stinking the River. And are unable the Egyptians to drink waters from the River. And is the blood in all the land of Egypt.
Dead Sea Scrolls Targum of Onkelos	. And Mosheh and Aharon did so, as the Lord commanded; and he lifted the rod, and struck the waters of the river, in the sight of Pharaoh, and in the eyes of his servants, and all the waters of the river were turned into blood. And the fish of the river died, and the river became putrid; and the Mizraee could not drink of the water of the river, and there was blood in all the land of Mizraim.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon did so, as the Lord commanded; and he lifted up the rod, and smote the waters of the river in the sight of Pharaoh, and in the sight of his servants; and all the waters of the river were turned into blood; and the fish that were in the river died; and the river became foul, and the Mizraee could not drink of the waters, of the river and the plague of blood was in all the land of Mizraim.
Revised Douay-Rheims	And Moses and Aaron did as the Lord had commanded: and lifting up the rod he struck the water of the river before Pharaoh and his servants: and it was turned into blood. And the fishes that were in the river died: and the river corrupted, and the Egyptians could not drink the water of the river, and there was blood in all the land of Egypt.
V. Alexander's Aramaic T.	And this is what Moses and Aaron did, they did as the Lord commanded them. And Aaron raised the staff that was in his hand and he struck the waters in the river, against the Pharaoh and against his servants and the waters of the river turned to blood for all of them. And the fish in the river died and the river became rancid, and

the Egyptians could not drink of the river's water, and there was blood in the entire land of Egypt.

Aramaic ESV of the Peshitta	Mosha and Aaron did so, as Mar-Yah commanded; and he lifted up the rod, and struck the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. The fish that were in the river died; and the river became foul, and the Egyptians could not drink water from the river; and the blood was throughout all the land of Egypt.
Peshitta (Syriac)	And Moses and Aaron did as the LORD had commanded them; and Aaron lifted up the staff which was in his hand and smote the waters of 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 into blood. And the fish that were in the river died; and the river stank, and the Egyptians could not drink the water of the river; and there was blood throughout all the land of Egypt.
Septuagint (Greek)	And Moses and Aaron did so, as the Lord commanded them; and Aaron having lifted up his hand with his rod, smote the water in the river before Pharaoh, and before his servants, and changed all the water in the river into blood. And the fish in the river died, and the river stank thereupon; and the Egyptians could not drink water from the river, and the blood was in all the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. Moses and Aaron obeyed the Lord. Aaron lifted up the stick in front of Pharaoh and his servants. He hit the water in the river with the stick. Then all the water in the river became blood. 21 The fish in the river died. The river became bad and the Egyptians could not drink its water. There was blood in every part of the country called Egypt.
Easy-to-Read Version–2006	So Moses and Aaron did what the Lord commanded. Aaron raised the walking stick and hit the water in the Nile River. He did this in front of Pharaoh and his officials. So all the water in the river changed into blood. The fish in the river died, and the river began to stink. So the Egyptians could not drink water from the river. The blood was everywhere in Egypt.
Good News Bible (TEV)	Then Moses and Aaron did as the Lord commanded. In the presence of the king and his officers, Aaron raised his stick and struck the surface of the river, and all the water in it was turned into blood. The fish in the river died, and it smelled so bad that the Egyptians could not drink from it. There was blood everywhere in Egypt.
<i>The Message</i>	Moses and Aaron did exactly as God commanded them. Aaron raised his staff and hit the water in the Nile with Pharaoh and his servants watching. All the water in the Nile turned into blood. The fish in the Nile died; the Nile stank; and the Egyptians couldn't drink the Nile water. The blood was everywhere in Egypt.

Thought-for-thought translations; paraphrases:

Common English Bible Contemporary English V.	. Moses and Aaron obeyed the LORD. Aaron held out his stick, then struck the Nile, as the king and his officials watched. The river turned into blood, the fish died, and the water smelled so bad that none of the Egyptians could drink it. Blood was everywhere in Egypt.
The Living Bible New Berkeley Version New Century Version	. . So Moses and Aaron did just as the Lord had commanded. In front of the king and his officers, Aaron raised his walking stick and struck the water in the Nile River. So

	all the water in the Nile changed into blood. The fish in the Nile died, and the river began to stink, so the Egyptians could not drink water from it. Blood was everywhere in the land of Egypt.
New Life Version	Moses and Aaron did what the Lord had told them. Aaron raised the special stick and hit the water of the Nile in front of Pharaoh and his servants. And all the water in the Nile was turned into blood. The fish that were in the Nile died. And the Nile had a bad smell. So the Egyptians could not drink water from the Nile. The blood was through all the land of Egypt.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So Moses and Aaron did just as the Lord commanded them. [Aaron] held out the walking stick and slapped the river right there in front of Pharaoh and his servants, and all the river water changed into blood. Then all the fish in the river died and the river had a foul odor, so the Egyptians couldn't drink water from it. And there was blood throughout the entire land of Egypt.
Beck's American Translation International Standard V	Moses and Aaron did just what the LORD had commanded. Aaron [Lit. <i>He</i>] raised his staff and struck the water in the Nile River [The Heb. lacks <i>River</i>] in front of [Lit. <i>before the eyes of</i>] Pharaoh and his [Lit. <i>before the eyes of his</i>] officials [Or <i>servants</i>], and all the water in the Nile River [The Heb. lacks <i>River</i>] turned to blood. The fish in the Nile River [The Heb. lacks <i>River</i>] died and the river stank. The Egyptians were not able to drink water from the Nile River [The Heb. lacks <i>River</i>], and blood was throughout the land of Egypt.
New Advent (Knox) Bible	So Moses and Aaron did as the Lord had bidden them; Aaron lifted up his staff and struck the waters of the river in the presence of Pharaoh and his court, and the river turned to blood. All the fishes in the river died, and its waters stank, so that the Egyptians could not drink river water any longer, and there was blood all over the land of Egypt.
Translation for Translators	So Aaron and Moses/I did what Yahweh commanded. As the king and his officials were watching, Aaron lifted up his stick and then struck the water in the Nile River with it. And all the water in the river turned red like blood. Then all the fish died. And the water stank, with the result that the Egyptians could not drink water from the river. Everywhere in Egypt the water became red like blood.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses and Aaron were to effect as Jehovah is to have commanded them. He was to lift up the staff, and was to strike the waters of the river before the eyes of Pharaoh, also before the eyes of his servants. The waters of the river were to turn to blood. The fish in the river are to have died, even was the river to stink. Were the Egyptians able to drink the water of the river? - For blood is on the solid grounds of Egypt.
Conservapedia	Moses and Aaron did as the LORD has told them, striking the water with the rod as Pharaoh and his staff looked on, and all the water in the river turned into blood, and all the fish in the river died, and the river stank, and the Egyptians could not drink the water, and there was blood all throughout Egypt.
Ferrar-Fenton Bible	Therefore Moses and Aaron did as the EVER-LIVING commanded, and splashed with the rod, and the hand, the waters which were in the river before the eyes of Pharaoh, and before the eyes of his ministers, and all the waters in the river turned to blood; and the fish which were in the river died, and the river stank, and the Mitzerites were not able to drink of the water from the river, for it became blood in all the land of the Mitzeraim.

Jubilee Bible 2000	And Moses and Aaron did so, as the LORD commanded; and lifting up the rod, he smote the waters that were in the river, in the sight of Pharaoh and in the sight of his slaves; and all the waters that were in the river were turned to blood. And the fish that were in the river died; and the river became corrupted, so that the Egyptians could not drink the water of the river; and there was blood throughout all the land of Egypt.
NIV, ©2011	Moses and Aaron did just as the LORD had commanded. He raised his staff in the presence of Pharaoh and his officials and struck the water of the Nile, and all the water was changed into blood. The fish in the Nile died, and the river smelled so bad that the Egyptians could not drink its water. Blood was everywhere in Egypt.
Tree of Life Version	So Moses and Aaron did as <i>ADONAI</i> commanded. He lifted up the staff and struck the waters that were in the river in the sight of Pharaoh and his servants, and all the waters of the Nile turned to blood. When the fish that were in the river died, the river became so foul that the Egyptians could not drink water from the river. The blood was throughout all the land of Egypt.
Urim-Thummim Version	Moses and Aaron did as YHWH commanded, and he lifted up the staff and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his slaves and all the waters that were in the river turned to blood. Then the fish that were in the river died and the river stank, and the Egyptians could not drink of the water from the river, and there was blood throughout all the land of Egypt.
WikiBible	And Moses and Aaron did so as Yahweh commanded, and lifted the staff, and struck the water which is in the Nile to Pharaoh's eyes and to the eyes of his servants; and all the water which is in the Nile turned to blood. And the fish which are in the Nile died, and the Nile rotted, and the Egyptians could not drink water from the Nile, and there was blood all over the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses and Aaron did as Yahweh had commanded. Aaron raised his staff and struck the waters of the Nile, in the presence of Pharaoh and his ministers, and all the water in the Nile turned to blood. The fish in the river died and the Nile was contaminated so that the Egyptians could no longer drink the water of the Nile. There was blood all over the country of Egypt.
New American Bible (2002)	Moses and Aaron did as the LORD had commanded. Aaron raised his staff and struck the waters of the river in full view of Pharaoh and his servants, and all the water of the river was changed into blood. The fish in the river died, and the river itself became so polluted that the Egyptians could not drink its water. There was blood throughout the land of Egypt.
New Jerusalem Bible	Moses and Aaron did as Yahweh ordered. He raised his staff and struck the waters of the River, with Pharaoh and his officials looking on, and all the water in the River turned to blood. The fish in the River died, and the River stank; and the Egyptians could no longer drink the River water. Throughout the whole of Egypt there was blood.
Revised English Bible	Moses and Aaron did as the LORD had commanded. In the sight of Pharaoh and his courtiers Aaron lifted his staff and struck the water of the Nile, and all the water was changed to blood. The fish died and the river stank, so that the Egyptians could not drink water from the Nile. There was blood everywhere in Egypt.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe and Aharon did exactly what Adonai had ordered. He raised the staff and, in the sight of Pharaoh and his servants, struck the water in the river; and all the water in the river was turned into blood. The fish in the river died, and the river stank
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exeGesese companion Bible	<p>so badly that the Egyptians couldn't drink its water. There was blood throughout all the land of Egypt.</p> <p>And thus Mosheh and Aharon work as Yah Veh misvahed; and he lifts the rod and smites the waters in the river in the eyes of Paroh and in the eyes of his servants; and all the waters in the river turn to blood: and the fish in the river die and the river stinks and the Misrayim cannot drink of the water of the river: and there is blood in all the land of Misrayim.</p>
Kaplan Translation	<p>Moses and Aaron did exactly as God had instructed. [Aaron] held the staff up, and then struck the Nile's water in the presence of Pharaoh and his officials. The Nile's water was transformed into blood. The fish in the Nile died, and the river became so polluted that the Egyptians were no longer able to drink the Nile's water. There was blood everywhere in Egypt.</p>
Orthodox Jewish Bible	<p>And Moshe and Aharon did so, as Hashem commanded; and he lifted up the matteh, and smote the waters that were in the Nile, in the sight of Pharaoh, and in the sight of his avadim; and all the mayim that were in the Nile were turned to dahm. And the dag (fish) that was in the Nile died; and the Nile stank, and the Egyptians could not drink of the mayim of the Nile; and there was dahm throughout kol Eretz Mitzrayim.</p>

Expanded/Embellished Bibles:

The Expanded Bible	<p>So Moses and Aaron did just as the Lord had commanded. In front of the king [Pharaoh] and his officers, Aaron raised his walking stick [staff] and struck the water in the Nile River. So all the water in the Nile changed into blood. The fish in the Nile died, and the river began to stink, so the Egyptians could not drink water from it. Blood was everywhere in the land of Egypt.</p>
Kretzmann's Commentary	<p>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, who was thus to witness the cause and to note the effect, 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. The Nile was the one source of fertility and life in Egypt, and therefore the Lord indicated by this miracle that it was an easy matter for Him to change all the blessings of the country into curses. The very Nile to which the Egyptians gave divine honor was subject to the command of the God of the Hebrews, and this fact was to be impressed upon them forcibly.</p>
NET Bible®	<p>Moses and Aaron did so,⁴⁶ just as the Lord had commanded. Moses raised [Heb "And he raised"; the referent (Moses) has been specified in the translation for clarity.] the staff⁴⁸ and struck the water that was in the Nile right before the eyes⁴⁹ of Pharaoh and his servants,⁵⁰ and all the water that was in the Nile was turned to blood.⁵¹ When the fish⁵² that were in the Nile died, the Nile began⁵³ to stink, so that the Egyptians could not drink water from the Nile. There was blood [Heb "and there was blood."] everywhere in the land of Egypt!</p>
Syndein/Thieme	<p>And Moses and Aaron did so . . . as Jehovah/God commanded. And he lifted up the staff/rod, and struck/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.</p> <p>{Note: It is important to notice that God gave a specific command- strike the water - and Moses and Aaron followed that command exactly. Later on God will tell Moses</p>

to speak to the rock and he will strike it instead. It is important to listen carefully and follow God's commands for us as exactly as possible.}

And the fish that were 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.

The Voice

Moses and Aaron did exactly as the Eternal had instructed. In full view of Pharaoh and all of his servants, Aaron raised his staff and struck the water in the Nile. *When he did*, all the water turned into blood. The fish that lived in the Nile began to die, and the river took on a foul smell. The Egyptians were no longer able to drink from it. The water-turned-blood was everywhere in the land of Egypt.

Literal, almost word-for-word, renderings:

- Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked out}" and "Aharon ^{Light bringer}" did <just as> "YHWH ^{He Is}" directed, and he rose (with) the branch, and he hit the waters, which were in the stream, to the eyes of "Paroh ^{Great house}" and to the eyes of his servants, and all the waters which were in the stream were overturned to blood, and the fish which were in the stream died and the stream stank, and "Mits'rayim ^{Two straits}" was not able to gulp waters from the stream, and the blood existed in all the land of "Mits'rayim ^{Two straits}",...
- C. Thompson LXX (updated) So Moses and Aaron did as the Lord commanded them. And lifting up his staff he smote the water in the river in the presence of Pharaoh and before all his attendants and changed all the water of the river into blood. And the fishes which were in the river died. And the river stunk so that the Egyptians could not drink the water of the river. And there was blood in all the land of Egypt.
- Concordant Literal Version Moses and Aaron did so just as Yahweh had instructed; he raised the rod and smote the waters which were in the waterway before the eyes of Pharaoh and before the eyes of his servants. And all the waters which were in the waterway were turned to blood. The fish which were in the waterway died, and the waterway stank so that the Egyptians were unable to drink the waters from the waterway. And the blood came to be in all the land of Egypt.
- Darby Translation And Moses and Aaron did so, as Jehovah had commanded; and he lifted up the staff, and smote the waters that were in the river before the eyes of Pharaoh, and before the eyes of his bondmen; and all the waters that were in the river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink the water of the river; and the blood was throughout the land of Egypt.
- Emphasized Bible* And Moses and Aaron, did so, as Yahweh commanded, and he lifted high the staff, and smote the waters which were in the river, before the eyes of Pharaoh, and before the eyes of his servants,—and all the waters which were in the river were turned to blood; and the fish that was in the river, died and the river became loathsome, so that the Egyptians could not drink water out of the river,—thus came it to pass that blood was in all the land of Egypt.
- Jack Ballinger's translation
Modern Literal Version .
And Moses and Aaron did so, as Jehovah commanded. And he lifted up the rod and killed* 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 were in the river died and the river became foul and the Egyptians could not drink water from the river. And the blood was throughout all the land of Egypt.
- NASB So Moses and Aaron did even as the Lord had commanded. And he lifted up the staff [Lit *with the staff*] and struck the water that was in the Nile, in the sight of Pharaoh and in the sight of his servants, and all the water that was in the Nile was turned to blood. The fish that were in the Nile died, and the Nile became foul [i.e. *had a bad smell*], so that the Egyptians could not drink water from the Nile. And the blood was through all the land of Egypt.

New King James Version

And Moses and Aaron did so, just as the Lord commanded. So he lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants. And all the waters that were in the river were turned to blood. The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. So there was blood throughout all the land of Egypt.

Ron Snider's Translation
Stuart Wolf
Young's Updated LT

And Moses and Aaron do so, as Jehovah has commanded, and he lifts up his hand with the rod, and strikes the waters which are in the River, before the eyes of Pharaoh, and before the eyes of his servants, and all the waters which are in the River are turned to blood, and the fish which is in the River has died, and the River stinketh, and the Egyptians have not been able to drink water from the River; and the blood is in all the land of Egypt.

