

# No Match

## Exodus 7:1-7

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### A. Face Off (Vs. 1-2):

1. Lord – The Lord has positioned Himself from Mount Sinai for this moment as He who has all authority and power (3:10-22; 4:21-31). He has presented Himself as the One in charge of all that needs to be said and done to deliver His people from their pain, distress, and abusive experiences (3:7-9; 5; 6:5-7) that Pharaoh has executed upon them.

a) The transformation of Moses here is no less valid. He is now God to Pharaoh in the sense that he has the rights and privileges of God in his relationship with Pharaoh. He has the authority to command, judge, and punish Pharaoh and the power to perform wonders deemed even by the Egyptian magicians as supernatural in origin (8:19). For the ancient Egyptians, Pharaoh was divine and should have been the one to function as a god to Moses.<sup>[1]</sup>

2. Then the Lord said to Moses – Even though God accepted Aaron as Moses's mouthpiece, He only continuously communicated with Moses (4:27-31).

3. See – Moses would vividly come to a clear, intelligent understanding of how God will empower his status in the presence of Pharaoh.

4. I will make you – God will generously, permanently, and completely set Moses as His representative before Pharaoh as if Moses is God to Pharaoh.

5. Shall be your prophet – As long as this journey continues with Aaron, he will continuously be the person who is Moses' mouthpiece so that Aaron will communicate all the Lord's prophecies.

a) The classic word for prophet (*nābî'*) is used here and shows the understanding of the basic role of the prophet in Hebrew tradition. A prophet may utter warnings and promises for the future, proclaim the way of social justice, or call Israel away from apostasy. Nevertheless, the basic function of a prophet is to speak for Yahweh to his people, just as Aaron speaks for Moses to Pharaoh. <sup>[2]</sup>

6. You shall speak all – Moses is required to continuously verbally communicate the exact words God gives him to his brother. He is expected to say only what he is told.

7. I command you – What God is saying to Moses are firm orders that Moses is required to submit himself to implement continuously.

8. Shall speak to Pharaoh – Moses and Aaron are required to continuously verbalize to Pharaoh only what the Lord communicates to them.

9. That he let the sons of Israel go out of his land – God's powerful miracles, which God will execute, are guaranteed to change Pharaoh's heart completely. This is the anticipated result.

a) The reference to Egypt as "his country," that is, Pharaoh's country, is not new: it occurred in 6:1, 11 and occurs again in 11:10, always in the exact wording "out of his country." It is only a detail of diction in the narrative, but it underscores the fact that Moses and the Israelites were to think of Egypt as someone else's country, not theirs. "Your land" is the term given to Canaan, the land of Israel's promise in Exodus (23:26, 33; 34:24) and thereafter repeatedly in the Pentateuch. <sup>[3]</sup>

## B. His Battle (vs. 3-4):

1. I will harden – The Lord will continuously cause Pharaoh to become stiff-necked and unyielding in his responses to Moses and Aaron. This means that the Lord will not seek to take over Pharaoh’s mind and force him to do what the Lord demands. This concept is clearly delineated in Ephesians 4:17-19.

a) Yahweh will “harden the heart” of Pharaoh, that is, make him obdurate or stubborn. In 8:15 and in other places, Pharaoh hardens his own heart, but in 9:7 and elsewhere, his heart “was hardened.” In this latter expression, the agent is not specified, but we may assume that the formulation is a “divine passive,” with God as the implied agent. Three different verbs are used, the one conveying the idea of “heaviness, obstinacy”; the other, of “being firm”; and the third, of “hardening.” These different expressions may indicate different literary sources, or they may be deliberate changes in emphasis.<sup>[4]</sup>

2. Heart – Based on Ephesians 4:17-19, God will not interrupt anything Pharaoh decides to willfully do based on his own reasoning, understanding, or wherever his emotions may take him. God is only to let him have total control of all he willfully decides to do.

3. Multiply – Because God knows the intent of Pharaoh’s heart and will not interfere, He plans to use his resistance to display His might and power before all the Egyptians significantly. Pharaoh’s stubbornness will be used to expose who the King of Kings is (3:18-19).

