

## **Part 2 Exodus 6.2 -9.35 "I appeared" ara** **(English Chapterisation 5.22-9.35)**

### **Yahweh Saving God of the**

## **Exodus**

**I was seen ara**


*In this short section God strikes Egypt seven times and effects His will in the gravest issue of the day-challenging the iron will of Pharaoh and discomfiting the gods of Egypt one by one exposing their vanity and serving notice to the principalities who reigned unopposed for centuries in Egypt. None of these gods had power to "put in a personal appearance" or "was enjoyed" or "was provided" as was the lamb on Moriah.-that was Yahweh's prerogative. None of the gods had power to spell out or control the future. When God was seen at Moriah he said, "I am what I will be"*

### **READING No.1 6.2-13** **The LORD appears at the Bush**

#### **Faith in the darkest hour**

Moses turned to God and said, "Why have You caused evil to this people?" "Why have You sent me?" From the time I came to Pharaoh to speak in your name You have rolled down evil (Hebrew *lax*-as if clouds of darkness or soil to bury them) and You have not delivered (Hebrew *lax* second word with similar consonants-indicative of some horrible mistake) Your people. Sometimes in doing God's will it is darkest before the dawning. But God had warned that Pharaoh would resist His will. We come to the moment of action when God's despairing servant comes to Him with his heart-cry. "I myself appeared". What a wonderful assurance for dark days. As we would say, "God came on the scene!" Now we move on to Part 2 of the serial drama of Exodus-to observe the stupendous difference it makes when the Lord is present to lead and guide His people ad the captain of their salvation. The nation rises from the depths of despair to the heights of liberating joy

**Trust in the Lord and don't despair**  
**He is a friend so true**  
**No matter what your troubles are**  
**Jesus will see you through**

**(SPEECH No.18)Exodus 6.1**  The Lord said to Moses, "Now you shall see what I will do to Pharaoh for with a strong hand he will send them away and with a strong hand he will drive them from his land". The Hebrew *qj* indicates a "hand bound to". We might well ask, "What bound Pharaoh's hand? The answer must be God's hand. The most ruthless of dictators are "in the hand of God"

**(19)Exodus 6.2**  "Yahweh" appeared at the bush! *ara*

The LORD spoke to Moses and said to him, "I am the Lord I appeared to Abraham Isaac and Jacob in the house of God Shaddai- and my name Yahweh I did not make known to belong to them. The significance of that is that the patriarchs were well aware that God was strong. They were also aware that God was what the book of revelation speaks of in the word "Pantocrator" (Greek)-the "all ruling" and "omnipotent" One. Under this view God was also "destroyer". Now the Lord is pleased to make Himself known as the "Life giver"- "the Saviour" so that those who get to know Him are afforded special revelation of how He gives life. Behind this section is the mark of a creator's finger at every stage-of the hand of a God of miracle-of one who continues pro-active in the world He has made. He has not abdicated nor declared that His creative powers have ceased to function.. He is Living Lord. I have also established my covenant with them to give them the land of Canaan, the land in which they were a kind of stranger-they were strangers in its house I use the *m* from *mhyrgm* which in Hebrew is used to mean "A kind or type of". For me it has become a rule for better understanding the Hebrew language Thus the original fathers were strangers in the sense of Hebrews 11.13 & 1 Chronicles 29.15 where David calls his people *Jnpl mybvwtw myrg* (aliens & pilgrims in God's sight) That is, as God saw them as a people bound for heaven and had but little time to stay-and they were different. The Lord is ever desirous of a holy people who seek heavenly things. I have also heard the anguished cry of the sons of Israel which is on account of the kind of slavery in which the Egyptians hold them The strenuous mal-practice of the Egyptians had come in for divine retribution. The Lord's saving love is right here so gloriously expressed as to take permanent form in the four cups on the Jewish Passover table. God says "I remember" and because it is a covenant Israel also as the second party remembers right till this day. I remember my covenant

## The four cups and four historic promises 6:6-8

*Therefore say to the sons of Israel I am the living God*


(1) I will bring you out from under heavy loads of Egyptians and pull you out (Hebrew לִנְחֹל); from being their slaves

(2) I will redeem you with a stretched out arm and in the house of great judgement

(3) I will take you for Myself

(4) And I will bring you to a land which I swore to give to Abraham Isaac & Jacob and I will give it you to occupy. I am the Lord.