The gist of this passage:

vv. 20-21

Exodus 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âsâh (אָסָה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
The NET Bible: <i>Both Moses and Aaron had tasks to perform. Moses, being the “god” to Pharaoh, dealt directly with him and the Nile. He would strike the Nile. But Aaron, “his prophet,” would stretch out the staff over the rest of the waters of Egypt.</i> ⁶⁵			
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

⁶⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ka'āsher (כַּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			
tsāvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Consequently, Moses and Aaron did as Y^ehowah commanded [them].

It is difficult to determine exactly how many times Moses and Aaron already appeared before Pharaoh. It might be once; it might be two times. I am thinking that it is just once, where Aaron told Pharaoh that God set to send His people out, and Pharaoh not only refused, but increased their requirements to make bricks.

What they have done, which is left out of the narrative, is they went to the Nile River, where God said they would meet Pharaoh, and they waited for him. When he arrived there, they confronted him, said what God required and then Aaron did this:

Exodus 7:20a *And Moses and Aaron did so, just as the Lord commanded.* (NKJV)

Pharaoh is either in the Nile or ready to go into the Nile (I assume to bathe that morning).

From this point forward, the meetings with God, followed by the meetings with Pharaoh, followed by God's judgment of the land of Egypt will be very clearcut.

God has given directions to Moses and Aaron. You may recall that previously, there was at least one thing said by Aaron that did not square with God's directions completely. However, from hereon in, Moses and Aaron will appear to do exactly as God commands.

Exodus 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
rûm (רָם) [pronounced <i>room</i>]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7311 BDB #926

Exodus 7:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine plural noun with the definite article	Strong's #4294 BDB #641

The NET Bible: *Gesenius calls the preposition on "staff" the בִּ (bet) instrumenti, used to introduce the object (GKC 380-81 §119.q). This construction provides a greater emphasis than an accusative.*⁶⁶

Translation: Aaron [lit., he] raised up the staff...

Aaron bought the staff which had become a serpent and then reverted back into being a staff. He raised this up over the River.

Exodus 7:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
nākāh (נָכָה) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645

The NET Bible: *U. Cassuto (Exodus, 98) notes that the striking of the water was not a magical act. It signified two things: (1) the beginning of the sign, which was in accordance with God's will, as Moses had previously announced, and (2) to symbolize actual "striking," wherewith the Lord strikes Egypt and its gods (see v. 25).*⁶⁷

'ēth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

⁶⁶ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

⁶⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʔôr (אֵר) [pronounced ʔohr]</p>	<p>river, stream, Nile stream, canal; mining shafts</p>	<p>masculine singular noun with the definite article</p>	<p>Strong's #2975 BDB #384</p>
<p>lâmed (ל) [pronounced leh]</p>	<p>to, for, towards, in regards to</p>	<p>directional/relational preposition</p>	<p>No Strong's # BDB #510</p>
<p>ʿêynayim (עֵינַיִם) [pronounced ʕay-nah-YIM]</p>	<p>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</p>	<p>feminine plural construct</p>	<p>Strong's #5869 (and #5871) BDB #744</p>
<p>The lâmed preposition + ʿayin mean, literally to [for] [one's] eyes; before [one's] eyes. The sense is before any one, in the sight of [someone], in view of [someone].</p>			
<p>The NET Bible: <i>The text could be rendered "in the sight of," or simply "before," but the literal idea of "before the eyes of" may stress how obvious the event was and how personally they were witnesses of it.</i>⁶⁸</p>			
<p>parʿôh (פַּרְעֹה) [pronounced pahr-eh-GOH]</p>	<p>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</p>	<p>masculine singular proper noun</p>	<p>Strong's #6547 BDB #829</p>

Translation: ...and he struck the waters which [are] in the River before Pharaoh...

Then Aaron brings his staff down upon the waters in the River, and Pharaoh is right there watching him.

Exodus 7:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>wê (or vê) (וּ, or ו) [pronounced weh]</p>	<p>and, even, then; namely; when; since, that; though; as well as</p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>lâmed (ל) [pronounced leh]</p>	<p>to, for, towards, in regards to</p>	<p>directional/relational preposition</p>	<p>No Strong's # BDB #510</p>
<p>ʿêynayim (עֵינַיִם) [pronounced ʕay-nah-YIM]</p>	<p>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</p>	<p>feminine plural construct</p>	<p>Strong's #5869 (and #5871) BDB #744</p>
<p>The lâmed preposition + ʿayin mean, literally to [for] [one's] eyes; before [one's] eyes. The sense is before any one, in the sight of [someone], in view of [someone].</p>			
<p>ʿebādîym (עֲבָדִיִּם) [pronounced ʕeb-vaw-DEEM]</p>	<p>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</p>	<p>masculine plural noun with the 3rd person masculine singular suffix</p>	<p>Strong's #5650 BDB #713</p>

⁶⁸ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Translation: ...and before his servants. Because Pharaoh is a great leader, he no longer does many things alone. When out in public, Pharaoh is going to be accompanied by his servants, which would include loyal bodyguards (this is probably a detachment from one of his armies).

This is all very curious to Pharaoh's servants, so they are watching Moses and Aaron as well.

Exodus 7:20b-d So he [Aaron] lifted up the rod and struck the waters that were in the river, in the sight of Pharaoh and in the sight of his servants.

Pharaoh is out there at the Nile River. Whether he is bathing in it or simply standing beside it, we do not know. But Pharaoh himself will witness what God will do.

Exodus 7:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâphak ^e (פָּהַק) [pronounced haw-FAHK ^e]	<i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>	3 rd person plural, Niphal imperfect	Strong's #2015 BDB #245
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
y ^e ôr (אֵי) [pronounced y ^e ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

Translation: And [as they watched] all the waters which [were] in the River were turned to blood.

They saw Aaron raise up his staff, and he brings it down, and the waters are turned to blood. The imperfect tense is used here for the waters being turned to blood, which often indicates a process rather than viewing the action of the verb as a completed or singular action. Therefore, the water did not become blood (or red) all at once, but changed into blood (or something appearing to be blood or water with a concentration of blood); and we have no

idea the length of time involved. Did this all take place over a few minutes? Over an hour? Whatever the time frame, it appears from the Hebrew to have been a process.

The NET Bible: *There have been various attempts to explain the details of this plague or blow. One possible suggestion is that the plague turned the Nile into "blood," but that it gradually turned back to its normal color and substance. However, the effects of the "blood" polluted the water so that dead fish and other contamination left it undrinkable. This would explain how the magicians could also do it – they would not have tried if all water was already turned to blood. It also explains why Pharaoh did not ask for the water to be turned back. This view was put forward by B. Schor; it is summarized by B. Jacob (Exodus, 258), who prefers the view of Rashi that the blow affected only water in use.*⁶⁹

Exodus 7:20e **And all the waters that were in the river were turned to blood.** (NKJV)

The Egyptians, ever dependant upon the Nile river, had great reverence for it and even worshipped and deified it. It was called *the father of life* and *the father of the gods*. The Egyptians were also a very clean people who likely bathed more often than other groups in the ancient world. Their temple sacrifices were generally bloodless, so that the sight of the river being turned to blood and the various containers throughout the land being filled with blood was a disgusting and unpleasant sight. However, for our God, the God of the Universe, there is no redemption without the shedding of blood (Hebrews 9:22).

Moses and Aaron must appear before Pharaoh. These miracles, to which Pharaoh is a witness, reveals the wrath of God because he did not agree to allow the people of Israel to go into the desert to worship God for three days.

As an aside, what if Pharaoh agreed to let Israel go out to the desert for a few days and worship God? What if Pharaoh would have let the people do that at the very beginning? This is a *what if* that does not take into account the kind of person Pharaoh is. God raised up Pharaoh to this end (yet, God always allows Pharaoh his free will). What God required from Pharaoh was entirely reasonable; knowing full well that Pharaoh would refuse.

The things which God would do, would be taken to a point where, the Jews become so odious in the sight of the Egyptians and there would be no way that they could leave for a few days and then return to Egypt. God is forcing Pharaoh's hand, so to speak, to achieve God's ultimate purpose: returning the Hebrew people to the land of Canaan. *Wondering what would have happened if* is not really an important discussion here. It would be equally important to discuss, *what if, when Moses and Aaron first met Pharaoh, that a meteor strikes the earth right where they all are?* Such a discussion is a meaningless rabbit hole to go down. The Bible gives us enough of what really happened for us to study to not take too much time being concerned about all of the alternative realities which theoretically could have occurred, but did not.

Exodus 7:20 **Consequently, Moses and Aaron did as Y^ehowah commanded [them]. Aaron [lit., he] raised up the staff and he struck the waters which [are] in the River before Pharaoh and before his servants. And [as they watched] all the waters which [were] in the River were turned to blood.** (Kukis mostly literal translation)

Pharaoh is out either in the river or by the river, and Moses and Aaron show up there. First Aaron speaks to Pharaoh, as God commanded. He said, **"The Lord God of the Hebrews has sent me to you, saying, 'Let My people go, that they may serve Me in the wilderness'; but indeed, until now you [Pharaoh] would not hear!"** (This is from v. 16.)

Aaron lifts up his rod and strikes the waters, and the waters turn to blood. This is in response to Pharaoh's hardened heart against God's demands. Pharaoh first received grace; and when he rejected that, he received judgment.

Generally speaking, this is what God does—He offers grace before judgment. There are many of us who are enjoying greatly the presidency of Donald Trump; but we should bear in mind, this could be God's grace before

⁶⁹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

judgment. The solution is not getting all evangelicals behind the same candidate; the solution is a spiritual one. Believers in the United States (and elsewhere) need to evangelize and to grow spiritually. It is a spiritual transformation within America that will preserve this nation as the grand experiment in democracy that it is. There are a variety of factors which could transform the United States virtually overnight.

Transforming the waters of Egypt into blood (or into something which appears to be blood) is a judgment upon Egypt and upon Pharaoh for rejecting God's demands. Moses is the human vehicle by which this judgment is laid upon Egypt.

Although Moses is a type of Christ; there are times in the New Testament when he is presented in contrast to Jesus. Moses is often used to represent the Law, whereas Jesus is our salvation through grace.

The ESV; capitalized is used below.

Contrasting Moses and Jesus

Moses and the Law	Jesus and Salvation
Judgement; associated with the Law.	Grace, associated with redemption.
John 7:19a "Has not Moses given you the law? Yet none of you keeps the law."	John 1:17 For the law was given through Moses; grace and truth came through Jesus Christ.
Moses turns the life-giving waters into blood, killing all the life in it. Exodus 7:20–21	Jesus turns water into wine, turning life into a grand celebration. John 2:1–11
Moses, who brings the Law to the people, brings with it judgement of the people.	Jesus brings relief to man from the judgment of the Law. We are judged by the Law and found wanting. For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord. (Rom. 6:23)
There is no freedom in the Law. Acts 13:38–39 (Paul is speaking) "Let it be known to you therefore, brothers, that through this Man forgiveness of sins is proclaimed to you, and by Him everyone who believes is freed from everything from which you could not be freed by the law of Moses."	Freedom comes by means of Jesus Christ. John 8:36 (Jesus is speaking) "So if the Son sets you free, you will be free indeed." Gal. 5:1 For freedom Christ has set us free; stand firm therefore, and do not submit again to a yoke of slavery. (The yoke of slavery is subjection oneself to the Law.)
At best, the Law of Moses brings knowledge of sin. Rom. 3:19–20 Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.	The righteousness of God comes not through the Law but through Jesus Christ. Rom. 3:21–22a But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe. Gal. 2:21 I do not nullify the grace of God, for if righteousness were through the law, then Christ died for no purpose.
Gal. 3:10 For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in the Book of the Law, and do them." (Deut. 27:26)	Gal. 3:13 Christ redeemed us from the curse of the law by becoming a curse for us—for it is written, "Cursed is everyone who is hanged on a tree"— (Deut. 21:23)
Therefore, we are condemned by the Law, which is associated with Moses.	We are redeemed by the Lord.

To many believers in the first century, Moses represented the Law and Jesus our freedom from penalty of the Law.

Chapter Outline

Charts, Graphics and Short Doctrines

It is the same God Who will give the Hebrew people the Law through Moses (future to us in this narrative); and Who will also take upon Himself the form of man and walk among us (John 1:14). Both Law and grace proceed from God; and we have been given the free will to determine which of those is central to our lives.

A brief review of Exodus 7:19–20)

We begin this narrative with God speaking to Moses.

Exodus 7:19 *And the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.'"*

This is somewhat of a poetic image. In this passage, we have mentions of so many kinds of bodies of water; and we often contrast water with land. However, due to the nature of water and how it is distributed; now there is blood in all the *land* of Egypt.

It appears that all of the open waters will be subject to this transformation into blood (or into something which is red like blood). The blood speaks of God's judgment against Egypt.

Exodus 7:20 *Moses and Aaron did as the LORD commanded. In the sight of Pharaoh and in the sight of his servants he lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into blood.*

Moses and Aaron locate Pharaoh where God said that he would be, at the Nile (v. 15). Aaron strikes the water with the staff, and all the water turned to blood.

These judgments from God must affect all Egyptians. The Egyptians must know, from the very beginning, that they are under God's judgment. Quite obviously, Moses and Aaron do not go around all of Egypt and tell the people what is happening. However, the people all over Egypt will be asking one another what is happening, and I would trust that God makes this information available to them by word of mouth.

Exodus 7:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâgâh (דָּגָה) [pronounced <i>daw-GAW</i>]	<i>fish</i>	feminine singular noun generally used in the collective sense; with the definite article	Strong's #1710 BDB #185

Exodus 7:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
bē (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	Strong's# none BDB #88
y ^e ôr (אֵי) [pronounced y ^e ohr]	river, stream, Nile stream, canal; mining shafts	masculine singular noun with the definite article	Strong's #2975 BDB #384
mûwth (תוּמ) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	3 rd person feminine singular, Qal perfect	Strong's #4191 BDB #559

Translation: And the fish which [were] in the River die...

Now the fish die; and this is the perfect tense, which usually presents a verb as a completed or singular action. It does not seem far-fetched that the water turning to blood was the cause of all the fish dying.

Exodus 7:21a *The fish that were in the river died,..*(NKJV)

Interestingly enough, the verb *turned* (v. 20) is in the imperfect; but *died* is a perfect tense. So, how can we see the water changing to blood as a process, and this causing the death of the fish, which is viewed as a singular event? Let me suggest that, all of those watching the water turn; and looking off as far as they can look, and the water is changing. Then, suddenly, someone notices a dead fish float to the top of the water; and then they notice that there are dead fish everywhere, floating and washing up along the shore. So, from the viewer's standpoint, they watch the process of the water changing to blood. The imperfect tense back in v. 20 suggests that the waters did not turn red in a few seconds, but over a period of time (perhaps a few minutes). However, when they first notice the fish, that appears to them to be a completed event.

What I am doing is applying the imperfect and perfect tenses to the actual observations of those at the Nile, rather than to the acts themselves. Now, on the one hand, I recognize that these verb tenses are not being applied to verbs of perception but to the actions themselves; but, on the other hand, the Bible often emphasizes the point of view of those at an event caused by God. In fact, many times, those observing an event gives insight to that event itself. And, clearly, the Bible makes a point that Pharaoh and his servants were watching this.

Whatever this was, the transformation of the waters occurred throughout all of Egypt. Over a period of time (a few minutes or a few hours), there was blood or some substance which looked like blood, in the water, which made it undrinkable; and whatever irrigation streams had been set up, that blood could be found in it. This made the water undrinkable and it killed the fish with the river. Logically, this infected water would have been no good for their crops.

⁷⁰ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:21a [The fish that were in the river died,...](#) (NKJV)

Fish breathe the oxygen in the water and if that oxygen is being consumed by another source—I am thinking that whatever was in the water was possibly organic—then the fish would die. Or, fish take in water to breathe; and this substance had so infested the waters that it simply did not allow the fish the enough oxygen from the water to survive.

Or, whatever it was, it caused the fish to die.

Exodus 7:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâ'ash (בַּאֲשׁ) [pronounced <i>baw-AHSH</i>]	<i>to have a bad smell, to stink; to be evil, to be of an evil nature; to have a poor disposition</i>	3 rd person masculine singular, Qal imperfect	Strong's #887 BDB #92
y ^e ôr (יְאוֹר) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

The NET Bible: *The preterite could be given a simple definite past translation, but an ingressive past would be more likely, as the smell would get worse and worse with the dead fish.*⁷¹

The NET Bible inserts here *began to [stink];* and I wrote that *the river develops an odor.*

Translation: [...and the river developed a \[horrible\] odor.](#)

Let me suggest that the river did not go from normal to smelling foul in a few minutes; but as the blood spread, and the fish died, the water became more and more polluted; so that it developed an odor, which increasingly got worse.