4. Sign and wonders – The signs and wonders would be so distinctively supernatural there is no way anyone, including Pharaoh, would not recognize the supremacy of God's might.

a) The word *sign* (Heb. *'ôt*; Ex. 4:8, 9; 8:23) may be used to describe a reminder, a memorial, or a symbol, as in 3:12 (12:13), but here it speaks of a pledge or attestation of God's presence. The term *wonder* (Heb. *mophet*) similarly describes a special display of God's power. These two words paired together mean "irrefutable works." God would demonstrate His power and authenticate His agents, Moses and Aaron, with such works. The doubling of the personal pronoun, My ... My, makes this assertion of God's irruption even more forceful.<sup>[5]</sup>

b) In the first nine plagues, God used forces of creation in a supernatural way to bring judgment on the Egyptians. In the tenth plague, the destruction of the firstborn of Egypt, God would stretch out His hand and bring judgment Himself (Ex. 12:12, 13, 29, 30).<sup>[6]</sup>

5. When Pharaoh does not listen to you – Even though Pharaoh will come to an intelligent and complete understanding of what Moses communicates to him through Aaron, and based on what God supernaturally displays, he will still decisively not do what Moses requests.

6. I will lay my hands – God will personally take complete control of all of Egypt and will display His strength and might over everything. The display of who God is will cause Pharaoh to respect who God is.

7. I will lay my hands – Pharaoh may not decide to submit to Moses's words, but when God takes complete possession of all of Egypt, conquering it, Pharaoh will have to listen to the King of all Kings.

8. I will lay my hands – The signs and wonders are God's war against Pharaoh to deliver His people.

9. Great judgments – All that was done against Egypt was not just to deliver God's people; it was also to punish Egypt for all the evil they did to God's people.

## C. Our Deliverance (vs. 6):

1. The Egyptians shall know – God's powerful supernatural works will impact all of Egypt and the Egyptians will fully experience that the Lord is the great and mighty God who reigns over all.
2. I am the Lord - All Egypt will come to a full knowledge that the God of Israel is absolutely powerful. He does not need an army to be powerful; God, all by Himself, independent from all things, can powerfully liberate His people from the evil that reigns down on them from Pharaoh. t3. I will stretch out my hand – The Lord's statement that He will stretch out His hands means God is being very purposeful when He exercises all His strength and authority to execute judgment on Egypt.
4. So Moses and Aaron did it – Moses and Aaron obligated themselves to work extremely hard to fulfill all the Lord continuously commanded them to do.
5. As the Lord commanded – Moses and Aaron obligated themselves to fulfill what the Lord God had told them. They were utterly submissive to His authority and power.
6. Thus, they did – They were completely resolved to fulfill what God told them to do.
7. When they speak – Despite their ages (80 and 83, respectively), Moses and Aaron committed themselves to communicate exactly what the Lord told them to do verbally. Nothing would prevent them from completing the task.

a) Moses was to lead the nation of Israel for another forty years before he died (Deut. 29:5; 31:2; 34:5). Aaron died in the same year as his younger brother, at the age of 123 (Num. 20:22–29; 33:38, 39).<sup>[1]</sup>

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<sup>[1]</sup> Walton, J. H. (2009). [\*Zondervan Illustrated Bible Backgrounds Commentary \(Old Testament\): Genesis, Exodus, Leviticus, Numbers, Deuteronomy\*](#) (Vol. 1, p. 187). Zondervan.

<sup>[2]</sup> Ashby, G. W. (1998). [\*Go out and meet God: a commentary on the Book of Exodus\*](#) (pp. 39–40). Wm. B. Eerdmans; Handsel Press.

<sup>[3]</sup> Stuart, D. K. (2006). [\*Exodus\*](#) (Vol. 2, p. 181). Broadman & Holman Publishers.

<sup>[4]</sup> Ashby, G. W. (1998). [\*Go out and meet God: a commentary on the Book of Exodus\*](#) (p. 40). Wm. B. Eerdmans; Handsel Press.

<sup>[5]</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). [\*Nelson's new illustrated Bible commentary\*](#) (p. 98). T. Nelson Publishers.

<sup>[6]</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). [\*Nelson's new illustrated Bible commentary\*](#) (p. 98). T. Nelson Publishers.

<sup>[7]</sup> Radmacher, E. D., Allen, R. B., & House, H. W. (1999). [\*Nelson's new illustrated Bible commentary\*](#) (p. 98). T. Nelson Publishers.