*"I will bring you out"; "I will redeem you"; "I will take you for myself"; "I will bring you in"-these are the timeless promises. The Lord fulfilled the first in the deliverance of the Jews from their yoke in the land of "two fortifications". He has to this day kept the Jew a freeman in highly fortified and powerful lands where they have wandered. He who redeemed them from Egypt is their "Goel" who at Calvary and in history yet to unroll will deliver them. He calls them in His word "the elect people" and He will yet make them the first totally God fearing nation on earth. In 1948 He allowed them a national homeland and in a grander way affirmed in scripture will widen their borders in the millennium of his Messianic rule. Well might they continue to celebrate Him! Then Moses Spoke to the children of Israel but they would not hear for anguish and cruel bondage Moses message to Israel was not well heard for two reasons-their feeble spirit-they saw no end in sight to trouble, and their heavy servitude.*

(21)  **Exodus 6.10** *The Lord spoke to Moses saying "go speak to Pharaoh that he send the children of Israel from Egypt. Moses replied, "Israel have not listened how will Pharaoh hear me a man with a lip handicap" (Hebrew לִפְּאִי [a lip foreskin])*

## READING No.2 6.14-28 (19) Exodus 6.13

### The LORD is seen as One Steadfast to execute His will

#### God spoke to Moses & Aaron and re-iterates His call to Pharaoh

*We now have the three earliest sons of Jacob and their families named by Moses. Their names are a lesson Moses takes to himself and a lesson God teaches through the story of the family to Moses -to Israel -and to all who would doubt Him. "Affliction seen" (Reuben) "listening" (Simeon) and "belonging" (Levi) (vv14,15,16) The setting of the lesson is "suffering". Israel suffered but was turned away by it. Leah suffered but was turned to God in it and God acknowledged it. Leah in suffering prayed and was heard.. Israel cried but failed to believe God heard. Leah suffered and her relationship with her covenant partner strengthened. Israel suffered but thought little of her covenant with the Lord....so to verses 26-30.*

#### To refuse the call would have been to fail brave men and put his own family at risk Exodus 6.14-25

*In the chapter there are many more names. Look at the names of Reuben's sons. "Initiated, separated, and made strong as a fortress, fruitful as a vine-dresser". Compare Simeon's family. "Circumcised by God, right hand man, portion, may He establish, exultation, bowed down" Simeon's line of which much was expected also knew servitude to Canaan.*

*Moses father Amram "exalted people" and grandfather Kohath both lived 137 years and Moses himself lived 120. His uncles Izhar and Uzziel (oil and might of God) had issue. His uncle Hebron ("passing over") had none. His father's cousins were Gershon's "expulsion" sons Libni & Shimi (white & fame) and Merari's "bitter" sons Mahali & Mushi ("disease" & "giving way")*

*His cousins were six in number, namely, "Korah Nepheg Zichri, Mishael Elzaphan & Zithri" ("The crier", "the shoot", "celebrated", "who is God?", "my God is concealed treasure", "protection of the Lord"). Moses nephews were Nadab Abihu Eleazer and Ithamar ("Noble" "Who's Father?" "God has helped" and three cousins once removed namely, Assir Elkanah and Abiasaph ("prisoner", "God has bought", "God took away his father"-these were Korah's sons). He had one great nephew Phineas (mouth of brass) whose mother was born of Putiel "afflicted of God."*

*To understand why Moses detains us with these family names of "His brethren" we have to recognise that he had deep compassion for these -of whom 20 at least suffered under the heavy burdens and like him were providentially blest to survive. That great day of divine conviction and calling in the life of Moses swung on those brethren whom he could not fail-"princes among men"-bravest of the brave-a people whose spirit was broken and who needed leadership desperately. This is one genealogy which profited Moses so very deeply and it repays study to see how the slaves named their sons and what a story these names tell!*

The memorable first day back in Egypt God persisted: "Go" God was **making Himself known** as **One who faithfully persisted to implement His will**

(22)  **Exodus 6.26-27 (v28)**


*This speech was the one most impressed on Moses. Again and again the Lord said, "Go speak" "Go, go, go, go!" Moses continued to stonewall through the day- "He will not hear!" "They will not hear!"-but praise God the Lord persisted. That one day changed*

Moses. He was hearing again and again from the creator. The Lords **Lips** were speaking and enabling Moses to enjoy His great confidence in what He the LORD commanded.