Exodus 7:21b [...the river stank,....](#) (NKJV)

The substance introduced to the water may have had an awful odor; and the dead fish no doubt began to decompose in that environment; so they would have stunk as well. Apparently, even from a distance, the displeasing odor could be discerned.

Exodus 7:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

⁷¹ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 1, 2017.

Exodus 7:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâkôl (יָכֹל) [also yâkôwl (יָכֹל)] [pronounced yaw-COAL]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine plural, Qal perfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
y ^e ôr (יְאוֹר) [pronounced y ^e ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: Consequently, the Egyptians are unable to drink water from the river;...

No doubt, Pharaoh and his servants were there at the River for a reason. Perhaps they were going to bathe; perhaps drink; perhaps relieve themselves. Someone from this group, decided he should check the water (or any Egyptian anywhere) and it became apparent that this water could no longer be drunk.

Exodus 7:21c ...and the Egyptians could not drink the water of the river. (NKJV)

The water became undrinkable. It was no good for fish life; and no good for human life either. The water of the Nile was the lifeblood of Egypt, so to speak, and now the Egyptians were judged through the transformation of that water.

Exodus 7:21a-c The fish that were in the river died, the river stank, and the Egyptians could not drink the water of the river. (NKJV)

This was the first judgment against Egypt. Their most important resource, the water from the Nile, was now fouled. This river water is their life source; all life in Egypt depended upon the water from this river.

The blood—or whatever it was—in the water spoke of judgment; and all of Egypt was now under judgment. No soul in Egypt escaped this judgment.

Exodus 7:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
According to Owens, this is a plural verb. But, it looks singular to me and it is listed as a 3 rd person masculine singular verb in the BHSEk. Furthermore, it is in Wiktionary that way and it matches up with the subject that way.			
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and [there] is blood in all the land of Egypt.

According to my sources, the Egyptians do not collect rain water because it rains so infrequently; their spring water is hard and distasteful and wells were generally rare (why dig a well when the water is right there?). However, the Nile river is said to contain some of the sweetest water in the world. Although it is at first muddy and thick, it can be easily filtered (the Egyptians had filtering pots of white earth designed for this purpose) to yield a water as *sweet as honey and sugar*, as the Egyptians put it.⁷²

Exodus 7:21d [So there was blood throughout all the land of Egypt.](#) (NKJV)

When God performs a sign miracle, it is always appropriate to His audience. His audience is all of Egypt (which includes the enslaved Hebrew people).

Blood is the word used, although we do not know exactly what happened to the river; the water either did turn to blood, or to something which appeared to be blood. We do not know the exact composition of the water after God changed it (and we are not told *how* God changed it). Certainly, "It says *blood* right here" and it does; however,

⁷² *Manners and Customs of the Bible*, p. 64

the Jewish language uses several words pertaining to the body which actually stand for other things; the most notably in v. 22 *heart*, which stands for the will and emotions and the thinking of Pharaoh.

Similarly, the blood need not be literal; but its smell and fouling character are certain. Furthermore, because it was found in all the vessels of wood and stone (v. 19), this suggests either it was a miracle or there was possibly an airborne contaminate involved.

It is very possible that whatever is in the water, is related to the next plague, which is the massive number of frogs which will emerge out of the waters. Could these be their eggs or a combination of their eggs and tadpoles? I could not find an example of frogs eggs which looked anything like a blood red (I did see some which were pink). Given what God will introduce to the land, it is not out of the realm of possibility that this is a species that no longer exists today. In any case, I am just speculating here. There is something which is possible explanation: red algae.

Bloody Beach (a graphic); from [The Telegraph](#); accessed July 16, 2019. There is an algae which can turn water blood red. This is a photo of a beach in Sydney, Australia which was closed due to the massive infestation of algae.



Similarly, the Yangtze River in China has turned a **blood red** (I watched less than a minute of this 10 minute video, which shows graphic evidence of this occurring in China, France, Africa, Texas, etc.). In fact, a preliminary search on google images reveals a great many instances of this all over the world. Let me quickly add, water being infested with red algae is not a sign of the end times.

What was God's warning to the Egyptians? **And the fish that are in the river shall die, and the river shall become foul; and the Egyptians shall loathe to drink water from the river.** (Exodus 7:18; CGV).

Algae in general can foul the water, kill fish and make it undrinkable.

*APEC Water: Humans who drink or swim in water that contains high concentrations of cyanobacteria or cyanobacterial toxins may experience gastroenteritis, skin irritation, allergic responses, or liver damage; Harmful marine algae, such as those associated with red tides, occur in the ocean and can produce toxins that may harm or kill fish and marine animals.*⁷³

Before I insist that red algae is clearly the culprit, let me add that red algae today is typically found in saltwater and blue-green algae is found in freshwater. *Cyanobacteria* is the scientific name for blue-green algae.

So, if the blood water was actually algae, then there would have been another factor—somehow an intrusion of saltwater with the red bacteria; or an ancient algae which was red and lives in freshwater, or God, on the spot, created a red algae to infest the freshwater of Egypt. The algae would deplete the oxygen in the water, which would, in turn, kill the fish (along with the toxic properties of algae), which would then stink. The water with or without the dead fish would be undrinkable (this is making the assumption that the blood in the water is actually a red algae).

As an aside, there is no reason why this could not be literal blood; and there is no reason why it could not be a complete miracle. Personally, I lean towards the algae explanation or something similar to that. Whatever it is,

⁷³ From https://www.freedrinkingwater.com/water_quality/quality1/1-toxic-aglae.htm accessed July 24, 2019.

this is clearly a sign (for Egypt at that time; red algae is not a divine sign for nations today). It is a sign of the beginning of God's judgment against Egypt.

Furthermore, it is important that it happens just as Aaron holds the staff over the waters of the Nile. Whether miraculous or a result of some natural causes (set into motion by God); which things certainly accomplished God's purpose.

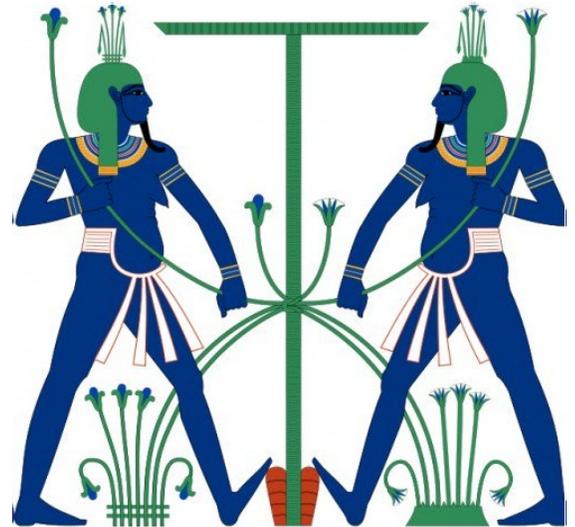
Exodus 7:21 *And the fish which [were] in the River die and the river developed a [horrible] odor. Consequently, the Egyptians are unable to drink water from the river; and [there] is blood in all the land of Egypt.* (Kukis mostly literal translation)

The Nile river was the lifeblood of Egypt; without it, all of Egypt would die; similarly, water to the human race is our lifeblood; not only do we require it, we require it in very large amounts as a species and as individuals. One of the greatest problems that we will face when we attempt to colonize the moon or Mars (if such a thing is ever attempted) will be the lack of water and the human body's absolute need for water). Hopefully, our scientists will realize, before this is attempted, that sending people anywhere else in the universe borders on being a suicide mission which everyone will regret at some point. We have no way, at this point in time, of providing the oxygen and water necessary for human life to exist anywhere in space.

In each of these plagues, there appears to be an attack by the God of Moses and Aaron against one or more of the gods of Egypt. One Egyptian god is Hapi, the god of the Nile.

Wikipedia describes Hapi: *Although male and wearing the false beard, Hapi was pictured with pendulous breasts and a large belly, as representations of the fertility of the Nile. He also was usually given blue or green skin, representing water. Other attributes varied, depending upon the region of Egypt in which the depictions exist. In Lower Egypt, he was adorned with papyrus plants and attended by frogs.*⁷⁴

Hapi — Egyptian God of the Nile (a graphic); from [Hub Pages](#); accessed April 25, 2018.



Exodus 7:20–21 *Consequently, Moses and Aaron did as Y^ehowah commanded [them]. Aaron [lit., he] raised up the staff and he struck the waters which [are] in the River before Pharaoh and before his servants. And [as they watched] all the waters which [were] in the River were turned to blood. And the fish which [were] in the River die and the river developed a [horrible] odor. Consequently, the Egyptians are unable to drink water from the river; and [there] is blood in all the land of Egypt.* (Kukis mostly literal translation)

Exodus 7:20–21 *Consequently, Moses and Aaron did exactly as Jehovah commanded them. Aaron raised up his staff and struck the waters in the Nile River while Pharaoh and his servants watched. And right before their eyes, the waters began to turn to blood. The fish in the river began to die and the river developed an horrendous stench. Consequently, there Egyptians were unable to drink any water from the River; although a limited amount of water could be found by digging in the ground.* (Kukis paraphrase)

Response to the First Plague

⁷⁴ From [https://en.wikipedia.org/wiki/Hapi_\(Nile_god\)](https://en.wikipedia.org/wiki/Hapi_(Nile_god)) accessed July 16, 2019.

And so they do thus magicians of Egypt in their secrecy. And so is bound a heart of Pharaoh; and he would not listen unto them as which spoke Y^ehowah. And so turns away Pharaoh and so he goes into his house and he has not set his heart also to this. And so dig all Egyptians the River waters to drink, for they were unable to drink from waters of the River.

Exodus
7:22–24

The magicians of Egypt did the same thing [lit., *thus, so*] in their secret arts [lit., *secrecy*]. So the heart of Pharaoh is bound [or, *strengthened*] so that he would not listen to Moses and Aaron [lit., *them*] concerning what Y^ehowah said. So Pharaoh turned away and went into his house and he did not set his heart on this. Consequently, all the Egyptians dug all around the [Nile] River for water to drink, as they were unable to drink [directly] from the river waters.

The magicians of Pharaoh did the same thing, using their secret arts, which strengthened Pharaoh's heart. Therefore, he would not consider the words of Jehovah as spoken by Moses and Aaron. Therefore, Pharaoh turned away from them and went into his house and did not think about their words. As a result, the Egyptians dug all around the Nile River, as they were unable to drink [directly] from the river waters.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they do thus magicians of Egypt in their secrecy. And so is bound a heart of Pharaoh; and he would not listen unto them as which spoke Y ^e howah. And so turns away Pharaoh and so he goes into his house and he has not set his heart also to this. And so dig all Egyptians the River waters to drink, for they were unable to drink from waters of the River.
Dead Sea Scrolls Targum of Onkelos	. And the magicians did so with their enchantments; and Pharaoh's heart was hardened, and he would not hearken to them, as the Lord had said. And Pharaoh turned and entered into his house; neither did he set his heart also unto this. And all the Mizraee digged by the bending of the river for water to drink; for the water which was in the river they could not drink.
Targum (Pseudo-Jonathan)	But so (also) did the astrologers of Mizraim by their burnings, and turned the waters of Goshen into blood. And the design of Pharaoh's heart was strengthened, and he would not hearken. to them, as the Lord had said. And Pharaoh did what was needful to him, and went unto his house, nor did he set his heart upon this plague. And the Mizraee digged about the river for water to drink, but could not find them pure; for they were not able to drink of the water from the river.
Revised Douay-Rheims	And the magicians of the Egyptians with their enchantments did in like manner: and Pharaoh's heart was hardened, neither did he hear them, as the Lord had commanded. And he turned himself away and went into his house, neither did he set his heart to it this time also. And all the Egyptians dug round about the river for water to drink: for they could not drink of the water of the river.
V. Alexander's Aramaic T.	And the Egyptian magicians did likewise through their magic, but Pharaoh's heart was unmoved and he would not listen to them, as the Lord had said. And the Pharaoh turned back and went to his home and he did not pay attention to all this. And the Egyptians dug up all around the river for drinking water, for they could not drink of the river waters.
Aramaic ESV of the Peshitta	The magicians of Egypt did in like manner with their enchantments; and Pharaoh's heart was hardened, and he did not listen to them; as Mar-Yah had spoken. Pharaoh turned and went into his house, neither did he lay even this to heart. All the Egyptians dug around the river for water to drink; for they could not drink of the water of the river.

Peshitta (Syriac)	And the magicians of Egypt did the same by their enchantments; but Pharaoh's heart was hardened and he did not listen to them, as the LORD had said. And Pharaoh turned and went into his house, and he did not take to heart even this sign. And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.
Septuagint (Greek)	And the charmers also of the Egyptians did so with their sorceries; and the heart of Pharaoh was hardened, and he did not listen to them, even as the Lord said. And Pharaoh turned and entered into his house, nor did he fix his attention even on this thing. And all the Egyptians dug round about the river, so as to drink water, for they could not drink water from the river.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the wonder-workers of Egypt did the same with their secret arts: but Pharaoh's heart was made hard, and he would not give ear to them, as the Lord had said. Then Pharaoh went into his house, and did not take even this to heart. And all the Egyptians made holes round about the Nile to get drinking-water, for they were not able to make use of the Nile water.
Easy English	But the magicians of Egypt did the same thing by their bad powerful authority. So there was no change in Pharaoh's thoughts. He still refused to listen to Moses and Aaron. The Lord had said that this would happen. Pharaoh turned and he went away into his house. He did not think about what had happened. And the Egyptians dug holes near the river to find water to drink. They could not drink the water from the river itself.
Easy-to-Read Version—2006	The magicians used their magic to do the same thing. So Pharaoh refused to listen to Moses and Aaron. This happened just as the LORD said. Pharaoh ignored what Moses and Aaron had done. He turned and went into his house. The Egyptians could not drink the water from the river, so they dug wells around the river for water to drink.
Good News Bible (TEV)	Then the king's magicians did the same thing by means of their magic, and the king was as stubborn as ever. Just as the LORD had said, the king refused to listen to Moses and Aaron. Instead, he turned and went back to his palace without paying any attention even to this. All the Egyptians dug along the bank of the river for drinking water, because they were not able to drink water from the river.
<i>The Message</i>	But the magicians of Egypt did the same thing with their incantations. Still Pharaoh remained stubborn. He wouldn't listen to them as GOD had said. He turned on his heel and went home, never giving it a second thought. But all the Egyptians had to dig inland from the river for water because they couldn't drink the Nile water.
Names of God Bible	But the Egyptian magicians did the same thing using their magic spells. So Pharaoh continued to be stubborn and would not listen to Moses and Aaron, as Yahweh had predicted. Pharaoh turned and went back to his palace. He dismissed the entire matter from his mind. All the Egyptians dug along the Nile for water to drink because they couldn't drink any of the water from the river.
NIRV	But the Egyptian magicians did the same things by doing their magic tricks. So Pharaoh became stubborn. He wouldn't listen to Moses and Aaron, just as the LORD had said. Even that miracle didn't change Pharaoh's mind. In fact, he turned around and went into his palace. All the Egyptians dug holes near the Nile River to get drinking water. They couldn't drink water from the river.
New Simplified Bible	But the Egyptian magicians did the same thing using their magic spells. So Pharaoh continued to be stubborn. He would not listen to Moses and Aaron, just as Jehovah predicted. Pharaoh turned and went back to his palace. This did not change his

mind and heart. All the Egyptians dug along the Nile for water to drink because they could not drink any of the water from the river.

Thought-for-thought translations; paraphrases:

Common English Bible	But the Egyptian religious experts did the same thing with their secret knowledge. As a result, Pharaoh remained stubborn, and he wouldn't listen to them, just as the LORD had said. Pharaoh turned and went back to his palace. He wasn't impressed even by this. Meanwhile, all the Egyptians had to dig for drinking water along the banks of the Nile River, because they couldn't drink the water of the Nile itself.
Contemporary English V.	But the Egyptian magicians used their secret powers to do the same thing. The king did just as the LORD had said--he stubbornly refused to listen. Then he went back to his palace and never gave it a second thought. The Egyptians had to dig holes along the banks of the Nile for drinking water, because water from the river was unfit to drink.
The Living Bible	But then the magicians of Egypt used their secret arts and they, too, turned water into blood; so Pharaoh's heart remained hard and stubborn, and he wouldn't listen to Moses and Aaron, just as the Lord had predicted, and he returned to his palace, unimpressed. Then the Egyptians dug wells along the riverbank to get drinking water, for they couldn't drink from the river.
New Berkeley Version New Century Version	. Using their tricks, the magicians of Egypt did the same thing. So the king was stubborn and refused to listen to Moses and Aaron, just as the LORD had said. The king turned and went into his palace and ignored what Moses and Aaron had done. The Egyptians could not drink the water from the Nile, so all of them dug along the bank of the river, looking for water to drink.
New Life Version	But the wonder-workers of Egypt did the same thing using their secret ways. And Pharaoh's heart was hard. He did not listen to them, just as the Lord had said. Then Pharaoh turned and went into his house, without even thinking what had happened. And all the Egyptians dug around the Nile for water to drink. For they could not drink the water of the Nile.
New Living Translation	But again the magicians of Egypt used their magic, and they, too, turned water into blood. So Pharaoh's heart remained hard. He refused to listen to Moses and Aaron, just as the LORD had predicted. Pharaoh returned to his palace and put the whole thing out of his mind. Then all the Egyptians dug along the riverbank to find drinking water, for they couldn't drink the water from the Nile.