This is the very Moses & Aaron to whom the Lord said, “Bring the children of Israel from Egypt by their armies “These are the very Moses & Aaron that spoke to Pharaoh saying, "release Israel from Egypt-this Moses and this Aaron!” And it happened in the day that the Lord spoke continually to Moses in Egypt and the Lord continued to speak to Moses saying “I am the lord” You keep speaking to Pharaoh king of Egypt all that I constantly or continually speak to you. And Moses spoke (rather boldly) before the Lord, “Pharaoh will not hear me” It happened when the Lord spoke to Moses in the land of Egypt

### READING No.3 6.29-7.7 The hand of the LORD seen in plagues!

The LORD said, “I am the Lord speak to Pharaoh King of Egypt all that I have commanded you. And Moses said (or brought to light) before the Lord, “I am disabled of speech and how can Pharaoh hear me?” Moses wanted to abort the whole scheme and instanced his speech impairment. The Lord did not respond by a miracle of healing but sent him in weakness with Aaron his helper. This is to be remarked upon. The disability did not impede Moses’ mission and it did not hinder Sir Winston Churchill either in his outstanding 20thC wartime role. In the latter instance it became a notable advantage as he strove to overcome it. The command to be candid and accurate as God’s ambassador was given to Samuel as to Moses. It is required in all God’s servants who speak for him as Paul the apostle confirms in 2 Corinthians 5.20.


(23)  **Exodus 7.1-7** See I have given you as God to belong to Pharaoh God’s reassurance God said, “Look at it as a prophetic empowerment (Hebrew *har*) , I have made you a gift to Pharaoh-he shall have as it were his personal God And Aaron your brother shall be your prophet. Here the very words of God were coming to Pharaoh and these exact words were to be relayed by Aaron. You shall speak all I command you and Aaron your brother shall speak to Pharaoh and he will keep sending the children of Israel from Egypt. And I will harden the heart of Pharaoh and multiply my signs and wonders in the land of Egypt. The word “harden”(Hebrew arises from the root “*to be hard to cook*”. So God would begin to cook the heart of Pharaoh. His will would need frequent boilings! And Pharaoh will not obey so I will give my arm in Egypt to rescue my armies, my people, and the sons of Israel from Egypt by great judgements. God desired to make His power known to the fiercest ruler of the time as a warning to all history. The Egyptians will know that I am Yahweh-the God of Life when I stretch out my arm to rescue the sons of Israel from their midst. This phrase shows that even this pagan people would recognise the Lord of all life. Then Moses and Aaron did exactly what the lord commanded-so they did. And Moses was the son of eighty years and Aaron the son of 83 when they spoke to Pharaoh. The considerable seniority of Moses and Aaron was no barrier to God’s use of these servants. They are called “sons of years” as if they were persons of good experience and they both “spoke”-Moses as the “whisper of God” and Aaron as the stentorian prophet of Moses.

### READING No.4 7.8-8.6

#### The LORD'S power is seen in further plagues

(24)  **Exodus 7.8-9 Aaron’s Rod-awesome & beautiful miracle**

Then the LORD spoke(gave further light) to Moses & Aaron to say(or enlighten(Hebrew *rma*)-“When Pharaoh says -Give a beautiful deed (Hebrew *tpm* a portent of the future-a sign of judgement-and Gesenius is insistent that its root is *hpy*from ;which we get Joppa, “beautiful”. Having visited that port from which Jonah sailed one can imagine how lovely it used to be with many ships coming & going) You say to Aaron, "take your rod and throw it before Pharaoh’s face and it will become a sea or river monster. " The very idea of *Tanin* (Hebrew) suggests something more frightening than a snake. It would seem to be a crocodile. So Moses and Aaron went in to Pharaoh and did so as the lord commanded. Aaron cast his rod in front of Pharaoh and his servants and it became a water monster. This was a scary moment -with what would most likely be a crocodile loose in the court. Pharaoh did not call the military. He called the wizards and enchanters and the Egyptian priests of the secret arts (Hebrew *frj*) who were doing the same with their incantations (Hebrew *fhl* including breathing out flames) these fellows were protective if in their arsenal fire throwing was practiced. That would keep the crocodile at bay. Each man cast down their rods and they became monsters and Aaron’s swallowed their rods. The magicians lost their rods and were still in with the crocodile. And Pharaoh’s heart was hardened and he did not listen to them just as the LORD had said Here is a different word for “harden” form v.3 (Hebrew *qzj* -the sense being “The heart of Pharaoh was being girded up” by the success of his men o f black arts.

(25)  **Exodus 7.14-18 The LORD said to Moses, “The heart of Pharaoh is hard (Hebrew *dbk* “not easily moved”) He is not willing to send the people away. The word for unwilling (Hebrew *nam* means “to refuse” and is a cognate of “vessel” which can unload or refuse to unload cargo. In the N.T. Pharaoh is called a “vessel” Romans 9: 17-23-only using the idea not of a reed boat but a pottery jar. Pharaoh would not “unload” Israel-he was like a piece of poor equipment its owner became incensed about.) Go to Pharaoh in the morning -behold he habitually goes to the waters. And stand ready to meet him by the bank of the river with the rod that changed to a serpent in your hand Pharaoh was more vulnerable without his wizards and agents of black magic.-and the reappearance of Moses would be unwelcome. And say to him, “The LORD God of the Hebrews sent me to**

you to say,” Send my people to serve me in the desert and you would not listen until now” Thus says the Lord, by this you will know that I am the living God, “Behold I will strike the waters with the rod which is in my hand-the waters in the river and they will turn themselves to blood. And the fish that are in the river shall die, and the river shall stink and the Egyptians shall labour to drink water from it.

*The change was first advised to Pharaoh so that he could reflect upon it but he made no response. The act of God was of widespread significance-affecting the whole length of the river-with consequences for drinking, bathing and washing garments*

## **(26) Exodus 7.19-25 Plague 1 -Water changed to blood**

Then the LORD said to Moses, “Say to Aaron” “Take your rod, stretch it over the waters of Egypt, over their converging rivers and Nile channels and reed marshes left by the Nile floods, and their pools of water or reservoirs and they shall become blood and there will be blood in all the land-in wooden and stone containers. And Moses and Aaron did as the LORD commanded and he lifted high the rod and struck the waters which were in the Nile channel before the eyes of Pharaoh and his servants and all the waters in the Nile channel were turned to blood. The fish died, the river stank, the Egyptians could not drink and all the waters turned to blood in all Egypt. And the priests of secret arts did this by their enchantments and the heart of Pharaoh was hardened and he would not listen to them as the LORD said. *The thoroughgoing manner in which this plague took hold was quite devastating. The loss of water facilities affected all and spelt out the Lord’s anger against the drowning of Jewish infants. Pharaoh lost no time re-engaging his priests and they succeeded to do “alike” (Hebrew *lk*-the similarity did not extend to universality-just some local mimicry) Pharaoh’s heart was “confirmed (Hebrew *qzj* undaunted, urged on, repaired)*

*Pharaoh had been shaken but his evil spiritual mentors strengthened his resolve.*

And Pharaoh faced away and went to his house and did not lay to heart even this and all the Egyptians did exploratory digging around the river channels for drinking water because they were not able to drink the river water. And seven days were completed after the LORD struck the channel of the Nile. *The Lord gave the king a week to reflect-to see the seriousness of rejecting the word of God for himself & his people-but he was unbowed.*

## **(27) Exodus 8:1-4 Hebrew 7.26-8.28 Plague2 -Frogs**

And the Lord said to Moses, “Go to Pharaoh and say to him, ‘thus says the LORD, send my people away that they may serve me but if you refuse to send them away behold I will strike you in all your territories with frogs. And the river shall multiply or creep with frogs-they shall come up into your house; your women’s apartment; your bed; your ash buckets and the houses of your servants; upon your people; your ovens and your cooking bowls. And the frogs shall come up upon you your people and all your servants *This plague was more intrusive-the people had to spend their time chasing frogs-getting them out of their way. It is rather ironic-had Pharaoh but sent out Israel they didn’t need to spend all their time chasing frogs.*

## **(28) Exodus 8.5**

*Pharaoh learns there is none like the Lord*

Then the LORD said, ‘Say unto Aaron, “Stretch out your hand with your rod over the streams channels and pools and perform a coming up of frogs upon the land of Egypt. And Aaron stretched out his hand over the waters of Egypt and frogs came up and covered (or concealed) the land of Egypt.

## **READING No.5 8.7-18 (English versions 8.11-22) The LORD'S finger is apparent to the magicians**

### **The appeal of Pharaoh and the prayer of Moses אַרַא**

And the priests of secret arts effected like by their secret arts and frogs came up upon the land of Egypt. *This blanket of frogs would bring life to an utter standstill*

And Pharaoh called Moses & Aaron and said, “Pray with incense to the Living God that He will remove the frogs or cause them to depart from me and my people and I will send the people and they shall sacrifice to the LORD. And Moses said to Pharaoh-do me the honour (to say) as to what time I shall intercede for you your servants and your people to cut off the frogs that only a remnant remain in the Nile channel. He said, “It belongs to tomorrow.” He (Moses) said, “Just as you say that you may know there is none like the LORD our God. The frogs shall depart from you, from your houses, from your servants & your people. Only in the Nile channel shall a remnant remain. Moses and Aaron went out from being with (Hebrew *m[m*-“with the king” one moment with the Lord another) Pharaoh and Moses cried to the LORD about the matter of the frogs that he had placed with Pharaoh. And the Lord heard according to Moses’ word and on the morrow the frogs were away from the houses courtyards and fields. They piled them up heap after heap and the land stank. When Pharaoh saw there was relaxation he would not listen to them as the Lord said. *It was pride that prevented Pharaoh admitting the need to address God instantaneously. When men see there is relief they deny their interest in God and shake off their friends who pray and*

teach God's word. The richest vein of truth here is that Moses who was bound to meet Pharaoh was a glad familiar with the presence of God. He did not wait till next day to talk with God-he was instant (the N.T. word for "up to date") in prayer.

### (29) Exodus 8.16-19 Plague 3- Gnats ara

Pharaoh refuses to acknowledge the Creator whose power his servants the priests of secret cultus now see very clearly as active. And the LORD said to Moses, "Speak to Aaron that he stretch forth his rod and strike the dust of the earth and there shall be gnats for the whole land of Egypt. Aaron offered this act –stretched out his hand with his rod and there were gnats on man and beast and all the dust of the land became gnats.

And the priests of secret arts offered thus by enchantments to bring forth gnats but they were not able and there were gnats on man and beast. And they said to Pharaoh, "This is the forefinger of God –and pharaoh hardened his heart and would not hear them as the Lord said. The fact that Aaron succeeded where the priests failed showed that the power they invoked could not "create". The gnats in question are recognised by Linnaeus as "stinging gnats" and the Talmud uses the same word of "lice"(Hebrew *ḥal*) It is of interest that the gnats were created of the dust just as was Adam-so that it was unmistakeable that the Creator was working with Moses. This struck awe into the priests of Pharaoh.

### (30) Exodus 8: 20-32 Plague 4-flies ara

Pharaoh-who was "a beetle God" adherent-, sees the LORD must be invoked

And the LORD said to Moses "rise early" in the morning and keep standing(Hebrew *bxy* "as a victor" "as a minister" ) before the face of Pharaoh and behold he keeps coming to the water and say to Him, 'thus says the LORD, "send my people away that they may serve me? Or if you will not send my people away behold me performing to send in to you to your servants your people your houses the gad fly (Hebrew *br* [ which Jerome says is a collective for many kinds of fly. It is known in the east as the "dog fly" and its habit is to suck blood.) Pharaoh is standing where the water became blood-where he suffered a terrible and unforgettable judgement-and here he stands again. This stinging fly and mix of flies would fill the land and persecute every man and woman and child on the land. The fly will fill the houses of Egypt and the land on which the Egyptians stand.

## READING No.6 8.19-9.16 Hebrew (8.23-9.20 English)

And I will perform to distinguish that day the land of Goshen on which my people stand to minister to me and there will be no stinging fly there in order that you may experience me as Lord in the midst of the Land. I will make a difference between my people and your people tomorrow at this time.

The LORD offered this and the grievous fly was in the house of Pharaoh, his servants, all the land of Egypt. The land was destroyed or became putrid from the presence of the flies. And Pharaoh called Moses and concerning Aaron said, "Go sacrifice to the Lord in the land" Moses said, "It is not acceptable to sacrifice thus for it is an abomination to the Egyptians to sacrifice (sheep) to the lord our God. We sacrifice the abomination of the Egyptians before their eyes and we would be stoned. We will go three days journey into the desert and sacrifice to the LORD as he said. And Pharaoh said, "I shall send you and you shall sacrifice to the LORD your God-only the distance shall not be far to go and you shall intercede with incense for me It is noteworthy that on both occasions Pharaoh uses a term which is not sacrificial. He is not willing to have a lamb offered for him. In this way he puts himself beyond saving grace for the lamb secured the house and "it is the blood that makes atonement for the soul" So there is a principle at issue here that set Pharaoh outside redemption.

And Moses said, "I am leaving your presence to intercede with God and the flies will depart from Pharaoh his servants and people tomorrow-only let not Pharaoh add to be deceitful in not sending the people to sacrifice to God. And Moses went out and interceded for Pharaoh. And the Lord did according to the word of Moses and the flies departed from Pharaoh his servants and his people. Not one single remnant unit remained (Hebrew *df* a one swarm with several members) And Pharaoh hardened his heart this time(Hebrew *m[p*-a word which means "a blow"- he was striking yet another blow in the fashion of a blacksmith to form and harden his own heart- creating an instrument of displeasure to God )also and would not let the people go.

### (31) Exodus 9 1-7 Plague 5 cattle murrain ara

Pharaoh sees God makes a difference

And the LORD said to Moses, "Go to Pharaoh and say to him, 'let my people go that they may serve me' For if you refuse to send them(Hebrew *jlv* as "water in spate" or "an arrow fired") and say over and over that you are a kind of slave-master over them behold the hand of the LORD will be against your riches in cattle (Hebrew *ḥq* "purchasable herds") horses, donkeys, camels, oxen, sheep. It will be a very severe destruction (Hebrew *rbd* Deber "death by destruction") And the Lord will make a difference between the cattle possessed by the sons of Israel and those of the Egyptians and there will be no edict (Hebrew *rbd* "dabar" meaning "oracle" for death is by the "oracle of God") of death among all those of the sons of Israel. Then the LORD set a time saying "Tomorrow at this time this oracle will be made in the land. The "time" set may have been a festival or assembly hour "Moedh"-maybe for the worship of the Egyptian god of cattle. God also gave one day of grace to Pharaoh and at the same time reminded him that he could wait just as Pharaoh in pride postponed intercession as "tomorrow's business" .So the LORD made this destruction happen on the morrow and all the cattle of the Egyptians died and not one animal of the sons of Israel. And Pharaoh sent and behold there was not even one death from the livestock of Israel and Pharaoh hardened his heart and would not send Israel away. It is rather typical of unbelief that Pharaoh goes to great lengths to check every Jewish sheep farm and finds not one fatality. He remains implacable.

### (32) Exodus 9. 8-12 Plague 6 - Boils

The LORD said to Moses and Aaron, “Take handfuls of dust like sand (*Hebrew hyp ash dust*) of the furnace and let Moses scatter it towards heaven before the eyes of Pharaoh and it will become powder like dust (*Hebrew qba*) upon all the land of Egypt upon man and beast for inflamed ulcers to break out all over the land *This was a severe condition known more recently as Elephantiasis on account of the blackening of skin and the swelling of feet.* They took the ash of the furnace and stood before Pharaoh and Moses scattered it toward heaven and it became developing swellings of boils on man and beast. And the priests of secret art were not able to stand before Moses for the boils were on them and on all the Egyptians. And the LORD hardened the heart of Pharaoh and he did not hear them as the lord said to Moses. *Here we read that God hardened Pharaoh’s heart. The Hebrew word qzj means to confirm. It is like the process of hardening steel-it is the effect of compassion and remedial judgement on those who resist. Pharaoh consulted his priests and - they ran away and presumably he went off too. The “dust of the furnace” is symbolic of the heat of trial which now afflicts the monarch of Egypt. It was turned to a “powder” which normally is associated with care of the skin-but here ravaged its well-being and became an irritant and source of disease.*

### (33) Exodus 9.13-35 Pharaoh sees the power of God through prophecy Plague 7- Hail –a day’s warning

And the LORD said to Moses, “Arise early in the morning and keep up making a stand before Pharaoh’s face. Say to him, ‘Thus says the LORD God of the Hebrews, “Send my people away that they may serve me” For in this stroke (*Hebrew m[p – like a “hammer blow*) I will send all my plagues (*Hebrew vgn “Approaches & withdrawals” hence “harassings”*) upon your heart, your servants, your people with the purpose that you would know there is none like me in the earth. For if I had sent forth my hand and just once struck you and your people you would have been cut off from the earth by destroying death. And pre-eminently for this purpose I have devised your ministry –for the purpose that you should see as the prophet sees my power and in order that my name should continually be written or related (*Hebrew rps*) in the earth So pre-eminently Pharaoh’s life in “the passing” was to show God’s power and the lasting testimony of his life was that in the end though he did not act upon it he “Knew well” that there was none like God. He like Satan knew the one true God to be without fellow.(These two aspects of any life are worth meditating on-my value to my time and my lasting impact-my *rwb* and my *m*. The contest in Egypt highlighted for ever the singularity and unique power of the Lord Yahweh.

## READING NO.7 9.17-32

Again and again you testify raising your self up (*Hebrew l/s against me that you may not let them go*) Behold me raining a very vehement hail at this time tomorrow such as has not been in Egypt from the day of its founding until now. *Pharaoh in a strange but accurate manner gave witness to the power of God by opposing it ineffectually and here he is told as king of a land usually free of mighty storms and hail that his land will be most terribly battered.* Therefore send now and gather all that is yours from the field; man and beast; what is not added to the house upon them the mighty hail will come down and they shall die. He who feared the word of the LORD among Pharaoh’s servants chased his men and livestock into the house. He who did not place in his heart the word of the LORD forsook his servants and livestock in the field. *Here the wise of Egypt who feared God-who will be saved by the Saving God-spared their servants and stock by faith. The rest saved their skin but only played safe.*

### (SPEECH No.34) Exodus 9.22-35

#### The plague of hail Pharaoh sees God in the unique storm ara

The LORD said to Moses, “Stretch your hands up towards heaven and it shall be that hail shall be in all Egypt upon man and beast and on every vegetable of the field in Egypt. And Moses stretched out his hand toward heaven and the Lord gave hail and thunder walking with fire towards the earth –the Lord rained hail on Egypt. And it happened that the fire was continually taking hold in the middle of the very heavy hail of which there had not been the like in the land since the time it became a nation. And the hail struck the whole land-everything in the field from man to beast, all vegetables, breaking every tree of the field. Only in Goshen where the sons of Israel were was there no hail. And Pharaoh called Moses & Aaron and said to them, “I have sinned; the Lord is righteous; I and my people are wicked. Intercede with the LORD from the great thunderings of God and I will send you away and you shall not continue to minister. *Pharaoh was saying that Moses work had had its result. He was saying that he was a sinner; he was aware of the corporate guilt of the people which God was punishing; he saw the food resources depleted-both fruit and vegetables along with protein from animals which had died. Now many more men and beasts had died from a storm that had the hallmarks of the one who created the world and brought the flood.* And Moses said, as soon as I leave the city I will spread my hands to God; the thundering and hail will weaken & be no more because you know the earth belongs to the Lord. But I know you and your servants –for it is before the beginning of fearing before His face. The flax and the barley were struck, for the barley was ripe to harvest (*lit. “Father of gathering” stage*) and the flax was about to flower (“had knots” Luther). The wheat and the corn were not struck for they were late crops (*Hebrew tmlpa “sun-down” crops*)

## SUMMARY 9.33-35

So Moses went from Pharaoh’s presence out of the city and spread his arms out to God and the thundering and hails ceased and the rain was no longer given on earth. And when Pharaoh saw there was relaxation from thunder hail and rain he added

**to sin and he and his servants hardened their hearts. And Pharaoh hardened his heart and would not send the children of Israel out according to the word of the LORD by the hand of Moses.** *Each time Moses was emphatic about Pharaoh's deceitful heart and skin deep change. Moses was diligent to intercede and the Lord was quick to respond to the expression of repentance but it was unreal. The January-February period would find the crops at this stage. This whole section brings Pharaoh to see God in action as clearly as he sees the sun in the sky-which is the meaning of the heading of this section afa Here Pharaoh through a unique storm unparalleled in all Egyptian annals comes to admit "I see this is God"*

The End of Part 2 "The LORD appears"