Partially literal and partially paraphrased translations:

American English Bible	However, the Egyptian soothsayers used their magic to do the same thing. So the heart of Pharaoh became hard and he wouldn't listen to them... which is just what the Lord said [would happen]. Then Pharaoh turned around and went back into his palace without looking at anything. Well, the Egyptians had to dig [pits] around the river to find drinking water, because they couldn't drink the river water.
Beck's American Translation International Standard V New Advent (Knox) Bible	. . But the Egyptian magicians did as much with spells of their own; and Pharaoh's heart was still hardened, still he would not obey the Lord's will and heed their warning. He turned away and went home, paying no more attention to them than before. Meanwhile, all the Egyptians had to dig wells round about the banks, since they could not drink any water from the river itself.
Translation for Translators	But the men who performed magic did the same thing using their magic. So the king remained stubborn [IDI], and he would not pay attention to what Aaron and Moses/I

said, just as Yahweh had predicted. The king turned and went back to his palace, and he did not think anymore about it [IDI]. The Egyptians [HYP] dug *into the ground* near the Nile River to get water to drink, because they could not drink the water from the river.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The diviners of Egypt were to do it by their concealment. The sensibility of Pharaoh's heart was to hold strong - is he to have listened to Jehovah? - He is to have declared it so. Pharaoh was to turn away and go into his house - is he to have set the sensibility of his heart to this? The Egyptians were to dig around the river for water to drink - are they to have been able to drink the water of the river? -
Conservapedia	But since the magicians of Egypt could do the same thing with their occult arts, Pharaoh was not impressed, and did not listen to Moses and Aaron, just as the LORD had said. Pharaoh turned and went into his house, still obstinate even in the face of this demonstration. All the Egyptians had to dig wells for water to drink, since they couldn't drink the river water.
Ferrar-Fenton Bible	The engineers of Mitzer, however, did the same by their delusions ; therefore the heart of Pharaoh was hardened, and he would not listen to them — as the EVER-LIVING had foretold. Pharaoh, therefore, turned his face and went to his palace, and did not alter his heart even for this. But all the Mitzerites dug pits along the river for water to drink, for they were not able to drink the waters from the river.
God's Truth (Tyndale)	And the enchanters of Egypt did likewise with their enchantments, so that Pharaoh's heart was hardened and did not regard them as the Lord had said. And Pharaoh turned himself and went into his house, and set not his heart thereunto. And the Egyptians digged round about the river for water to drink, for they could not drink of the water of the river.
HCSB	But the magicians of Egypt did the same thing by their occult practices. So Pharaoh's heart hardened, and he would not listen to them, as the LORD had said. Pharaoh turned around, went into his palace, and didn't even take this to heart. All the Egyptians dug around the Nile for water to drink because they could not drink the water from the river.
Tree of Life Version	But the magicians of Egypt did the same with their secret arts. So Pharaoh's heart was hardened, and he did not listen to them—just as <i>ADONAI</i> had said. Pharaoh turned and went into his house, and did not even take it to heart. So all the Egyptians dug around the river for water to drink, because they could not drink of the water from the Nile.
WikiBible	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Egyptian magicians, however, could do the same with their secret crafts, and Pharaoh remained unmoved; and, as Yahweh had foretold, he would not listen to Moses and Aaron. Pharaoh returned to his house as if nothing of importance had happened. And yet all the Egyptians were digging near the Nile for water to drink because they could not drink from the river.
The Heritage Bible	And the horoscopists of Egypt did so with their secret arts, and Pharaoh's heart was seized, and he did not attentively hear them, what Jehovah had spoken. And Pharaoh faced about and went into his house, and he did not place his heart to this also. And all the Egyptians dug all around the river for water to drink, because they were not able to drink the water out of the river.
New American Bible (2002)	But the Egyptian magicians did the same by their magic arts. So Pharaoh remained obstinate and would not listen to Moses and Aaron, just as the LORD had foretold. He turned away and went into his house, with no concern even for this. All the

New American Bible (2011)	<p>Egyptians had to dig in the neighborhood of the river for drinking water, since they could not drink the river water.</p> <p>But the Egyptian magicians did the same by their magic arts. So Pharaoh hardened his heart and would not listen to them, just as the LORD had said. Pharaoh turned away and went into his house, with no concern even for this. All the Egyptians had to dig round about the Nile for drinking water, since they could not drink any water from the Nile.</p>
New English Bible	<p>The Egyptian magicians did the same: this is an exaggeration, presumably influenced by the similar statement in v. 11; whereas the magicians could turn their staffs into snakes after Aaron had done so, after Aaron's sign there should not have been any water in Egypt still unchanged to blood for the magicians "to do the same" with it (cf. v. 24).</p> <p>But the Egyptian magicians did the same thing by their spells; and still Pharaoh remained obstinate, as the LORD had foretold, and did not listen to Moses and Aaron. He turned away, went into his house and dismissed the matter from his mind. Then the Egyptians all dug for drinking water round about the river, because they could not drink from the waters of the Nile itself.</p>
New Jerusalem Bible	<p>But by their spells the magicians of Egypt did the same; Pharaoh remained obstinate and, as Yahweh had foretold, refused to listen to Moses and Aaron. Pharaoh turned away and went back into his palace, taking no notice even of this. And the Egyptians all dug holes along the river-bank in search of drinking water, since they could not drink the River water.</p>
Revised English Bible	<p>But the Egyptian magicians did the same thing by their spells. So Pharaoh still remained obstinate, as the LORD had foretold, and he did not listen to Moses and Aaron. He turned and went into his palace, dismissing the matter from his mind. The Egyptians all dug for drinking water round about the river, because they could not drink from the waters of the Nile itself.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>But the magicians of Egypt did the same with their secret arts, so that Pharaoh was made hardhearted and didn't listen to them, as <i>ADONAI</i> had said would happen. Pharaoh just turned and went back to his palace, without taking any of this to heart. All the Egyptians dug around the river for water to drink, because they couldn't drink the river water.</p>
The Complete Tanach	<p>And the necromancers of Egypt did likewise with their secret rites, and Pharaoh's heart was steadfast, and he did not heed them, as the Lord had spoken.</p>

with their secret rites: Heb. קהִיטְלָב, an incantation which they uttered silently and in secret (טְלָב). [This follows Onkelos.] Our Rabbis, however, said: קהִיטְלָב means acts of demons. קהִיטְהָלָב means acts of magic. — [from Sanh. 67b] [See above commentary on verse 11.]

and Pharaoh's heart was steadfast: saying, "You are doing this through sorcery. 'You are bringing straw to Aphraim,' a city that is full of straw. So too you bring magic to Egypt, which is [already] full of magic." - from Exod. Rabbah 9:11, Men. 85a]

Pharaoh turned and went home, and he paid no heed even to this.

even to this: Neither to the sign of the staff that had turned into a serpent nor to this one of blood.

exeGesés companion Bible	<p>All the Egyptians dug around the Nile for water to drink because they could not drink from the water of the Nile.</p> <p>And the magicians of Misrayim work thus with their enchantments: and the heart of Paroh callouses</p>
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- he hearkens not to them,
as Yah Veh worded.
- and Paroh turns his face and goes into his house
and sets not his heart even to this.
And all the Misrayim
dig around the river for water to drink;
for they cannot drink the water of the river.

JPS (Tanakh—1985)

But when the Egyptian magicians did the same with their spells, Pharaoh's heart stiffened and he did not heed them—as the Lord had spoken. Pharaoh turned and went into his palace, paying no regard even to this. And all the Egyptians had to dig round about the Nile for drinking water, because they could not drink the water of the Nile.

Kaplan Translation

However, when the master symbolists of Egypt were able to produce the same effect with their hidden arts [(Ibn Ezra). From the root *lut*, meaning to hide or conceal. See note on Exodus 7:11. According to some, this involved a form of demonology (Sanhedrin 67b).], Pharaoh became obstinate. He would not pay attention to [Moses and Aaron], just as God had predicted. Pharaoh turned his back to them and went to his palace. Even to this [miracle], he would not pay attention. The Egyptians dug around the Nile for drinking water, since they could not drink any water from the river.

Orthodox Jewish Bible

And the kharetumei Mitzrayim did so with their secret lore: and lev Pharaoh was hardened, neither did he pay heed unto them; as Hashem had said.
And Pharaoh turned and went into his bais, neither did he set his mind to this also.
And all the Egyptians dug around the Nile for mayim to drink; they could not drink of the mayim of the Nile.

Expanded/Embellished Bibles:

The Amplified Bible

But the magicians of Egypt did the same [Perhaps the priests were able to change a small quantity of the blood back into water or vice-versa. That would explain why Pharaoh took the problem so lightly (v 23).] by their secret arts and enchantments; so Pharaoh's heart was hardened, and he did not listen to Moses and Aaron, just as the LORD had said. Then Pharaoh turned and went into his house, and he did not take even this [divine sign] to heart. So all the Egyptians dug near the river for water to drink, because they could not drink the water of the Nile.

The Expanded Bible

Using their ·tricks [magic arts], the ·magicians [sorcerers] of Egypt did the same thing. So the ·king was stubborn [^L heart of Pharaoh was hardened] and refused to listen to Moses and Aaron, just as the Lord had said. ·The king [^L Pharaoh] turned and went into his ·palace [house] and ·ignored what Moses and Aaron had done [^L did not take this to heart]. The Egyptians could not drink the water from the Nile, so all of them dug along the bank of the river, looking for water to drink.

Kretzmann's Commentary

And the magicians of Egypt did so with their enchantments, probably over the water of the wells dug by the Egyptians, and Pharaoh's heart was hardened, neither did he hearken unto them, as the Lord had said. And Pharaoh turned and went into his house, neither did he set his heart to this also. His heart was in no manner moved to grant the request of Moses and Aaron. And all the Egyptians digged round about the river for water to drink; they quickly dug wells in the hope that the underground springs were still pure or that the seepage water had not turned into blood; for they could not drink of the water of the river.

NET Bible®

But the magicians of Egypt did the same [*Heb* “thus, so.”] by their secret arts, and so⁵⁶ Pharaoh's heart remained hard [*Heb* “and the heart of Pharaoh became hard.”], and he refused to listen to Moses and Aaron [*Heb* “to them”; the referents (Moses and Aaron) have been specified in the translation for clarity.] – just as the Lord had predicted. And Pharaoh turned and went into his house. He did not pay

any attention to this.⁵⁹ All the Egyptians dug around the Nile for water to drink,⁶⁰ because they could not drink the water of the Nile.

The Voice But *Pharaoh summoned the most talented* magicians in Egypt who performed the same act with their own incantations. So Pharaoh's heart remained as hard as *stone*, and he paid no attention to Moses and Aaron just as the Eternal had predicted. Then Pharaoh turned and went back to his house without giving this *wondrous miracle* a second thought.

The Egyptians had to dig wells along the *edge of the Nile* in order to have water to drink, because they were no longer able to drink from the Nile. Seven days and nights went by after the Eternal had struck the Nile *and turned the water into blood*.
V. 25 is included for context.

Literal, almost word-for-word, renderings:

- Brenner's Mechanical Trans. ...and the magicians of "Mits'rayim ^{Two straits}" did so (with) their secrets, and he seized the heart of "Paroh ^{Great house}" and he did not hear them <just as> "YHWH ^{He Is}" spoke, and "Paroh ^{Great house}" turned and he came to his house and he also did not set his heart down (by) this, and all of "Mits'rayim ^{Two straits}" dug out all around the stream of waters to gulp given that they were not able to gulp from the waters of the stream,...
- C. Thompson LXX (updated) But when the magicians of Egypt did in like manner by their enchantments, Pharaoh's heart became inflexible so that he hearkened not to them as the Lord had said. So Pharaoh returned and went to his house and paid no attention to this. And all the Egyptians dug round about the river for water to drink for they could not drink the water of the river.
- Concordant Literal Version Also the sacred scribes of Egypt did so with their occultisms; hence the heart of Pharaoh was steadfast, and he did not hearken to them, just as Yahweh had spoken. Pharaoh turned around, entered into his house and did not set his heart even to this. Yet all the Egyptians delved round about the waterway for waters to drink, for they were unable to drink from the waters of the waterway.
- Context Group Version And the special scholars of Egypt did in like manner with their magic: and Pharaoh's heart was hardened, and he didn't listen to them; as YHWH had spoken. And Pharaoh turned and went into his house, neither did he lay even this to heart. And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.
- Darby Translation And the scribes of Egypt did so with their sorceries; and Pharaoh's heart was stubborn, neither did he hearken to them, as Jehovah had said. And Pharaoh turned and went into his house, and took not this to heart either. And all the Egyptians dug round about the river for water to drink; for they could not drink of the water of the river.
- Emphasized Bible* And the sacred scribes of Egypt did in like manner with their secret arts,—so the heart of Pharaoh waxed bold and he hearkened not unto them, as spake Yahweh. Then Pharaoh, turned away, and entered into his house—neither applied he his heart, even to this. And all the Egyptians digged round about the river for water to drink,—for they could not drink of the water of the river.
- Jack Ballinger's translation
Modern English Version .
Nevertheless, the magicians of Egypt did the same with their secret arts, and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said. Then Pharaoh turned and went into his house, and he did not concern himself with this either. So all the Egyptians dug around about the river for water to drink, because they could not drink of the water of the river.
- NASB But the magicians [Or *soothsayer priests*] of Egypt did the same [Lit *thus*] with their secret arts; and Pharaoh's heart was hardened [Lit *strong*], and he did not listen to them, as the LORD had said. Then Pharaoh turned and went into his house with no

concern even for this [Lit *and he did not set his heart even to this*]. So all the Egyptians dug around the Nile for water to drink, for they could not drink of the water of the Nile.

New King James Version

Then the magicians of Egypt did so with their enchantments; and Pharaoh's heart grew hard, and he did not heed them, as the LORD had said. And Pharaoh turned and went into his house. Neither was his heart moved by this. So all the Egyptians dug all around the river for water to drink, because they could not drink the water of the river.

Ron Snider's Translation
Stuart Wolf
Young's Updated LT

And the scribes of Egypt do so with their flashings, and the heart of Pharaoh is strong, and he has not hearkened unto them, as Jehovah has spoken, and Pharaoh turns and goes in unto his house, and has not set his heart even to this; and all the Egyptians seek water round about the river to drink, for they have not been able to drink of the waters of the River.

The gist of this passage:
vv. 22-24

Exodus 7:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
All of the BDB meanings are listed here: 1) <i>so, therefore, thus (adverb)</i> ; 1a) <i>thus, so</i> ; 1b) <i>just so</i> ; 1c) <i>therefore</i> ; 1d) <i>so ... as (paired with adverb)</i> ; 1e) <i>then</i> ; 1f) <i>forasmuch as (in phrase)</i> ; 1g) <i>(with preposition)</i> ; 1g1) <i>therefore, this being so (specific)</i> ; 1g2) <i>hitherto</i> ; 1g3) <i>therefore, on this ground (general)</i> ; 1g4) <i>afterwards</i> ; 1g5) <i>in such case</i> ; 2) <i>right, just, honest, true, veritable (adjective)</i> ; 2a) <i>right, just, honest</i> ; 2b) <i>correct</i> ; 2c) <i>true, veritable</i> ; 2d) <i>true!, right!, correct! (in assent)</i> .			
char ^e tôm (חַרְטֹם) [pronounced <i>khahr-TOHM</i>]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic</i>	masculine plural construct	Strong's #2748 BDB #355
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88

Exodus 7:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâṭ (לוּ) [pronounced lawf] (spelled with and without the aleph)	<i>surreptitiousness, quietness, secrecy; surreptitiously; privately</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #3814 & #3909 BDB #532
Lâṭ comes from the verb <i>to muffle, to cover</i> (Strong's #3813); or is the participle of <i>to wrap</i> (Strong's #3874). The former understanding obviously makes the most sense.			

Translation: The magicians of Egypt did the same thing [lit., *thus, so*] in their secret arts [lit., *secrecy*].

Exodus 7:22a Then the magicians of Egypt did so with their enchantments;... (NKJV)

The word translated *enchantments* (or, *secret arts*) is hard to get a grip on; it appears to come from a verb which means *to wrap, to cover, to muffle*; and from that, we get the idea of *secrecy, surreptitiousness* (other translations for this word).

Now, what this could refer to is simply a trick where there is a container of water, it is hidden for an instant, and then it is revealed to be blood red. The art of magic is, no doubt, very, very ancient.

The magicians had access to some clean water (or clear liquids), and they used their enchantments to make it appear as if it had turned to blood. Pharaoh, in observing that, chooses to treat their magic as equivalent to what Moses and Aaron did, under the power of God. What they did could not have been at all equal to what God did, or even close, as God had fouled all of the open waters in Egypt. In any case, Pharaoh rejected the demands of Moses and Aaron because he rationalized that his gods of his magicians were just as strong.

I do not believe that they did exactly what God did by the hand of Aaron. However, they certainly did something similar to what Moses and Aaron did; similar enough to help convince Pharaoh that he should not listen to these men.

Was there a reasonable thing for Pharaoh to expect of his magicians? Sure, ask them to turn all of the water back into pure water. That is something which they could not do.

Moses and Aaron have appeared before Pharaoh, and God has turned the water of Egypt to blood (or a fouled water with the appearance of blood). The first sign that Pharaoh saw Moses and Aaron perform a sign or miracle, their staff was turned into a serpent. Pharaoh brought in his religious illusionists to duplicate this. Now that Moses and Aaron had turned the water of Egypt to blood (obviously, God did that), Pharaoh calls the magicians back.

Exodus 7:22a Then the magicians of Egypt did so with their enchantments;... (NKJV)

I recall in my chemistry class in high school that the teacher took a several beakers of clear liquids, mixed them, and by the adding of additional liquids, the clear liquids would turn different colors. I specifically recall a mixture of two clear fluids; which began to turn white as they mixed and then immediately returned to clear, during the pouring of one solution into another. It seems like two other clear liquids were combined to end up with one which was very blue. This was a matter of various precipitates forming due to chemical bonding and re-bonding; and these precipitates, which gave color to the water, remained suspended in the liquid. My guess is that these magicians did something in a similar vein to show Pharaoh that this could be done by their own power (this may not have even been water that they worked with). Even though it sounds like they imitated Moses' miracle immediately (since this is the next verse) that is not necessarily the case.

Good magicians are always on the prowl to create new illusions. These magicians appear to be at the beck and call of Pharaoh; and it seems reasonable that they receive some sort of a stipend for what they do. Perhaps mostly, they just entertain Pharaoh. But, they must keep this act fresh. When Pharaoh called for them, perhaps he recalled a similar trick which they had done; or when he called for them, they were told what had been done and they were told to duplicate it. God apparently did things which He knew the magicians could partially duplicate. When they were able to turn water (or some clear liquid) red, God was not shocked and surprised. God knew in eternity past what the magicians were capable of.

To help you see what is going on in the palace of the king. For some of these plagues, the priest-magicians of the court were able to duplicate, to some limited degree, what Moses did. That gave the Pharaoh of Egypt enough reason to doubt the power of the God of Moses (and this is because Pharaoh *chose* to doubt God).

Now, what God did on a large scale, these magicians were able to duplicate on a small scale. Now, I have seen some magic tricks and I can occasionally make some guesses as to how this or that is done; however, most well-done magic baffles me completely. What appears to be the case is, these court magicians were able to score a gig in the palace of the pharaoh by being religious and performing magic tricks. Now, it really did not matter if they were religious or not; this gig got them great living conditions, comparatively speaking, as Pharaoh apparently believed their powers to be from Egyptian gods, even though they were simple parlor tricks (or, maybe they were complex parlor tricks).

This was actually a very clever approach on the part of the court magicians, as they did more than entertain the King of Egypt—they dispensed whatever religious norms and standards fit with their culture or they made up some of their own. The reason this was clever is, they did more than entertain Pharaoh. If they were simply entertainers and nothing else, then they could be booted out of the palace by Pharaoh at any time on a whim. If they presented themselves as men of a god (or gods), that was a whole different story. It is much more difficult for Pharaoh to dismiss them if they are men of a god.

Had the magicians of Egypt been really good at their jobs, they would have made the blood disappear from the water instead. *That* they were unable to do.

Have you ever known people to be convinced by the most threadbare of evidence? If they heard or saw something which agreed with their ideas, they often would hold to this evidence, no matter how thin it was. I have known people who have seen “X” with their own eyes, and yet, still believed that “not X” was true. This is what is happening here. Pharaoh is predisposed against the Hebrew people and against their God; so, the very least amount of information or evidence will be accepted by Pharaoh, when it supports his predilections.

Pharaoh has seen Moses and Aaron turn the waters of Egypt to blood; and he called in his magicians who did something very similar, but on a much smaller scale. Furthermore, the magicians were unable to undo what God had done. Nevertheless, that they appeared to duplicate Moses’ miracle on a small scale was good enough for Pharaoh. That gave him an excuse to refuse to do what God required from him.

Exodus 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong’s # BDB #253

The NET Bible: *The vav consecutive on the preterite introduces the outcome or result of the matter – Pharaoh was hardened.*⁷⁵

⁷⁵ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 2, 2017.

Exodus 7:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to tie up, to bind; to hold fast, to adhere to, to be stuck to; to be strong, to be firm, to increase in prosperity, to strengthen</i>	3 rd person masculine singular, Qal imperfect	Strong's #2388 BDB #304
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

The NET Bible: Heb "and the heart of Pharaoh became hard." This phrase translates the Hebrew word חָזַק (*khazaq*; see S. R. Driver, *Exodus*, 53). In context this represents the continuation of a prior condition.⁷⁶

Translation: So the heart of Pharaoh is bound [or, strengthened]...

We have a similar thing today with Islamic extremists and so-called Christian extremists. There are elements of our society which claim that they are equal in size, in philosophy and in action; and they are convinced by any list of so-called Christian extremists. What they fail to acknowledge and what they fail to hold in their heads is, there are Islamic attacks on innocents literally every single day of the year, usually **5–10 incidents each day**. Our media tends to report these attacks only if they are in the western world or in large countries; and they ignore similar attacks in Africa, in the Middle East or in countries where there are wars going on (and there tend to be **more wars going on in the Middle East countries** than in the rest of the world combined).

Exodus 7:22b ...and Pharaoh's heart grew hard,...(NKJV)

The verb often translated *hardened* is the common verb *to strengthen*. Pharaoh saw what Aaron did; he saw an imitation of what Aaron did, and he decided to believe that there was no difference, and further, he decides to reject God's demand (God has demanded for Pharaoh to let His people worship Him out in the desert-wilderness).

Both Moses and God the Holy Spirit are emphasizing that every time that Pharaoh exhibits negative volition, God has already told us that would happen in advance. God's Word is fulfilled. Moses, either at this time or at least by the time he wrote this down, began to realize that God would perform what he has told us He would do and what He predicts will come to pass. What the court magicians did is not explained completely, except that their "miracle" was similar.

We see this with political liberals all of the time. They may have their values or ideas questioned, and if they begin to give it any thought at all, sometimes, all it takes is some false meme on facebook to bring them back to their liberal beliefs. I recently pointed out the many liberal acts of violence at the beginning of the Trump presidency (I originally wrote this in June of 2017); and someone gives me a list of *conservative acts of violence*, which list contains no perpetrator who would be reasonably considered a conservative. However, that list of faux-conservatives who have committed acts of violence is enough to convince many liberals that there is no difference between the extremes on the left and on the right.

If you watch politics at all, how many times have you heard a political commentator speak of the extremes on the left and on the right as being equivalent things, even though they are not demonstrably equivalent at all. But all

⁷⁶ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 2, 2017.

they need are some people that they can brand as being right-wing committing acts of violence in order to claim this equivalence, even if every elected conservative disavows this so-called right-wing person (for instance, they will present white supremacists as examples of the far right; just like Hitler is often portrayed as a far, far right-winger).

My point is, you do not need to have equivalency of events (actions, movements, ideas); if the person observing the events must perceive them as being equivalent, and that is good enough.

Back to the narrative:

Exodus 7:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וי) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
The NET Bible: <i>The text has תִּשָּׂא לִבּוֹ גַם לַזֹּאת (vklô'-shat libbo gam-lazo't), which literally says, "and he did not set his heart also to this." To "set the heart" to something would mean "to consider it." This Hebrew idiom means that he did not pay attention to it, or take it to heart (cf. 2 Sam 13:20; Ps 48:13; 62:10; Prov 22:17; 24:32). Since Pharaoh had not been affected by this, he did not consider it or its implications further.⁷⁷</i>			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăsher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Gen. 44:1, I have translated this, <i>as much as</i> .			

⁷⁷ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 2, 2017.

Exodus 7:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yoh ^h -WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...so that he would not listen to Moses and Aaron [lit., *them*] concerning what Y^ehowah said.

Pharaoh, in seeing that particular magic trick by his magicians decided that Moses and Aaron just did the same thing. Therefore, he gave no more thought to Moses and Aaron or their demands.

Although we do not know exactly what the Egyptian magicians did, we know without a doubt that it was nothing like what Moses and Aaron did. Every collection of water had already been turned into some sort of bloody mess. This involved millions upon millions of gallons of water. More than likely, the trick done by the Egyptian magicians involved a very small amount of water (a few gallons or so). But this is all that Pharaoh needed. He saw that, and he figured he could ignore what Moses and Aaron were saying.

This is happening today, June of 2017, in the United States. There are many, many acts of violence by those on the left; and this has been going on for the past 10 months or so. Committed, non-violent liberals—one would think—would be moved by this and think, disassociate himself from contemporary liberalism. But they don't; and this passage tells us why. All they need is a slight amount of evidence—real or not—that someone on the right has done something similar. A person may mention the 2014 Jewish Community Center shooting by an anti-Semite and somehow try to connect this to the right (conservatism has nothing to do with antisemitism); or the 2015 Charleston black church massacre by some very confused racist. Again, conservatism has nothing to do with racism; nor are there any natural bonds between racists and conservatives; but a liberal hears these two examples (or any other similar example) and he walks away thinking, *there are nuts on the left and the right*. There are; but the ones on the left outnumber those on the right by 10 to 1 or more. Once a liberal hears those two examples (others are listed [here](#), by a confused liberal), he can return to his liberal mindset, thinking that he has thought this issue through. That is exactly what Pharaoh is thinking here.

Exodus 7:22c ...and he [Pharaoh] did not heed them [Moses and Aaron], as the Lord had said. (NKJV)

Pharaoh did not listen to the words of Moses and Aaron; pharaoh did not do according to the commands of God. This is exactly what God said would happen. God warned Moses that Pharaoh's heart would be strengthened against them (and, ultimately, against God).

Exodus 7:22 The magicians of Egypt did the same thing [lit., *thus, so*] in their secret arts [lit., *secrecy*]. So the heart of Pharaoh is bound [or, *strengthened*] so that he would not listen to Moses and Aaron [lit., *them*] concerning what Y^ehowah said. (Kukis mostly literal translation)

We do not know the exact sequence of events here, but we can guess. It sounds as though the religious illusionists did their illusion soon after Moses and Aaron turned the water to blood. This would have required them to round up some water first (although water did not have to be used; it could have been a clear liquid). My guess

is that Pharaoh, his heart still hardened, returned to the palace and soon thereafter, the magicians performed for him a similar trick which poorly imitated the power of God. This was good enough for Pharaoh.

Exodus 7:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i>]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to</i>	3 rd person masculine singular, Qal imperfect	Strong's #6437 BDB #815
par ^e ôh (הַעֲרֹף) [pronounced <i>pahr^e-G^OH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated <i>pharaoh</i></i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: [So Pharaoh turned away...](#)

Pharaoh observed the act of God through Moses and Aaron; and then he saw a poor imitation of what they did—and made the two things equivalent in his own mind.

Exodus 7:23a [And Pharaoh turned...](#) (NKJV)

What we have here is universally illustrative of men who reject God. They get the flimsiest of evidence to support what they believe and then they turn away from the truth (Moses and Aaron, in this case), and they go and isolate themselves from the truth.

There is a point in the life of many believers when they make a choice: do they believe to Bible? Do they accept the Bible as the Word of God? Or, do they stand by all the stuff that they have learned over the years? Which is first and foremost? Which is correct? Whose authority do *you* accept?

Exodus 7:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
'el (לְ) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...and went into his house...

In Pharaoh's mind, he has nothing to say to Moses and Aaron. They have been *neutralized* by his own Egyptian magicians.

Exodus 7:23b ...and went into his house. (NKJV)

Again, note the mindset. Pharaoh sees enough to convince him of what he already believes, and so he walks away from Moses and Aaron, bearers of the truth. He chooses to believe what is false, and he walks away and isolates himself in his own house, to avoid facing the truth.

Pharaoh represents man universal, at any point in time, on negative signals toward God. He is a real person and these are real historic events; but Pharaoh is, nevertheless, an everyman.

Pharaoh, despite seeing the most amazing thing in his life, turns around and goes back into his own palace, where things are familiar. He is not going to stand outside and look at foul, blood-colored water. He does not know it yet, but the judgments of God will follow him into the palace.

Exodus 7:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shîyth (שִׁיחַ) [pronounced <i>sheeth</i>]	<i>to put, to set, place; to appoint; to arrange, to set in order; to found; to station</i>	3 rd person masculine singular, Qal perfect	Strong's #7896 BDB #1011
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3820 BDB #524
gam (גַּם) [pronounced <i>gahm</i>]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zô'th (זֹת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
This may have a particular meaning.			

Translation: ...and he did not set his heart on this.

He stopped thinking through this situation. Pharaoh made up his mind; he knew what he thought and did not require any more time be given over to any sort of mental debate.

Exodus 7:23c **Neither was his heart moved by this.** (NKJV)

Literally, this reads, *not setting his heart to even this*; we have the negative plus the Qal perfect of *shîyth* (שׂיַת) [pronounced *sheeth*], which means *to set, to place, to put*. It can also mean, *to fix, to set [one's] mind to*. Strong's #7896 BDB #1011. This use is an idiom, as are all the places in the Hebrew where some type of action involves one's interior body parts. Pharaoh is not going to think about or consider what he has seen done by Moses and Aaron. He has strengthened his heart and he is not going to listen to them (v. 22).

So *even to this [great miracle], he did not place his heart*. Most Bibles translate this idiomatically. NASB: **Then Pharaoh turned and went into his house with no concern even for this.** *The Emphasized Bible* is close with **Neither applied he his heart even to this.** The Amplified Bible reads: **neither did he take even this to heart.** One of the very best translations which is partially idiomatic and translates it into a modern idiom is the NRSV: **and he did not even take this to heart.** Although we find this verb used in a number of different ways, this particular idiom is only found a couple of times in the Bible: 1Sam. 4:20 2Sam. 13:20 Psalm 48:13 62:10 Prov. 22:17 27:23. Only the first reference is in the Qal perfect; the first Psalm and second Proverb references are in the Qal imperative, and all the others are in the Qal imperfect.

Exodus 7:23 **So Pharaoh turned away and went into his house and he did not set his heart on this.** (Kukis mostly literal translation)

Exodus 7:23 **And Pharaoh turned and went into his house. Neither was his heart moved by this [judgment of blood].** (NKJV)

Pharaoh observes what has happened. He has heard the warning from God made by Aaron. He is not moved by it. His magicians were able to replicate this miracle, but, no doubt, on a much smaller scale. His magicians clearly could not reverse what God had done. Nevertheless, their small scale replication was good enough for him.

God striking the water with blood—a clear act of judgment against Egypt—did not move Pharaoh. He would not acknowledge his sin; and he would not acknowledge the God of the Hebrews.

Pharaoh faces the first plague and does not even slightly give in.

All this time, the Egyptian people are trying to figure out what to do about their fouled water. This would have been a sudden thing to occur, and likely, it took some time before the Egyptians found out the reason behind their *bloody water*.

Exodus 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châphar (חָפַר) [pronounced <i>chaw-FAHR</i>]	<i>to dig [a well or pit]; to dig for, to search for, to search for that which is hidden, to search by digging; to explore</i>	3 rd person masculine plural, Qal imperfect	Strong's #2658 BDB #343
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Exodus 7:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
çâbîyb (בִּיבָב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	feminine plural, substantive	Strong's #5439 BDB #686
y ^e ôr (אֵי) [pronounced <i>y^eohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059

The NET Bible: *The text stresses that the water in the Nile, and Nile water that had been diverted or collected for use, was polluted and undrinkable. Water underground also was from the Nile, but it had not been contaminated, certainly not with dead fish, and so would be drinkable.*⁷⁸

Translation: Consequently, all the Egyptians dug all around the [Nile] River for water to drink,...

Meanwhile, every day, for 7 days, water is hard to come by. This is not because of the Egyptian magicians but because of God, working through Moses and Aaron.

Exodus 7:24a **So all the Egyptians dug all around the river for water to drink,...** (NKJV)

Water was found by digging wells near the river. Some people, when a situation occurs, think and over-think the situation; Pharaoh was just the opposite. He did not give this situation the thought that it deserved. Furthermore, his servants saw to it that water was provided for him from these wells; so he did not need to become introspective. Pharaoh did not seem to wonder if this was really God speaking to him; he did not consider that he perhaps had made a mistake in this judgement.

So, the water appears to be filtered by the ground, and that which seeps through the ground appears to be okay for normal use. Or, perhaps the people are finding water which was not in the open air; and this water is not contaminated.

This fact strongly suggests that this plague was, at least in part, a natural phenomenon. Something got into the water and polluted it (possibly the pollutant is airborne); and that turns the water a blood red and kills the fish; and this organic substance and the dead fish together foul the water and make it undrinkable. If this was how these events played out, then they would have little or no effect upon water underground which is not exposed to the elements, and has been filtered through the earth.

⁷⁸ From <https://bible.org/netbible/index.htm?exo7.htm> (footnote); accessed July 2, 2017.

Exodus 7:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָכִי) [also yâkôwl (לוֹכִי)] [pronounced <i>yaw-COAL</i>]	<i>to be able, can, to have the ability, to have the power to; to be able to bear; to be able to bring oneself [to do anything]; to be lawful, to be permitted; to be powerful, to prevail</i>	3 rd person masculine plural, Qal perfect	Strong's #3201 BDB #407
With the negative, this means <i>cannot, to be unable to, to lack the ability to, to be powerless to, to lack permission to, to not be permitted to; to lack the power to.</i>			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural consstruct	Strong's #4325 BDB #565
y ^o ôr (אֵר) [pronounced <i>y^oohr</i>]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: ...as they were unable to drink [directly] from the river waters.

The Egyptians dug shallow wells because their normal source of water was no good to them. They required water which had been filtered through earth.

On the symbolic level—which should be examined because this is a showdown between the Pharaoh and his gods and between Yahweh, the true God, not only of the Jews, but of the universe—the Nile was the lifeblood of Egypt. Egypt would not even exist if there were not the Nile running through it. It provided transportation for goods and people; it provided water for the country and crops and people. It was a life force that if removed, the country of Egypt would shrivel and die.

The end of v. 24 indicates that there was probably some water somewhere; the people had to dig wells, or some distance into the ground to locate some unpolluted water. God is not killing the Egyptians but He is making it as unpleasant as possible for them to live out their daily lives. God gave Pharaoh a lot of time to think over this crisis and then presented him with a plague which was even worse.

Exodus 7:24 Consequently, all the Egyptians dug all around the [Nile] River for water to drink, as they were unable to drink [directly] from the river waters. (Kukis mostly literal translation)

This suggests that water could be found near the surface of the ground, which sustained the Egyptians for the week that their waters were fouled. This suggests to me that what happened was a semi-natural phenomenon, but on a very large scale.

The people of Egypt were able to find water, but it could not be taken from the river.

There is an obvious historical implication here—the river (probably the Nile or one of its tributaries) being is a freshwater river. In the reading which I have done, the Nile River used to split into 7 different tributaries and lesser channels; and today, there are only two.

Exodus 7:22–24 The magicians of Egypt did the same thing [lit., *thus, so*] in their secret arts [lit., *secrecy*]. So the heart of Pharaoh is bound [or, *strengthened*] so that he would not listen to Moses and Aaron [lit., *them*] concerning what Y^ehowah said. So Pharaoh turned away and went into his house and he did not set his heart on this. Consequently, all the Egyptians dug all around the [Nile] River for water to drink, as they were unable to drink [directly] from the river waters. (Kukis mostly literal translation)

Exodus 7:22–24 The magicians of Pharaoh did the same thing, using their secret arts, which strengthened Pharaoh's heart. Therefore, he would not consider the words of Jehovah as spoken by Moses and Aaron. Therefore, Pharaoh turned away from them and went into his house and did not think about their words. As a result, the Egyptians dug all around the Nile River, as they were unable to drink from the river waters. (Kukis paraphrase)

Many translations place this verse as the beginning of the next chapter; or connect it with the second plague. Therefore, there are many translations which have this verse, followed by a comma and then followed by Ex. 8:1.

In the Hebrew manuscripts, 4 verses from Ex. 8 are added here to Ex. 7.

If I were doing my own translation, I would have placed Ex. 7:25 with Ex. 8:1, as a part of the next subsection. However, I did make a decision some time ago to simply follow the chapter divisions found in the English Bibles, so that my examination of Exodus 7 will include a complete examination of v. 25. However, I will place it with Ex. 8:1 (in the next chapter) most of the time when other translations do that. Also, most of the time when this verse begins a new subsection, I will include that new subsection in the set of translations below.

And so are fulfilled seven of days after a striking of Y^ehowah the River.	Exodus 7:25	Seven days are ended after Y^ehowah's striking of the River.
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Seven days pass after Jehovah struck the Nile River.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so are fulfilled seven of days after a striking of Y ^e howah the River.
Dead Sea Scrolls	.
Targum of Onkelos	And seven days were fulfilled after that the Lord had struck the river; and the Lord said to Mosheh, Go in unto Pharaoh and say to him, Thus saith the Lord: Send away My people, that they may serve before me. Ex. 7.26/8:1 is included for context. Both of these targums include v. 25 as a part of the next section.
Targum (Pseudo-Jonathan)	And seven days were completed after the Lord bad smitten the river, and the Word of the Lord had afterward healed the river.

Revised Douay-Rheims	And seven days were fully ended, after that the Lord struck the river.
V. Alexander's Aramaic T.	And it ended all seven days after the Lord had struck the river.
Aramaic ESV of the Peshitta	Seven days were fulfilled, after Mar-Yah had struck the river.
Peshitta (Syriac)	And seven days passed after the LORD had smitten the river.
Septuagint (Greek)	And seven days were fulfilled after the Lord has smitten the river.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And seven days went past, after the Lord had put his hand on the Nile.
Easy English	Seven days went by after the Lord had made the water in the river into blood.
Good News Bible (TEV)	Seven days went by after GOD had struck the Nile.
International Children's B	The Frogs Seven days passed after the Lord changed the Nile River.
NIRV	The Plague of Frogs Seven days passed after the Lord struck the Nile River.
New Simplified Bible	Seven days passed after Jehovah struck the Nile.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Seven days after the LORD had struck the Nile, he said to Moses: Go to the palace and tell the king of Egypt that I order him to let my people go, so they can worship me. Ex. 8:1 is included for context.
The Living Bible	A week went by.
New Berkeley Version	.
New Life Version	Seven days passed after the Lord had hit the Nile.
New Living Translation	Seven days passed from the time the LORD struck the Nile.

Partially literal and partially paraphrased translations:

American English Bible	And Jehovah's conquest of the river lasted for seven days.
Beck's American Translation	.
International Standard V	The Plague of Frogs Seven days after [Lit. <i>days were filled after</i>] the LORD had struck the Nile River [The Heb. lacks <i>River</i>],...
New Advent (Knox) Bible	So passed the first week after the Lord smote the river.
Translation for Translators	Moses and Aaron caused frogs to appear everywhere One week/Seven days passed after Yahweh caused the water in the Nile River to become red like blood.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Seven days were to be fulfilled, after that Jehovah is to smite the river.
Conservapedia	.
Ferrar-Fenton Bible	This continued for seven days after the EVER-LIVING had struck the waters of the river.
God's Truth (Tyndale)	And it continued a week after that the Lord had smite the river.
NIV, ©2011	The Plague of Frogs Seven days passed after the Lord struck the Nile.
WikiBible	And seven days passed, after Yahweh's striking the Nile.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) The second plague: the frogs
Seven days passed after Yahweh had struck the Nile. Yahweh said to Moses, “Go to Pharaoh and tell him that Yahweh says, ‘Let my people go to worship me! If you refuse to let them leave, I will punish the country with a plague of frogs. The Nile will teem with frogs. They will invade your house, your bedroom and your bed, your servants’ and your people’s houses, your ovens and your kneading bowls. Over you and your people the frogs will climb.” Ex. 7:25–29 in the THE Christian Community Bible is posted here.
- New American Bible (2011) *Second Plague: The Frogs.*
Seven days passed after the LORD had struck the Nile.
- New Jerusalem Bible ²⁵After Yahweh struck the River, seven days went by.
²⁶Then Yahweh said to Moses, ‘Go to Pharaoh and say to him, “Yahweh says this: Let my people go and worship me. Ex. 7:26 is included for context.
- Revised English Bible This lasted for seven days from the time when the LORD struck the Nile.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Seven days after Adonai had struck the river, Adonai said to Moshe, “Go in to Pharaoh and say to him, ‘Here is what Adonai says: “Let my people go, so that they can worship me. If you refuse to let them go, I will strike all your territory with frogs. This is Exodus 7:25–27 in the Complete Jewish Bible.
- The Complete Tanach Seven full days passed after the Lord had smitten the Nile.

Seven full days passed: Heb. *וַיִּמְלֵךְ*, literally, seven days were filled. Since the word *וַיִּמְלֵךְ* is singular, Rashi explains: The number of seven days that the Nile did not return to its original state [was filled], for the plague would be in effect for a quarter of a month, and for three quarters [of the month], he [Moses] would exhort and warn them. — [from Tanchuma, Va’era 13, Exod. Rabbah 9:12, as explained by Mizrachi and Gur Aryeh].

- exeGesés companion Bible And seven days fulfill,
after Yah Veh smote the river:...
- JPS (Tanakh—1985) ²⁵When seven days had passed after the Lord struck the Nile, ²⁶the Lord said to Moses, “Go to Pharaoh and say to him, ‘Thus says the Lord: Let My people go that they may worship Me. Ex. 7:26 is included for context.
- Kaplan Translation ^{7:25}After God struck the Nile, [it remained that way] for seven full days.
Frogs: The Second Plague
^{7:26}God said to Moses, ‘Go to Pharaoh and say to him in My name, ‘Let My people leave so they can serve Me.
^{7:27}If you refuse to let them leave, I will strike all your territories with frogs. I have included Ex. 7:26–27 for the progression of thought.
- Orthodox Jewish Bible And seven days came and went, after Hashem had struck the Nile.

Expanded/Embellished Bibles:

- The Expanded Bible The Frogs
Seven days passed after the Lord ·changed [·struck] the Nile River.
- Kretzmann’s Commentary And seven days were fulfilled, after that the Lord had smitten the river, for it was He whose curse rested upon the land, and the miracle had been performed in His power. The plague lasted seven days and may to this day be regarded as an example of warning to all unbelievers.
- NET Bible® *The Second Blow: Frogs*
Seven full days passed [The text literally has “and seven days were filled.” Seven days gave Pharaoh enough time to repent and release Israel. When the week passed, God’s second blow came.] after the Lord struck the Nile. Then the Lord

said to Moses, "Go to Pharaoh and tell him, 'Thus says the Lord: "Release my people in order that they may serve me!
 Seven days *and nights* went by after the Eternal had struck the Nile *and turned the water into blood.*

The Voice

Literal, almost word-for-word, renderings:

- Brenner's Mechanical Trans. ...and seven days were filled after "YHWH ^{He is}" hit the stream,...
- C. Thompson LXX (updated) And when seven days were fulfilled after the Lord had struck the river, the Lord said to Moses, Go to Pharaoh and say to him, Thus says the Lord, Send away my people that they may serve Me. Ex. 8:1 is included for context.
- Concordant Literal Version When seven days were fulfilled after Yahweh's smiting the waterway, then Yahweh said to Moses: Enter to Pharaoh, and say to him, Thus says Yahweh : Dismiss My people that they may serve Me!" Ex. 8:1 is included for context.
- English Standard Version Seven full days passed after the LORD had struck the Nile.
- Green's Literal Translation And seven days went by after Jehovah smote the river.
- Jack Ballinger's translation .
- Ron Snider's Translation .
- Stuart Wolf .
- Young's Updated LT And seven days are completed after Jehovah's striking the River.

The gist of this passage: 7 days pass during which the Nile of Egypt has been turned to blood (or appears to have been turned to blood).

Exodus 7:25			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i>]	<i>to be filled, to be full, to be fulfilled; be armed, be satisfied; to be accomplished, be ended</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4390 BDB #569
shib ^e âh (שִׁבְעָה) [pronounced <i>shib^e-GAW</i>]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
'achârêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	Hiphil infinitive construct	Strong #5221 BDB #645

Exodus 7:25

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>This is a temporal clause made up of the preposition, the Hiphil infinitive construct of הָכָה (nakhah), תִּנְכַּח (hakkot), followed by the subjective genitive YHWH. Here the verb is applied to the true meaning of the plague: Moses struck the water, but the plague was a blow struck by God.</i> ⁷⁹			
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
y ^o ôr (אֵר) [pronounced y ^o ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine singular noun with the definite article	Strong's #2975 BDB #384

Translation: Seven days are ended after Y^ehowah's striking of the River.

This is the first time that God promised a specific and immediate action as a result of Pharaoh's negative volition. 7 days pass during which water is very scarce for the Egyptians. They were able to find some by digging shallow wells; but that was it.

Exodus 7:25 [Seven days are ended after Y^ehowah's striking of the River.](#) (Kukis mostly literal translation)

God allows for this to sink in, into the consciousness of the people and Pharaoh. I would assume that, during this time, the blood—or whatever red there was in the water—dissipated with the flowing in of new water.

The English (Greek) Bible ends chapter 7 right here. In the Hebrew, the chapter continues for several more verses. Whoever split the chapters up in the Hebrew had even a poorer concept of chapter division than did those who did that in the English.

Very few translations follow the Hebrew division here. I have at least 50 translations on my e-sword which include the Old Testament, and only the Targum on Onkelos and the [Wiki-Bible](#) follow the Hebrew chapter division.

To remind you, there is nothing inspired about the verse or chapter divisions in any Bible; these were done long after the material was written.

From [Got Questions](#): *The chapter divisions commonly used today were developed by Stephen Langton, an Archbishop of Canterbury. Langton put the modern chapter divisions into place in around A.D. 1227. The Wycliffe English Bible of 1382 was the first Bible to use this chapter pattern. Since the Wycliffe Bible, nearly all Bible translations have followed Langton's chapter divisions.*

*The Hebrew Old Testament was divided into verses by a Jewish rabbi by the name of Nathan in A.D. 1448. Robert Estienne, who was also known as Stephanus, was the first to divide the New Testament into standard numbered verses, in 1555. Stephanus essentially used Nathan's verse divisions for the Old Testament. Since that time, beginning with the Geneva Bible, the chapter and verse divisions employed by Stephanus have been accepted into nearly all the Bible versions.*⁸⁰

⁷⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed July 2, 2017.

⁸⁰ From <https://www.gotquestions.org/divided-Bible-chapters-verses.html> accessed September 17, 2019.

In the English, this is the same as the first few verses of Exodus 8. So, Exodus 7:26–29 (in some Hebrew versions) = Exodus 8:1–4 (in most English Bibles⁸¹).

Exodus 7:25 [Seven days pass after Jehovah struck the Nile River.](#) (Kukis paraphrase)

In the Hebrew Bible, this narrative continues for another 4 verses:

Seven days passed after the LORD had struck the river. Then the LORD said to Moses, "Go to Pharaoh and tell him: Thus says the LORD: Let my people go to worship me. If you refuse to let them go, I warn you, I will send a plague of frogs over all your territory. The river will teem with frogs. They will come up into your palace and into your bedroom and onto your bed, into the houses of your servants, too, and your subjects, even into your ovens and your kneading bowls. The frogs will swarm all over you and your subjects and your servants." (Ex. 7:25–29; NAB 2002)

Ex. 7:26–29 And YAHWEH said to Moses, Go to Pharaoh, and say to him, So says YAHWEH, Send away My people that they may serve Me. And if you refuse to send them away, behold, I am about to smite all your territory with frogs. And the river will swarm with frogs. And they shall go up and enter into your house, and into your bedroom, and on your couch, and into your servants' house, and on your people, and into your ovens and into your kneading troughs. And the frogs will come up on you, and on your people, and on all your servants. (Hebrew Roots Bible; where this is listed as Ex. 8:1–4)

Since this passage begins a new meeting with Pharaoh, it logically begins the next chapter (many *Hebrew Bible* translations also follow this division). Most of the time when the Hebrew and Greek Bibles differ, one can see the reasons for the different choices; here, I don't see it. Owens' *Analytical Key to the Old Testament* tells me that there are more verses in the Hebrew Bible. However, that should have continued to the end of the plague of frogs; or, in the alternative, Ex. 7:25 should have been the first verse in Exodus 8.

As always, I will follow the Greek/English chapter divisions and continue this study in Ex. 8.

Chapter Outline		Charts, Graphics, Short Doctrines	
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to	
Definition of Terms	Introduction and Text	Addendum	
www.kukis.org		Exegetical Studies in Genesis	

A Set of Summary Doctrines and Commentary

Bible Summary in 140 characters or less: *Moses and Aaron went to Pharaoh. Aaron's staff became a snake, then the LORD turned the Nile to blood, but Pharaoh wouldn't listen.*⁸²

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 7 is in the Word of God

1. T

⁸¹ Interestingly enough, most Catholic Bibles (with the imprimatur) follow the Jewish tradition.

⁸² From <http://www.biblesummary.info/exodus/7> accessed July 2, 2017.

Why Exodus 7 is in the Word of God

2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 7

1. T

2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 7

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summarizes Exodus 7

Magic Tricks and the First Plague

- God again comes to Moses and Aaron, and says to Moses, "I have made you like God to Pharaoh, and your brother Aaron shall be your prophet" (7:1). He's not making Moses a god, but he is giving him divine powers.
- God again promises to make Pharaoh stubborn so that the Egyptians can witness God's power. There's no show if he says go.
- Aaron gets his turn using the magic snake-staff, but the Egyptian priests turn all of their staffs into snakes, too. Not to be outdone, Aaron's snake eats all the others. Grizzly.
- God gives the pair the go-ahead, and Moses and Aaron use their power to turn the Nile's waters into blood. The fish all die and the Egyptians have to dig wells for water. Again, Pharaoh's priests replicate the miracle, and so Pharaoh goes back to his day job unimpressed by God's power.
- Read Chapter 7 carefully, and you'll notice that it's kind of hard to tell at points whether Moses or Aaron is doing the magic. Here's an example:
- Moses and Aaron did just as the Lord commanded. In the sight of Pharaoh and of his officials he lifted up the staff and struck the water in the river, and all the water in the river was turned into blood. (7.20)
- If the story was originally just about Moses, somebody did a very good job of making sure that Aaron was as involved as possible in the new draft. Convenient for anyone claiming descent from Aaron, right?

From <http://www.shmoop.com/exodus/chapter-7-summary.html> accessed July 2, 2017. I certainly disagree with the implications of their final points.

Chapter Outline

Charts, Graphics and Short Doctrines

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 7

The first interview of Moses with Pharaoh had served to determine the relationship of all parties in reference to the Divine command. It had brought out the enmity of Pharaoh, ripening for judgment; the unbelief of Israel, needing much discipline; and even the weakness of Moses. There, at the outset of his work, even as the Lord Jesus at the commencement of His ministry, he was tempted of the adversary, and overcame by the word of God. Yet how great in this also, is the difference between the type and the **Antitype!**

Still, though hardly fought, the contest was gained, and Moses and Aaron confronted a second time the king of Egypt. On this occasion Aaron, when challenged by Pharaoh, proved his fight to speak in the name of God. He cast down his rod, and it became a serpent, and although "the magicians of Egypt" "did in like manner with their enchantments," the superiority of Aaron appeared when his "rod swallowed up their rods." Without here entering into the general question of magic before the coming of our Lord, or of the power which the devil and his agents may have wielded on earth before our Savior subdued his might, and led captivity captive, there was really nothing in what the Egyptian magicians did that Eastern jugglers do not profess to this day. To make a serpent stiff and to look like a rod, and then again suddenly to restore it to life, are among the commonest tricks witnessed by travelers. St. Paul mentions the names of Jannes and Jambres as those who "withstood Moses," (2 Timothy 3:8) and his statement is not only confirmed by Jewish tradition, but even referred to by the Roman writer Pliny. Both their names are Egyptian, and one of them occurs in an ancient Egyptian document. In this connection it is also important to notice, that the Hebrew term for "the serpent," into which Aaron's rod was changed, is not that commonly used, but bears a more specific meaning. It is not the same term as that for the serpent (*nachash*) by which Moses was to accredit his mission before his own people, (Exodus 4:3, 4) but it indicated the kind of serpent (*tannin*) specially used by Egyptian conjurers, and bore pointed reference to the serpent as the great symbol of Egypt.* Hence also the expression "dragon," which is the proper rendering of the word, is frequently in Scripture used to denote Egypt. (Psalm 74:13; Isaiah 27:1; 51:9; Ezekiel 29:3; 32:2) Accordingly Pharaoh should have understood that, when Aaron's rod swallowed up the others, it pointed to the vanquishment of Egypt, and the executing of judgment "against all the gods of Egypt." (Exodus 12:12) Willfully to shut his eyes to this, and to regard Aaron and Moses as magicians whom his own equaled in power, was to harden his heart, and to call down those terrible plagues which ushered in the final judgment upon Pharaoh and his people.

* "It occurs in the Egyptian ritual, c. 163, nearly in the same form, 'Tanem,' as a synonym of the monster serpent which represents the principle of antagonism to light and life." - Speaker's Commentary, vol. 1., note 10.

Before describing in detail the plagues of Egypt, a few general remarks will be helpful to our understanding of the subject.

1. The plagues were miraculous - yet not so much in themselves as in the time, the manner, and the measure in which they came upon Egypt. None of them was wholly unknown in Egypt, but had visited the land at some time or other, and in some measure. As so often, the Lord here employed ordinary natural events. The supernaturalness of the plagues consisted in their severity, their successive occurrence, their coming and going at the word of Moses, their partial extent, and the unusual seasons and manner in which they appeared.

2. We mark in them a regular arrangement and steady progress. Properly speaking, there were only nine plagues (3 X 3), the tenth "stroke"* being in reality the commencement of judgment by Jehovah Himself, when

Edersheim Summarizes Exodus 7

He went out "into the midst of Egypt" to slay its firstborn. Of these nine, the first three were in connection with that river and soil which formed the boast of Egypt, and the object of its worship. They extended over the whole country, and at the third the magicians confessed, "This is the finger of God." By them the land was laid low in its pride and in its religion. The other six came exclusively upon the Egyptians, as the Lord had said: "I will put a division between My people and thy people," "to the end that thou mayest know that I am Jehovah in the midst of the land."** If the first three plagues had shown the impotence of Egypt, the others proved that Jehovah reigned even in the midst of Egypt. Finally, the three last "strokes" were not only far more terrible than any of the others, but intended to make Pharaoh know "that there is none like Me in all the earth." (Exodus 9:14)

* This is the literal meaning of the word rendered "plague," Exodus 11:1. Philo, however, and most interpreters, speak of ten plagues, and regard that number as symbolical of completeness.

** Exodus 8:22, 23. So literally, and not "earth."

To show that Jehovah, He is God, that He was such in the midst of Egypt, and finally, that there was none like Him in the midst of all the earth - or, that Jehovah was the living and the true God - such was the threefold object of these "strokes."

3. In reference to the duration of these strokes, the interval between them, and the length of time occupied by all, we know that the first plague lasted seven days, (Exodus 7:25) and that the killing of the firstborn and the Passover occurred in the night of the fourteenth, Abib (or Nisan), corresponding to about the beginning of April. In reference to the seventh plague (that of the hail), we have this statement to guide us as to its time: (Exodus 9:31, 32) the flax and the barley was smitten, for the barley was in the ear, and the flax was boiled (or in blossom). But the wheat and the rice (or rather the spelt) were not smitten: for they were not grown." This would fix the time as about the end of January or the beginning of February, giving an interval of at least eight weeks between the seventh and the tenth stroke, or, if we might take this as an average, of more than two weeks between each plague. Computed at this rate, the first "stroke" would have fallen in September or October, that is, after the cessation of the annual overflow of the Nile. But this seems unlikely, not only because the red coloring ordinarily appears in the river at the commencement of its increase, but because the expressions (7:19, 21) seem to imply that the river was then at its rise (and not on the decrease), and especially because just before this the Israelites are represented as gathering "stubble" for their bricks, which must have been immediately after the harvest, or about the end of April. Hence it seems more likely (as most interpreters suppose) that the first "stroke" fell upon Egypt about the middle of June, in which case from the first "plague" an interval of about ten months would have elapsed prior to the slaying of the firstborn. All this time did the Lord deal with Egypt, and Pharaoh was on his trial! There is, as we have already indicated, a terrible irony about "the plagues" of Egypt, since in the things in which Egypt exalted itself it was laid low.

We seem to hear it throughout,

"He that sitteth in the heavens shall laugh. The Lord shall have them in derision." (Psalm 2:4) This will appear more clearly as we briefly consider each of the "strokes."

The first "stroke," or "Plague." Early in the morning, during the rise of the Nile, Pharaoh went down to the river to offer unto its waters the customary Divine worship. Probably, he was accompanied by his wise men and magicians. Here he was confronted by Moses with the message of God. On his refusal to listen, Moses smote, as he had threatened the waters with the rod of God, and the Nile, in all its branches, canals, cisterns, and reservoirs,* becomes red, like blood. Such a change of color in the Nile was by no means uncommon, or Pharaoh would scarcely have quite hardened his heart against the miracle. In ordinary times this appearance of the river arises partly from the red earth, which the swollen waters carry with them, and partly from the presence of small cryptogamic plants and animalcules (infusoria).

* This is the correct rendering of the expressions in Exodus 7:19.

The supernaturalness of the event lay in its suddenness, in its appearance at the command of Moses, and in the now altered qualities of the water. "The fish that was in the river died" - thus depriving the people of one of

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the main staples of their food; - "and the river stank, and the Egyptians could not drink of the water of the river," thus cutting off the main supply of their drink. Somehow the magicians, however, contrived to imitate this miracle, probably on some of the water that had been drawn before "the rod" had smitten the river. And so for seven days, throughout the whole land of Egypt, the blood-like, un-drinkable water in every household "vessel of wood" or of earthenware, and in the large stone troughs which stood for general use in the corners of streets and on village-roads, bore testimony for Jehovah. And the Egyptians had to dig round about the river, that their drinking-water might be filtered for use. But "Pharaoh turned and went into his house, neither did he set his heart to this also." The second "stroke" or "plague" - that of the frogs - was also in connection with the river Nile. At the same time it must be remembered that the frog was also connected with the most ancient forms of idolatry in Egypt, so that what was the object of their worship once more became their curse. Here also a natural occurrence, not uncommon in Egypt, rendered Pharaoh's unbelief not impossible. After the annual inundation of the Nile the mud not uncommonly produces thousands of frogs - called by the Arabs to this day by the name corresponding to the term used in the Bible. These frogs "are small, do not leap much, are much like toads, and fill the whole country with their croaking. They are rapidly consumed by the, ibis, which thus preserves the land from the stench described in Exodus 8:14.* The supernaturalness of the visitation lay in their extraordinary number and troublesomeness (8:3), and in their appearance at the bidding of Moses. The magicians here also succeeded in imitating Moses upon a small scale. But apparently they were wholly unable to remove the plague, and Pharaoh had to ask the intercession of Moses, at the same time promising to let the people go. To give the king yet further proof that "the stroke" was not natural but of God, Moses left Pharaoh the option of himself fixing what time he pleased for their removal: "Glory over me: when shall I entreat for thee?" (8:9) - that is, let me not fix a time, but let me yield to thee the glory of fixing the exact time for the cessation of the plague. "But when Pharaoh saw that there was respite (literally, enlargement, breathing-space), he made heavy his heart."

* Speaker's Commentary, vol. 1. see note

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-6.html accessed July 2, 2017 (because there is an overlap in Ex. 7 & 8, I have included a portion of Edersheim which speaks of Ex. 8).

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Addendum

Now that we have completed Exodus 7, it might be interesting to take chapters 4–7 and integrate them into a single narrative. I previously tried putting them down side-by-side, but there were no clear parallels, apart from a single verse.

Below, I will take chapters 4–7 and attempt to organize them chronologically. Most of the text will concern itself with the first meeting; but the second meeting will be found at the very end of this organization.

I have organized these chapters with the assumption that the meeting with Pharaoh in Exodus 5 is identical to the meeting with Pharaoh in Exodus 7:1–13.

I used the ESV; capitalized below. I have added in subheadings and commentary.

Organizing Exodus 4, 5, 6 and 7 Chronologically

Prior to this, we have the genealogies of Moses and Aaron, followed by God speaking to Moses in the desert-wilderness, followed by the circumcision incident, followed by the meeting up with Aaron.

When Moses and Aaron arrive in Egypt and they go speak with the elders of Egypt first.

God spoke with Moses in the desert-wilderness of Midian and to Aaron in Egypt:

Exodus 6:26 *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."*

Exodus 6:27 *It was they who spoke [perhaps, would speak] to Pharaoh king of Egypt about bringing out the people of Israel from Egypt, this Moses and this Aaron.*

(These two verses immediately follow the genealogy presented in Exodus 6.)

Moses and Aaron speak to the elders of Israel before speaking to Pharaoh.

Exodus 4:29–31 *Then Moses and Aaron went and gathered together all the elders of the people of Israel. Aaron spoke all the words that the LORD had spoken to Moses and did the signs in the sight of the people. And the people believed; and when they heard that the LORD had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped.*

God gives final instructions to Moses (and Aaron); Moses again balks at being the front man (Moses first voices his objection in Midian in Exodus 4:10–17).

Exodus 6:28–29 *On the day when the LORD spoke to Moses in the land of Egypt, the LORD said to Moses, "I am the LORD; tell Pharaoh king of Egypt all that I say to you."*

Exodus 6:30 *But Moses said to the LORD, "Behold, I am of uncircumcised lips. How will Pharaoh listen to me?"*

God reiterates what He had told Moses in the desert-wilderness of Midian, and how Aaron would be utilized:

Exodus 7:1–5 *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. But I will harden [or, strengthen] Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt, Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring My hosts, My people the children of Israel, out of the land of Egypt by great acts of judgment. The Egyptians shall know that I am the LORD, when I stretch out My hand against Egypt and bring out the people of Israel from among them."*

Exodus 7:8–9 *Then the LORD said to Moses and Aaron, "When Pharaoh says to you, 'Prove yourselves by working a miracle,' then you shall say to Aaron, 'Take your staff and cast it down before Pharaoh, that it may become a serpent.'"*

Exodus 7:6 *Moses and Aaron did so; they did just as the LORD commanded them.*

V. 6 sums up what Moses and Aaron would do; the verses which follow give all of the details of their obedience to God's directions:

Moses and Aaron's first meeting with Pharaoh, where they deliver the demands made by God:

Exodus 7:7 *Now Moses was eighty years old, and Aaron eighty-three years old, when they spoke to Pharaoh.*

The words of v. 7 are appropriate to the initial meeting between Moses and Aaron and Pharaoh. The final phrase is, literally, *in their speaking unto Pharaoh*.

When combined with a *bêyth* preposition, the infinitive construct often takes on a temporal meaning and may be rendered *when [such and such happens]*. With the *bêyth* preposition, the Qal infinitive construct serve as a temporal marker. (This is where the word *when* comes from.)

Organizing Exodus 4, 5, 6 and 7 Chronologically

Exodus 7:10a So Moses and Aaron went to Pharaoh...

Exodus 5:1 Afterward [after meeting with the elders of Israel and after speaking with God once again] Moses and Aaron went and said to Pharaoh, "Thus says the LORD, the God of Israel, 'Let My people go, that they may hold a feast to Me in the wilderness.'"

Exodus 5:2 But Pharaoh said, "Who is the LORD, that I should obey His voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go."

Exodus 5:3 Then they said, "The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the LORD our God, lest he fall upon us with pestilence or with the sword."

Exodus 7:10b [Then Moses and Aaron] did just as the LORD commanded. Aaron cast down his staff before Pharaoh and his servants, and it became a serpent.

Exodus 7:11–12 Then Pharaoh summoned the wise men and the sorcerers, and they, the magicians of Egypt, also did the same by their secret arts. For each man cast down his staff, and they became serpents. But Aaron's staff swallowed up their staffs.

Pharaoh's hard-hearted response to the demands of God.

Exodus 7:13 Still Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said [or, *promised*].

Exodus 5:4–5 But the king of Egypt said to them, "Moses and Aaron, why do you take the people away from their work? Get back to your burdens." And Pharaoh said, "Behold, the people of the land are now many, and you make them rest from their burdens!"

Exodus 5:6–9 The same day Pharaoh commanded the taskmasters of the people and their foremen, "You shall no longer give the people straw to make bricks, as in the past; let them go and gather straw for themselves. But the number of bricks that they made in the past you shall impose on them, you shall by no means reduce it, for they are idle. Therefore they cry, 'Let us go and offer sacrifice to our God.' Let heavier work be laid on the men that they may labor at it and pay no regard to lying words."

Exodus 5:10–11 So the taskmasters and the foremen of the people went out and said to the people, "Thus says Pharaoh, 'I will not give you straw. Go and get your straw yourselves wherever you can find it, but your work will not be reduced in the least.'"

Exodus 5:12–13 So the people were scattered throughout all the land of Egypt to gather stubble for straw. The taskmasters were urgent, saying, "Complete your work, your daily task each day, as when there was straw."

Exodus 5:14 And the foremen of the people of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, "Why have you not done all your task of making bricks today and yesterday, as in the past?"

Exodus 5:15–16 Then the foremen of the people of Israel came and cried to Pharaoh, "Why do you treat your servants like this? No straw is given to your servants, yet they say to us, 'Make bricks!' And behold, your servants are beaten; but the fault is in your own people."

Exodus 5:17–18 But he said, "You are idle, you are idle; that is why you say, 'Let us go and sacrifice to the LORD.' Go now and work. No straw will be given you, but you must still deliver the same number of bricks."

The people are unable to do what Pharaoh demands and the elders are upset with Moses and Aaron.

Exodus 5:19 The foremen of the people of Israel saw that they were in trouble when they said, "You shall by no means reduce your number of bricks, your daily task each day."

Exodus 5:20–21 They met Moses and Aaron, who were waiting for them, as they came out from Pharaoh; and they said to them, "The LORD look on you and judge, because you have made us stink in the sight of Pharaoh and his servants, and have put a sword in their hand to kill us."

This negative response from the elders might help to explain why God allowed the first 3 plagues to affect Israel

Organizing Exodus 4, 5, 6 and 7 Chronologically

in the same way that they affected Egypt.

Moses expresses his own misgivings to God over what has taken place.

Exodus 5:22 Then Moses turned to the LORD and said, "O Lord, why have you done evil to this people? Why did you ever send me?"

Exodus 5:23 For since I came to Pharaoh to speak in your name, he has done evil to this people, and You have not delivered Your people at all."

God encourages Moses and explains what to expect. They are to speak with the people of Israel.

Exodus 6:1–8 But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land." God spoke to Moses and said to him, "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name the LORD I did not make Myself known to them. I also established My covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered My covenant. Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be My people, and I will be your God, and you shall know that I am the LORD your God, Who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'"

Exodus 6:9 Moses spoke thus to the people of Israel, but they did not listen to Moses, because of their broken spirit and harsh slavery.

God speaks to Moses about the next meeting with Pharaoh, encouraging him. God again tells Moses what to expect.

Exodus 6:10–11 So the LORD said to Moses, "Go in, tell Pharaoh king of Egypt to let the people of Israel go out of his land."

Exodus 6:12 But Moses said to the LORD, "Behold, the people of Israel have not listened to me. How then shall Pharaoh listen to me [a second time], for I am of uncircumcised lips?"

Exodus 6:13 But the LORD spoke to Moses and Aaron and gave them a charge about the people of Israel and about Pharaoh king of Egypt: to bring the people of Israel out of the land of Egypt.

God prepares Moses and Aaron to meet with Pharaoh a second time.

Exodus 7:14–18 Then the LORD said to Moses, "Pharaoh's heart is hardened; he refuses to let the people go. Go to Pharaoh in the morning, as he is going out to the water. Stand on the bank of the Nile to meet him, and take in your hand the staff that turned into a serpent. And you shall say to him, 'The LORD, the God of the Hebrews, sent me to you, saying, *Let My people go, that they may serve me in the wilderness. But so far, you have not obeyed. Thus says the LORD, "By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.'*"

Exodus 7:19 And the LORD said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, their canals, and their ponds, and all their pools of water, so that they may become blood, and there shall be blood throughout all the land of Egypt, even in vessels of wood and in vessels of stone.'"

Moses and Aaron meet with Pharaoh a second time.

Exodus 7:20–21 Moses and Aaron did as the LORD commanded. In the sight of Pharaoh and in the sight of his servants he lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into blood. And the fish in the Nile died, and the Nile stank, so that the Egyptians could not drink water from the Nile. There

Organizing Exodus 4, 5, 6 and 7 Chronologically

was blood throughout all the land of Egypt.

Exodus 7:22 But the magicians of Egypt did the same by their secret arts. So Pharaoh's heart remained hardened, and he would not listen to them, as the LORD had said.

Exodus 7:23–25 Pharaoh turned and went into his house, and he did not take even this to heart. And all the Egyptians dug along the Nile for water to drink, for they could not drink the water of the Nile. Seven full days passed after the LORD had struck the Nile.

There may be a verse here or there which is misplaced, but this would be a sequence of events which would view the first meeting with Pharaoh to occur in Exodus 5 and in Exodus 7 (the two narratives present the same meeting, but from a different perspective). The latter half of Exodus 7 has the narrative of the second meeting.

If these are two separate meetings, then Moses and Aaron went to the first meeting and forgot to do the signs which God instructed them to do. They would be walking out of the first meeting, which did not go very well, and then Aaron looks over to Moses and says, "You know what? We forgot to do that whole staff-turns-into-a-serpent thing. What were we thinking?" And Moses answers, "Okay, let's not forget to do that next time we chat with Pharaoh." Hopefully, you can see how ridiculous that seems.

The idea, again, is to show this meeting once from the human viewpoint approach; and then we see the same meeting again, but from God's perspective (divine viewpoint). This is fundamental to the Christian way of life; do we see life from God's perspective or our own?

Application: When we view life from God's perspective, there are a lot fewer things to worry about. You do not have to worry about being offended, cheated, lied to, or being the recipient of injustice. God's got everything under control; and His guiding hand is over all. So, here, Moses and Aaron, and the elders of Israel, got all upset over Pharaoh's decrees which put extra work onto Israel. This is barely a blip on God's radar. You will notice that, after Exodus 7, we do not hear about Pharaoh's decree or about the extra work or anything else. That is because those things are irrelevant to God's plan.

Application: Do not worry about whatever is irrelevant to God's plan. Don't be confused by this. For instance, you cannot say, "I am not paying my taxes because that is irrelevant to God's plan." You do not get to arbitrarily consider things you don't like to do irrelevant to God's plan. There are things in your life which you may not like to do, but they are a part of your life and your situation. So, you pay your taxes; you set money aside to pay them (depending upon your situation). What you don't do is, you don't worry about them.

The Hebrew people did have additional work put upon them; and it was incumbent upon them to attempt to do that work. However, that judgment from Pharaoh was unjust, and God, therefore, dealt with Pharaoh. So, even though the events that we have been studying took place 3600 years ago, they are still relevant to us today, despite time, cultural and dispensational differences. God is still God and man is still man.

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

**Antiquities of the Jews - Book II
CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.
FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.**

**CHAPTER 14.
CONCERNING THE TEN PLAGUES WHICH CAME UPON THE EGYPTIANS.**

1. BUT when the king despised the words of Moses, and had no regard at all to them, grievous plagues seized

Josephus' History of this Time Period

the Egyptians; every one of which I will describe, both because no such plagues did ever happen to any other nation as the Egyptians now felt, and because I would demonstrate that Moses did not fail in any one thing that he foretold them; and because it is for the good of mankind, that they may learn this caution - Not to do anything that may displease God, lest he be provoked to wrath, and avenge their iniquities upon them. For the Egyptian river ran with bloody water at the command of God, insomuch that it could not be drunk, and they had no other spring of water neither; for the water was not only of the color of blood, but it brought upon those that ventured to drink of it, great pains and bitter torment. Such was the river to the Egyptians; but it was sweet and fit for drinking to the Hebrews, and no way different from what it naturally used to be. As the king therefore knew not what to do in these surprising circumstances, and was in fear for the Egyptians, he gave the Hebrews leave to go away; but when the plague ceased, he changed his mind again, and would not suffer them to go.

2. But when God saw that he was ungrateful, and upon the ceasing of this calamity would not grow wiser, he sent another plague upon the Egyptians: - An innumerable multitude of frogs consumed the fruit of the ground; the river was also full of them, insomuch that those who drew water had it spoiled by the blood of these animals, as they died in, and were destroyed by, the water; and the country was full of filthy slime, as they were born, and as they died: they also spoiled their vessels in their houses which they used, and were found among what they eat and what they drank, and came in great numbers upon their beds. There was also an ungrateful smell, and a stink arose from them, as they were born, and as they died therein. Now, when the Egyptians were under the oppression of these miseries, the king ordered Moses to take the Hebrews with him, and be gone. Upon which the whole multitude of the frogs vanished away; and both the land and the river returned to their former natures. But as soon as Pharaoh saw the land freed from this plague, he forgot the cause of it, and retained the Hebrews; and, as though he had a mind to try the nature of more such judgments, he would not yet suffer Moses and his people to depart, having granted that liberty rather out of fear than out of any good consideration. ⁽²⁵⁾

⁽²⁵⁾ Of this judicial hardening the hearts and blinding the eyes of wicked men, or infatuating them, as a just punishment for their other willful sins, to their own destruction, see the note on Antiq. B. VII. ch. 9. sect. 6.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed July 2, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 14.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 7

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God prepares Moses and Aaron to go and speak to Pharaoh

Y^ehowah said to Moses, "Observe [that] I have made you [as] Elohim to Pharaoh; and [I have made] your brother Aaron to be your prophet. You [even] you will say all which I command you [to say] and your brother Aaron will speak to Pharaoh; and he will [eventually] send the sons of Israel out of his land.

Jehovah said to Moses, "Observe that I have made you as God to Pharaoh; and I have made your brother Aaron to act as your prophet. You will certainly say all that I command you to say; and your brother Aaron will speak to Pharaoh; and he will [eventually] send the sons of Israel out of his land.

A Complete Translation of Exodus 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
I will [certainly] strengthen [or, <i>harden, make obstinate</i>] Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. Pharaoh will not listen to you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment.	I will certainly strengthen Pharaoh's heart so that I may multiply My signs and wonders in the land of Egypt. Pharaoh will continually resist you; nevertheless, I will stretch My hand in Egypt and I will bring My armies, My people, the sons of Israel, out from with land of Egypt with great acts of judgment.
Egypt will then know that I [am] Y ^e howah, when I stretch out My hand over Egypt; and [because] I will bring the sons of Israel out from among them."	Egypt will then know that I am Jehovah when I stretch out My hand over Egypt and bring the sons of Israel out from among them."
So Moses and Aaron did as Y ^e howah commanded them, [what God told them to do,] so they did. Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.	Moses and Aaron did exactly as God commanded them. Moses was 80 years old and Aaron was 83 years old when they spoke to Pharaoh.
Y ^e howah spoke to Moses and Aaron, saying, "When Pharaoh speaks to you [all], saying, 'Grant, for yourselves, a sign.' Then you will say to Aaron, 'Take your rod and cast [it] down before Pharaoh.' It will become a serpent."	Jehovah spoke to Moses and Aaron, saying, "When Pharaoh tells you, 'Give me a sign;' then you will say to Aaron, 'Take your rod and throw it down before Pharaoh.' It will become a serpent."
Aaron's staff becomes a serpent before Pharaoh	
Moses and Aaron then went to Pharaoh and they therefore did just as Y ^e howah commanded [them]. Aaron cast his rod down before Pharaoh and his servants. His rod [lit., <i>it</i>] then became a serpent.	Moses and Aaron then went to Pharaoh and they did just what Jehovah commanded them to do. Aaron cast his rod down before Pharaoh and his servants. His rod then became a serpent.
Pharaoh also called in the wise men and the sorcerers; and they did the same thing [the Hebrew here is confusing]; the magicians of Egypt [practicing] their secret arts thus: so each man casts down his staff and they became serpents (but Aaron's staff swallowed up their staffs).	Pharaoh also called in his own wise men and sorcerers, and they did what Aaron did. The magicians of Egypt practiced their secret arts in this way: each man cast down his staff and the staffs became serpents (but Aaron's staff swallowed up their staffs).
Therefore, Pharaoh's heart is strengthened; and he did not listen to them, just as Y ^e howah had warned [lit., <i>said to</i>] [them].	Therefore, Pharaoh's heart was strengthened and, consequently, he did not listen to them, just as Jehovah had warned them.
Y ^e howah turns the waters into blood	
Y ^e howah said to Moses, "The heart of Pharaoh is heavy [or, <i>dull, hard, difficult</i>] [and] he is unwilling to send the people out [of Egypt].	Jehovah said to Moses, "Pharaoh's heart is stubborn and he is not yet willing to send the people out of Egypt.
Go out to Pharaoh in the morning; listen, [he] is going out towards the water and you will station yourself to meet him at the edge of the River. You will take in your hand the staff which was turned into a serpent.	Therefore, go out to Pharaoh in the morning. He is going out to the water, so you will station yourself at the edge of the River to meet him. Also, take that staff with you that was turned into a serpent.

A Complete Translation of Exodus 7

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>Then you will say to him, ‘Y^ehowah, the Elohim of the Hebrews, has sent me to you, to say, <i>Send My people out so that they may serve Me in the desert-wilderness. But take note, you have not listened [to Me or obeyed Me] until yet.</i>’ Y^ehowah said, <i>By this, you will know that I [am] Y^ehowah.</i> Watch [and] I will strike the waters of the [Nile] River with the staff that [is] in my hand; and [the waters] will be turned to blood and the fish that [are] in the [Nile] River will die. Furthermore, the River will begin to stink and the Egyptians will become frustrated [lit., wearied] [trying to] drink water from the River.’ ”</p>	<p>Then you will say to him, ‘Jehovah, the God of the Hebrews, has sent me to you, to say, <i>Send My people out of Egypt so that they may serve Me in the desert-wilderness.</i> However, up until now, you have not listened to Me.’ Jehovah said, <i>By this, you will know that I am Jehovah: I will strike the water of the Nile with this staff and they will be turned to blood. Furthermore, the fish in the River will begin to die. As a result, the River will stink, and Egyptians will be unable to find any good drinking water from the Nile.’ ”</i></p>
<p>Y^ehowah said to Moses, “Say to Aaron, ‘Take your staff and stretch out your hand over [all] the waters of Egypt—over their rivers, over their canals, over their ponds and over every collection of water; and it will be blood in all the land of Egypt—even in the vessels of wood and vessels of stone [which hold water].’ ”</p>	<p>Jehovah said to Moses, “This is what you will tell Aaron: ‘Take your staff and stretch out your hand over all the waters of Egypt—over their rivers, over their canals, over their ponds and over every collection of water—and all of that water will be as blood (even the vessels of stone and of wood which are used to hold water).’ ”</p>
<p>Consequently, Moses and Aaron did as Y^ehowah commanded [them]. Aaron [lit., he] raised up the staff and he struck the waters which [are] in the River before Pharaoh and before his servants. And [as they watched] all the waters which [were] in the River were turned to blood. And the fish which [were] in the River die and the river developed a [horrible] odor.</p>	<p>Consequently, Moses and Aaron did exactly as Jehovah commanded them. Aaron raised up his staff and struck the waters in the Nile River while Pharaoh and his servants watched. And right before their eyes, the waters began to turn to blood. The fish in the river began to die and the river developed an horrendous stench.</p>
<p>Consequently, all the Egyptians dug all around the [Nile] River for water to drink, as they were unable to drink [directly] from the river waters.</p>	<p>Consequently, there Egyptians were unable to drink any water from the River; although a limited amount of water could be found by digging in the ground.</p>
<p>The magicians of Egypt did the same thing [lit., thus, so] in their secret arts [lit., secrecy]. So the heart of Pharaoh is bound [or, strengthened] so that he would not listen to Moses and Aaron [lit., them] concerning what Y^ehowah said.</p>	<p>The magicians of Pharaoh did the same thing, using their secret arts, which strengthened Pharaoh’s heart. Therefore, he would not consider the words of Jehovah as spoken by Moses and Aaron.</p>
<p>So Pharaoh turned away and went into his house and he did not set his heart on this. Consequently, all the Egyptians dug all around the [Nile] River for water to drink, as they were unable to drink [directly] from the river waters.</p>	<p>Therefore, Pharaoh turned away from them and went into his house and did not think about their words. As a result, the Egyptians dug all around the Nile River, as they were unable to drink from the river waters.</p>
<p>Seven days are ended after Y^ehowah’s striking of the River.</p>	<p>Seven days pass after Jehovah struck the Nile River.</p>

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 7

	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1985 Ephesians (#412)	#954	Exodus 7:3–5
	1985 Ephesians (#412)	#1330	Exodus 7:13
	1985 Ephesians (#412)	#1331	Exodus 7:3–5
	1963 Life of Moses (#689)	#7–8	Exodus 7:1–14
	1991 Israel in Conflict (#840)	#122	Exodus 7:3–5, 13

R. B. Thieme, III has not taught this on any available lesson.

These two graphics should be very similar; this means that the exegesis of Exodus 7 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus