

EXODUS 8

Written and compiled by Gary Kukis

Exodus 8:1–32

The Plagues of Frogs, Gnats and Swarming Insects

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: Exodus 8 is the narrative of 3 plagues (plagues 2–4): (1) the plague of the frogs; (2) the plague of the gnats; and (3) the plague of the warming insects (often called, *the plague of the flies*).

The Bible Summary of Exodus 8 (in 140 characters or less): *The LORD sent a plague of frogs on Egypt. Pharaoh begged for relief but then hardened his heart. The LORD sent gnats and then flies.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 8, 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.

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¹ From <http://www.biblesummary.info/exodus/8> accessed June 26, 2017.

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www.kukis.org		Exegetical Studies in Exodus

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

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

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	
Abraham, Isaac, and Jacob	<p>Every person with the genes of Abraham, Isaac, and Jacob is considered to be a racial Jew. Abraham is considered to be the first Jew; and God made many promises to Abraham, most of which applied to the people who would come from him.</p> <p>Abraham had two sons—Ishmael and Isaac. Ishmael is a gentile (an Arab) and Isaac is a Jew (Hebrew). Isaac had twin sons: Jacob and Esau. Esau is a gentile (an Arab) while Jacob is a Jew. Technically, everyone descended from Jacob is a Jew.</p> <p>The key is regeneration and foreknowledge. Many believe that Ishmael and Esau were both unbelievers. I disagree; I believe that both men believed in the Revealed God. However, they simply did not consistently pass down the heritage of that faith to their sons and grandsons. Despite their many failings, Jacob and his 12 sons consistently passed down this spiritual heritage. God knew who would and who would not.</p>
Adam's Sin ; Adam's Original Sin	<p>All people have Adam's original sin imputed to the sin nature from birth, as the sin nature is the natural home or target for the sin nature. This is also known as <i>original sin</i> (but never known as Eve's original sin). Adam's act of rebellion (or sin) against God becomes a part of our being at birth. It is imputed to us; to our sin nature. As a result, all children are born condemned by God, from the first breath. This is the sin which condemns the unbeliever.</p>
Angel, Angels, Elect Angels, and Fallen Angels	<p>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).</p>

Definition of Terms	
Anthropopathism	An anthropopathism takes an easily understood emotion, passion or thought that man has or an act which man does and attributes that emotion, thought or action to God. These would be thoughts and emotions which God does not have; or describes an act which God does not do. The idea is to better explain God's thinking and His actions in terms which we understand (this is also known as, language of accommodation). For more information, see Wenstrom , Theopedia , Got Questions? , Baker's Evangelical Dictionary .
Apostle, Apostles, Apostleship	The gift of Apostleship is the highest gift of the Church Age. This gives authority over more than one church to the individual with this gift (such a person usually has a plethora of gifts in addition to). Grace Notes on Apostleship (HTML) (PDF); L. G. Merritt (Apostleship); Jack M. Ballinger (Apostleship); Roy A. Cloudt (Defined Apostleship), Got Questions (What is an Apostle?) .
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).
Charismatic, Charismatic Church, Charisma	Charisma is a reference to spiritual gifts; and a Charismatic Church touts the so-called gifts of the Spirit. A charismatic is one who goes to such a church and/or claims to have a gift of the Spirit (nearly always, this is the gift of tongues). The problem is, the gift of tongues had a specific use at a specific time, and is no longer necessary. When a gift is no longer necessary, God no longer gifts Christians with that gift. Although a person can use the term <i>charisma</i> legitimately, most often when you hear these terms, they are a reference to an apostate group. See the doctrine of the Gift of Tongues (HTML) (PDF) (WPD); Grace Fellowship Church (spiritual gifts) , Doctrine.org (Sign Gifts: Valid Today?) , Word of Truth Ministries (spiritual gifts) .
Church Age	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD). See the doctrine of Dispensations (HTML) (PDF) (WPD).
The Cross; the Cross of Christ ; the Roman Cross	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).

Definition of Terms	
Dispensation, Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of Dispensations (HTML) (PDF) (WPD).
Divine Establishment	Also known as the <i>laws of divine establishment</i> . These are laws which are devised by God for the human race (for believers and unbelievers alike). The more aligned a country is with these laws, the greater freedom and prosperity that country will enjoy. Furthermore, there will be greater evangelism and Bible teaching which takes place. The further a country strays from these law results in greater tyranny and unhappiness among its population. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
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).
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).
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.

Definition of Terms	
Messiah	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David's Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The Messiah (HTML) (PDF) (WPD). The Jewish Messiah (HTML) (PDF) (WPD). The Promised Messiah (HTML) (PDF) (WPD). (Grace Notes: Messiah in the Old Testament) (Spokane Bible Church: Messiah ; Messiah's Birth was Unique ; Messianic Prophecies 1 ; Messianic Prophecies2)
Metonym, Metonymy	A metonym is where one word stands in for another word (or for several words). The headline which reads: <i>California Elects Jerry Brown</i> actually means <i>the voters of California elect Jerry Brown</i> . In Exodus 12:21, the Israelites are instructed to kill the <i>Passover</i> . However, what they are to kill is the <i>Passover lamb</i> .
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).
Old Sin Nature; Sin Nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
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.
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).

² You will have to do a search on this page.

Definition of Terms	
Redeem; Redemption; Redeemer	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. In Scripture, Jesus is often called our Redeemer. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)
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).
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>
Signs and Wonders; Signs and Miracles	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).
Spiritual Maturity	Spiritual maturity is achieved through spiritual growth. One grows spiritually by using the rebound technique (1John 1:9) and by hearing, understanding and believing the teaching of the Word of God (aka, Operation Z). R. B. Thieme, Jr. has coined several terms which mean roughly the same thing: the edification complex structure of the soul and supergrace. See Christian Mechanics (HTML) (PDF) (WPD), the Stages of Spiritual Growth (HTML) (PDF) (WPD); and the Doctrine of the Edification Complex of the Soul (HTML) (PDF) (WPD).
Tongues (the gift of, the sign of)	<p>Tongues is a spiritual gift given by God the Holy Spirit during the precanon period of the Church Age. It allowed believers with this gift to speak the gospel message to those who spoke a different language. The Gift of Tongues (HTML) (PDF) (WPD), Grace Notes Speaking In Tongues (HTML) (PDF), Merritt, Grace Fellowship Church (spiritual gifts).</p> <p>When Jewish people heard people speak the message of God to them in gentile languages (gentile tongues), this indicated to them that they were under judgment by God.</p>

Definition of Terms	
Type, Antitype, Typical, Typology, Typological	<p>A <i>type</i> 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).³</p> <p><i>Typological</i>, an adjective, is, of or relating to typology or types. See the Doctrine of Typology (HTML) (PDF) (WPD).</p>
<p>Some of these definitions are taken from</p> <p>http://gracebiblechurchwichita.org/</p> <p>http://rickhughesministries.org/content/Biblical-Terms.pdf</p> <p>http://www.gbible.org/index.php?proc=d4d</p> <p>http://www.wordoftruthministries.org/terms-and-definitions/</p> <p>http://www.theopedia.com/</p>	

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Exodus 8

Introduction: Exodus 8 is the narrative of the next 3 plagues: (1) the plague of the frogs; (2) the plague of the gnats; and (3) the plague of the swarming insects (often called, *the plague of the flies*).

In the first plague, we have each of the three meetings which we would expect to have: (1) God speaks with Moses (and Aaron⁴). God gives Moses the ultimatum to give to Pharaoh, which can be boiled down to, “Let My people go to serve Me or I will bring a plague upon you and your land.” At times, God might tell Moses where to find Pharaoh (who may not really want to talk to Moses). (2) Moses and Aaron go to Pharaoh and lay out the alternatives. Then the plague is initiated (often by Aaron, using his staff). (3) The plague is described and then Pharaoh reaches out to Moses and Aaron, often making promises that he later will not keep, in order to have the plague removed. This set of 3 meetings is the norm for most of the plagues (or judgments).

The miracles of God are always people and situationally appropriate. These plagues are designed to reach all of the people of Egypt. These are signs not only for Pharaoh and the ruling class, but they are for all the Egyptians. Furthermore, the Hebrew people would be aware of these things, experiencing some of them firsthand. Everyone in Egypt would become aware of God’s power against the Egyptian rulers, army and people.

In Egypt, at this time, every person is touched by these plagues. Everyone knows that something powerful is happening.

In bringing the people of **Israel** out of Egypt, there are many moving parts. All Israel must choose to follow Moses. All Egyptians must be given the chance to follow Moses. All of those associated with Pharaoh were to be given the free will to choose between Pharaoh and Moses (and Moses’ God). In the beginning, Pharaoh depended upon his magicians to help him choose against God, but his **negative volition** will continue, even though his magicians will prove to be powerless at some point against the judgments of God.

³ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.

⁴ It is not clear if Aaron is in on every meeting that Moses has with God. Sometimes he is mentioned; most of the time he is not.

Questions which occur to me may or may not be trivial. Sometimes a question will lead to speculation which does not produce results. These are simply questions which occur to me in the process of working on this chapter; they are questions which may or may not have answers; and which may or may not be important.

Fundamental Questions About Exodus 8

For each of the 3 plagues in this chapter, we do not appear to have a complete recording of each incident. We would expect (1) God to speak to Moses (and Aaron) and tell him what the next plague is. (2) Then Moses (and Aaron) would then go to Pharaoh, make the demands of God, and then initiate the plague. (3) Finally, Pharaoh would call in Moses and Aaron and ask that the plague be removed and promise to do what God has asked of him. These three meetings do not appear in the text of each plague. Such a narrative might seem repetitive and it is possible that Moses did not write so as to include every meeting, where each plague is spoken of three times (God speaking to Moses, Moses telling Pharaoh, and then the execution of the plague itself).

Were some steps missing or did some things simply not occur? For instance, in the plague of the gnats, we go straight from God telling Moses what to do (v. 16) to Aaron striking the staff upon the earth and producing gnats (v. 17). Was there no intervening meeting with Pharaoh or was there no need for such a meeting?

There is an overall question to be asked about this group of chapters. God says that it is Pharaoh’s hardened heart which glorifies God; so, why couldn’t God remove the Jews from Egypt without Pharaoh’s hardened heart?

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Exodus 8

Exodus 8 will begin with

Chapter Outline

Charts, Graphics and Short Doctrines

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

The Principals of Exodus 8

Characters

Commentary

Chapter Outline

Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.

The Places of Exodus 8

Place	Description
<div>Chapter Outline</div> <div>Charts, Graphics and Short Doctrines</div>	

Timeline for Exodus 8

Legend
<div>Birth or death</div> <div>God speaks with Abraham</div> <div>Historical incidents (most of which are related to Abraham)</div> <div> Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date. </div> <div> The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD). </div> <div>Much of the commentary on the far right came from others' works (like Brent MacDonald).</div>

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

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1570 B.C.	1557–1532 B.C.				Ahmose 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 Ahmose)
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
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.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
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.
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 oold
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 8:

A Synopsis of Exodus 8

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 8 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Synopsis of Exodus 8 from the Summarized Bible

Contents:	Plagues of frogs, lice, flies. Pharaoh's compromising offer.
Characters:	God, Moses, Pharaoh, Aaron.
Conclusion:	If God be against us, all creatures can be made to be at war with us. God can, as He pleases, arm the smallest parts of creation against men. He may choose contemptible instruments to defeat one, that He might magnify His own power.
Key Word:	Smitten, Exodus 8:2 <i>But if you refuse to let them go, behold, I will plague all your country with frogs.</i>
Strong Verses:	Exodus 8:1–2 (Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, "Let my people go, that they may serve me. But if you refuse to let them go, behold, I will plague all your country with frogs.)", Exodus 8:19 (Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he would not

Synopsis of Exodus 8 from the Summarized Bible

Striking Facts: [listen to them, as the LORD had said.](#))
Pharaoh's compromises are types of those Satan makes with the Christian. "Be a Christian but stay in Egypt, or at least, don't be so narrow as to come out entirely from the world."

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 8.

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

The Big Picture (Exodus 7–10)

Scripture	Text/Commentary
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 7–10)

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>
Exodus 9	<p>Plagues 5 (killing of the Egyptian cattle), 6 (the boils); and 7 (hail) are found in Exodus 9. Pharaoh's heart was strengthened against God after plagues 5 and 6.</p> <p>For the 7th plague, there was a warning to the Egyptians that God would send hail upon the land, and that it would kill the cattle which remained out in the field and all their vegetation. Pharaoh relents again. However, when Moses appeals to God to stop the extreme weather, Pharaoh hardens his heart against God once again.</p>
Exodus 10	<p>Plagues 8 (locusts) and 9 (darkness).</p> <p>With the threat of the plague of the locusts, even Pharaoh's officials argued that he should send the Israelites into the desert-wilderness to worship their God. Pharaoh was about to give in, but he would only allow the men to go and worship God, as he believes Moses to have an evil plan in mind. Because of this, God sends the locusts, who were so thick that it was like darkness over the land. Pharaoh gave in, called Moses and Aaron to implore God to remove the locusts, but, after God does, God also strengthens Pharaoh's heart and he relents again.</p> <p>The plague of darkness followed, where there were 3 days of darkness, where no one could see anyone else. Pharaoh agrees that all of Israel may go and worship their God, but their flocks must remain behind. God strengthens Pharaoh's heart (or, resolve), and he refuses; and warns Moses, "If you see my face again, you will die!"</p>

Wesley's Outline of Exodus 8

Three more of the plagues of Egypt are related in this chapter.

- I. That of the frogs, which is,
 1. Threatened, ver. 1 - 4.
 2. Inflicted, ver. 5, 6.
 3. Mimicked by the magicians, ver. 7.
 4. Removed at the request of Pharaoh, ver. 8 - 14. who yet hardens his heart, and notwithstanding his promise, ver. 8. refused to let Israel go, ver. 15.
- II. The plague of lice, ver. 16, 17. By which,
 1. The magicians were baffled, ver. 18, 19. and yet,
 2. Pharaoh was hardened, ver. 19.
- III. That of flies:
 1. Pharaoh is warned of it before, ver. 20,21 and told that the land of Goshen should be exempt from this plague, ver. 22, 23.
 2. The plague is brought, ver. 24.
 3. Pharaoh treats with Moses, and humbles himself, ver. 25 - 29.
 4. The plague is thereupon removed, ver. 31 and Pharaoh's heart hardened, ver. 32.

From <http://www.biblestudytools.com/commentaries/wesleys-explanatory-notes/exodus/exodus-8.html> accessed June 26, 2017.

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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 *only* logical way to divide this particular group of chapters is by plagues.

Paragraph Divisions of Modern Translations for Exodus 8				
Amplified Bible	Tree of Life	NET Bible	NKJV	CEB
Frogs over the Land	Frogs, Gnats, Flies		The Second Plague: Frogs	Invasion of frogs
	vv. 1–3	vv. 1–4	vv. 1–4	
	v. 4			
vv. 1–7	v. 5	vv. 5–6	vv. 5–7	vv. 1–7
	v. 6a	v. 7	v. 8	v. 8
	vv. 6b–7		v. 9	v. 9
	vv. 8–11	vv. 8–11		v. 10a
vv. 8–9	vv. 12–13		vv. 10–11	v. 10b–15
vv. 10–15	vv. 14–15	vv. 12–15	vv. 12–15	
The Plagues of Gnats and Insects		The Third Blow: Gnats	The Third Plague: Lice	Swarming lice
	vv. 16–17		vv. 16–17	vv. 16–17
vv. 16–19	vv. 18–19	vv. 16–19	vv. 18–19	vv. 18–19
		The Fourth Blow: Flies	The Fourth Plague: Flies	Insects fill Egypt
	v. 20	vv. 20–24	vv. 20–24	vv. 20–24
vv. 20–24	v. 21		v. 25	v. 25
	vv. 22–23	vv. 25–27		vv. 26–27
	v. 24	v. 28	v. 28	v. 28
vv. 25–29	vv. 25–28		v. 29	v. 29
vv. 30–32	The TLV follows the Hebrew Chapter Division	vv. 29–32	vv. 30–32	vv. 30–32

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Changes—additions and subtractions (for Exodus 8): 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 to skip 2 lines after each portion that is translated before going into 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 identified and original with me.

The Doctrinal Dictionary 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).

When adding in the various translations for this chapter, I came upon Victor Alexander's 2003 translation of the **Aramaic Bible**. The believes the Aramaic to be the only authentic Scriptures. Although I disagree with this, having the Greek, Aramaic, Latin and Arabic translations is invaluable to determining the correct translation of the Hebrew (and Greek) into the English; and these ancient translations often help us with difficulties in some passages (bearing in mind, a translation nearly always attempts to smooth out the Hebrew or Greek into their language).

One of the great themes found in these chapter of plagues is the power of man's negative volition. God truly created creatures with free will, and He has given them the power to resist Him, His power, and even reason.

What should have happened is that chapter 7 should have concluded with v. 24; between vv. 24 and 25, seven days pass; a wonderful opportunity to insert a chapter break. Seven days pass, God comes to Moses and speaks. It seems simple to know when to stop and to pick up again, but then the chapter divisions are not divinely inspired but come from the hand of man (most of the time, they are fairly well done).

These chapter divisions have been at once a blessing and a cursing. It is easy for us to refer back to particular verses and passages because the parameters for these have been set; this allows us to look up things quickly, to identify particular verses in lexicons, concordances, etc. On the negative side, we have hundreds of cults and thousands of misconceptions which have cropped up because verse are more commonly quoted out of context. **Pastors** and evangelists who have come from marvelous seminaries and Bible colleges hold to the party line, having had Biblical theology laid out for them as a series of verses. This means that they often do not take the time to evaluate these issues for themselves, which would give them a much better overall view of God's Word. Furthermore, there tends to be less verse by verse teaching from entire books in favor of topical teaching which either jumps from verse to verse or springs out (sometimes rather unnaturally) from a particular verse or passage.

The first 4 verses in Ex. 8 are the final 4 verses in the Hebrew of Ex. 7. No explanation as to why, apart from them logically following Ex. 7:25.

Exodus 7:25 really should have been the beginning of Exodus 8; but that is not the case in the Hebrew or English (Greek) versions of Scripture. I may move that exegesis into Ex. 8.

Exodus 7:25 **Seven full days passed after the LORD had struck the Nile.** (ESV)

Chapter Outline

Charts, Graphics and Short Doctrines

Plague 2: Frogs

The Warning of the Plague of Frogs

God begins to prepare Moses for the second plague.

The first was the waters being turned into blood (or to something which appeared to be blood). That continued for a period of 7 days, and it is best to include the final verse of Exodus 7 as the beginning of this chapter. **Seven days after** ^[Lit. days were filled after] **the Lord had struck the Nile, He told Moses, "Go to Pharaoh and tell him, 'This is what the Lord says: "Let My people go so they may serve** ^[Or worship] **Me.** (Exodus 7:25–8:1; ISV capitalized) Do you see how the final verse of Exodus 7 just flows into the first verse of Exodus 8?

It seems to be better to include the final verse of Exodus 7 at the beginning of Exodus 8. At some point, we will do this.

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, "Go in unto Pharaoh and you have said unto him, 'Thus has spoken Y^ehowah, Send out My people and they will serve Me. And if are refusing you to send [them] out, behold, I will strike every border of yours in the frogs. And have crept [into] [or, swarm] the River frogs and they have come up and they have come in into your house and into a room of your lying down and upon your bed and in a house of your servants and in your people and in your ovens and in your kneading bowls; and in you, and in your people and in all your servants—will come up the frogs.' "

Exodus
8:1–4

Kukis mostly literal translation:

Y^ehowah said to Moses, "Go in to Pharaoh and say to him, 'Thus Y^ehowah has spoken: Send out My people and they will serve Me. And if you refuse to send [them] out, listen, I will strike your entire country with frogs. The frogs will swarm the River and then they will come up [out of the River] and they will come into your house and into your bedroom (even onto your bed); and into the house of your servants and among your people. Furthermore, [you will find the frogs] in your ovens and in your kneading bowls; they [will come] upon you and upon your people and upon all of your servants.' "

Kukis not-so-literal paraphrase:

A week later, Jehovah said to Moses, "Go in to speak to Pharaoh and say this to him: "Thus Jehovah has spoken: Send My people out of Egypt so that they may serve Me. And listen, if you refuse to send them out, I will strike your entire country with frogs. These frogs will be first found in the Nile river, but then they will come into your house, into your bedroom (even upon your bed); and they will go into the homes of your servants and out among your people. The frogs will be found in your ovens and in your kneading bowls; and the frogs will come upon you personally and upon your people and upon all of your servants.' "

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 translation⁵; 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

⁵ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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).

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 ^e howah unto Moses, "Go in unto Pharaoh and you have said unto him, 'Thus has spoken Y ^e howah, <i>Send out My people and they will serve Me. And if are refusing you to send [them] out, behold, I will strike every border of yours in the frogs. And have crept [into] [or, swarm] the River frogs and they have come up and they have come in into your house and into a room of your lying down and upon your bed and in a house of your servants and in your people and in your ovens and in your kneading bowls; and in you, and in your people and in all your servants—will come up the frogs.</i> ' "
Dead Sea Scrolls Targum (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. But if thou refuse to send them away, behold, I will smite all thy borders with frogs, and the river shall multiply frogs; and they shall come up and enter into thy house, and into thy chamber the place of sleep, and upon thy bed, and into the house of thy servants, and among thy people, and into thy ovens and thy kneading pans; and upon thee and upon thy people and upon all thy servants shall the frogs come up. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862). Ex. 7:25 is included for context.
Targum (Pseudo-Jonathan)	And seven days were completed after the Lord had smitten the river, and the Word of the Lord had afterward healed the river. And the Lord spoke to Mosheh, Go in unto Pharaoh and say to him, Thus saith the Lord, Emancipate My people, that they may serve before Me. But if thou refuse to set them free, behold, I will plague all thy borders with frogs. And the river shall multiply frogs, and they shall ascend and come up into thy house, and into the bedchamber where thou sleepest, and upon thy couch; and into the house of thy servants, and among thy people, and into the ovens, and into thy baking troughs, and upon thy body, and upon the bodies' of thy people, and upon all thy servants, shall the frogs have power. Ex. 7:25 is included for context.
Jerusalem targum	.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Moses: Go in to Pharaoh, and thou shalt say to him: Thus saith the Lord: Let my people go to sacrifice to me. But if thou wilt not let them go behold I will strike all thy coasts with frogs. And the river shall bring forth an abundance of frogs: which shall come up, and enter into thy house, and thy bedchamber, and upon thy bed, and in the houses of thy servants, and to thy people, and into thy ovens, and into the remains of thy meats; And the frogs shall come in to thee and to thy people, and to all thy servants.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, Go in to Pharaoh, and tell him, "This is what Mar-Yah says, 'Let my people go, that they may serve me. If you refuse to let them go, behold, I will plague all your borders with frogs: and the river shall swarm with frogs, which shall go up and come into your house, and into your bedchamber, and on your bed, and into the house of your servants, and on your people, and into your ovens, and into your kneading troughs: and the frogs shall come up both on you, and on your people, and on all your servants.'"
V. Alexander's Aramaic T.	And the Lord said to Moses, "Go to the Pharaoh and say to him that this is what the Lord said, 'Send my people to work for me.' ""And if you do not wish to send them, behold, I shall strike all your districts with frogs.

	<p>"And the river shall abort its frogs and they shall crawl up and enter your house and your summer residence and your sleeping chamber and your mattresses, and your servants' houses and your lockers,</p> <p>"And the frogs shall climb upon you and upon your entire nation."</p>
Peshitta (Syriac)	<p>THEN the LORD said to Moses. Go to Pharaoh and say to him. Thus says the LORD, Let my people go that they may serve me. And if you refuse to let them go, behold, I will smite all your borders with frogs; And the river shall swarm with frogs, which shall come up and enter into your house and into your bedchamber and into your bed and into the houses of your servants and of your people and into your inner chambers and into your kneading troughs; And the frogs shall come up both on you and on all your people.</p>
Septuagint (Greek)	<p>The plagues - frogs. Ex.8.1-15</p> <p>And the Lord said to Moses Go in to Pharaoh and you shall say to him These things says the Lord: send forth my people that they may serve me. And if you will not send them forth behold I afflict all your borders with frogs: and the river shall teem with frogs and they shall go up and enter into your houses and into your bed-chambers and upon your beds and upon the houses of your servants And upon you and upon your servants and upon your people shall the frogs come up.</p>
NETS (Greek)	.
Significant differences:	
Limited Vocabulary Translations:⁶	
Bible in Basic English	<p>And this is what the Lord said to Moses: Go to Pharaoh and say to him, The Lord says, Let my people go so that they may give me worship. And if you will not let them go, see, I will send frogs into every part of your land: The Nile will be full of frogs, and they will come up into your house and into your bedrooms and on your bed, and into the houses of your servants and your people, and into your ovens and into your bread-basins. The frogs will come up over you and your people and all your servants.</p>
Easy English	<p>Moses and Aaron bring frogs out of the water</p> <p>The Lord said to Moses: 'Go to Pharaoh and say to him: "These are the words of the Lord. Let my people go. Let them worship me. But if you do not let them go, I will send thousands of frogs into your country.</p> <p>The river will be full of frogs. The frogs will come into your house. They will jump into your bed. They will come into the houses of your servants. They will come into the houses of your people. They will jump into the hot places where you cook your food. They will jump into the dishes where you mix your flour and water.</p> <p>The frogs will jump up on you. They will jump up on your people and on all your servants." ' A frog is a small animal with four legs that lives in water. It can also live on the land. It can jump with its long back legs.</p>
Easy-to-Read Version–2006	<p>Then the Lord told Moses, "Go to Pharaoh and tell him that the Lord says, 'Let my people go to worship me! If you refuse to let my people go, then I will fill Egypt with frogs. The Nile River will be filled with frogs. They will come from the river and enter your houses. They will be in your bedrooms and in your beds. They will be in the houses of your officials and in your ovens and in your jars of water. The frogs will be all over you, your people, and your officials.'"</p>
Good News Bible (TEV)	<p>Frogs</p> <p>Then the Lord said to Moses, "Go to the king and tell him that the Lord says, 'Let my people go, so that they can worship me. If you refuse, I will punish your country</p>

⁶ 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.

by covering it with frogs. The Nile will be so full of frogs that they will leave it and go into your palace, your bedroom, your bed, the houses of your officials and your people, and even into your ovens and baking pans. They will jump up on you, your people, and all your officials.”

The Message

Strike Two: Frogs

God said to Moses, “Go to Pharaoh and tell him, ‘God’s Message: Release my people so they can worship me. If you refuse to release them, I’m warning you, I’ll hit the whole country with frogs. The Nile will swarm with frogs—they’ll come up into your houses, into your bedrooms and into your beds, into your servants’ quarters, among the people, into your ovens and pots and pans. They’ll be all over you, all over everyone—frogs everywhere, on and in everything!’”

Names of God Bible

The Second Plague—Frogs

Then **Yahweh** said to Moses, “Go to Pharaoh, and tell him, ‘This is what **Yahweh** says: Let my people go to worship me. If you refuse to let them go, I will bring a plague of frogs on your whole country. The Nile River will swarm with frogs. They will come into your palace, into your bedroom, on your bed, into the houses of your officials, on your people, into your ovens and into your mixing bowls. The frogs will jump on you, on your people, and on all your officials.’”

NIRV

Then the LORD said to Moses, “Go to Pharaoh. Tell him, ‘The LORD says, “Let my people go. Then they will be able to worship me. If you refuse to let them go, I will send a plague of frogs on your whole country. The Nile River will be full of frogs. They will come up into your palace. You will have frogs in your bedroom and on your bed. They will be in the homes of your officials and your people. They will be in your ovens and in the bowls for kneading your bread. The frogs will be on you, your people and all your officials.” ’ ”

New Simplified Bible

Then Jehovah said to Moses: »Approach Pharaoh and say to him, ‘Jehovah says: »Let My people go, that they may serve me. »’»But if you refuse to let them go, behold, I will afflict your whole territory with frogs. »’»The Nile will swarm with frogs. They will come up and go into your house and into your bedroom and on your bed. They will go into the houses of your servants and on your people, and into your ovens and into your kneading bowls. »’»The frogs will come up on you and your people and all your servants.«’«

Thought-for-thought translations; paraphrases:

Common English Bible

Invasion of frogs

Then the Lord said to Moses, “Go to Pharaoh and tell him: This is what the Lord says: Let my people go so that they can worship me. If you refuse to let them go, then I’ll send a plague of frogs over your whole country. The Nile will overflow with frogs. They’ll get into your palace, into your bedroom and onto your bed, into your officials’ houses, and among all your people, and even into your ovens and bread pans. The frogs will crawl up on you, your people, and all your officials.”

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. If he refuses, I will cover his entire country with frogs. Warn the king that the Nile will be full of frogs, and from there they will spread into the royal palace, including the king's bedroom and even his bed. Frogs will enter the homes of his officials and will find their way into ovens and into the bowls of bread dough. Frogs will be crawling on everyone--the king, his officials, and every citizen of Egypt. Ex. 7:25 is included for context.

The Living Bible

Then the Lord said to Moses, “Go in again to Pharaoh and tell him, ‘Jehovah says, “Let my people go and worship me. If you refuse, I will send vast hordes of frogs across your land from one border to the other. The Nile River will swarm with them, and they will come out into your houses, even into your bedrooms and right into

your beds! Every home in Egypt will be filled with them. They will fill your ovens and your kneading bowls; you and your people will be immersed in them!””

New Berkeley Version
New Century Version
New Life Version

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Frogs Cover the Land

Then the Lord said to Moses, “Go to Pharaoh and say to him, ‘The Lord says this: “Let My people go, so they may worship Me. But if you will not let them go, I will bring trouble to your whole country with frogs. The Nile will be full of frogs. They will come up and go in your house and in your room and on your bed. They will come in the houses of your servants and on your people. They will come in your stoves and in your bread dough. The frogs will come up on you and your people and all your servants.”””

New Living Translation

A Plague of Frogs

Then the Lord said to Moses, “Go back to Pharaoh and announce to him, ‘This is what the Lord says: Let my people go, so they can worship me. If you refuse to let them go, I will send a plague of frogs across your entire land. The Nile River will swarm with frogs. They will come up out of the river and into your palace, even into your bedroom and onto your bed! They will enter the houses of your officials and your people. They will even jump into your ovens and your kneading bowls. Frogs will jump on you, your people, and all your officials.’” Verses 8:1-4 are numbered 7:26-29 in Hebrew text.

Partially literal and partially paraphrased translations:

American English Bible

Then the Lord told Moses, 'Now go to Pharaoh [again] and tell him that this is what Jehovah has said: *Send My people away, so they can serve Me. And if you don't send them away, {Look!} I will fill your land with frogs... the river will teem with frogs, and they'll get into your houses, into your bedrooms, and onto your beds. [They will be] in the homes of your citizens, in the homes of your servants, on your dough, and on your ovens. They will also climb on you, your servants, and your people.*'

Beck's American Translation .

International Standard V

The Plague of Frogs

Seven days after [Lit. *days were filled after*] the LORD had struck the Nile River [The Heb. lacks *River*], he told Moses, “Go to Pharaoh and tell him, ‘This is what the LORD says: “Let my people go so they may serve [Or *worship*] me. And if you refuse to let them go, then I’m going to strike all your territory with frogs. The Nile will swarm with frogs. They’ll come up and enter your house, your bedroom, your bed, and your servants’ houses. They’ll jump on your people, into your ovens, and into your kneading troughs. The frogs will be all over you and your servants.”” Ex. 7:25 is included for context.

New Advent (Knox) Bible

Then the Lord bade Moses present himself before Pharaoh with this message from him, Give my people leave to go and offer me sacrifice; if thou dost refuse, I mean to plague thy whole country with frogs. The river shall swarm with frogs, which will come up out of it and find their way into thy palace, into thy bed-chamber, into thy bed itself; and so with all thy servants and all thy people, with thy ovens and thy larders; neither thou nor thy servants nor thy people will be able to keep the frogs out.

Today's NIV

Translation for Translators

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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.

Then Yahweh said to Moses/me, “Go back to the king and tell him, ‘Yahweh says that you must let my people go, in order that they can worship me *in the desert*. But

if you refuse to let them go, I will punish you by sending frogs to cover your country. *Not only* will the Nile River be full of frogs, *but* the frogs will come up *out of the river* into your house. They will come into your bedroom and onto your bed. They will be in the houses of your officials and all *the rest of* your people. They will even get into your ovens and your pans for mixing the materials for baking bread. The frogs will jump up on you and your officials and *all the rest of* your people.' " Ex. 7:25 is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be go to Pharaoh, and you is to have said: Jehovah is to have said: My people you was to let loose, they were to serve me. Is you to refuse to let them loose? - I am to smite to your borders with frogs. The river is to have swarmed, a swarming with frogs. They are to have ascended and come in to your houses, rooms, beds, and couches, even the houses of your servants and people, also your ovens and kneading troughs. The frogs were to ascend on your people and servants.
Conservapedia	And the LORD said to Moses, "Go to Pharaoh [Pharaoh = Neferhotep] and tell him: "The LORD says, 'Dismiss my people so that they may be free to worship Me.'" And if you refuse to dismiss them, I will attack you with frogs within all your boundaries [Frogs were God-substitutes in ancient Egypt; killing one was sacrilege. Now imagine them always underfoot!]. The Nile will team with frogs, and they will get into everything--into your house, into your bedroom, onto your bed, into your servants' quarters, all over your people, and into your ovens and bread-making troughs. And the frogs will go after you, your family and your servants."
Ferrar-Fenton Bible	Then the Ever-living said to Moses; "Go to Pharaoh and say to him ; — ' Thus says the Ever-living ! Send My People away to serve Me ; but if you will not send them, then I will plague all your dominions with frogs, and the river shall swarm with frogs, and they shall crawl up, and come into your palace, and to your chamber, to your couch, and up to your bed ; and to the palaces of your ministers, and of your people, and to your daughters. In this way the frogs shall come up upon your people, and ministers.' "
God's Truth (Tyndale)	The Lord spoke unto Moses: Go unto Pharaoh and tell him, thus says the Lord: let my people go, that they may serve me. If you will not let them go: behold I will smite all your land with frogs. And the river shall scrale [may mean to scurry and crawl with frogs] with frogs, and they shall come up and go into your house and into your chamber where you sleep and upon your bed, and into the houses of your servants, and upon your people, and into your ovens, and upon your victuals which you have in store. And the frogs shall come upon you and on your people and upon all your servants.
HCSB Lexham English Bible	. Plague Two: Frogs And Yahweh said to Moses, "Go to Pharaoh, and say to him, 'Thus says Yahweh, "Release my people so that they may serve me." And if you [are] refusing to release, look, I [am going to] plague all of your territory with frogs. And the Nile will swarm with frogs, and they will go up and come into your house and into your {bedroom} and onto your bed and into the house of your servants and among your people and into your ovens and into your kneading troughs. And the frogs will go up against you and against your people and against all of your servants."
NIV, ©2011	The Plague of Frogs Seven days passed after the Lord struck the Nile. Then the Lord said to Moses, "Go to Pharaoh and say to him, 'This is what the Lord says: Let my people go, so that they may worship me. If you refuse to let them go, I will send a plague of frogs on your whole country. The Nile will teem with frogs. They will come up into your

Tree of Life Version	palace and your bedroom and onto your bed, into the houses of your officials and on your people, and into your ovens and kneading troughs. The frogs will come up on you and your people and all your officials.” Ex. 7:25 is included for context. In Hebrew texts 8:1-4 is numbered 7:26-29, and 8:5-32 is numbered 8:1-28.
Urim-Thummim Version	Then <i>ADONAI</i> said to Moses, “Go to Pharaoh and say to him: This is what <i>ADONAI</i> says: ‘Let My people go, so they may serve Me. If you refuse to let them go, see, I will strike all your territory with frogs. The river will swarm with frogs. They will go up and enter your house, into your bedroom, upon your bed, into the houses of your servants, upon your people, into your ovens, and in your kneading bowls. The frogs will climb up on you, your people and all your servants.’” Exodus 7:26 Traditional Christian translations number Ex. 7:26-29 and Ex. 8:1-28 as Ex. 8:1-32.
Wikipedia Bible Project	Then YHWH spoke to Moses, Go to Pharaoh and say to him, This is what YHWH declares, Let My people go that they may serve Me. But if you refuse to let them go I will strike all your regions with frogs. Then the river will bring forth frogs abundantly, that will go up and come into your house, and into your bedroom and on your bed, and into the house of your slaves, and on your people and into your ovens, and into your bread bowls. The frogs will come up both on you, and on your people and on all your slaves.

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.” This passage is Ex. 7:25–29 in the CCB.
The Heritage Bible	And Jehovah spoke to Moses, Go to Pharaoh, and say to him, Thus says Jehovah, Send my people out, that they may serve me. And if you are unwilling to send them out, behold, I will strike all your borders with frogs, And the river shall swarm with frogs, and they shall go up and come into your house, and into your apartment, and upon your bed, and into the house of your servants, and upon your people, and into your ovens, and into your kneading-troughs; And the frogs shall ascend upon you, and upon your people, and upon all your servants.
New American Bible (2002)	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." [⇒ 7:25⇒ 8:28] This is ⇒ Exodus 8:1-32 in the verse enumeration of the Vulgate.
New American Bible (2011) ⁷	<i>Second Plague: The Frogs.</i> Seven days passed after the LORD had struck the Nile. Then the LORD said to Moses: Go to Pharaoh and tell him [Ps 78:45; 105:30]: Thus says the LORD: Let my people go to serve me. If you refuse to let them go, then I will send a plague of frogs over all your territory. The Nile will teem with frogs. They will come up and enter into your palace and into your bedroom and onto your bed, into the houses of your servants, too, and among your people, even into your ovens and your kneading bowls. The frogs will come up over you and your people and all your servants. This passage is Ex. 7:25–29 in the NAB.

⁷ Also called the revised edition.

New English Bible

The plagues - frogs.

The LORD then told Moses to go into Pharaoh's presence and say to him, 'These are the words of the LORD: "Let my people go in order to worship me. If you refuse to let them go, I will plague the whole of your territory with frogs. The Nile shall swarm with them. They shall come up from the river into your house, into your bedroom and on to your bed, into the houses of your courtiers and your people, into your ovens and your kneading-troughs. The frogs shall clamber over you, your people, and your courtiers." ' '

New Jerusalem Bible

After Yahweh struck the River, seven days went by. Then Yahweh said to Moses, 'Go to Pharaoh and say to him, "Yahweh says this: Let my people go and worship me. If you refuse to let them go, I shall strike your whole territory with frogs. The River will swarm with frogs; they will make their way into your palace, into your bedroom, onto your bed, into the houses of your officials and subjects, into your ovens, into your kneading bowls. The frogs will actually clamber onto you, onto your subjects and onto all your officials." ' Ex. 7:25–29 in the NJB.

Revised English Bible

The LORD then told Moses to go to Pharaoh and say, "These are the words of the LORD: Let my people go in order to worship me. If you refuse, I shall bring a plague of frogs over the whole of your territory. The Nile will swarm with them. They will come up from the river into your palace, into your bedroom and onto your bed, into the houses of your courtiers and your people, into your ovens and your kneading troughs. The frogs will clamber over you, your people, and all your courtiers."

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. The river will swarm with frogs. They will go up, enter your palace and go into your bedroom, onto your bed. They will enter the houses of your servants and your people and go into your ovens and kneading bowls. The frogs will climb all over you, your people and your servants."'" This is Ex. 7:25–29 in the Complete Jewish Bible. Seven full days passed after the Lord had smitten the Nile.

The Complete Tanach⁸

Seven full days passed: Heb. ז'למיו, literally, seven days were filled. Since the word ז'למיו 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].

The Lord said to Moses, "Come to Pharaoh and say to him, 'So said the Lord, "Let My people go, so that they may serve Me. But if you refuse to let [them] go, behold, I will smite all your borders with frogs.

But if you refuse: Heb. מֵאֵל, [which means] and if you are a refuser. מֵאֵל is like מֵאֵל, refuses, but Scripture calls the person by his action, like "tranquil (שָׁלוֹם) and still (שָׁקֵט)" (see Job 16:12) 4; "sad and upset (עָצֹב)" (I Kings 20:43).

smite all your borders: Heb. וַיִּכּוּ, [means] smite. Similarly every expression of וַיִּכּוּ, plague, [also means a smiting,] "and they strike (וַיִּכּוּ) a pregnant woman" (Exod. 21:22), does not mean [striking to] death. Similarly "before your feet are dashed (וַיִּכּוּ) " (Jer. 13:16); "lest your foot be dashed (וַיִּכּוּ) on a stone" (Ps. 91:12); "a stone upon which to dash oneself (וַיִּכּוּ) " (Isa. 8:14).

⁸ 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](#).

And the Nile will swarm with frogs, and they will go up and come into your house and into your bedroom and upon your bed and into the house of your servants and into your people, and into your ovens and into your kneading troughs;...

and they will go up: from the Nile.

into your house: and afterwards, into the house of your servants. He [Pharaoh] introduced the plan first, [as it is written:] "He said to his people..." (Exod. 1:9), and with him the retribution started. — [from Sotah 11a]

...and into you and into your people and into all your servants, the frogs will ascend." ' ' ' This passage is Ex. 7:25–29 in the Hebrew.

and into you and into your people and into all your servants: They [the frogs] would go into their intestines and croak. — [from Tanna d'vei Eliyahu, Seder Eliyahu Rabbah, ch. 7]

exeGesés companion Bible

And seven days fulfill,
after Yah Veh smote the river:
and Yah Veh says to Mosheh,
Go to Paroh and say to him,
Thus says Yah Veh:
Send my people away, to serve me:
and if you refuse to send them away,
behold, I smite all your borders with frogs:
and the river teems with frogs
- which ascend and come into your house
and into your bedchamber and on your bed
and into the house of your servants
and on your people and into your ovens
and into your doughboards
- and the frogs ascend
both on you
and on your people and on all your servants.

Israeli Authorized Version
JPS (Tanakh—1985)

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When seven days had passed after the Lord struck the Nile, the Lord said to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord: Let My people go that they may worship Me. If you refuse to let them go, then I will plague your whole country with frogs. The Nile shall swarm with frogs, and they shall come up and enter your palace, your bedchamber and your bed, the houses of your courtiers and your people, and your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your courtiers.' " Ex. 7:25–29 in the Hebrew.

Judaica Press Complete T.
Kaplan Translation

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Frogs: The Second Plague

God said to Moses, 'Go to Pharaoh and say to him in My name [Literally, 'This is what God says:'] See note on Genesis 20:13.], 'Let My people leave so they can serve Me. If you refuse to let them leave, I will strike all your territories with frogs. The Nile will swarm with frogs, and when they emerge, they will be in your palace, in your bedroom, and [even] in your bed. [They will also be in] the homes of your officials and people, even in your ovens and kneading bowls. When the frogs emerge, they will be all over you, your people, and your officials.' This is Ex. 7:26–29 in the Hebrew. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, Go unto Pharaoh, and say unto him, Thus saith Hashem, Let My people go, that they may serve Me.
And if thou refuse to let them go, hinei, I will strike all thy borders with tzefardaya:

The Scriptures 1998

Expanded/Embellished Bibles:

The Amplified Bible

Frogs over the Land

The Expanded Bible

The Geneva Bible

Kretzmann's Commentary

Verses 1-15

The Plague of the Frogs

NET Bible®

The Second Blow: Frogs

^{7:25} **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** [This is a temporal clause made up of the preposition, the Hiphil infinitive construct of הָכָה (nakhah), תּוֹכָה (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.] **the Nile.** ^{8:1(7:26)} [Beginning with 8:1, the verse numbers through 8:32 in English Bibles differ from the verse numbers in the Hebrew text (BHS), with 8:1 ET = 7:26 HT, 8:2 ET = 7:27 HT, 8:3 ET = 7:28 HT, 8:4 ET = 7:29 HT, 8:5 ET = 8:1 HT, etc., through 8:32 ET = 8:28 HT. Thus in English Bibles chapter 8 has 32 verses, while in the Hebrew Bible it has 28 verses, with the four extra verses attached to chapter 7.] 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!" ^{8:2} But if you refuse to release them, then I am going to plague all your territory with frogs. ^{8:3} The Nile will swarm with frogs, and they will come up and go into your house, in your bedroom, and on your bed, and into the houses of your servants and your people, and into your ovens and your kneading troughs. ^{8:4} Frogs will come up against you, your people, and all your servants.'"" 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 be quoted elsewhere in this document.

Syndein/Thieme

And Jehovah/God spoke unto Moses,
 "Go unto Pharaoh, and say unto him,
 'Thus said Jehovah/God,
 "Let My people go, that they may serve Me.
 And if you refuse to let them go,
 behold, I will smite all your borders with frogs.
 And the river shall bring forth frogs abundantly,
 which shall go up and come into your house,
 and into your bedchamber,
 and upon your bed,
 and into the house of your servants,
 and upon your people,
 and into your ovens,
 and into your kneading-troughs.
 And the frogs shall come up both on you,
 and upon your people,
 and upon all your servants."

The Voice

Eternal One (to Moses): Go visit Pharaoh and give him My message: "The Eternal says *to you*, 'Release My people, so that they may serve Me. If you do not release them, I will send an infestation of frogs across your entire land. The Nile will swarm with frogs. They will hop up *from the river* to assault your palace, *make their way* into your bedroom, and even crawl into your bed. *The frogs will crowd* into the houses of your servants and *eventually* of all your people. *They will find their way* into your ovens and kneading bowls. *Mark My words*, these frogs will be all over you, your people, and all your servants.'"

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}", come to "Paroh ^{Great house}" and you will say to him in this way, "YHWH ^{He Is}" said, send my people and they will serve me, and if you are refusing to send them, look, I am smiting all your borders (with) the frogs, and the stream will swarm with frogs, and they will go up, and they will come in your house, and in the chamber of your laying place, and upon your bed, and in the house of your servants, and in your people, and in your ovens, and in your kneading bowls, and in you, and in your people, and in all your servants the frogs will go up,...

C. Thompson LXX (updated)	And when seven days were fulfilled after the Lord had smitten 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. But if you will not let them go, behold I will strike all your borders with frogs and the river will swarm with frogs. And they will go up and come into your houses and into your bed chambers, even upon your beds; and into the houses of your servants and your people and into your kneading troughs and your ovens. Both against you and against your attendants and your people will the frogs come up. Ex. 7:25 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!" And if you refuse to dismiss them, behold, I will be striking all your boundary with frogs. The waterway will swarm with frogs, and they will ascend and enter into your house and your bed chamber and onto your couch, into the house of your servants and on your people, into your stoves and into your kneading-troughs. On you and on your people and on all your servants shall the frogs ascend. Ex. 7:25 is included for context.
Modern English Version	The Second Plague: Frogs Then the Lord said to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord: Let My people go, so that they may serve Me. But if you refuse to let them go, then I will plague all your borders with frogs. And the river will swarm with frogs, which shall go up and come into your house, and into your bedchamber, and on your bed, and into the houses of your servants, and on your people, and into your ovens, and into your kneading troughs. So the frogs shall come upon you, upon your people, and upon all your servants.' "
NASB	Frogs over the Land Then [Ch 7:26 in Heb] the Lord said to Moses, "Go to Pharaoh and say to him, 'Thus says the Lord, "Let My people go, that they may serve Me. But if you refuse to let them go, behold, I will smite your whole territory with frogs. The Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants and on your people, and into your ovens and into your kneading bowls. So the frogs will come up on you and your people and all your servants.' ""
Third Millennium Bible	And the LORD spoke unto Moses, "Go unto Pharaoh and say unto him, `Thus saith the LORD: Let My people go, that they may serve Me. And if thou refuse to let them go, behold, I will smite all thy borders with frogs. And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber and upon thy bed, and into the house of thy servants and upon thy people, and into thine ovens and into thy kneading troughs. And the frogs shall come up both on thee and upon thy people and upon all thy servants.' ""
Young's Updated LT	And Jehovah says unto Moses, "Go in unto Pharaoh: and you have said unto him, Thus said Jehovah, Send My people away, and they serve Me; and if you are refusing to send away, lo, I am smiting all your border with frogs; and the River has teemed with frogs, and they have gone up and gone into your house, and into the inner-chamber of your bed, and on your couch, and into the house of your servants, and among your people, and into your ovens, and into your kneading-troughs; yea, on you, and on your people, and on all your servants do the frogs go up."

The gist of this passage:

vv. 1-4

Now let's dissect Exodus 8:1:

Moses spoke to God often; and God carefully guided him through the process of His judgments against Egypt.

Exodus 8:1a (= Exodus 7:26 in the Hebrew Bible)

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
'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 yhoh-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,...

God has already struck Egypt with the first plague. Moses is about to return to speak to Pharaoh to reiterate God's demands.

We find this same phrase in Ex. 4:21 6:1 7:1 8:1 9:1 10:1 11:1 12:1 (God speaks to Moses and Aaron) 13:1 14:1 (these are not the only places where we find this phrase; but this is how every chapter begins between (and including) chapters 6–14. Most of these (perhaps all of them?) prepare Moses (and Aaron) for a meeting with the Pharaoh.

God speaks directly to Moses and tells him what to say to Pharaoh; and in v. 9, Moses will speak directly to Pharaoh. However, God will not just leave Aaron out there hung out to dry with nothing to do.

Exodus 8:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bōw' (בֹּא) [pronounced boh]	<i>come [in], go [in], enter, advance</i>	2 nd person masculine singular, Qal imperative	Strong's #935 BDB #97
'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

Exodus 8:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פָּרֹֹחַ) [pronounced <i>pahr^e-GOH</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; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'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) with the 3 rd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...“Go in to Pharaoh and say to him,...

Moses has gone in to speak to Pharaoh at least twice before. (1) He went to him to tell him what God wanted; and afterwards, Pharaoh upped the work requirements for the Hebrew slaves, since they obviously had too much free time (the idea being, to separate the slaves from Moses and Aaron). (2) God sent Moses and Aaron to Pharaoh to warn about the water of the Nile being turned to blood. Now, there may have been another meeting in between there, but I believe that the first meeting was covered twice in Exodus, but from different perspectives.

Pharaoh shows up in the first verse of chapters 6–11 as well, as these chapters are all about Moses and Aaron interfacing with the king of Egypt.

Exodus 8:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced <i>koh</i>]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'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 perfect	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

Exodus 8:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
'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
'am (עַם) [pronounced ġahm]	<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
w ^e (or v ^e) (וְ, 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
'âbad (עָבַד) [pronounced ġaw ^b -VAHD]	<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

Translation: ...*'Thus Y^ehowah has spoken: Send out My people and they will serve Me.*

God is speaking to Moses; God tells Moses what to say to Pharaoh (a quote within a quote); that includes quoting God's words to Pharaoh (a quote within a quote within a quote). It looks like this: *Y^ehowah said to Moses, "Go in to Pharaoh and say to him, 'Thus Y^ehowah has spoken: Send out My people and they will serve Me.*

God gives Pharaoh an unconditional demand. He used the Piel imperative of shâlach (שָׁלַח) [pronounced shaw-LAKH] and it means *to send, to send forth, to drive [out]*, etc. Here, it means *to release*. God has not yet required Pharaoh to let the Hebrews go permanently, which we see in Exodus 8:27. At present, God is only requiring that Pharaoh allow the Hebrew people to worship outside of Egypt for a time. It would seem reasonable that the specifics were given to Pharaoh, but we do not have many of them recorded in this section of Exodus because Pharaoh rejected those options.

The request to *send My people out* is repeated many times (most people are familiar with the phrasing, "*Let My people go!*"). I counted 17 times between Exodus 4:21 and 13:7.

Exodus 8:1 *Y^ehowah said to Moses, "Go in to Pharaoh and say to him, 'Thus Y^ehowah has spoken: Send out My people and they will serve Me.* (Kukis mostly literal translation)

Moses and Aaron are being sent back to Pharaoh to call for God's people to be released in order to go to the desert to worship their God.

At some point, it will be clear that all of the people must be allowed to leave to worship their God; and that they be allowed to take their livestock with them. It is not clear whether all these requirements were made known to Pharaoh from the beginning (I would think that Moses made this clear in the first meeting). However, the way that things proceed, it will become apparent that these original demands will go by the wayside, as Pharaoh rejects them.

With this verse, we have a quote within a quote within a quote. I prefer to use 2 sets of quotation marks and italics rather than 3 sets of quotation marks.

Exodus 8:2a (= Exodus 7:27 in the Hebrew Bible)			
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
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle ʾîm (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
mâ'ên (מֵאֵן) [pronounced <i>maw-ANE</i>]	<i>refuse, refusing, unwilling to obey</i>	masculine singular, adjective/verb	Strong's #3986 BDB #549
ʾattâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
lâmed (ל) [pronounced <i>le</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

Translation: *And if you refuse to send [them] out,...*

As in the previous chapter (Ex. 7:14–18), now God becomes specific with the consequences of Pharaoh's refusal.

Exodus 8:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [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
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

Exodus 8:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
nâgaph (נָגַף) [pronounced naw-GAHF]	<i>striking (down), hitting, smiting</i>	Qal active participle	Strong's #5062 BDB #619
The NET Bible: <i>The construction here uses the deictic particle and the participle to convey the imminent future: "I am going to plague/about to plague." The verb נָגַף (nagaf) means "to strike, to smite," and its related noun means "a blow, a plague, pestilence" or the like. For Yahweh to say "I am about to plague you" could just as easily mean "I am about to strike you." That is why these "plagues" can be described as "blows" received from God.</i> ⁹			
'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
kôl (כָּל) [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
g ^e bûwl (גְּבוּל) [pronounced g ^{eb} -VOOL]	<i>border, boundary, territory [within a border], region, territory [of darkness]; edge</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1366 BDB #147
b ^e (בְּ) [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
ts ^e phar ^e dêa' (צְפַרְדִּי) [pronounced ts ^e -fahr ^e -DAY-ahg]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862

The NET Bible: *Heb "plague all your border with frogs." The expression "all your border" is figurative for all the territory of Egypt and the people and things that are within the borders (also used in Exod 10:4, 14, 19; 13:7).*¹⁰

The NET Bible: *This word for frogs is mentioned in the OT only in conjunction with this plague (here and Pss 78:45, 105:30). R. A. Cole (Exodus [TOTC], 91) suggests that this word "frogs" (צְפַרְדִּי, ts^ephard^e'im) may be an onomatopoeic word, something like "croakers"; it is of Egyptian origin and could be a Hebrew attempt to write the Arabic dofda.*¹¹

Translation: ...listen, I will strike your entire country with frogs.

The first judgment was quite dramatic, the turning of the water into blood (or something which resembled blood).

⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

¹⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

¹¹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

The NET Bible: *An attempt to connect this plague with the natural phenomena of Egypt proposes that because of the polluted water due to the high Nile, the frogs abandoned their normal watery homes (seven days after the first plague) and sought cover from the sun in homes wherever there was moisture. Since they had already been exposed to the poisonous water, they died very suddenly. The miracle was in the announcement and the timing, i.e., that Moses would predict this blow, and in the magnitude of it all, which was not natural (Greta Hort, "The Plagues of Egypt," ZAW 69 [1957]: 95-98). It is also important to note that in parts of Egypt there was a fear of these creatures as embodying spirits capable of great evil. People developed the mentality of bowing to incredibly horrible idols to drive away the bad spirits. Evil spirits are represented in the book of Revelation in the forms of frogs (Rev 16:13). The frogs that the magicians produced could very well have been in the realm of evil spirits. Exactly how the Egyptians thought about this plague is hard to determine, but there is enough evidence to say that the plague would have made them spiritually as well as physically uncomfortable, and that the death of the frogs would have been a "sign" from God about their superstitions and related beliefs. The frog is associated with the god Hapi, and a frog-headed goddess named Heqet was supposed to assist women at childbirth. The plague would have been evidence that Yahweh was controlling their environment and upsetting their beliefs for his own purpose.*¹²

Barnes: *There are some who fear to compromise the miraculous character of events by admitting any operation of natural causes to a share of them. Yet the inspired writer does not fail to record that it was by the east wind that the Lord brought the locusts Ex. 10:13 and sent back the sea Ex. 14:21, and, by the mighty strong west wind Ex. 10:19, took back the plague that he had sent. Nor is the miracle at all lessened, because the winds of heaven were made God's messengers and instruments in the doing of it. The miracles in Egypt were supernatural in their greatness, in their concentration upon one period, in their coming and going according to the phases of the conflict between the tyrant and the captive race, in their measured gradation from weak to strong, as each weaker wonder failed to break Pharaoh's stubborn heart. King and people so regarded them; they were accustomed perhaps to frogs and lice and locusts; but to such plagues, so intense, so threatened, accomplished, and withdrawn, as it were so disciplined to a will, they were not accustomed; and they rightly saw them as miraculous and divinely sent.*¹³

Exodus 8:2 *And if you refuse to send [them] out, listen, I will strike your entire country with frogs.* (Kukis mostly literal translation)

The word often translated *smite* is the Hebrew word *nâgaph* (נָגַף) [pronounced *naw-GAF*] and it means *to strike, to hit, to smite, to gore, to defeat*. Strong's #5062 BDB #619. This verb is in the Qal active participle, meaning that God is, or will be, striking their country.

The plagues which were to come upon Egypt were a direct attack upon the country and **religion** of Egypt. Each plague would pit the God of the Israelites against the gods of Egypt. This would be a battle which would increase in intensity and all the surrounding countries would know that the gods of Egypt were being attacked by the God of the Jews. This battle would be so one-sided and devastating, that news about it would travel throughout the entire world. The second plague is that of the frogs.

Whereas, I personally believe that all miracles have their origins in the power of God, I do not believe that all miracles are necessarily miraculous—that is, in the sense of necessarily defying the laws of nature (although some clearly are, like the turning of water into wine by Jesus).

God is not subject to the laws of His creation, but His creation are subject to His laws. If He chooses to change or modify something in His universe, that is something that God is clearly able to do. Now, I believe that all of God's plagues on Egypt are a combination of natural phenomenon and God's power (and many of them are so

¹² From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Exodus Chapter Commentary (introduction).

described). There is no indication that any of these plagues are a mass hallucination. I believe that, however these plagues were executed, that everything was a real, physical manifestation.

I also think that many of these miracles might be a natural progression. We do not know exactly what the blood was that the waters were turned to (remember, that act was not spontaneous); but I think that it is related to all of these frogs here.

The plagues may or may not have been complete miracles. I tend to think that most of these plagues were natural occurrences, but on a very grand scale. Just as God prepared a fish to swallow Jonah, so God prepared these frogs to descend upon Egypt.

Now, was the water previously fouled the ideal breeding grounds for these frogs? Had the water been fouled with their eggs? Or was a red algae followed by a mass of frog eggs? We have no idea. Some sort of naturalistic explanation is certainly not out of the question.

Now let's see these first two verses in context:

Exodus 7:25–8:2 Seven full days passed after the LORD had struck the Nile. Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, *Let my people go, that they may serve me. But if you refuse to let them go, behold, I will plague [= smite] all your country with frogs.* (ESV; capitalized; format slightly changed)

By this time, the blood in the water appears to be subsiding (I would assume); the waters may be completely back to normal. God again sends Moses and Aaron to Pharaoh, but some details about the meeting (for instance, "And this is where you will find Pharaoh tomorrow morning...") are not given here.

The second meeting where Moses knew where to go to find Pharaoh was given for our benefit. We would not expect Pharaoh to have opened up the palace to welcome Moses and Aaron back in after the first meeting. So we are given enough information so that we understand how meeting #2 actually came about. However, for the most part, in subsequent confrontations, that particular detail will be left out.

This is meeting #3, and we will go from God telling Moses what to do (vv. 1–5) to Moses and Aaron actually doing those things (v. 6). A lot of intermediate information (Moses going to Aaron and telling what they needed to do; Moses and Aaron going to Pharaoh and confronting him) is simply left out, as it is unnecessary.

Exodus 8:3a (= Exodus 7:28 in the Hebrew Bible)

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
shârats (שָׂרָט) [pronounced shaw-RATS]	<i>to creep [crawl]; to swarm, to infest [with]; to abound [teem] [with]; to multiply themselves, to be multiplied</i>	3 rd person masculine singular, Qal perfect	Strong's #8317 BDB #1056

The NET Bible: *The choice of this verb שָׂרָט (sharats) recalls its use in the creation account (Gen 1:20). The water would be swarming with frogs in abundance. There is a hint here of this being a creative work of God as well.*¹⁴

¹⁴ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:3a (= Exodus 7:28 in the Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ye'ôr (יְאוֹר) [pronounced ye'ohr]	river, stream, Nile stream, canal; mining shafts	masculine singular noun with the definite article	Strong's #2975 BDB #384
ts'phar'dêa' (עֲדָרְפָּצִים) [pronounced ts'e-fahr'-DAY-ahg']	frogs [collective]; hoppers; leapers	feminine plural noun; often used in the collective sense in the singular	Strong's #6854 BDB #862

Translation: *The frogs will swarm the River...*

The frogs will swarm the Nile River, but then get into everything else when they begin to exit the waters.

When God restored the earth, he chose for the waters to swarm with fish; the same verb is used here when it comes to frogs. The proper subject of this sentence is the Nile, as it is in the masculine singular, as is the verb (*frogs* is in the feminine plural). The verb, also in the Qal perfect, indicates a completed action. Here, although it has not yet occurred, it is something which is so certain of fulfillment that it is expressed in the perfect (completed) tense.

Exodus 8:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âlâh (אָלַח) [pronounced gaw-LAWH]	to go up, to ascend, to come up, to rise, to climb	3 rd person masculine plural, Qal perfect	Strong's #5927 BDB #748
There appears to be a military component in the use of this verb in some contexts. That is, it sometimes does <i>not</i> mean <i>to go up [in elevation]</i> or <i>to go up [in a northerly direction]</i> , but <i>to go up against</i> an enemy in battle or <i>to go to a specific place in order to position oneself ready for war</i> .			
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person masculine plural, Qal perfect	Strong's #935 BDB #97
bê (בְּ) [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
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation: *...and then they will come up [out of the River] and they will come into your house...*

These millions of frogs will come up out of the river and they will come into the house of Pharaoh and all of his people.

Exodus 8:3a-b *So the river shall bring forth frogs abundantly, which shall go up and come into your house,...* (NKJV)

This is what God is telling Moses to say to Pharaoh—as a direct quote from God.

Throughout most of this passage, the warning to Pharaoh is very personal. All of these things, he will experience personally. This is very different from the United States politician today who often insulates himself from the effects of his legislation (many laws exempt members of the government from those laws¹⁵). Pharaoh is warned that for, all of his negative volition, those decisions will affect him personally (as well as the rest of the nation).

Throughout many of these meetings between Moses and Pharaoh, the warnings will be made to Pharaoh and to his life specifically. We are told that these signs or plagues will affect most Egyptians; but the initial warnings to Pharaoh are always quite personal, where Moses over and over speaks to him by continuously using the 2nd person masculine singular (in verb forms or suffixes). Rarely is anything phrased as a 2nd person masculine plural—Moses does not initially warn Pharaoh about what God will do to the people of Egypt in general; but the warnings are directed toward Pharaoh himself.

Exodus 8:3c			
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
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
cheder (חֶדֶר) [pronounced <i>KHEH-dehr</i>]	<i>chamber, room, private room; private office; innermost part; inward parts</i>	masculine singular construct	Strong's #2315 (and #2316) BDB #293
mishkâb (מִשְׁכָּב) [pronounced <i>mish-AW^{eh}</i>]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4904 (from #7901) BDB #1012
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
‘al (עַל) [pronounced <i>gah^l</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mittâh (מִטָּה) [pronounced <i>mit-TAW</i>]	<i>couch, bed; an open casket, a bier, a stretcher on which the dead are carried</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4296 BDB #641

Translation: *...and into your bedroom (even onto your bed);...*

Pharaoh had a sleeping quarters distinct from the rest of the house, and these frogs would come en masse into his bedroom and they would be all over his bed. We may assume that the rest of Egypt was similarly affected.

¹⁵ One-time presidential hopeful George McGovern later **complained** about government regulations which were passed by people who had no understanding of the businesses that they regulated.

Exodus 8:3a-c *So the river shall bring forth frogs abundantly, which shall go up and come into your house, into your bedroom, on your bed,...* (NKJV)

When Pharaoh wanted to shut out the previous plague, he just turned around and walked back into his palace. The people would see to it that he had fresh water to drink. God will bring a plague upon Pharaoh that he cannot simply walk away from.

Some translations go further to say that these frogs will be found in their couches; however, the word is *mittâh* (מִטָּה) [pronounced *mit-TAW*] and this is a place of reclining, meaning it can be translated *bed* or *couch*. Contextually speaking, it should be *bed*. Notice there is a parallelism here: the frogs come into their houses, into their bedrooms, into their beds; the frogs also go into the houses of their servants, and swarm among the servants and into their ovens and kneading bowls (in the Hebrew, *your* is used because all of this belongs to the aristocracy—to Pharaoh—who is being addressed here).

It may seem unfair to you that a king makes these decisions and all of the people suffer for them, but (1) that is

how the function of a leader works—he makes decisions which affect his people. Any time a country is ruled by a leader with complete power, then every decision he makes affects his nation, in some way or another. This is true even in our own government. (2) Throughout these plagues, the people appear to be on the side of Pharaoh, for the most part. There has been no movement to free the Jewish slaves among the Egyptian people; there appears to be no movement among the Egyptian people to obey the God of the Jews. What will happen is, a number of Egyptians (and others) will join the Jews in the exit from Egypt (they are called *the mixed multitude*). However, the majority of Egyptians will oppose the people of God throughout all of these plagues.



Frogs on a hand (a picture); from [Flickr](#), accessed July 16, 2019.

Perhaps you would reach out your hand, and suddenly, there would be this many frogs on you. Perhaps they would be larger; but, nevertheless, they would be everywhere. There is no place that Pharaoh could go to escape this myriad of frogs.

Exodus 8:3d

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	No Strong's # BDB #88
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Exodus 8:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
עֲבָדִים (עֲבָדִים) [pronounced ʿēḇ- ^b vaw-DEEM]	slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and into the house of your servants...

Anyone associated with the government would be considered a *servant of Pharaoh*. So we are not speaking here exclusively of slaves, but of all the people associated with Pharaoh. These are the people that he would interact with each and every day. Many of them are probably elected and/or appointed; today, they would be known as the political class or as public servants.

Exodus 8:3e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וּ (or וַ) (וּ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253
בְּ (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
עַם (עַם) [pronounced ʿahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and among your people...

These frogs would go out among all the people of Egypt and infest their living quarters in the same ways.

Exodus 8:3f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
וְ (or וֵ) (וְ, or וֵ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
בְּ (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 8:3f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tannûwr (תַּנּוּר) [pronounced tahn-NOOR]	oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #8574 BDB #1072
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
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
mish ^e ereth (מִשְׁעָרֶת) [pronounced mihsh-EH-rehth]	a kneading trough, a bowl a household vessel	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4863 BDB #602

The NET Bible: *This verse lists places the frogs will go. The first three are for Pharaoh personally – they are going to touch his private life. Then the text mentions the servants and the people. Mention of the ovens and kneading bowls (or troughs) of the people indicates that food would be contaminated and that it would be impossible even to eat a meal in peace.*¹⁶

Translation: ...Furthermore, [you will find the frogs] in your ovens and in your kneading bowls;...

The frogs will be so intrusive as to be found among all of the cooking done in the palace. They cannot even knead bread without an infestation of frogs in the kneading bowl.

Exodus 8:3 *The frogs will swarm the River and then they will come up [out of the River] and they will come into your house and into your bedroom (even onto your bed); and into the house of your servants and among your people. Furthermore, [you will find the frogs] in your ovens and in your kneading bowls;...* (Kukis mostly literal translation)

God warns that there would be frogs everywhere. They would be in the homes of everyone in Egypt. There would be no escaping them. You could not prepare food without these frogs being a part of the process.

Exodus 8:4a (= Exodus 7:29 in the Hebrew Bible)

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
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 with the 2 nd person masculine singular suffix	No Strong's # BDB #88
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

¹⁶ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:4a (= Exodus 7:29 in the Hebrew Bible)

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
‘am (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...*they [will come] upon you and upon your people...*

V. 4 is a summary statement. The frogs will come upon Pharaoh and upon his people. The verb is taken from v. 4b.

Exodus 8:4b

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
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
kôl (כֹּל) [pronounced kohl]	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
‘ebādîym (עֲבָדִים) [pronounced ġe ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
‘âlâh (אָלַח) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ts ^e phar ^e dêa’ (צְפַרְדֵּי) [pronounced ts ^e -fahr ^e -DAY-ahġ]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862

In the Hebrew Bible, this is the final verse of Exodus 7.

The NET Bible: *Here again is the generic use of the article, designating the class – frogs.*¹⁷

¹⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Translation: *...and upon all of your servants.'* "

The frogs will come upon all Pharaoh's servants.

The NET Bible: *The word order of the Hebrew text is important because it shows how the plague was pointedly directed at Pharaoh: "and against you, and against your people, and against all your servants frogs will go up."*¹⁸

insert here

Two phenomena which saw their origins in the sixties in the United States and their growth over the next several decades are premarital sex and living together. Certainly, these things occurred prior to sixties but, by the eighties and nineties, it became almost a given that people who became romantically involved also had sex prior to marriage. In fact, it was not unusual to have sex before becoming romantically involved. This is entirely outside of God's plan. When it comes to living together, I cannot tell you how many Christians that I know of who are living with their lovers, often not a Christian, without being married. The Bible is crystal clear on this topic: marriage is sacred and, as it reads, **"Let the marriage bed be undefiled."** If Christians totally ignore this, why should God provide them with additional divine guidance. They have ignored perhaps the most important directives in their lives; apart from salvation, **rebound** and doctrine; why should God give them any more direction than that? If you are living in sin right now; this is akin to marriage. Follow what it says in 1Cor. **"Do not seek to get married and do not seek to get divorced."** Don't make any major decisions until you have got the a great deal of doctrine under your belt.

To digress even further; it is these two things, along with the parental neglect of our children, which has destroyed our stability in the United States. We depend upon the stable family unit in a client nation and that we do not have. That is why our children are totally out of control and why marriages cannot remain solvent—including Christian marriages.

Exodus 8:4 *...they [will come] upon you and upon your people and upon all of your servants.'* " (Kukis mostly literal translation)

The frogs would not simply come into the houses; there was no way to keep them out. They would climb up on all of the people of Egypt, including Pharaoh. Direct contact with a plethora of frogs would be inevitable. All of the people of Egypt would be in contact with a myriad of frogs at all times. They would be everywhere; there was no way to eradicate them; there was no way to escape from them. There is not a single room in the palace that would be a safe room; no one in the land of Egypt had a safe house or even a safe room (meaning a home or room without frogs).

God's judgments have to be experienced by all of Egypt and, in the first few plagues, by Israel as well. Everyone had to be aware of what was going on. God was judging the entire nation of Egypt, as they all accepted and approved of the slavery of God's people.

The Egyptians worshipped many kinds of deities, which are found in the heavens, on the earth and in the earth. Almost any judgement at all can be connected with an attack on one or more of these deities. Among these gods is a frog-headed goddess named Heka. It was offensive to her to kill frogs, putting the Egyptians in a bad spot here. They cannot even walk without killing frogs; almost any movement resulted in the crushing a dozen of these frogs, only to be replaced by two dozen more. They would certainly want to be rid of these frogs in any way possible.

This invasion of frogs is going to be not unlike a horrible invasion of cockroaches. I owned a two-bedroom, one bath apartment which was occupied by six males (I purchased this apartment intact with these tenants). After they moved out, I went over to clean up the place and to assess the damage. In the kitchen was probably the most

¹⁸ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

horrible sight that I had ever seen. Not only was it filthy beyond belief, but it was covered in cockroaches. I could bring my hand down in any one area and kill 5-20 cockroaches. In any direction that I looked, I saw hundreds upon hundreds of cockroaches, in the oven and in the mixing bowls. Put anything down that appeared to be food, and cockroaches would swarm it by the hundreds. It was one of the most grotesque things which I have ever seen in my life.

This is what the Egyptians would be faced with, except this would be with frogs. A few is not so bad; and frogs are not quite as gruesome as cockroaches. However, these frogs will be everywhere they look, swarming, to where the inhabitants will not be able to so much as move without killing many frogs with each step.

It is not impossible that this is all a natural phenomenon. Some have suggested that the frogs were unable to live in the Nile anymore, so they invaded the land. I also have postulated that there is a connection between the blood in the waters of Egypt and the frogs—it is even possible that the blood might be frog eggs and larva.

So, there is some merit in the idea that all of this was natural—sort of nature gone grotesquely awry. It is possible that God prepared the frogs prior to the plague of the water being turned to blood; the narrative makes it clear that there were a greater preponderance of frogs than a natural occurrence would precipitate. The population of frogs that the Egyptians will face will be beyond imagination.

Notice that God is very clear in speaking with Pharaoh to explain what He wants and what the consequences are if Pharaoh does not comply. Moses and Aaron have made God's will abundantly clear; and, with the first two plagues, God's power cannot be denied—even if this is very much a natural phenomenon. We face the same thing in our life all the time. I have mentioned divine guidance; it is very clear in the Bible what is right and wrong and what the consequences are. We often conveniently ignore these directives and pay the price; then ask why did God let this happen to me.

To orient you to the narrative, remember that God is still speaking to Moses. These things have not taken place yet; Moses and Aaron have not even spoken to Pharaoh yet. However, I present this material as if the plague is occurring because there is very little by way of duplication in this section of Exodus.

Exodus 8:1–4 *Y^ehowah said to Moses, “Go in to Pharaoh and say to him, ‘Thus Y^ehowah has spoken: Send out My people and they will serve Me. And if you refuse to send [them] out, listen, I will strike your entire country with frogs. The frogs will swarm the River and then they will come up [out of the River] and they will come into your house and into your bedroom (even onto your bed); and into the house of your servants and among your people. Furthermore, [you will find the frogs] in your ovens and in your kneading bowls; they [will come] upon you and upon your people and upon all of your servants.’ ”* (Kukis mostly literal translation)

Exodus 8:1–4 A week later, Jehovah said to Moses, “Go in to speak to Pharaoh and say this to him: “Thus Jehovah has spoken: *Send My people out of Egypt so that they may serve Me. And listen, if you refuse to send them out, I will strike your entire country with frogs. These frogs will be first found in the Nile river, but then they will come into your house, into your bedroom (even upon your bed); and they will go into the homes of your servants and out among your people. The frogs will be found in your ovens and in your kneading bowls; and the frogs will come upon you personally and upon your people and upon all of your servants.*’ ” (Kukis paraphrase)

The Execution of the Plague of Frogs

And so says Y^ehowah unto Moses, “Say unto Aaron, ‘Stretch out your hand in your staff over the rivers, over the canals, and over the ponds; and cause to come up the frogs upon the land of Egypt.’ ”

Exodus
8:5

Y^ehowah said to Moses, “Command Aaron [to do this:], ‘Stretch out your hand with your staff over the rivers, the canals and the ponds, and cause the frogs to come up onto the land of Egypt.’ ”

Jehovah said to Moses, “Command this to Aaron: ‘Stretch out your hand with the staff in it over the rivers, the canals and the ponds of Egypt; and cause the frogs to come up out of them onto the land of Egypt.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Say unto Aaron, ‘Stretch out your hand in your staff over the rivers, over the canals, and over the ponds; and cause to come up the frogs upon the land of Egypt.’ ”
Targum (Onkelos)	And the Lord said to Mosheh, Say to Aharon, Uplift thy hand with thy staff upon the streams, upon the rivulets, and upon the lakes; and the frogs shall come up on the land of Mizraim.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Lift up thy hand with thy rod over the rivers, over the trenches, and over the canals, [JERUSALEM. Pools,] and I will bring up the frogs upon the land of Mizraim.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord said to Moses: Say to Aaron, Stretch forth thy hand upon the streams and upon the rivers and the pools, and bring forth frogs upon the land of Egypt.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Tell Aaron, 'Stretch forth your hand with your rod over the rivers, over the streams, and over the pools, and cause frogs to come up on the land of Egypt.'"
V. Alexander's Aramaic T.	And the Lord said to Moses, "Tell your brother Aaron, 'Raise your hand with the staff over the rivers, the high waters and the lakes and let the frogs crawl upon the land of Egypt.'"
Peshitta (Syriac)	And the LORD said to Moses, Say to Aaron your brother, Lift up your hand with your staff over the rivers and over the streams and over the ponds, and cause frogs to come up upon the land of Egypt.
Septuagint (Greek)	And the Lord said to Moses, Go in to Pharaoh, and you shall say to him, These things says the Lord: send forth my people, that they may serve me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to Aaron, Let the rod in your hand be stretched out over the streams and the waterways and the pools, causing frogs to come up on the land of Egypt.
Easy English	Then the Lord said to Moses: ‘Say to Aaron: “Take your stick in your hand. Then raise your hand. Lift it up over the rivers, the streams and the pools. You will cause frogs to come up over the whole country of Egypt.” ’
<i>The Message</i>	GOD said to Moses, “Tell Aaron, ‘Wave your staff over the rivers and canals and ponds. Bring up frogs on the land of Egypt.’”
Names of God Bible	Then Yahweh said to Moses, “Tell Aaron, ‘Hold your staff over the rivers, canals, and ponds. This will bring frogs onto the land.’”
NIRV	Then the LORD spoke to Moses. He said, “Tell Aaron, ‘Reach out your hand. Hold your walking stick over the streams, canals and ponds. Make frogs come up on the land of Egypt.’ ”
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	And the Lord said to Moses, "Tell Aaron, 'Stretch out your hand with your shepherd's rod over the rivers, the canals, and the marshes, and make the frogs crawl up all over the land of Egypt.'"
Contemporary English V.	Moses, now command Aaron to hold his stick over the water. Then frogs will come from all rivers, canals, and ponds in Egypt, and they will cover the land.
The Living Bible	Then the Lord said to Moses, "Instruct Aaron to point the rod toward all the rivers, streams, and pools of Egypt, so that there will be frogs in every corner of the land."
New Berkeley Version	.
New Century Version	Then the LORD said to Moses, "Tell Aaron to hold his walking stick in his hand over the rivers, canals, and ponds. Make frogs come up out of the water onto the land of Egypt."
New Life Version	Then the Lord said to Moses, "Say to Aaron, 'Put out your hand with your special stick over the rivers and over the pools. Make frogs come up on the land of Egypt.'"
New Living Translation	Then the LORD said to Moses, "Tell Aaron, 'Raise the staff in your hand over all the rivers, canals, and ponds of Egypt, and bring up frogs over all the land.'" Verses 8:5-32 are numbered 8:1-28 in Hebrew text.

Partially literal and partially paraphrased translations:

American English Bible	And the Lord said to Moses: 'Now, tell your brother Aaron to raise his arms with his walking stick in his hand over the rivers, canals, and pools, to bring up the frogs.'
Beck's American Translation	.
International Standard V	Then the LORD told Moses, "Tell Aaron, 'Stretch out your hand with your staff over the rivers, over the Nile River, and over the ponds, and bring up frogs over the land of Egypt.'" This verse is 8:1 in MT
New Advent (Knox) Bible	Then the Lord would have Moses tell Aaron to stretch out his hand over river and channel and marsh, and bring up frogs all over Egypt; 6 so Aaron stretched out his hand over all the waters of Egypt, and the frogs came up till the whole land of Egypt was full of them. V. 6 is included for context.
Translation for Translators	Yahweh <i>also</i> said to Moses/me, "Say this to Aaron: 'Hold your stick in your hand and stretch it out <i>as though you were stretching it</i> over the river, the canals, and over the pools, and cause frogs to come up from all this water and cover the land of Egypt.' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: You was to say to Aaron, Be stretching out your hand with the staff, over the streams, rivers, and ponds, even frogs were to ascend up onto the solid grounds of Egypt.
Conservapedia	Then the LORD told Moses, "Tell Aaron, 'Reach out across the streams and waterways with your rod, and summon the frogs to come to Egypt.'"
Ferrar-Fenton Bible	Then the EVER-LIVING said to Moses, " Command your brother Aaron ; ' Extend your hand with your rod over the rivers, and streams, and lakes, so that the frogs may come up over the land of Mitzer.' "
God's Truth (Tyndale)	And the Lord spoke unto Moses, say unto Aaron: stretch forth your hand with your rod over the streams, rivers, and ponds. And bring up frogs upon the land of Egypt.
HCSB	The Lord then said to Moses, "Tell Aaron: Stretch out your hand with your staff over the rivers, canals, and ponds, and cause the frogs to come up onto the land of Egypt." Ex 8:1 in Hb
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Jehovah said to Moses, Say to Aaron, Stretch out your hand with your rod over the rivers, over the canals, and over the marshes, and cause frogs to ascend upon the land of Egypt.
New American Bible (2011)	The LORD then spoke to Moses: Speak to Aaron: Stretch out your hand with your staff over the streams, the canals, and the ponds, and make frogs overrun the land of Egypt.
New Jerusalem Bible	.
New RSV	And [Ch 8.1 in Heb] the Lord said to Moses, 'Say to Aaron, "Stretch out your hand with your staff over the rivers, the canals, and the pools, and make frogs come up on the land of Egypt." '
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Say to Aharon, 'Reach out your hand with your staff over the rivers, canals and ponds; and cause frogs to come up onto the land of Egypt.'"
exeGesés companion Bible	And Yah Veh says to Mosheh, Say to Aharon, Spread your hand with your rod over the streams, over the rivers and over the marshes and ascend the frogs on the land of Misrayim.
Israeli Authorized Version JPS (Tanakh—1985)	. And the Lord said to Moses, "Say to Aaron: Hold out your arm with the rod over the rivers, the canals, and the ponds, and bring up the frogs on the land of Egypt."
Kaplan Translation	<i>Frogs: The Second Plague</i> God said to Moses, 'Tell Aaron to point the staff in his hand at the rivers, canals and reservoirs, and he will make frogs emerge upon Egypt.'
Orthodox Jewish Bible	And Hashem spoke unto Moshe, Say unto Aharon, Stretch forth thine yad with thy matteh over the streams, over the rivers, and ponds, and cause tzeferdaya to come up upon Eretz Mitzrayim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the streams and canals, over the pools [among the reeds], and make frogs come up on the land of Egypt.'"
The Expanded Bible	Then the LORD said to Moses, "Tell Aaron to hold his walking stick [stretch out his stick/staff] in his hand over the rivers, canals, and ponds. Make frogs come up out of the water onto the land of Egypt."
Kretzmann's Commentary NET Bible®	. The Lord spoke to Moses, "Tell Aaron, 'Extend your hand with your staff over the rivers, over the canals, and over the ponds, and bring the frogs up over the land of Egypt.'"
The Voice	Eternal One (to Moses): Give this message to Aaron: "Take your staff in hand and raise it over the rivers, canals, and ponds, and call forth the frogs to invade Egypt."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} " said to "Mosheh ^{Plucked out} ", say to "Aharon ^{Light bringer} ", extend your hand, (with) your branch, upon the rivers, upon the streams and upon the pools, and make the frogs upon the land of "Mits'rayim ^{Two straits} " go up,...
Jack Ballinger's translation	.

NASB

Then [Ch 8:1 in Heb] the Lord said to Moses, “Say to Aaron, ‘Stretch out your hand with your staff over the rivers, over the streams [Or *canals*] and over the pools, and make frogs come up on the land of Egypt.’”

New King James Version

Then the Lord spoke to Moses, “Say to Aaron, ‘Stretch out your hand with your rod over the streams, over the rivers, and over the ponds, and cause frogs to come up on the land of Egypt.’”

Ron Snider’s Translation

.

Stuart Wolf’s Translation

.

Young’s Updated LT

And Jehovah says unto Moses, “Say unto Aaron, Stretch out your hand, with your rod, against the streams, against the rivers, and against the ponds, and cause the frogs to come up against the land of Egypt.”

The gist of this passage:

In these first 5 verses, God has been speaking to Moses, telling him what to say to Pharaoh. We will transition to the actual action of this narrative in v. 6.

Exodus 8:5a			
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
’amar (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 perfect	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 (אֵל) [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)	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
’amar (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
’el (אֵל) [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)	Strong’s #413 BDB #39
’Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong’s #175 BDB #14

Translation: Y^ehowah said to Moses, “Command Aaron [to do this:],...

Moses is always the representative of God; he is always the one in control. If Aaron is going to say or do anything, Moses must command him to do that.

It is not clear if Aaron is around or not. I would think that he is not, simply because God is telling Moses what to tell Aaron to do.

Moses is going to be the one who talks directly to Pharaoh in this chapter (v. 9); but Aaron is not going to stand around like some third wheel with nothing to do or say. Pharaoh has spoken to both men, so God does not change that dynamic.

Exodus 8:5a-b Then the Lord spoke to Moses, “Say to Aaron,... (NKJV)

God prefers that Moses do all of the talking; but He does not leave Aaron out of the picture. God will have things for Aaron to do. In this particular plague, we actually won't know who spoke before Pharaoh—I would guess that it is still Aaron, with Moses telling him what to say.

Exodus 8:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
’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 2 nd person masculine singular suffix	Strong's #3027 BDB #388
b ^e (בְּ) [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
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4294 BDB #641
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
n ^e harôwth (נְהַרְוֹת) [pronounced n ^e -haw-ROHTH]	<i>rivers, streams; flood, floods</i>	feminine plural noun with the definite article	Strong's #5104 BDB #625
‘al (עַל) [pronounced ‘ah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
y ^e ôr (אֵי) [pronounced y ^e ohr]	<i>river, stream, Nile stream, canal; mining shafts</i>	masculine plural noun with the definite article	Strong's #2975 BDB #384

Exodus 8:5b

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
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾăgam (אָגַם) [pronounced <i>uh-GAHM</i>]	<i>pool, pond; troubled or muddy (gloomy) pools, marshes; any pool, pond; swamp reeds, reeds, rush(es)</i>	masculine plural noun with the definite article	Strong's #98 BDB #8

Translation:...*'Stretch out your hand with your staff over the rivers, the canals and the ponds,...*

I did not repeat the preposition *over* with each plural noun. We would understand this in the English.

These are God's directions *for Aaron*.

The NET Bible: *After the instructions for Pharaoh (7:25-8:4), the plague now is brought on by the staff in Aaron's hand (8:5-7). This will lead to the confrontation (vv. 8-11) and the hardening (vv. 12-15).*¹⁹

We had these same words in the previous chapter, when Aaron lifted up his staff over them and caused them to turn to blood (or, to turn red). Aaron's staff appears to be representative of God's great power.

Exodus 8:5c

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
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>go up, ascend, come up, rise, to climb</i>	2 nd person masculine singular, Qal imperative; apocopated form	Strong's #5927 BDB #748
Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).			
ʾêth (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
ts ^e phar ^e dêa' (צְפַרְדֵּי) [pronounced <i>ts^e-fah^r-DAY-ahg</i>]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862

¹⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʾerets (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; pausal form	Strong's #4714 BDB #595

Translation: ...and cause the frogs to come up onto the land of Egypt.' ”

We may reasonably assume that the frogs are beginning to hatch in the waters of Egypt; and upon Aaron's command, they will come out and infest everything.

Exodus 8:5 Y^ehowah said to Moses, “Command Aaron [to do this:], ‘Stretch out your hand with your staff over the rivers, the canals and the ponds, and cause the frogs to come up onto the land of Egypt.’ ” (Kukis mostly literal translation)

Moses is still acting through Aaron; where Aaron appears to be the spokesman.

God does have a place for Aaron, and it is described in this verse. Aaron is to stretch out his hand, holding his rod in the air, making a great theatric show before these frogs come out of every body of water and onto the land.

One thing which most people do not understand is, when God causes a great thing to happen, it is more amazing when that great thing happens to conform to the laws of nature. It is possible that most of all of these early **signs and wonders** all fall within the scope of natural phenomenon.

God, since He created the universe, can do miracles all day long. He could make it so that we might observe great miracles, miracles which oppose natural law, thousands of times each day. This is easy for God to do; He simply snaps His fingers and it is done (that is, God merely wills it and it is done).

Here, God coordinates an extraordinary set of events to all coincide with Aaron raising up his staff over the waters of Egypt. If you don't think that is amazing, then take a piece of wood, find the nearest body of water, and then lift up that piece of wood when you believe frogs will begin coming onto the shore. Aaron does this and millions of frogs come onto the shore. There will be so many, it will be like an infestation of fleas.

Exodus 8:5 Jehovah said to Moses, “Command this to Aaron: ‘Stretch out your hand with the staff in it over the rivers, the canals and the ponds of Egypt; and cause the frogs to come up out of them onto the land of Egypt.’ ” (Kukis paraphrase)

With v. 6, we jump right into the action. We don't pause for God to ask Moses, “You understand what you need to do?” We do not pause for Moses to return to Aaron (from wherever Moses is when he meets with God). We do not pause for Moses and Aaron to make their way to see Pharaoh, by whatever means. All of these are inconsequential details.

And so stretched out Aaron his hand over waters of Egypt and so comes up the frog and so cover a land of Egypt. And so did so the magicians in their secrecy and so they cause to come up the frogs over a land of Egypt.

Exodus
8:6–7

Aaron stretched out his hand over the waters of Egypt and the frogs came up [out of the waters] and they covered the land of Egypt. The magicians by their secret [arts] did the same; they also caused frogs to come up over the land of Egypt.

Aaron stretched out his hand over the waters of Egypt and the frogs came up out of the waters and covered the land of Egypt. The magicians called in by Pharaoh did roughly the same thing, using their secret tricks, and they also caused frogs to come up onto the land of Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so stretched out Aaron his hand over waters of Egypt and so comes up the frog and so cover a land of Egypt. And so did so the magicians in their secrecy and so they cause to come up the frogs over a land of Egypt.
Targum (Onkelos)	And Aharon lifted up his hand over the waters of the Mizraee, and the frogs came up and covered the land of Mizraim. And the magicians did so with their enchantments, and made frogs to come up on the land of Mizraim.
Targum (Pseudo-Jonathan)	And Aharon uplifted his hand over the waters of Mizraim, and the plague of frogs came up and covered the land of Mizraim. But Mosheh (himself) did not smite the waters, either with the blood or with the frogs because through them (the waters of the Nile) he had (found) safety the time that his mother laid him in the river. And the astrologers did likewise by their burnings, and brought up frogs upon the land of Mizraim.
Revised Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Aaron stretched forth his hand upon the waters of Egypt, and the frogs came up, and covered the land of Egypt. And the magicians also by their enchantments did in like manner, and the brought forth frogs upon all the land of Egypt.
Aramaic ESV of Peshitta	Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. The magicians did in like manner with their enchantments, and brought up frogs on the land of Egypt.
V. Alexander's Aramaic T.	And Aaron raised his hand over the waters of the Egyptians and the frogs crawled up and covered the land of Egypt. And the magicians did also the same and the frogs crawled over the land of Egypt.
Peshitta (Syriac)	So Aaron lifted up his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt. And the magicians did the same with their enchantments, and brought up frogs upon the land of Egypt.
Septuagint (Greek)	And if you will not send them forth, behold, I afflict all your borders with frogs: and the river shall teem with frogs, and they shall go up and enter into your houses, and into your bed-chambers, and upon your beds, and upon the houses of your servants, and of your people and on your dough, and on your ovens.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	So Aaron lifted up his hand over the waters of Egypt. Then the frogs came up over the whole country of Egypt. But the magicians did the same thing by their bad powerful authority. They also made frogs come up on the country of Egypt.

Easy-to-Read Version—2006	So Aaron raised his hand over the waters of Egypt, and the frogs began coming out of the water and covered the land of Egypt. The magicians used their magic to do the same thing—so even more frogs came out onto the land in Egypt!.
Good News Bible (TEV)	So Aaron held it out over all the water, and the frogs came out and covered the land. But the magicians used magic, and they also made frogs come up on the land. Aaron stretched his staff over the waters of Egypt and a mob of frogs came up and covered the country.
<i>The Message</i>	But again the magicians did the same thing using their incantations—they also produced frogs in Egypt.
Names of God Bible NIRV	. So Aaron reached out his hand over the waters of Egypt. The frogs came up and covered the land. But the magicians did the same things by doing their magic tricks. They also made frogs come up on the land of Egypt.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	So Aaron stretched out his hand over the waters of Egypt. The frogs crawled up and covered the land of Egypt. However, the Egyptian religious experts were able to do the same thing by their secret knowledge. They too made frogs crawl up onto the land of Egypt.
Contemporary English V.	Aaron obeyed, and suddenly frogs were everywhere in Egypt. But the magicians used their secret powers to do the same thing.
The Living Bible	Aaron did, and frogs covered the nation. But the magicians did the same with their secret arts, and they, too, caused frogs to come up on the land.
New Berkeley Version New Century Version	. So Aaron held his hand over all the waters of Egypt, and the frogs came up out of the water and covered the land of Egypt. The magicians used their tricks to do the same thing, so even more frogs came up onto the land of Egypt.
New Life Version	So Aaron put his hand out over the waters of Egypt. And the frogs came up and covered the land of Egypt. But the wonder-workers did the same thing using their secret ways. They made frogs come up on the land of Egypt.
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	So Aaron held his arms out over the waters of Egypt and brought up the frogs; and the frogs that he brought up covered the whole land of Egypt. Well, the Egyptian soothsayers used their magic and they too brought frogs upon the land of Egypt.
Beck's American Translation New Advent (Knox) Bible	. Then the Lord would have Moses tell Aaron to stretch out his hand over river and channel and marsh, and bring up frogs all over Egypt; so Aaron stretched out his hand over all the waters of Egypt, and the frogs came up till the whole land of Egypt was full of them. But the magicians, too, did as much with their spells; to fill Egypt with frogs was not beyond their powers. V. 5 is included for context.
Translation for Translators	<i>After Mose/I told that to Aaron, he stretched out his hand as though he were stretching it over all the water in Egypt. And the frogs came up from the water and covered Egypt. But the men who performed magic did the same thing, and they caused more frogs to come up from the water onto the land.</i>

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Aaron was to stretch out his hand over the waters of Egypt, and frogs were to ascend and cover the solid grounds of Egypt. The diviners were to do it by their concealment, even were they to cause frogs to ascend, onto the solid grounds of Egypt.
Conservapedia	So Aaron reached out over the water, and up came the frogs, and they covered the country of Egypt. The sacred scribes used their occult arts to summon more frogs.
Ferrar-Fenton Bible	Aaron consequently extended his hand over the waters of Mitser, and frogs came up and plagued the land of the Mitseraim. The scientists, however, did the same by their engineering, and also brought up frogs upon the land of the Mitseraim.
God's Truth (Tyndale)	And Aaron stretched his hand over the water of Egypt, and the frogs came up and covered the land of Egypt. And the sorcerers did likewise with their sorcery, and the frogs came up upon the land of Egypt.
HCSB	When Aaron stretched out his hand over the waters of Egypt, the frogs came up and covered the land of Egypt. But the magicians did the same thing by their occult practices and brought frogs up onto the land of Egypt.
Lexham English Bible NIV, ©2011 Tree of Life Version Wiki Bible	. . . And Aaron stretched his hand on the waters of Egypt. And the frog rose up and covered the land of Egypt. And the occultists did so in their performances, and they raised up the frogs on the land of Egypt.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh spoke to Moses, "Say to Aaron: Stretch out your hand with your staff over the rivers, canals and ponds of Egypt and cause frogs to cover all the country of Egypt." The magicians of Egypt did the same by means of their secret formulas, and they brought frogs over the land of Egypt! The Christian Community Bible follows the Hebrew chapter and verse division; and this is Ex. 8:1–3 in their translation.
The Heritage Bible	And Aaron stretched out his hand over the waters of Egypt, and the frogs ascended, and covered the land of Egypt. And the horoscopists did so with their secret arts, and brought up frogs upon the land of Egypt.
New American Bible (2011)	So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians did the same by their magic arts and made frogs overrun the land of Egypt.
New Jerusalem Bible	So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. But by their spells the magicians did the same, bringing frogs over the land of Egypt.
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Aharon put out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians did the same with their secret arts and brought up frogs onto the land of Egypt.
The Complete Tanach	And Aaron stretched forth his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt.

and the frogs came up: Heb. *וַעֲדֹרְפָצָה לַעֲתִי*, literally, and the frog came up. It was one frog, and they [the Egyptians] hit it, and it split into many swarms of frogs. This is its midrashic interpretation (Tanchuma, Va'era 14); for its simple meaning, it can be said that the swarming of the frogs is referred to as singular, and likewise, "and the lice were (*סִנְיָה יִהְיוּ*)" (verse 13), the swarming, *pedoliyere* in Old French, swarming of lice, and also *וַעֲדֹרְפָצָה לַעֲתִי*, *grenoyede* in

Old French, swarming of frogs.

exeGesés companion Bible	And the necromancers did likewise with their secret rites, and they brought up the frogs on the land of Egypt. And Aharon spreads his hand over the waters of Misrayim; and the frogs ascend and cover the land of Misrayim: and the magicians work thus with their enchantments and ascend frogs on the land of Misrayim.
Israeli Authorized Version JPS (Tanakh—1985)	. Aaron held out his arm over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians did the same with their spells, and brought frogs upon the land of Egypt.
Kaplan Translation	Aaron held his hand out over the waters of Egypt, and the frogs emerged, covering Egypt. The master symbolists were able to produce the same effect with their hidden arts, making frogs emerge on Egyptian land.
Orthodox Jewish Bible	And Aharon stretched out his yad over the waters of Mitzrayim; and the tzefardaya came up, and covered Eretz Mitzrayim. And the kharetumim did so with their secret lore, and brought up tzefardaya upon Eretz Mitzrayim.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Aaron stretched out his hand [with his staff] over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians (soothsayer-priests) did the same thing with their secret arts and enchantments, and brought up [more] frogs on the land of Egypt. If the magicians had possessed true power they would have halted the plagues, not exacerbated them.
The Expanded Bible	So Aaron ·held [extended] his hand over the waters of Egypt, and the frogs came up out of the water and covered the land of Egypt. The ·magicians [sorcerers] used their ·tricks [magic arts] to do the same thing, so even more frogs came up onto the land of Egypt.
Kretzmann's Commentary	And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. There was one immense expanse of frogs as far as one could see. And the magicians did so with their enchantments, with their verses of incantation, and brought up frogs upon the land of Egypt. They could imitate the miracle on a small scale, but they were unable to remove the plague.
NET Bible®	So Aaron extended his hand over the waters of Egypt, and frogs ¹² came up and covered the land of Egypt. The magicians did the same [Heb “thus, so.”] with their secret arts and brought up frogs on the land of Egypt too.
The Voice	Aaron reached out with his staff over all the waters of Egypt, and <i>countless</i> frogs came forth and soon covered the land. <i>They were everywhere.</i> The <i>most talented</i> magicians in Pharaoh's Egypt were called to perform the same act with their incantations and they, too, called forth the frogs into Egypt.
	Pharaoh's magicians may be able to conjure up frogs, but they can't make them leave.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Aharon ^{Light bringer} " extended his hand upon the waters of "Mits'rayim ^{Two straits} ", and the frogs went up and she covered over the land of "Mits'rayim ^{Two straits} ", and the magicians did so (with) their secrets, and they made the frogs go up upon the land of "Mits'rayim ^{Two straits} ",...
C. Thompson LXX (updated)	So Aaron stretched forth his hand over the waters of Egypt and brought up the frogs. And frogs came up in abundance and covered the land of Egypt. Though the Egyptian sorcerers did in like manner by their enchantments and brought up frogs on the land of Egypt;.
Concordant Literal Version	Now Aaron stretched out his hand over the waters of Egypt. And the frogs ascended and covered the land of Egypt. Also the sacred scribes did so with their occultisms, and they brought up frogs over the land of Egypt.
Context Group Version	And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt. And the special scholars did in like manner with their magic, and brought up frogs on the land of Egypt.
Jack Ballinger's translation	.
Modern Literal Version	Aaron stretched out his hand over the waters of Egypt, and the frogs came up, and covered the land of Egypt. The magicians did the same with their secret arts and brought up frogs upon the land of Egypt.
New King James Version	So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. And the magicians did so with their enchantments, and brought up frogs on the land of Egypt.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Young's Updated LT	And Aaron stretches out his hand against the waters of Egypt, and the frog comes up, and covers the land of Egypt; and the scribes do so with their flashings, and cause the frogs to come up against the land of Egypt.

The gist of this passage:

vv. 6–7

We go directly from God speaking to Moses to Moses and Aaron standing before Pharaoh. We may reasonably assume that either Moses or Aaron has spoken first to Pharaoh; and then Aaron acts.

Exodus 8:6a

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
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>	3 rd person masculine singular, Qal imperfect	Strong's #5186 BDB #639
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
'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

Exodus 8:6a

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 3 rd person masculine singular suffix	Strong's #3027 BDB #388
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced MAH-yim]	<i>water, waters</i>	masculine plural construct	Strong's #4325 BDB #565
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights</i> ; transliterated <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Aaron stretched out his hand over the waters of Egypt...

Aaron did just as he was supposed to; before Pharaoh (I would assume) he stretched out his hand over the waters of Egypt, presumably after Pharaoh was told what was going to happen and what he needed to do to solve the problem. Although we would expect a series of steps with each plague, the Bible does not record each of these steps. We know enough to know what the plague is; and usually (not always) we have a response from Pharaoh or from his workers of the magic arts.

Exodus 8:6a So Aaron stretched out his hand over the waters of Egypt,... (NKJV)

There is an interesting literary device employed here: we will go directly from God speaking to Moses and God telling Moses what to tell Aaron to do, to Aaron actually doing that before the Pharaoh. Many movies are edited in this way in order to avoid repetition of dialogue. This means that Moses did exactly as God told him.

In every plague, we will notice that there are portions of the narrative missing (narrative which would have been quite repetitive). We go directly from God's order to Moses to give to Aaron, to Aaron actually raising up his hand, followed by an invasion of this myriad of frogs.

My assumption would be that this is a reference to all of the waters throughout Egypt and not just to the Nile River (as there is a more specific word used for that). Logically, all of the places where the water turned blood red, these are the same waters from which the frogs came. Again, it is possible that there was an organic and natural connection between them.

Exodus 8:6b

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
‘âlâh (עָלָה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person feminine singular, Qal imperfect	Strong's #5927 BDB #748

Exodus 8:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ts ^e phar ^e dêa' (עֲדָרְפָּצַ) [pronounced ts ^e -fahr ^e -DAY-ahg']	<i>frogs [collective]; hoppers; leapers</i>	feminine singular noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862

The NET Bible: *The noun is singular, a collective. B. Jacob notes that this would be the more natural way to refer to the frogs (Exodus, 260).*²⁰

Translation: ...and the frogs came up [out of the waters]...

Then the frogs began to come out of the waters. These would be waters all over the land of Egypt.

Once Aaron raises up his hand, frogs begin to emerge from the waters of Egypt—everywhere.

As I suggested earlier, this might be a very natural thing which has occurred. It is possible that the blood in the water was simply frog larva which hatched and became frogs after 7 days. Or that the eggs were laid in massive amounts, the tadpoles exiting to a nutritious diet of red algae (I have no idea if there is this sort of connection or not; but I suspect, since the frog rise up out of the waters, that there was).

The frogs kept coming out of the water at an amazing rate. Given the words of God, they would have been everywhere; this would be an invasion unlike any invasion that Egypt had ever witnessed before. There was no way to keep the frogs out of one's home or out of anything that a person owned.

Exodus 8:6c

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
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person feminine singular, Piel imperfect	Strong's #3680 BDB #491
'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
'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

²⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:6c			
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 they covered the land of Egypt.

There were so many of these frogs, they covered the land of Egypt. This likely means that, everywhere one looked, they could see these frogs.

The water was turned to blood seven days ago. covered the land of Egypt also seven days ago if this were a natural phenomena. Also, what is implied, but never actually stated is that the plague of the water being turned to blood very likely lasted but seven days (see Ex. 7:25). Therefore, these frogs would not have left a Nile whose waters had been restored.

The frogs, had they teemed the waters before, would have

The word for covered is the Piel imperfect of kâçâh (כָּסָה) [pronounced kaw-SAW] and it properly means *to plump, to fill up* as well as *to cover*. It is used in one passage to mean *conceal* (Psalm 12:16) or *to cover or to clothe* in Judges 4:19 and Ezek. 16:10. The Piel stem is intensive and the imperfect tense means that they kept coming up and coming up. The sense here is *to cover, to overwhelm, to inundate*.



Many Frogs (a graphic); from [123RF.com](https://www.123rf.com), accessed July 16, 2019. A massive number of frogs is not an event unheard of in modern society. This particular picture is from a frog farm in Thailand. Large numbers of frogs can occur **naturally**. Frogs in small numbers are kind of cute. When there is a **mass of them**, all cuteness disappears.

Exodus 8:6 Aaron stretched out his hand over the waters of Egypt and the frogs came up [out of the waters] and they covered the land of Egypt. (Kukis mostly literal translation)

The amount of frogage was beyond our imagination. Every person of Egypt encountered frogs; they were everywhere in vast amounts.

Throughout Scripture, there is always an appropriateness of miracles. For these miracles to be effective in Egypt, they must affect all of the people in Egypt. These things cannot simply be some parlor tricks which take place in the palace of Pharaoh in a small group. What God does through Moses and Aaron could not be duplicated even by the greatest of magicians.

The Imitation and the Plea Concerning the Plague of Frogs

A short review of Exodus 8:1–6:

Exodus 8:1–4 Then the LORD said to Moses, “Go in to Pharaoh and say to him, ‘Thus says the LORD, *Let my people go, that they may serve Me. But if you refuse to let them go, behold, I will plague all your country with frogs. The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your servants.*’ ”

Moses and Aaron were to go in to speak to Pharaoh and tell him about the next plague, the plague of the frogs.

Exodus 8:5 And the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the canals and over the pools, and make frogs come up on the land of Egypt!'"

Aaron receives specific instructions (God tells Moses who will then tell Aaron).

Exodus 8:6 So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. (ESV; capitalized; slight formatting change)

And suddenly, our narrative jumps to Moses and Aaron, standing before Pharaoh, and Aaron stretches out his hand over the waters of Egypt.

Hemet — Egyptian Goddess of Fertility, Water, Renewal (a graphic); from [Hub Pages](#); accessed April 25, 2018. You will notice that this goddess has a head like a frog.

Even before Pharaoh appears to have time to fully appreciate the invasion of frogs, he calls out his magicians and they duplicate what God did (but on a very small scale).



Exodus 8:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
ʿâsâh (עָשָׂה) [pronounced gaw-SAWH]	to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793
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
char ^e ṭôm (חֲרָטֹם) [pronounced khahr-TOHM]	an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic	masculine plural noun with the definite article	Strong's #2748 BDB #355

Exodus 8:7a

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
lâṭ (לַט) [pronounced lawt] (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 *to muffle, to cover* (Strong's #3813); or is the participle of *to wrap* (Strong's #3874). The former understanding obviously makes the most sense.

Translation: The magicians by their secret [arts] did the same;...

Again, God the Holy Spirit has left it to our speculations as to the means by which the **religious** magicians accomplished this miracle. They certainly had the frogs at their disposal to work with. They could make it appear as if they were producing frogs out of nowhere. In fact, what would have been the most difficult would be to produce an environment without frogs to begin with. Populating it with frogs would not have been that difficult.

The magicians, using their secret arts (probably the meaning of the word here) did the same thing. They were able to get frogs to come up out of the waters.

Exodus 8:7b

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
ʿâlâh (עָלָה) [pronounced ġaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5927 BDB #748
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
ts ^e phar ^e dêaʿ (עֲדָרְפָּא) [pronounced ts ^e -fah ^r -DAY-ahġ]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862
ʿal (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
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 construct	Strong's #776 BDB #75

Exodus 8:7b

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: ...they also caused frogs to come up over the land of Egypt.

Although their abilities here are never disparaged, explained or pontificated on, my guess is, the magicians merely imitated Moses and Aaron on a very small scale; and, quite obviously, were unable to undo what Moses and Aaron did.

However, as with the water being turned into blood; Pharaoh was less interested in seeing the miracles of Moses and Aaron being duplicated than he was with the removal of the effects of that miracle. In other words, Pharaoh would have been a damn sight happier had these religious magicians magically caused the frogs to disappear as opposed to causing more frogs to appear.

At the raising of the staff, frogs would begin to come out of the waters.

Had Pharaoh wanted real proof of the power of his magicians, he should have required them to eliminate the frogs. But, we all know, they would have been unable to do that.

*The NET Bible: In these first two plagues the fact that the Egyptians could and did duplicate them is ironic. By duplicating the experience, they added to the misery of Egypt. One wonders why they did not use their skills to rid the land of the pests instead, and the implication of course is that they could not.*²¹

Exodus 8:7 The magicians by their secret [arts] did the same; they also caused frogs to come up over the land of Egypt. (Kukis mostly literal translation)

Exodus 8:6–7 Aaron stretched out his hand over the waters of Egypt and the frogs came up [out of the waters] and they covered the land of Egypt. The magicians by their secret [arts] did the same; they also caused frogs to come up over the land of Egypt. (Kukis mostly literal translation)

The art of magic has, apparently, been with people of the earth for a very long time. The magicians of Pharaoh were able to, on a fairly small scale, bring out a number of frogs, seemingly out of nowhere, to reassure Pharaoh that, whatever Moses has done, they can do. Goodness knows, they have enough raw material to work with.

Now, interestingly enough, no doubt these magicians made use of the many frogs which are everywhere, and they produced them from what seemed out of nowhere, perhaps similar to what Penn and Teller did on Dave Letterman's **show**. The magicians may have even done this on a larger scale—but even they knew that what they were doing was a trick, and that this did not really duplicate what Moses and Aaron had done. Had Pharaoh thought about it, he would have realized this as well. Pharaoh is negative toward the God of Moses and Aaron; so when he gets even the slightest thing that allows him to rationalize his own point of view, he simply accepts it.

What the magicians did was simply not good enough. They could produce many frogs that appeared to come out of nowhere, but what Pharaoh really wanted was to be rid of this millions of frogs that were everywhere. Pharaoh realized that, but he will apparently not let that affect his negative volition.

²¹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

I can even imagine, at the end of the palace magician trick, Pharaoh sarcastically saying, “Do you think what I want is more frogs?” His magicians coming up with more frogs was not really the answer that he needed. Interestingly enough, despite the magicians performing a trick similar to what Moses and Aaron did, Pharaoh eventually calls for Moses and Aaron to remove all of the frogs.

Exodus 8:6–7 Aaron stretched out his hand over the waters of Egypt and the frogs came up out of the waters and covered the land of Egypt. The magicians called in by Pharaoh did roughly the same thing, using their secret tricks, and they also caused frogs to come up onto the land of Egypt. (Kukis paraphrase)

And so calls Pharaoh to Moses and to Aaron and so he says, “Make supplication unto Y^ehowah and He will remove the frogs from me and from my people; and I will send forth the people and they will sacrifice to Y^ehowah.”

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So Pharaoh summoned Moses and Aaron, and said, “Entreat Y^ehowah that He might remove the frogs from me and my people; and then I will send [your] people out that they might scarifice to Y^ehowah.”

So Pharaoh summoned Moses and Aaron, and said to them, “Ask Jehovah to remove the frogs from my people and from me; and then I will send your people out so that they might sacrifice to Jehovah.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so calls Pharaoh to Moses and to Aaron and so he says, “Make supplication unto Y ^e howah and He will remove the frogs from me and from my people; and I will send forth the people and they will sacrifice to Y ^e howah.”
Targum (Onkelos)	And Pharaoh called Mosheh and Aharon, and said, Pray before the Lord that the frogs may be removed from me and from my people; and I will release the people, that they may sacrifice before the Lord.
Targum (Pseudo-Jonathan)	And Pharaoh called to Mosheh and to Aharon, saying, Pray before the Lord, that He may remove the frogs from me and from my people; and I will release the people to offer the sacrifices of a feast before the Lord.
Revised Douay-Rheims Douay-Rheims 1899 (Amer.)	. But Pharaoh called Moses and Aaron and said to them: Pray ye to the Lord to take away the frogs from me and from my people; and I will let the people go to sacrifice to the Lord.
Aramaic ESV of Peshitta	Then Pharaoh called for Mosha and Aaron, and said, "Entreat Mar-Yah, that he take away the frogs from me, and from my people; and I will let the people go, that they may sacrifice to Mar-Yah."
V. Alexander's Aramaic T.	And the Pharaoh called Moses and Aaron, and he said to them, "Pray before the Lord and ask him to save me and my nation from the frogs; I will send the people to offer sacrifices before the Lord."
Peshitta (Syriac)	Then Pharaoh called for Moses and Aaron and said to them, Pray to the LORD, that he may take away the frogs from me and from my people; and I will let the people go that they may sacrifice to the LORD.
Septuagint (Greek)	And Pharaoh called Moses and Aaron, and said, Pray for me to the Lord, and let him take away the frogs from me and from my people; and I will send them away, and they shall sacrifice to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Pharaoh sent for Moses and Aaron and said, Make prayer to the Lord that he will take away these frogs from me and my people; and I will let the people go and make their offering to the Lord.
Easy English	Then Pharaoh commanded Moses and Aaron to come to him. He said: 'Ask the Lord to remove the frogs from me and from my people. Then I will let your people go. They can sacrifice to the Lord.'
<i>The Message</i>	Pharaoh called in Moses and Aaron and said, "Pray to GOD to rid us of these frogs. I'll release the people so that they can make their sacrifices and worship GOD."
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Then Pharaoh called for Moses and Aaron, and said, "If you pray to the LORD to get rid of the frogs from me and my people, then I'll let the people go so that they can offer sacrifices to the LORD."
Contemporary English V.	The king sent for Moses and Aaron and told them, "If you ask the LORD to take these frogs away from me and my people, I will let your people go and offer sacrifices to him."
New Berkeley Version	.
New Century Version	.
New Life Version	Frogs Destroyed Then Pharaoh called for Moses and Aaron and said, "You pray to the Lord to take the frogs away from me and my people. And I will let the people go, so they may give a gift in worship to the Lord."
New Living Translation	.

Partially literal and partially paraphrased translations:

American English Bible	But then Pharaoh called for Moses and Aaron, and said: 'Pray to Jehovah for me and ask Him to take the frogs away from my people and from me. Then I will send [the children of IsraEl] away to offer sacrifices to Jehovah.'
Beck's American Translation	.
New Advent (Knox) Bible	So Pharaoh summoned Moses and Aaron, and bade them entreat the Lord to rid him and his people of the frogs, promising that he would let the Israelites go and offer God sacrifice.
Translation for Translators	Then the king summoned Moses/me and said, "Ask Yahweh to take away these frogs from me and my people. After that happens, I will allow your people to go, in order that they can offer sacrifices to Yahweh."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to call Moses and Aaron, and was to say: Be entreating Jehovah, that he was to turn aside the frogs from the people. His people was I to let loose, even were they to sacrifice to Jehovah.
Conservapedia	So Pharaoh summoned Moses and Aaron, and asked them, "Ask the LORD to get rid of the frogs, and in return I will dismiss your people so that they can worship the LORD. This is the first break, however temporary, in Neferhotep's attitude.
Ferrar-Fenton Bible	Pharaoh, however, summoned Moses and Aaron, and said ; " Entreat the Ever-living, that He may turn away the frogs from my sight, and from my touch, when I will release the People, and they shall sacrifice to the Ever-living."

HCSB	.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	Then Pharaoh called for Moses and Aaron and said, “Pray to <i>ADONAI</i> , that He would take the frogs away from me and from my people. Then I will let the people go, so they may sacrifice to <i>ADONAI</i> .”
Urim-Thummim Version	Then Pharaoh called for Moses and Aaron and said, make supplication to YHWH, that He may take away the frogs from me, and from my people, and I will let the people go that they may perform sacrifice to YHWH.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Pharaoh called for Moses and Aaron, and said, Burn incense to Jehovah, that he may take away the frogs from me and from my people, and I will send the people out that they may sacrifice to Jehovah.
New American Bible (2011)	.
New Jerusalem Bible	Pharaoh then summoned Moses and Aaron and said, 'Entreat Yahweh to take the frogs away from me and my subjects, and I promise to let the people go and sacrifice to Yahweh.'
Revised English Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Then Pharaoh summoned Moshe and Aharon and said, “Intercede with <i>ADONAI</i> to take the frogs away from me and my people, and I will let the people go and sacrifice to <i>ADONAI</i> .”
exeGesés companion Bible	And Paroh calls for Mosheh and Aharon and says, Intreat Yah Veh to turn aside the frogs from me and from my people; and I send the people away to sacrifice to Yah Veh.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	Pharaoh summoned Moses and Aaron, and said, 'Pray to God! Let Him get the frogs away from me and my people. I will let the people leave and sacrifice to God.'
Orthodox Jewish Bible	Then Pharaoh called for Moshe and Aharon, and said, Entreat Hashem, that He may take away the tzefardaya from me, and from My people; and I will let HaAm go, that they may do sacrifice unto Hashem.
<i>The Scriptures</i> 1998	Pharaoh then called for Mosheh and Aharon, and said, “Pray to הוהי to take away the frogs from me and from my people, and I shall let the people go to slaughter to הוהי.”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	·The king [^h Pharaoh] called for Moses and Aaron and said, “·Pray to [Intreat; Intercede] the Lord to take the frogs away from me and my people. I will let your people go to offer sacrifices to the LORD.”
Kretzmann's Commentary	Then Pharaoh called for Moses and Aaron and said, Intreat the Lord that He may take away the frogs from me and from my people. He was forced to admit, not only that Jehovah actually existed, but that this plague was His punishment, and that He was the only one able to remove its horror. And I will let the people go that they may

NET Bible®	do sacrifice unto the Lord. The promise was pressed from him by the great emergency which was upon him.
The Voice	Then Pharaoh summoned ¹⁵ Moses and Aaron and said, "Pray ¹⁶ to the Lord that he may take the frogs away ¹⁷ from me and my people, and I will release ¹⁸ the people that they may sacrifice ¹⁹ to the Lord." Pharaoh sent for Moses and Aaron. Pharaoh: Plead with the Eternal to remove the frogs from <i>my land, from my house, and from the houses of my people</i> . If He does this, I will release the people so that they can go sacrifice to the Eternal One.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh ^{Great house"} called out to "Mosheh ^{Plucked out"} and to "Aharon ^{Light bringer"} and he said, intercede to "YHWH ^{He Is"} and he will make the frogs turn aside from me and from my people, and I will send the people and they will sacrifice to "YHWH ^{He Is"}
Concordant Literal Version	Then Pharaoh called for Moses and for Aaron and said: Make an entreaty to Yahweh that He may take away the frogs from me and from my people; then I shall dismiss the people that they may sacrifice to Yahweh.
English Standard Version	Then Pharaoh called Moses and Aaron and said, "Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD."
Jack Ballinger's translation Modern Literal Version	. And Pharaoh called Moses and Aaron, and said, Pray to Jehovah that He may remove the frogs from me and from my people. And I will send away the people that they may sacrifice to Jehovah.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Webster's Bible Translation	Then Pharaoh called for Moses and Aaron, and said, Entreat the LORD that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice to the LORD.
Young's Updated LT	And Pharaoh calls for Moses and for Aaron, and says, "Make supplication unto Jehovah, that he turn aside the frogs from me, and from my people, and I send the people away, and they sacrifice to Jehovah."

The gist of this passage: Pharaoh calls Moses and Aaron in to take away the frogs.

Exodus 8:8a			
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
qârâ' (אָרָא) [pronounced kaw-RAW]	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 lamed]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
The NET Bible: The verb אָרָא (qara') followed by the lamed (ל) preposition has the meaning "to summon." ²²			

²² From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^o h (פַּרְֿֿֿהּ) [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
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water]</i> and is transliterated <i>Moses</i>	masculine proper noun	Strong's #4872 BDB #602
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
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: So Pharaoh summoned Moses and Aaron,...

There have been two judgments on Egypt; and the massive number of frogs was enough to trouble Pharaoh. He called Moses and Aaron in to speak. This suggests to me that there was a previous meeting where Moses or Aaron laid out what was going to happen; and then they did it and walked away.

Exodus 8:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [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
'âthar (אָתַר) [pronounced <i>gaw-THAR</i>]	<i>make supplication, plead, entreat; be entreated for anyone</i>	2 nd person masculine plural, Hiphil imperative	Strong's #6279 BDB #801

The NET Bible: *The verb וְרִיתֶעָה (ha'tiru) is the Hiphil imperative of the verb רָתַע ('atar). It means "to pray, supplicate," or "make supplication" – always addressed to God. It is often translated "entreat" to reflect that it is a more urgent praying.*²³

²³ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: ...and said, "Entreat Y^ehowah...

He asks for them to make supplication to their God. So, even though Pharaoh observed his own magicians causing frogs to come out of the water, he recognized that it was not quite the same as what Moses and Aaron did.

Furthermore, Pharaoh uses the Lord's personal name here.

The NET Bible: This is the first time in the conflict that Pharaoh even acknowledged that Yahweh existed. Now he is asking for prayer to remove the frogs and is promising to release Israel. This result of the plague must have been an encouragement to Moses.²⁴

Some time has passed. I would estimate a few days—enough time for Pharaoh to fully appreciate what God has done.

For the second plague, Pharaoh is beginning to give in somewhat. He calls for Moses and Aaron to come to him and he asks that they speak to God. Pharaoh does not know that God's chosen man is Moses and that Aaron is there on Moses' insistence. So, when Pharaoh says, "Entreat the Lord," he uses the 2nd person masculine plural, Hiphil imperative of 'âthar (אָתָר) [pronounced ġaw-THAR], which means, *to make supplication, to plead, to entreat; to be entreated* for anyone. Strong's #6279 BDB #801. What is key is Pharaoh uses the 2nd person masculine plural, because he sees Moses and Aaron as team which represents God.

The verb at the end means *to pray, to intercede, to entreat*. It is the Hiphil, or causative stem; they are to be caused to speak to Yahweh because they have been ordered to by Pharaoh (imperative mood).

There are a couple of things to notice here. First, this time Pharaoh calls for Moses and Aaron. Therefore, they do not have to go out to find him. Pharaoh knows that, even though his court magicians/scribes can do a similar feat, that they cannot make the frogs go away and what they actually did was in no way along the same magnitude as what Moses and Aaron did.

Exodus 8:8a-b **Then Pharaoh called for Moses and Aaron, and said, "Entreat the Lord...."** (NKJV)

There is one more thing that Pharaoh did: he also refers to the Lord as Yahweh—God's name is glorified here by the Pharaoh.

There has to be some kind of conflict occurring in Pharaoh's soul. He has been partially justified in his hard-heartedness because his magicians did what Moses and Aaron had done (albeit, on a very small scale). But, he cannot call on his magicians to remove the frogs be they are unable to do that. Pharaoh must specifically call for Moses and Aaron, in order to appeal to their God.

²⁴ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Furthermore, he has not sought to kill Moses or Aaron yet. The Pharaoh seems to recognize that they are spokesmen for our Lord and not the true cause of these plagues. Or, Pharaoh might not want to make them martyrs.

Exodus 8:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, 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
çûwr (וּרָס) [pronounced soor]	<i>to cause to depart, to remove, to cause to go away; to take away; to turn away from; cause to deviate [from]</i>	3 rd person masculine singular, Hiphil imperfect; apocopated	Strong's #5493 (and #5494) BDB #693
ts ^e phar ^e dêa' (עֲדָרְפָּצִים) [pronounced ts ^e -fahr ^e -DAY-ahj]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862
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 with the 1 st person singular suffix	Strong's #4480 BDB #577
The NET Bible: <i>This form is the jussive with a sequential vav that provides the purpose of the prayer: pray...that he may turn away the frogs.</i> ²⁵			
w ^e (or v ^e) (ו, 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
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
'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

Translation: ...that He might remove the frogs from me and my people;...

Pharaoh asks that the frogs be removed from Egypt. It is my educated guess that Pharaoh may have asked his people to remove the frogs, but without success.

This is the first time the Pharaoh gives in to Moses and Aaron. It is important to remind ourselves that Pharaoh does not want to let the Jews go nor does he respect Y^ehowah. He is a beaten man. He has no further inner resources and he has been backed into a corner. He wants to say "no" and defy the living God, but he no longer has the strength to do so. He is at his wit's end. Bear in mind that, Pharaoh could not sleep or eat without being disturbed by these frogs.

²⁵ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:8a-c Then Pharaoh called for Moses and Aaron, and said, “Entreat the Lord that He may take away the frogs from me and from my people;....”

Despite Pharaoh building his confidence upon this plague of God being duplicated by his magicians, Pharaoh still must go to Moses and Aaron to halt the plague.

There was no doubt some intense drama occurring in the palace. Pharaoh called in his magicians and said, “See what Moses and Aaron have done?” The magicians respond by producing (or, *appearing to produce*) more frogs. Can you not see in your own mind’s eye Pharaoh fuming and screaming at them, “I don’t want more frogs, you idiots! I want these frogs to disappear!!”

At that point, Pharaoh could see that he was out of options.

Pharaoh understood that, if he spoke to Moses and Aaron, that the frogs could be made to disappear. Pharaoh promises to give in to the Lord’s demands.

Exodus 8:8d			
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
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>	1 st person singular, Piel imperfect; with the cohortative hê	Strong’s #7971 BDB #1018
The NET Bible: <i>The form is the Piel cohortative אֶשְׁלַח (va’ashalkkhah) with the vav (ו) continuing the sequence from the request and its purpose. The cohortative here stresses the resolve of the king: “and (then) I will release.”</i> ²⁶			
’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 (אֶם) [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
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
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person masculine plural, Qal imperfect	Strong’s #2076 BDB #256

²⁶ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Exodus 8:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Here also the imperfect tense with the vav (ו) shows the purpose of the release: "that they may sacrifice."</i> ²⁷			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and then I will send [your] people out that they might scarifice to Y^ehowah."

Pharaoh agrees to send the people out so that they might sacrifice to their God.

There is no grammatical difference between the words *the people* here and *my people* in the previous section, apart from the possessive particle.

So Pharaoh caves to the judgment of God. I assume that this was sincere (although, given all that happens, Pharaoh's offer does not have to be). Pharaoh, in general, agrees to do what God requires. He will not agree to all that God requires.

Exodus 8:8 So Pharaoh summoned Moses and Aaron, and said, "Entreat Y^ehowah that He might remove the frogs from me and my people; and then I will send [your] people out that they might scarifice to Y^ehowah." (Kukis mostly literal translation)

Pharaoh calls in Moses and Aaron and he makes a deal with them. "You go to your God and get Him to remove all of the frogs, and I will allow you to go out into the desert to worship Him." It sounds like a reasonable capitulation to the power of God.

For many years, this has struck me as odd that, in the end, God would take the Hebrew people out of Egypt entirely, never to return again. However, originally, Moses and Aaron, as per God's specific instructions, simply ask Pharaoh to take his people out to the desert to sacrifice to God. Was this dishonest? Was God telling this to Moses, with the idea that, once the people get out in the desert, they are to make a run for it?

What we have here is a legitimate option given to Pharaoh. At this point in time, God was only asking for His people to be able to go out into the desert in order to sacrifice to Him. There was not a sneaky request that God would take advantage of, had Pharaoh fully given in to God's demands.

If Pharaoh allowed this, it is certainly possible that, at some point in the future, Moses would have come to him to say, "Now it is time for all of us to leave Egypt forever." But, at this point in time, judgment of Egypt was fairly light, and God's requirements of Pharaoh were fairly reasonable.

Exodus 8:8 So Pharaoh summoned Moses and Aaron, and said to them, "Ask Jehovah to remove the frogs from my people and from me; and then I will send your people out so that they might sacrifice to Jehovah." (Kukis paraphrase)

²⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 23, 2017.

Moses Appeals to God and God Removes the Frogs; Pharaoh Hardens His Heart

A short review of Exodus 8:6–8:

Exodus 8:6–7 So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.

Having received their instructions, Moses and Aaron went into Pharaoh, declared, “God said, ‘Let My people go.’ But you have disobeyed Him! Therefore, He will bring frogs into your land as never before.”

Time passes; perhaps a few days. Pharaoh recognizes that there is no relief from these frogs. He has no other choice but to capitulate to God’s demands. Therefore, he calls for Moses and Aaron and come to the palace and negotiate a settlement.

Exodus 8:8 Then Pharaoh called Moses and Aaron and said, "Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD."

The only person who was not completely trustworthy in all of this is Pharaoh. He calls Moses and Aaron back in to remove or destroy the frogs and then he promises to allow the children of Israel to go out to the desert to sacrifice to God. But he will not follow through.

We will see a repeat of this 7 more times. The plague will push Pharaoh to a point where he can no longer resist what is happening. The pressure is too great. So, he will give in; he will call Moses and Aaron in to remove the plague. And then, his heart will be strengthened—after the plague is gone—and he will resist the demands of their God.

And so says Moses to Pharaoh, “Boast against me for when I will make supplication for you and for your servants and for your people; to destroy the frogs from you and from your houses—only in the River they will remain.”

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So Moses said to Pharaoh, “Glorify yourself over me for when I should make supplication for you, for your servants and for your people [to God]; to destroy [and withdraw] the frogs from you and from your houses—they will remain in the River only.”

So Moses said to Pharaoh, “Chose for yourself when I should make supplication to my God for you, your servants and your people; tell me when you want God to destroy and remove the frogs from you and from your houses—at that time, they will remain only in the River.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses to Pharaoh, “Boast against me for when I will make supplication for you and for your servants and for your people; to destroy the frogs from you and from your houses—only in the River they will remain.”
Targum (Onkelos)	And Mosheh said to Pharaoh, Demand for thyself a miracle, and appoint me a time [Sam. Vers., ÒDecide for me, Ó or, Òover me.Ó] when I shall pray for thee, and for thy servants and thy people, that the frogs may be finished from thee and from thy house, and remain only in the river.
Targum (Pseudo-Jonathan)	And Mosheh said to Pharaoh, Glorify thyself on account of me. At what time dost thou request that I should pray for thee, and for thy servants, and for thy people, that the frogs may be destroyed from thee and from thy house, and be left only in the river?
Revised Douay-Rheims	And Moses said to Pharaoh: Set me a time when I shall pray for you, and for your servants, and for your people, that the frogs may be driven away from you and from

	your house, and from your servants, and from your people: and may remain only in the river.
Aramaic ESV of Peshitta V. Alexander's Aramaic T.	.
Peshitta (Syriac)	And Moses said to the Pharaoh, "Tell me when* to pray on your behalf, your servants and your nation to have the frogs leave you and your household;"
Septuagint (Greek)	And Moses said to Pharaoh, Appoint a time; when shall I pray for you and for your servants and for your people, to destroy the frogs from you and your house? And Moses said to Pharaoh, Appoint me a <i>time</i> when I shall pray for you, and for your servants, and for your people, to cause the frogs to disappear from you, and from your people, and from your houses, only in the river shall they be left behind.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, I will let you have the honour of saying when I am to make prayer for you and your servants and your people, that the frogs may be sent away from you and your houses, and be only in the Nile.
Easy English Easy-to-Read Version—2006	.
Good News Bible (TEV)	Moses said to Pharaoh, "I will pray for you, your people, and your officials. Then the frogs will leave you and your houses. They will remain only in the river. When do you want the frogs to go away?"
<i>The Message</i>	Moses replied, "I will be glad to pray for you. Just set the time when I am to pray for you, your officers, and your people. Then you will be rid of the frogs, and there will be none left except in the Nile."
Names of God Bible	Moses said to Pharaoh, "Certainly. Set the time. When do you want the frogs out of here, away from your servants and people and out of your houses? You'll be rid of frogs except for those in the Nile."
NIRV	Moses answered Pharaoh, "You may have the honor of choosing when I should pray for you, your officials, and your people. Then the frogs will leave you and your homes. The only ones left will be those in the Nile."
New Simplified Bible	Moses said to Pharaoh, "You can have the honor of setting the time for me to pray. I will pray for you, your officials and your people. I'll pray that the frogs will leave you and your homes. The only frogs left will be the ones in the Nile River."
	Moses answered: »You choose the time when I am to pray for the frogs to stop bothering you, your officials, and your people, and for them to leave your houses and be found only in the river.«

Thought-for-thought translations; paraphrases:

Common English Bible	Moses said to Pharaoh, "Have it your way. When should I pray for you and your officials and your people to remove the frogs from your houses, courtyards, and fields? They'll stay only in the Nile."
Contemporary English V.	"All right," Moses answered. "You choose the time when I am to pray for the frogs to stop bothering you, your officials, and your people, and for them to leave your houses and be found only in the river."
The Living Bible	"Be so kind as to tell me when you want them to go," Moses said, "and I will pray that the frogs will die at the time you specify, everywhere except in the river."
New Berkeley Version New Century Version	.
	Moses said to the king, "Please set the time when I should pray for you, your people, and your officers. Then the frogs will leave you and your houses and will remain only in the Nile."

New Life Version	Moses said to Pharaoh, "The honor is yours to tell me when I should pray for you and your servants and your people, that the frogs may be sent away from you and your houses and stay only in the Nile."
New Living Translation	"You set the time!" Moses replied. "Tell me when you want me to pray for you, your officials, and your people. Then you and your houses will be rid of the frogs. They will remain only in the Nile River."

Partially literal and partially paraphrased translations:

American English Bible	And Moses said to Pharaoh: 'Tell me when I should pray for the frogs to disappear from you, your servants, and your people, [for that's when they will be gone] from you, your people, and your houses. However, they will remain in the river.'
Beck's American Translation	.
International Standard V	Moses told Pharaoh, "You decide [Lit. <i>you have honor over me</i> . i.e. <i>I'll defer to your decision</i>] when I should plead for you, your servants, and your people to remove [Lit. <i>cut off</i>] the frogs from you and your household. They'll remain only in the Nile River [The Heb. lacks <i>River</i>]. "
New Advent (Knox) Bible	Appoint a time, then, Moses said to him at which I shall pray for thee and thy servants and thy people, asking that the frogs may be driven away from thee and them, and no longer be found anywhere but in the river.
Translation for Translators	Moses/I said to the king, "I will be glad to pray for you and for your officials and for <i>the rest of</i> your people. <i>I will ask Yahweh</i> to get rid of the frogs from all your houses. The only frogs left will be those in the Nile <i>River</i> . Just tell me when I should pray."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say to Pharaoh: Be you extending glory, even was I to entreat for your servants and people, to cut off the frogs from your houses, even were they to remain in the river.
Conservapedia	Moses said, "Agreed. What time do you wish this done? [Moses literally says, "Vaunt yourself over me."] I will ask God, on behalf of you, your servants and your people to get the frogs out of your homes and back into the Nile to stay."
Ferrar-Fenton Bible	But Moses replied to Pharaoh ; " You. threatened me you would kill me ! Why should I pray for you, and your ministers, and your people, to drive away the frogs from you, and from your palace ; except that there may be a few in the river ? "
God's Truth (Tyndale)	And Moses said unto Pharaoh: Appoint you the time unto me, when I shall pray for you and your servants and your people, to drive away the frogs from you and your house, so that they shall remain but in the river only.
HCSB	Moses said to Pharaoh, "You make the choice rather than me. When should I ask on behalf of you, your officials, and your people, that the frogs be taken away from you and your houses, and remain only in the Nile?"
Lexham English Bible	And Moses said to Pharaoh, "{I leave to you the honor} over me. When shall I pray for you and for your servants and for your people to cut off the frogs from you and from your houses? They will be left only in the Nile."
NIV, ©2011	Moses said to Pharaoh, "I leave to you the honor of setting the time for me to pray for you and your officials and your people that you and your houses may be rid of the frogs, except for those that remain in the Nile."
Tree of Life Version	Moses answered Pharaoh, "Boast about me after I pray for you. When am I to pray for you, your servants and your people, that the frogs would be cut off from you and your houses, and remain only in the Nile?"
Urim-Thummim Version	Moses replied to Pharaoh, explain yourself to me, at what time shall I make supplication for you and for your slaves, and for your people to destroy the frogs from you and your houses, so that they may remain in the river only?

Wiki-Bible And Moses said to Pharaoh: "Humor me. At what time should I intervene for you and for your servants and for your people, to cut off the frogs from you and from your houses, only in the Nile to remain?"

Catholic Bibles (those having the imprimatur):

Christian Community (1988) But Moses replied, "Let me know, please, when I am to make the petition for you, your officials and your people that you may be rid of frogs except in the Nile."

The Heritage Bible And Moses said to Pharaoh, Explain to me; when shall I burn incense for you, and for your servants, and for your people, to cut off the frogs from you and your houses, that they may remain in the river only?

New American Bible (2002) Moses answered Pharaoh, "Do me the favor of appointing the time when I am to pray for you and your servants and your subjects, that the frogs may be taken away from you and your houses and be left only in the river."

New American Bible (2011) Moses answered Pharaoh, "Please designate for me the time when I am to pray for you and your servants and your people, to get rid of the frogs from you and your houses. They will be left only in the Nile."

New English Bible Moses said, 'Of your royal favour, appoint a time when I may intercede for you and your courtiers and people, so that you and your houses may be rid of the frogs, and none be left except in the Nile.'

New Jerusalem Bible Moses said to Pharaoh, 'You are the one to gain by it: when would you like me to pray for you, your officials and your subjects, so as to rid you and your houses of the frogs so that they will be left only in the River?'

New RSV Moses said to Pharaoh, 'Kindly tell me when I am to pray for you and for your officials and for your people, that the frogs may be removed from you and your houses and be left only in the Nile.'

Revised English Bible Moses said, "I give your majesty the choice of a time for me to intercede for you, your courtiers, and your people, to rid you and your houses of the frogs; none will be left except in the Nile."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Moshe said to Pharaoh, "Not only that, but you can have the honor of naming the time when I will pray for you, your servants and your people to be rid of the frogs, both yourselves and your homes, and that they stay only in the river."

The Complete Tanach And Moses said to Pharaoh, "Boast [of your superiority] over me. For when shall I entreat for you, for your servants, and for your people, to destroy the frogs from you and from your houses, [that] they should remain only in the Nile? "

Boast [of your superiority] over me: Heb. יִלַּע רֶאֱפָתָה, similar to "Shall the axe boast (רֶאֱפָתָה) over the one who hews with it" (Isa. 10:15). It praises itself, saying, "I am greater than you," vanter in Old French. Similarly, יִלַּע רֶאֱפָתָה, [Moses says to Pharaoh,] "you praise yourself by acting cleverly and asking a difficult thing and saying that I will be unable to do it."

For when shall I entreat for you: Heb. יִתְמַל. That which I will entreat for you today regarding the extermination of the frogs [tell me,] when do you wish them to be exterminated? And you will see whether I fulfill my words for the time that you set for me. If it were stated, רִיתְעָא יִתְמַל it would mean "When shall I pray?" Now that it says, יִתְמַל [and thus it means:] Today I will pray for you that the frogs will be exterminated at the time that you set for me. Tell me, on which day do you want them to be exterminated? [The Torah uses three words:] רִיתְעָא, I will entreat; וּרִיתְעָא (verse 4), entreat (command form); יִתְרַתְעָא (verse 25), and I will entreat [all in the "hiph'il," causative conjugation], and it does not say, רִתְעָא, וּרִתְעָא; and יִתְרַתְעָא [in the "kal," simple conjugation], because every expression of רַתַּע means to pray very much, and just as one says הִבְרָא, I will increase, וּבְרָא; increase [command form], יִתְיַבְרָא, and I will increase, in the "hiph'il"

conjugation, so does one say: רִתְּעָא, I will increase, וְרִתְּעָה (verse 4), increase [command form] יִתְרַתְּעֶהוּ (verse 25), and I will increase words, and the “father” [i.e., the main proof] of them all is: “קִתְּרַתְּעָה your words” (Ezek. 35:13), you have multiplied.

exeGeses companion Bible	And Mosheh says to Paroh, Embellish over me: when intreat I for you and for your servants and for your people, to cut the frogs from you and your houses, to survive in the river only?
Israeli Authorized Version JPS (Tanakh—1985)	. And Moses said to Pharaoh, “You may have this triumph over me: for what time shall I plead in behalf of you and your courtiers and your people, that the frogs be cut off from you and your houses, to remain only in the Nile?”
Kaplan Translation	'Try and test me,' [(Rashbam). Or, 'try and show off' (Targum Yonathan; Rashi); 'let me give you the honor,' (Sekhel Tov; Ibn Ezra); 'demonstrate your status to me' (Radak, Sherashim; cf. Targum); or 'give me the order' (Ibn Janach).] replied Moses. 'Exactly when shall I pray for you, your officials and your people? The frogs will [immediately] depart from you and your homes, remaining only in the Nile.'
Orthodox Jewish Bible	And Moshe said unto Pharaoh, Please thyself over me: when shall I entreat for thee, and for thy avadim, and for thy people, to destroy the tzeferdaya from thee and thy batim (houses), that they may remain in the Nile only?
<i>The Scriptures</i> 1998	And Mosheh said to Pharaoh, “Explain yourself to me: When am I to pray for you, and for your servants, and for your people, to destroy the frogs from you and your houses, and remain only in the river?”

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And Moses said to Pharaoh, “I am entirely at your service: when shall I plead [with the Lord] for you and your servants and your people, so that the frogs may leave you and your houses and remain only in the Nile?”
The Expanded Bible	Moses said to the king [Pharaoh], “Please set the time when I should pray [intreat; intercede] for you, your people, and your officers. Then the frogs will leave [be removed/cut off from] you and your houses and will remain only in the Nile.”
Kretzmann's Commentary	And Moses said unto Pharaoh, Glory over me, be magnified above me, an expression used by Moses to refer all honor to Jehovah; when shall I intreat for thee, and for thy servants, and for thy people, to destroy, literally to cut off, to put away definitely, the frogs from thee and thy houses, that they may remain in the river only? The fact that Pharaoh was even permitted to set the time for the deliverance from the plague was to direct his thoughts to the superior power of the God of the Hebrews.
NET Bible®	Moses said to Pharaoh, “You may have the honor over me – when shall I pray for you, your servants, and your people, for the frogs to be removed Or “destroyed”; Heb “to cut off the frogs.”[] from you and your houses, so that [The phrase “so that” is implied.] they will be left [Or “survive, remain.”] only in the Nile?”
The Voice	Moses: You may have the honor of naming the time when I plead for you, your servants, and your people and ask God to get rid of the frogs that are plaguing you and your houses. There will be no frogs left except in the Nile.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} said to "Paroh ^{Great house} ", decorate yourself upon me (for) how long I will intercede (for) you and (for) your servants and (for) your people, to make the frogs cut from you and from your houses, only in the streams will they remain,...
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C. Thompson LXX (updated)	Whereupon Moses said to Pharaoh, Set me the time when I will pray for you and for your attendants and your people, that the frogs may vanish from you and from your people and out of your houses and be left only in the river.
Concordant Literal Version	Moses said to Pharaoh: Vaunt yourself over me as to when I should make entreaty for you and for your servants and for your people to cut off the frogs from you and from your houses. But in the waterway shall they remain.
Context Group Version	And Moses said to Pharaoh, You have this public honor over me: for what time shall I entreat for you, and for your slaves, and for your people, that the frogs be destroyed from you and your houses, and remain in the river only?
Darby Translation	And Moses said to Pharaoh, Glory over me, for what time shall I intreat for thee, and for thy bondmen, and for thy people, to cut off the frogs from thee and from thy houses; [so that] they shall remain in the river only?
English Standard Version	Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile."
Jack Ballinger's translation	.
New King James Version	And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, <i>that</i> they may remain in the river only."
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Webster's Bible Translation	And Moses said to Pharaoh, Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, to destroy the frogs from thee, and thy houses, that they may remain in the river only?
World English Bible	Moses said to Pharaoh, "I give you the honor of setting the time that I should pray for you, and for your servants, and for your people, that the frogs be destroyed from you and your houses, and remain in the river only."
Young's Updated LT	And Moses says to Pharaoh, "Beautify yourself over me; when do I make supplication for you, and for your servants, and for your people, to cut off the frogs from you and from your houses—only in the River they do remain?"
The gist of this passage:	Moses says that the frogs will be removed and be found only in the Euphrates River.

This appears to be the first time that Moses speaks directly to Pharaoh.

Exodus 8:9a			
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 (אמר) [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
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

Exodus 8:9a

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
par ^e ôh (הַעֲרֹה) [pronounced <i>pahr^e-GŌH</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
pâ'ar (רָאָה) [pronounced <i>paw-AHR</i>]	<i>be adorned; be bestowed upon; be honored; glorify oneself; boast [against someone when followed by a עַל]</i>	2 nd person masculine singular, Hithpael imperative	Strong's #6286 BDB #802
There appear to be questions about the use of this verb here.			
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 1 st person singular suffix	Strong's #5921 BDB #752

Translation: So Moses said to Pharaoh, “Glorify yourself over me...

The first phrase quite confused me; here is what others have done:

New English Bible	Moses said, 'Of your royal favour,...
New Jerusalem Bible	Moses said to Pharaoh, 'You are the one to gain by it:...
The Complete Tanach	And Moses said to Pharaoh, "Boast [of your superiority] over me.
JPS (Tanakh—1985)	And Moses said to Pharaoh, "You may have this triumph over me:...
Concordant Literal Version	Moses said to Pharaoh: Vaunt yourself over me...
Context Group Version	And Moses said to Pharaoh, You have this public honor over me:...

I believe that the idea here is, “You, Pharaoh, will have the public honor of making the call of what this is to happen.” (I am adding a paraphrase of what comes up next in this verse)

Exodus 8:9b

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

The NET Bible: *The expression יָלַע רָאָהְתָּ (hitpa'er 'alay) is problematic. The verb would be simply translated “honor yourself” or “deck yourself with honor.” It can be used in the bad sense of self-exaltation. But here it seems to mean “have the honor or advantage over me” in choosing when to remove the frogs. The LXX has “appoint for me.” Moses is doing more than extending a courtesy to Pharaoh; he is giving him the upper hand in choosing the time. But it is also a test, for if Pharaoh picked the time it would appear less likely that Moses was manipulating things. As U. Cassuto puts it, Moses is saying “my trust in God is so strong you may have the honor of choosing the time” (Exodus, 103).²⁸*

²⁸ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
māthay (מַתַּי) [pronounced maw-THAH-ee]	<i>when, at which time; when?</i>	interrogative adverb of time; adverb of time	Strong's #4970 BDB #607
These two together may mean something.			
ʿāthar (אָתַר) [pronounced ʿaw-THAR]	<i>to make supplication, to plead; to be entreated for anyone</i>	1 st person singular, Hiphil imperfect	Strong's #6279 BDB #801
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿēbādīym (עֲבָדִי) [pronounced ʿe ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿam (עַם) [pronounced ʿahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...for when I should make supplication for you, for your servants and for your people [to God];...

Exodus 8:9a-b And Moses said to Pharaoh, “Accept the honor of saying when I shall intercede for you, for your servants, and for your people,...” (NKJV)

I use the NKJV in this study, which is usually an excellent translation. However, that is not always true. Here, it is not quite clear what Moses is saying. Here, it is not quite clear what Moses is saying.

Exodus 8:9a (ESV) Moses said to Pharaoh, "Be pleased to command me when I am to plead for you...

Exodus 8:9a (WEB) Moses said to Pharaoh, “I give you the honor of setting the time that I should pray for you,...

I think the idea is, “You take the credit here Pharaoh; you designate the time for the frogs to be gone, and I will see that they are removed at your order.” I realize that involved a whole lot of paraphrasing here, but I think that is what is meant. Here is how several translators handled this:

Christian Community (1988)	But Moses replied, “Let me know, please, when I am to make the petition for you, your officials and your people...
New American Bible (2002)	Moses answered Pharaoh, “Do me the favor of appointing the time when I am to pray for you and your servants and your subjects,...
New English Bible	Moses said, ‘Of your royal favour, appoint a time when I may intercede for you and your courtiers and people,...
New RSV	Moses said to Pharaoh, ‘Kindly tell me when I am to pray for you and for your officials and for your people,...
Complete Jewish Bible	Moshe said to Pharaoh, “Not only that, but you can have the honor of naming the time when I will pray for you, your servants and your people...
JPS (Tanakh—1985)	And Moses said to Pharaoh, “You may have this triumph over me: for what time shall I plead in behalf of you and your courtiers and your people,...
<i>The Amplified Bible</i>	And Moses said to Pharaoh, “I am entirely at your service: when shall I plead [with the Lord] for you and your servants and your people,...
The Voice	Moses: You may have the honor of naming the time when I plead for you, your servants, and your people...

Essentially, Moses speaks to Pharaoh directly here, and he says, “Just tell me when, and I will speak to God to remove the frogs. The timing is to be your choice.” By this, Moses will show the power of God, to start this plague and end it at His will.

Moses is telling Pharaoh, “Look, you make the choice—tell me exactly when I should make supplication to God on behalf of you, your servants and your people.” Whatever time specified by Pharaoh, by that time, the frogs would be removed from them. Although the Hebrew here is quite difficult and possibly corrupt, we know by the answer that Pharaoh gives, that Moses is asking for Pharaoh to set the time that the frogs will die.

Incidentally, all of the *you*’s here are 2nd person masculine singular *you*’s. So Moses is appealing to Pharaoh and Pharaoh alone. He is not saying, “You must think about your people and the difficulties which they face.” Instead, Moses seems to be implying, “Listen, it is all about you; when you want the frogs gone, they will be gone. You just say *when*. This is your call.”

Notice what else has happened here. Moses is no longer speaking through Aaron; he has begun to negotiate things directly with Pharaoh. It is easy to read through this narrative and not to realize when Moses began to assume the role which God had for him.

Moses has had direct contact with God. God has told him what to tell Aaron to do before the Pharaoh; and now Moses is speaking directly to the Pharaoh giving him directives. Moses is the dynamic speaker and he thinks that he is in final negotiations with Pharaoh. Therefore, he can no longer bear to speak through Aaron. Aaron still has a part to play in God's plan; and it is a place of leadership, it just is not as a spokesman for God to Pharaoh. We will later see the weakness of Aaron in the desert when Moses is on Mount Sinai. God has chosen certain people to do certain things. It would have been best for Moses just to go along with it from the beginning, but he balked at being God's spokesman. God foreknew what would occur and made provision for it, as He does in all of our lives.

If I were to speculate, Moses, thinking that this is the final plague and that Pharaoh is going to give in to Y^ehowah right here, is excited and just starts speaking (we are not given a reason why Moses begins to speak directly to Pharaoh).

For possibly the first time, Moses speaks directly to Pharaoh. Recall that Moses insisted that he could not speak well and therefore, required someone else to speak on his behalf. Here, he seems to do just find speaking to Pharaoh.

The verb *glorify/boast* is uncertain. Perhaps a word dropped out. Owens translates this *Be pleased to command...*

In v. 9, we have quite a difference of opinions when it comes to the translation, so I will cover the Hebrew first and then give a final translation. This will be the first thing that Moses says to Pharaoh, and since that would be important, we will spend a little time with the translation. NASB: "*The honor is yours to tell me; when shall I entreat for you...?*" (in the margin it reads: "*Glory over me; when shall I entreat for you...?*") Owen reads: "*Be pleased to command me when I am to entreat for you...*" *The Emphasized Bible*: "*Explain thyself to me; for what time shall I make entreat for thee...?*" *The Amplified Bible*: "*Glory over me in this; dictate when I shall pray [to the Lord] for you...*" NRSV: "*Kindly tell me when I am to pray for you...*" The Septuagint: "*Appoint me a time when I shall pray for you...*" (the words *a time* were supplied by the English translators of the Septuagint). Without even looking at the Hebrew, I can tell this is going to be tough. The word in question is the 2nd masculine singular, Hithpael imperative of pā'ar (פָּאַר) [pronounced *paw-AR*] and in the Qal it means *to beautify, to glorify, to gleam, to boast, to embellish*. The Hithpael is the reflexive of the Piel (intensive) stem. The 2nd person singular means that the subject of this verb is Pharaoh and the imperative means that this is a command. BDB points out that this is a polite address to the king, as in *assume the honor*. Since Moses has not spoken yet directly to Pharaoh, it would be reasonable to assume that he would not be overbearing but solicitous.

This is followed by the preposition 'al (עַל) [pronounced *a*] which means *upon*, and, by application, *on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, on, to (towards), to (against)*. With the 1st person singular suffix, we will translate this, *please give to (or place upon) me the honor*. You see, Moses has not yet spoken to Pharaoh, so he has asked for the honor of praying to God on Pharaoh's behalf.

This is followed by the interrogative adverb of time, mâtay (מַתַּי) [pronounced *maw-THAH-ee*], which means *when* and it is affixed to the preposition le (ל) which is ignored by Strong's concordance, and only alluded to without a reference in Owen's. However, BDB takes up the slack providing us with almost ten pages of explanation. This preposition denotes direction, but not motion and with verbs it is often translated *to, for, towards*. It can denote *locality*; i.e., *at, near*. In relation to time (which is what we find here), it expresses *concurrence (at)* and not *duration (in)*. Together, they mean *at when*, which explains how the translator of the Septuagint came up with the translation *appoint for me a time*. Sparingly, we would write, *Place upon me (or give to me) the honor at when*. Since Moses is being tactful and deferential, we will insert the word *please*. Had this been inserted by Moses, it would have been too much; it would have sounded more like sarcasm than genuine honor. However, this is a rhetorical question as Moses will answer it himself in the next verse.

Moses is suddenly excited by this turn of events. We do not know his actual level of faith; we do not know how much Moses had the confidence that God would bring to pass what He had promised; it is likely that his confidence was boosted by what he observed come to pass. He did not go to God in prayer prior to this meeting—when Pharaoh called, they both rushed on over. Moses is so excited by all of this, possibly not having complete confidence in God's power and prophecy. Moses thought about this on the way over to Pharaoh's palace. Some people just go and do things without much thought; Moses is a genius and he certainly had been ruminating about these event as they continue. I don't think that he gave as much thought to Pharaoh caving in like this, but when Pharaoh called for him, he certainly thought things through on the way there. This causes me to believe that his first question was given in sincere earnestness and that he already had the answer to to answer of Pharaoh prepared. This is not a rhetorical question, per se, but it is a question to which Moses already has an answer ready for whatever Pharaoh will say; but it is phrased in such a way that it does not sound to Pharaoh like Moses already has an answer, but it sounds to Pharaoh like a simple, polite entreaty. This reveals Moses' genius in the field of public speaking. It is almost second nature to him. Perhaps translators have a difficult time with this passage because it is so steeped in innuendo and verbal parlance.

Can it be a coincidence that two of the greatest men of the Bible, Paul and Moses, were both absolute geniuses in the field of language and discourse?

Exodus 8:9c			
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
kârath (תָּרַח) [pronounced kaw- RAHTH]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	Hiphil infinitive construct	Strong's #3772 BDB #503
ts ^e phar ^e dêa' (עֲדָרְפָּצִי) [pronounced ts ^e -fahr ^e - DAY-ahg]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862
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 with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577
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
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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108

Translation: ...to destroy [and withdraw] the frogs from you and from your houses...

The time here will be determined by Pharaoh; and at that time, the frogs would be destroyed or withdrawn from Pharaoh and from his houses. This suggests that he has several homes—at minimum, the working palace and his personal home.

In relation to the frogs, we have the preposition l^e (ל) and the Hiphil infinitive construct of kârath (תָּרַח) [pronounced kaw-RATH], which means *to cut off, to cut down*. This word has been apocopated, which is somewhat humorous—apocopated means *to be cut off*. That is, this is an abbreviated form of this word. The Hiphil infinitive construct is similar to out infinitive or gerund. It is a causative verbal noun. The preposition *from* is found twice, allowing us to translate this *the causing of the cutting off of the frogs from you and from your homes*. The easier route is the English word *removal*. Although this verb can mean *to destroy* and *to kill* and even though that will be the outcome of all this, Moses is not using this verb in that sense, because he includes the phrases *from you and from your houses*. We should not confuse results with what is said. Sometimes the results better inform us of what is being said; but we rely on them only when the immediate context is unclear. Here, it is clear.

Exodus 8:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
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
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
shâ'ar (שָׂאָר) [pronounced shaw-AHR]	<i>to remain, to be left over</i>	3 rd person feminine plural, Niphal imperfect	Strong's #7604 BDB #983

Translation: ...—they will remain in the River only.”

Frogs will continue to live for a time, but they will only be found in the River.

Is this a natural phenomenon? We really don't know. There is no differentiation made in the Bible between a miracle which defies God's physical laws as over against an amazing thing which occurs when God says it will occur.

Exodus 8:9b-c ...to destroy the frogs from you and your houses, that they may remain in the river only.” (NKJV)

What Pharaoh obviously wanted was the removal of all of the frogs from his immediate periphery. Whether he was concerned about the frogs plaguing everyone else, I don't know.

Exodus 8:9 So Moses said to Pharaoh, “Glorify yourself over me for when I should make supplication for you, for your servants and for your people [to God]; to destroy [and withdraw] the frogs from you and from your houses—they will remain in the River only.” (Kukis mostly literal translation)

Moses to Pharaoh, “You tell me when, and I will speak to God and the frogs will be destroyed from all around you at the time that you designate. They will remain in the river only.”

We do not know how Moses knew that the frog situation would continue in the rivers. Whether God told him this or whether Moses spoke as inspired by the Holy Spirit, we do not know. We do know that, whatever Moses says is a correct assessment of the situation.

Exodus 8:9 So Moses said to Pharaoh, “Chose for yourself when I should make supplication to my God for you, your servants and your people; tell me when you want God to destroy and remove the frogs from you and from your houses—at that time, they will remain only in the River.” (Kukis paraphrase)

Moses continues speaking to Pharaoh.

And so he says, "For tomorrow;" and so he says, "As your word, to the intent that you will know that [there is] no one like Y^ehowah my Elohim. And will depart the frogs from you and from your houses and from your servants and from your people; only in the River they will remain."

Exodus
8:10–11

Pharaoh [lit., *he*] replied, "Tomorrow." Then Moses [lit., *he*] said, "As you have said, with the intent that you will know that [there is] no one like Y^ehowah my Elohim. The frogs will depart from you, from your houses, from your servants and from your people; they will remain only in the River."

Pharaoh replied, "Tomorrow." Therefore, Moses said, "Just as you have indicated, and so that you know there is no one like Jehovah my God, He will remove all of the frogs from around you and from your houses, from your servants and from your people. The frogs will remain only in the River."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he says, "For tomorrow;" and so he says, "As your word, to the intent that you will know that [there is] no one like Y ^e howah my Elohim. And will depart the frogs from you and from your houses and from your servants and from your people; only in the River they will remain."
Targum (Onkelos)	And he said, Tomorrow. And he said, According to thy word; that thou mayest know that there is none as the Lord our God. And the frogs shall be removed from thee and from thy house and thy servants and thy people; in the river only shall they remain.
Targum (Pseudo-Jonathan)	And he said, To morrow. And he said, According to thy word: that thou mayest know that there is none like the Lord our God. [JERUSALEM. Give a sign, and keep at a distance, till I shall have prayed for thee.] And the frogs shall depart from thee, and from thy house, and from thy servants, and from thy people; and those only that are in the river shall remain.
Revised Douay-Rheims	And he answered: Tomorrow. But he said: I will do according to your word; that you may know that there is none like to the Lord our God. And the frogs shall depart from you, and from your house, and from your servants, and from your people; and shall remain only in the river.
Aramaic ESV of Peshitta	He said, "Tomorrow." He said, "Be it according to your word, that you may know that there is none like Mar-Yah our God. The frogs shall depart from you, and from your houses, and from your servants, and from your people. They shall remain in the river only."
V. Alexander's Aramaic T.	And the Pharaoh said to him, "As of tomorrow;" and Moses said to him, "It shall be according to your words, so as you will know that there is no one like our Lord God. "The frogs shall leave you and your household, your servants and your nation; they shall be confined only to the river."
Peshitta (Syriac)	And he said to him, Tomorrow. And Moses said, Be it according to your word, that you may know that there is none like the LORD our God. And the frogs shall depart from you and from your house and from your servants and from your people; they shall remain in the river only.
Septuagint (Greek)	And he said, On the morrow: he said therefore, As you has said; that you may know, that there is no other God but the Lord. And the frogs shall be removed away from you, and from your houses and from the villages, and from your servants, and from your people, only in the river they shall be left.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And he said, By tomorrow. And he said, Let it be as you say: so that you may see that there is no other like the Lord our God. And the frogs will be gone from you and from your houses and from your servants and from your people and will be only in the Nile.
Easy English	And Pharaoh said: 'Do it tomorrow.' Moses answered: 'It will be as you say. Then you will know that there is nobody like the Lord our God. The frogs will leave you and your house. They will leave the houses of your servants and your people. They will remain only in the river.'
Good News Bible (TEV)	The king answered, "Pray for me tomorrow." Moses said, "I will do as you ask, and then you will know that there is no other god like the Lord, our God. You, your officials, and your people will be rid of the frogs, and there will be none left except in the Nile."
<i>The Message</i>	"Make it tomorrow." Moses said, "Tomorrow it is—so you'll realize that there is no God like our God. The frogs will be gone. You and your houses and your servants and your people, free of frogs. The only frogs left will be the ones in the Nile."
Names of God Bible	"Pray for me tomorrow," Pharaoh said. Moses replied, "It will be as you say so that you will know that there is no one like Yahweh our Elohim . The frogs will leave you, your homes, your officials, and your people. The only frogs left will be those in the Nile."
NIRV	"Tomorrow," Pharaoh said. Moses replied, "It will happen just as you say. Then you will know that there is no one like the Lord our God. The frogs will leave you and your houses. They will leave your officials and your people. The frogs will remain only in the Nile River."
New Simplified Bible	The king replied: »Do it tomorrow!« »As you wish:« Moses agreed. »Then everyone will discover that there is no god like Jehovah! »The frogs will no longer be found anywhere, except in the Nile.«

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	"Do it tomorrow!" the king replied. "As you wish," Moses agreed. "Then everyone will discover that there is no god like the LORD, and frogs will no longer be found anywhere, except in the Nile."
The Living Bible	"Do it tomorrow," Pharaoh said. "All right," Moses replied, "it shall be as you have said; then you will know that there is no one like the Lord our God. All the frogs will be destroyed, except those in the river."
New Berkeley Version	.
New Century Version	The king answered, "Tomorrow." Moses said, "What you want will happen. By this you will know that there is no one like the Lord our God. The frogs will leave you, your houses, your officers, and your people. They will remain only in the Nile."
New Life Version	Pharaoh said, "Tomorrow." And Moses said, "May it be as you say. You will know that there is no one like the Lord our God. The frogs will go away from you and your houses and your servants and your people. They will stay only in the Nile."
New Living Translation	"Do it tomorrow," Pharaoh said. "All right," Moses replied, "it will be as you have said. Then you will know that there is no one like the Lord our God. The frogs will leave you and your houses, your officials, and your people. They will remain only in the Nile River."

Partially literal and partially paraphrased translations:

American English Bible	And [Pharaoh] replied: 'Tomorrow morning.'
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Then [Moses] said: 'It will be just as you've said... and then you will know that there is no [God] other than Jehovah. For the frogs will be removed from you, your houses, your villages, your servants, and your people. However, they will remain in the river.' And at that, Moses and Aaron left Pharaoh. A portion of v. 12 is included for context.

Beck's American Translation	.
New Advent (Knox) Bible	To-morrow, said he, and Moses answered, I will do what thou hast said, to let thee know that there is no other God like this Lord of ours; thou and thy palace and thy servants and thy people shall be rid of the frogs, and they will remain in the river, nowhere else.
Translation for Translators	He replied, "Tomorrow." So Moses/I said, " <i>I will do what you say, and then you will know that Yahweh God, the one we worship, is the only true god</i> , and that there is no other god like him. The frogs will leave you and your officials and all the <i>rest of</i> your people. The only ones left will be in the Nile <i>River</i> ."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to say: Tomorrow. Even was he to direct of the concern: Surely was you to learn of Jehovah, he of mighty ones! The frogs are to have turned aside from your houses, servants and people, they were to remain in the river.
Conservapedia	Pharaoh said, "Tomorrow." Moses said, "Consider it done as you just said. This should demonstrate to you that there is nothing like the LORD our God. The frogs will withdraw from you, your houses, your servants, and your people. They will stay in the Nile."
Ferrar-Fenton Bible	He however entreated, "Do it tomorrow." And he returned ; "It shall be done as you say, so that you may know that there is no Lord except our God. Therefore the frogs shall turn back from you, and from your palace, and from your ministers, and from your people — except that in the river there shall be a few."
HCSB	.
Jubilee Bible 2000	And he said, Tomorrow. And Moses replied, Be it according to thy word, that thou may know that <i>there is</i> none like unto the LORD our God. And the frogs shall depart from thee and from thy houses and from thy slaves and from thy people; they shall remain only in the river.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh answered, "Tomorrow"; and Moses said, "Right, and that you may know that there is no one like Yah -weh, our God, the frogs will disappear from you and your house, your servants and your people; only in the Nile will they remain."
The Heritage Bible	And he said, Tomorrow. And he said, <i>It is</i> according to your word that you may know by seeing that there is none like Jehovah our God. And the frogs shall depart from you, and from your houses, and from your servants, and from your people; they shall remain in the river only;...
New American Bible (2002)	"Tomorrow," said Pharaoh. Then Moses replied, "It shall be as you have said, so that you may learn that there is none like the LORD, our God. The frogs shall leave you and your houses, your servants and your subjects; only in the river shall they be left."
New American Bible (2011)	.
New Jerusalem Bible	.

Revised English Bible “Tomorrow,” said Pharaoh. “It will be as you say,” replied Moses, “so that you may know there is no one like our God, the LORD. The frogs will leave you, your houses, courtiers, and people: none will be left except in the Nile.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible He answered, “Tomorrow.” Moshe said, “It will be as you have said, and from this you will learn that Adonai our God has no equal. **(v)** The frogs will leave you and your homes, also your servants and your people; they will stay in the river only.”
 The Complete Tanach And he [Pharaoh] said, "For tomorrow." And he [Moses] said, "As you say, in order that you should know that there is none like the Lord, our God.

And he [Pharaoh] said, “For tomorrow”: Pray today that they should be exterminated tomorrow.

exeGesés companion Bible And the frogs will depart from you and from your houses and from your servants and from your people; only in the Nile will they remain."
 And he says, By the morrow.
 And he says, As you word!
 - so that you know
 there is none like to Yah Veh our Elohim:
 and turn the frogs aside from you
 and from your houses
 and from your servants and from your people;
 to survive in the river only.
 Israeli Authorized Version JPS (Tanakh—1985) .
 “For tomorrow,” he replied. And [Moses] said, “As you say—that you may know that there is none like the Lord our God; the frogs shall retreat from you and your courtiers and your people; they shall remain only in the Nile.”
 Kaplan Translation ‘Tomorrow!’ said [Pharaoh].
 ‘As you say,’ replied [Moses]. ‘You will then know that there is none like God our Lord.
 The frogs will depart from you, as well as from your houses, your officials and your people. They will remain only in the Nile.’
 Orthodox Jewish Bible And he said, Tomorrow. And he said, Be it according to thy word: that thou mayest know that there is none like unto Hashem Eloheinu.
 And the tzefardaya shall depart from thee, from thy batim, from thy avadim, and from thy people; they shall remain in the Nile only.
 The Scriptures 1998 So he said, “Tomorrow.” And he said, “Let it be according to your word, so that you know that there is no one like הוה our Elohim. “And the frogs shall turn aside from you, and from your houses, and from your servants, and from your people – they shall remain in the river only.”

Expanded/Embellished Bibles:

The Amplified Bible Then Pharaoh said, “Tomorrow.” Moses replied, “May it be as you say, so that you may know [without any doubt] and acknowledge that there is no one like the LORD our God. The frogs will leave you and your houses and leave your servants and your people; they will remain only in the Nile.” Pharaoh’s answer suggests that he still did not have an understanding of God’s power, since he could have requested the immediate removal of the frogs.

The Expanded Bible The king answered, “Tomorrow.”
 Moses said, “What you want will happen [According to your word]. By this you will know that there is no one like the LORD our God. The frogs will leave [be removed from] you, your houses, your officers, and your people. They will remain only in the Nile.”

Kretzmann's Commentary	And he said, <i>Tomorrow</i> , thinking, perhaps, that it would be impossible to remove the frogs in such a short time. And he said, Be it according to thy word; that thou mayest know that there is none like unto the Lord, our God. Moses hoped that the fulfillment of his definite promise would have some influence upon the king. And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only. As persistently as the clammy creatures had sought the company of men, so rapidly they would turn back to their natural haunts.
NET Bible®	He said, "Tomorrow." And Moses said [Heb "And he said"; the referent (Moses) has been specified in the translation for clarity.], "It will be ["It will be" has been supplied.] as you say [Heb "according to your word" (so NASB).], so that you may know that there is no one like the Lord our God. The frogs will depart from you, your houses, your servants, and your people; they will be left only in the Nile."
The Voice	Pharaoh: Tomorrow. Moses: <i>Then tomorrow it is</i> —just as you have requested—so that you will know that there is no one like the Eternal our God. The frogs will leave you, your houses, your servants, and all your people. <i>After tomorrow</i> , there will be no frogs anywhere except those in the Nile.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and he said, tomorrow, and he said, it will be like your word (so) that you will know that there is (none) like "YHWH ^{Hels} " our "Elohiym ^{Powers} ", and the frogs will turn aside from you and from your houses and from your servants and from your people, only in the stream will they remain,...
C. Thompson LXX (updated)	And he said against to-morrow. And Moses said, It will be as you have spoken. That you may know that there is no other besides the Lord; the frogs will be removed from you and from your houses and from your villages and from all your attendants and from your people; but in the river they will be left.
Concordant Literal Version	So he said: Tomorrow. And he said: Be it according to your word, that you may know that there is no one as Yahweh our Elohim. The frogs will withdraw from you and from your houses, from your servants and from your people. But in the waterway shall they remain.
Darby Translation	And he said, For to-morrow. And he said, Be it according to thy word; that thou mayest know that there is none like Jehovah our God. And the frogs shall depart from thee, and from thy houses, and from thy bondmen, and from thy people: they shall remain in the river only.
Jack Ballinger's translation Modern English Version	. And he said, "Tomorrow." Then he said, "Be it according to your word, in order that you may know that there is no one like the Lord our God. The frogs shall depart from you, and from your houses, from your servants, and from your people. They shall remain in the river only."
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Young's Updated LT	And he says, "Tomorrow." And he says, According to your word it is , so that you know that there is none like Jehovah our God, and the frogs have turned aside from you, and from your houses, and from your servants, and from your people; only in the River they do remain."

The gist of this passage: Moses had asked Pharaoh to choose the day that the frogs would be gone, and he said, "Tomorrow."

Exodus 8:10a			
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 (אמר) [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
lamed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mâchâr (מחר) [pronounced maw-KHAWR]	<i>literally, tomorrow; but figuratively it can mean afterwards, in time to come, in the future, in a future time; later on, down the road (chronologically speaking)</i>	adverb of time	Strong's #4279 BDB #563

Translation: Pharaoh [lit., he] replied, "Tomorrow."

Literally, this reads, *and so he said*. I used the word *replied* just to spice things up a little. Also, literally, this reads *for tomorrow*; but I simply went with *tomorrow*.

Pharaoh sets a specific time for the frogs to be removed.

There is some discussion as to why Pharaoh chose the next day—was it random? Did he doubt the power of God, and gave God an extra day? I believe that Pharaoh was a shrewd man. He figured the Moses would expect him to say, "Get rid of these frogs immediately." This may seem odd to you—there are frogs everywhere—and yet Pharaoh decides, "Okay, get rid of the frogs tomorrow." Why not, "Right now" or "Awhile ago"? My guess is, Pharaoh is testing Moses and Aaron. *They claim to have the authority of God; let's see them act at a particular time, just as I have said*, Pharaoh may think. Another possible option is, Pharaoh might assign his magicians the task of removing all of the frogs before then. They were able to make the frogs suddenly appear; let them have first crack at removing them.

We do not know how convinced Pharaoh is about his own magicians. Does he accept what they do as being equivalent to what Moses and Aaron do? When people operate on negative volition toward truth, they often accept anything at all to support when they want to believe.

Application: Judgement Coming to the United States

I am of the opinion that the United States faces great judgment in this century (the 21st century). This is not because I am some sort of a prophet and God has revealed this to me; but I am simply observing the national trends. The United States is greatly blessed by God; blessed like no other nation on this earth. We are so blessed in the United States, that many citizens have no clue as to how different life is in other nations or in other eras. We have no idea how oppressive that most governments are; we haven't a clue as to how awful true poverty is; nor do most Americans realize that life for some is nothing but constant war, and it is war which cannot be escaped.

As we turn away from God, God will turn from us (at one time a huge majority of people in the United States believed in God; and a similarly huge percentage believed in Jesus). The prosperity of the United States is not based upon having great leaders, or upon Hollywood, or upon having great businessmen guide this nation's economy—our blessing comes directly from God, and God can withdraw this blessing at any time. God may give us blessing through national leaders, through a successful business environment, through the easy availability of **Bible doctrine**; but this could be withdrawn in numerous ways.

Furthermore, this change can occur virtually overnight. We have enjoyed in the United States 3 great revivals (the third occurring under the ministry of Billy Graham), but that was a long time ago. For a nation to go in the right direction, there needs to be continued evangelism and some of those believers must then be advancing towards **spiritual maturity**.

Don't ever put your hopes or your faith in some political leader—not even in a seemingly great one. It is legitimate for believers to be politically informed and to vote for politicians or parties which line up with **divine establishment** values. Since God has blessed us with a democratic republic, it is legitimate to be informed and to be spiritually discerning. However, spending time becoming politically informed should always take a back seat to becoming spiritually informed. If you want our nation to continue to be blessed, then you do your part by learning Bible doctrine. You learn **God's plan** for your life and you execute it. That will do more for this nation (or the nation that you live in) than anything else that you can do (including voting for the right candidates).

Back to Moses, Aaron and Pharaoh (however, I hope that you can see how learning about God and Moses and Pharaoh helps us to better understand God and what He says and does).

Exodus 8:9 And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only."

Exodus 8:10a So he [Pharaoh] said, "Tomorrow." (NKJV)

Exodus 8:10b			
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 (אמר) [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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דבר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1697 BDB #182

Exodus 8:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Literally, this means <i>as your word</i> ; we might understand it to mean <i>as you say, as you have said, as you wish, according to your word</i> .			

Translation: Then Moses [lit., he] said, “As you have said,...

Moses responds with, *as your word*, which means, *as you have said, as you wish, according to your word*.

The simple idea is, Pharaoh set the time, and Moses guarantees that this will take place in that time frame.

Exodus 8:10b And he [Moses] said, “Let it be according to your word,... (NKJV)

Now, based upon what we have already read, God did not tell Moses, “And when Pharaoh says, remove these frogs, you ask him *what day?*” I am positive that Moses just came up with this on his own. Moses was confident in God’s sovereignty; Moses knew that God could begin or end a plague at any given time. When Aaron waved the staff over the waters of the Nile, it was then the waters turned to blood; or it was then that the frogs suddenly came forth. Moses understands that this is within God’s ability to deliver according to His will *at the time that He wills*.

After just two miracles, Moses understands the sovereignty and the power of God. Moses considers what he has seen; he considers what God has said to him; and he draws some logical conclusions about God’s essence. These conclusions may or may not find support in Moses’ previous understanding of God (it is my opinion that Moses did have some training in his past about God—both when in the palace from Hebrew teachers who were brought in and from his father-in-law). My point is, Moses understands what God is able to do, and he understands just how much freedom that he has in this situation.

Understand here that Moses is *not* testing God; Moses is acting according to what he knows about God.

Application: Does this mean, that we as believers, ought to concentrate and believe that God will move this mountain from here to there and, therefore, direct all of our efforts to make that happen? Of course not! God does not provide a surfeit of **signs and miracles** in every generation. This is the beginning of nation Israel, which is a very big deal; and God shows all of those surrounding nations His power and authority. There was similar power and authority given to Elijah and to the **Apostles**; and, quite obviously, when Jesus was walking this earth, He could perform a plethora of signs and miracles. God allows for some very dramatic events to occur when He wants the world to focus its attention on something in particular: the deliverance of Israel out of Egypt, the gift of His Son, the beginning of the **Church Age**.

However, this is not the time that we are living in. Jesus has been born, crucified and He has ascended into heaven. We have His authoritative message—the Bible—and we have the power of the Word. For even the believer, he may not realize the power that is in the Word of God. Just as many people in the United States do not realize that they live in blessing far beyond what mankind has ever enjoyed, similarly, many believers do not appreciate the power and importance of the Word of God. So many think that, if their pastor speaks in **tongues** or appears to heal someone, that is the power—but it is not. The great power of the Church Age is the Word of God. The transformative power of our age is the Word of God.

Because there are multiple miracles found in the Bible, some people believe that God is performing miracles throughout all human history; and if you go to the local **charismatic church**, you can see for yourself the pastor healing people and speaking in tongues.

God's power and the utility belt of a policeman:

Let me try to explain God's power and His use of His power in another way. I saw a policewoman the other day, and she had a utility belt with quite a number of things attached to it. She had a baton, a spray device, a gun, a taser, and several other items. Now, 99% of the time that this woman interacts with people, she does not use anything from her utility belt. In a rare event, she may reach for the baton, or for the taser. She has the option of using anything in her belt, and her training is all about what to use when. She does not reach for her gun in every instance of a problem. In fact, if she did, she would lose her job. It is not unusual for a cop to go for years—even decades—without ever unholstering their gun (unless they are a cop on a tv show, and then they pull out their weapon every 5 minutes). For myself, and for most people, a cop has the authority in any given situation, and I am going to respond with "Yes, sir" or "No, ma'am" throughout our entire interaction. I give the policeman deference *not* because I think they are going to pull a gun on me, but because they have the governmental authority when we interact (and because, I am not an idiot).

Policeman Utility Belt; from [WeaselZippers](#); accessed September 25, 2019.



Think of God as that policeman, and He has a utility belt that He can go to at any time to suddenly unleash a plethora of frogs on any given nation. Just like the policeman, God shows normal restraint. God uses different options at different times. One thing that we will learn from the Pharaoh of Egypt, unleashing a plethora of miracles does not change everyone's mind. Even though Pharaoh will give in from time to time, he does not ever worship the God of the Hebrews, despite seeing incredibly powerful signs. To the very end, Pharaoh will continue to be negative towards the Hebrew people and towards their God. Bear in mind, he saw the exact same miracles that Moses did.

In the same way, I don't need to see a policeman reach for his gun in order for me to give them deference and respect. People not brought up with the same sense and respect, might find out to their own detriment that they do not want to give a cop any reason to reach for anything in his or her utility belt. Even the slightest amount of parental guidance in this area can go so far as to save a life.

When I interact with a cop, it is unnecessary for them to reach for anything in their utility belt. When God interacts with man, He does not bring out the frogs every time that man is problematic. Now, if you understand that, apply it to the use of miracles in general—we know by recorded history that miracles are not enough. If a person has negative volition, all of the miracles in the world is not going to change them.

A short review of Exodus 8:9–10b:

We will find out in our study of Exodus that God can certainly wear a negative person down with judgment but, if that person is given enough strength to resist, then they will resist. This is what the hardening of Pharaoh's heart is all about—whenever God gave Pharaoh enough strength to resist, then Pharaoh did.

Let's return to Moses and Pharaoh. There are frogs everywhere and Pharaoh has given in. He sounds as if he is willing to give in to God. Therefore, Moses tells Pharaoh that he can choose the time.

Exodus 8:9 And Moses said to Pharaoh, "Accept the honor of saying when I shall intercede for you, for your servants, and for your people, to destroy the frogs from you and your houses, that they may remain in the river only."

This is plague #2 only, and Moses totally gets it. God did *not* say to Moses, "Do this, when Pharaoh gives in, tell him to choose when the frogs will be curtailed." Moses simply understands that God will accede to Pharaoh's timing. Moses is confident in God to remove the frogs on the day that Pharaoh chooses.

Exodus 8:10a So he [Pharaoh] said, "Tomorrow."

Let me suggest that Pharaoh is being smart here. He would think that the answer Moses is expecting is, "Right now;" and perhaps that Moses somehow knows that, right at this time, the frogs will return to the waters. So Pharaoh says, "Do it tomorrow," which is him certainly choosing a specific time.

Again, there is nothing in Moses' conversation with God that suggests that God told Moses to say this. I believe that Moses came up with this completely on his own. This is because Moses understands the sovereignty of God.

Exodus 8:10b And he [Moses] said, "Let it be according to your word,... (NKJV)

Moses agrees to what Pharaoh proposes. "You want tomorrow? Frogs will be gone tomorrow."

Exodus 8:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^{ma} 'an (למען) [pronounced l ^{ma} -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (למען) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
yâda' (יָדָע) [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>	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
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

Exodus 8:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
With the kîy conjunction, we do not have a given meaning in BDB or in Gesenius. Literally, this would mean for <i>[there is] nothing, because [there is] not</i> ; and together, these two words have been translated <i>that [they were] nowhere</i> [KJV, MKJV]; <i>that [they were] not</i> [LTHB]; <i>that [they were] nowhere [to be found]</i> [NKJV]; <i>they were not to be found</i> [ESV, Owen]; <i>that they were not found</i> [HNV, WEB]; <i>that they could not be found</i> [NASB]; <i>that they are not</i> [Young]; <i>they weren't there</i> [HCSB]. These means are taken from Psalm 73:2.			
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
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
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: ...with the intent that you will know that [there is] no one like Y^ehowah my Elohim.

At this point in man's history, every religious nation had a god or, more often than not, a pantheon of gods, that they worshipped. There is only one God of the universe Who is real, and He exists in three persons. God, for His own reasons, chose Israel as the nation through which He would work. Therefore, it was not enough to be sincere and to worship the god that you had been brought up with. There is one true God and that is Y^ehowah, God of Israel. So that Pharaoh could learn to appreciate this exclusivity of power and authority, Moses will have the mess of frogs dealt with precisely on the day that Pharaoh calls. So that the surrounding nations could appreciate the God of Israel, the grand miracles occurring in Egypt revealed the God of Israel to them.

Moses knows this fact. Moses, two plagues into this whole thing, knows that there is no one like Y^ehowah, God of the Hebrews. And Moses knows, he can have Pharaoh call the day and the hour of recovery from the frogs, and God would do it. As God's human representative, Moses can give Pharaoh the option of calling the specific day for this plague to end.

Why did God choose Moses and not Aaron? Moses was able to go off script and still remain in the **plan of God**. God said nothing to Moses about, "You tell Pharaoh to choose the time the frogs are to die." But Moses knew he had the delegated authority to have Pharaoh choose the time. On the other hand, when Aaron did all of the talking, you may recall that, he incorrectly embellished God's directions (Exodus 5:3).

The whole idea is for Pharaoh to recognize that there is no one like Y^ehowah-Elohim. He made the frogs appear and He will remove them. Pharaoh's magicians could make the frogs appear, which was probably a very small-scale parlor trick compared to what God did.

Exodus 8:10 Pharaoh [lit., *he*] replied, "Tomorrow." Then Moses [lit., *he*] said, "As your have said, with the intent that you will know that [there is] no one like Y^ehowah my Elohim. (Kukis mostly literal translation)

Moses originally had Aaron speak on his behalf but right here, it appears here that he is speaking himself directly to Pharaoh.

Moses tells Pharaoh, “You have set the time; and my God will act in accordance with your wishes.” Without God even telling him to do this, Moses knew that his God is sovereign and that He could act as He wills.

Pharaoh sets the time (tomorrow) and Moses then specifies exactly what would happen. “This is what you can expect,” he tells Pharaoh.

Moses believes that Pharaoh ought to understand Who God is and believe that there is no one like Him, because Pharaoh himself set the time for the frogs to be removed.

Can you, as an individual, set the time for a storm to stop? For the sun to set? For the most part, no (although you may pray concerning a storm or any number of things and God may answer your prayer). But you cannot, with any certainty, tell God, “I want this storm to start precisely at 9:05 am, rain less than ½ inch per hour, and stop at 4:45 pm.” Moses could, with certainty, have Pharaoh call the day and time for the end of the frog plague. Moses was going to lead Israel out of Egypt; that was a very big deal. If you want a storm to start after you get to work, and stop before you get off work, that is far less important and the spiritual impact is essentially nil. Similarly, God does not do miracles at the local charismatic church to impress the people there. In the Church Age, the power is in His Word; not in miracles (which is essentially true at all times).

As I see it, there are two reasons for God being parsimonious with His miracles: (1) they do not really change a person’s mind, if they are locked in negative volition; and (2) if miracles are commonplace, then we would value them less. If there were miracles occurring every Sunday morning at the local charismatic church (and there are *not*), then they would be common, like rocks (or, in the case of my region, lumps of cement left behind by builders).

Returning to our narrative:

Exodus 8:10 *So he [Pharaoh] said, “Tomorrow.” And he [Moses] said, “Let it be according to your word, that you may know that there is no one like the Lord our God.* (NKJV)

Moses tells Pharaoh to call the day, and without even double-checking with God, Moses says, “God will take care of your frog problem tomorrow.”

Exodus 8:11a

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
çûwr (וָרָח) [pronounced <i>soor</i>]	<i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i>	3 rd person masculine singular, Qal perfect	Strong’s #5493 (and #5494) BDB #693
ts ^e phar ^e dêa’ (עֲדָרְפָּי) [pronounced <i>ts^e-fahr^e-DAY-ahg</i>]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong’s #6854 BDB #862
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong’s #4480 BDB #577

Exodus 8:11a

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
min (מִן) [pronounced <i>min</i>]	<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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
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
min (מִן) [pronounced <i>min</i>]	<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
ʿebādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
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
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿam (עַם) [pronounced <i>ġahm</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 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: The frogs will depart from you, from your houses, from your servants and from your people;...

What the frogs will do is the Qal perfect of *ṣûwr* (סוּר/סוּר) [pronounced *soor*] and it has three basic meanings in the Qal stem: (1) *to turn aside, to revolt, to degenerate*; (2) *to depart, to cease to obstruct, to get out of the way*; (3) *to be removed* (used of lifeless things). Our second definition is the one which applies here. The perfect tense means that come tomorrow, this will be a completed action and the frogs will no longer be an issue to the Egyptians. Strong's #5493 (and #5494) BDB #693.

All three substantives are prefixed with the preposition *min* (מִן) [pronounced *min*] and this preposition carries with it the concept of separation here and is variously translated as *out of, from, on account of, off* (this is the highly edited version from over 6 pages of explanation in BDB).

This myriad of frogs would depart from their houses, servants and people; and this would take place on the day that Pharaoh calls for it to happen.

Because God orders it done, the frogs will depart from Pharaoh, his houses, his servants and people. Throughout, the 2nd person masculine singular suffix is used.

Exodus 8:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
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 (יְאֹר) [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
shâ'ar (שָׂאֵר) [pronounced <i>shaw-AHR</i>]	<i>to remain, to be left over</i>	3 rd person feminine plural, Niphal imperfect	Strong's #7604 BDB #983
This is repeated word-for-word from v. 9.			

Translation: ...they will remain only in the River.”

So that Pharaoh would know exactly what to expect, the frogs would depart from their close association with people; and they will be in the river only. It is not clear if many of them would die off; but they would cease to be an immediate burden on the people of Egypt. No one would be whipping up a cake of Egyptian cornbread, and have to deal with the 18 frogs which have fallen into the uncooked mix.

There would remain a considerable number of frogs (presumably) in the river. Perhaps they remain there, temporarily, as a reminder to Pharaoh, of God's great power.

There will be frogs remaining in the River.

Exodus 8:11 **The frogs will depart from you, from your houses, from your servants and from your people; they will remain only in the River.**” (Kukis mostly literal translation)

Again, we have no idea if all of this takes place as a natural series of events or if it was miraculous. The fact that the frogs in the water remain alive suggests to me that this continues to be, for the most part, a natural sequence of events, all falling within the parameters of physical and biological laws. Given the number of frogs, this still seems to be an amazing thing.

This is the trick that the court magicians were unable to perform; they could get a few frogs to appear where no frogs had been before, but they could not get them to advance in the great numbers as Moses did. And, more importantly, they could not get the frogs to retreat.

Pharaoh himself had called for Moses and Aaron; and he asked them specifically to remove this plague. Moses then spoke directly to Pharaoh and told him, “You tell me when and my God will do according to your word.” Pharaoh set the time as tomorrow.

Exodus 8:10–11 Pharaoh [lit., *he*] replied, “Tomorrow.” Then Moses [lit., *he*] said, “As you have said, with the intent that you will know that [there is] no one like Y^ehowah my Elohim. The frogs will depart from you, from your houses, from your servants and from your people; they will remain only in the River.” (Kukis mostly literal translation)

Exodus 8:10–11 Pharaoh replied, “Tomorrow.” Therefore, Moses said, “Just as you have indicated, and so that you know there is no one like Jehovah my God, He will remove all of the frogs from around you and from your houses, from your servants and from your people. The frogs will remain only in the River.” (Kukis paraphrase)

And so go out Moses—and Aaron—from with Pharaoh. And so cries out Moses unto Y^ehowah upon a word of the frogs which He had placed for Pharaoh. And so does Y^ehowah as a word of Moses and so die the frogs from the houses, from the villages and from the fields. And so they gather them heaps, heaps and so they stink up the land.

Exodus
8:12–14

Moses went out, along with Aaron, from Pharaoh. Then Moses cried out to Y^ehowah because of the frogs which Y^ehowah had placed regarding Pharaoh [*s negative volition*]. Consequently Y^ehowah did as Moses requested [lit., *as a word of Moses*], and the frogs then died from the houses, from the villages and from the fields. Then [the people of Egypt] gathered up the frogs [lit., *them*] into many, many mounds [lit., *heaps, heaps*] [of dead frogs]; and they stunk up the land.

Then Moses and Aaron went out. Moses called out to Jehovah because of the frogs which infested all of Egypt. Consequently, God acted and all of the frogs in the house, villages and fields, died. The people of Egypt gathered up the frogs into many mounds and they stunk up the land.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so go out Moses—and Aaron—from with Pharaoh. And so cries out Moses unto Y ^e howah upon a word of the frogs which He had placed for Pharaoh. And so does Y ^e howah as a word of Moses and so die the frogs from the houses, from the villages and from the fields. And so they gather them heaps, heaps and so they stink up the land.
Targum (Onkelos)	And Mosheh and Aharon went out from Pharaoh; and Mosheh prayed before the Lord concerning the frogs which he had appointed unto Pharaoh. And the Lord did according to the words of Mosheh; and the frogs died from the houses, and from the courts, and from the fields. And they gathered them in heaps (upon) heaps, and they corrupted upon the ground. And Pharaoh saw that there was relief; and hardened his heart, and would not hearken to them, as the Lord had said.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon went out from Pharaoh, and Mosheh prayed before the Lord respecting the frogs, as he had proposed to Pharaoh. And the Lord did according to the word of Mosheh; and the frogs died from the houses and from the courts and from the field, and they collected them in heaps and heaps, [JERUSALEM. Heaps, heaps,] and the land was corrupted.
Revised Douay-Rheims	And Moses and Aaron went forth from Pharaoh: and Moses cried to the Lord for the promise, which he had made to Pharaoh concerning the frogs. And the Lord did according to the word of Moses: and the frogs died out of the houses, and out of the villages, and out of the fields: And they gathered them together into immense heaps, and the land was corrupted.
Aramaic ESV of Peshitta	Mosha and Aaron went out from Pharaoh, and Mosha cried to Mar-Yah concerning the frogs which he had brought on Pharaoh. Mar-Yah did according to the word of

V. Alexander's Aramaic T.	<p>Mosha, and the frogs died out of the houses, out of the courts, and out of the fields. They gathered them together in heaps, and the land stank.</p> <p>And Moses and Aaron went out from the presence of the Pharaoh, and Moses prayed on his knees before the Lord on account of the frogs that were unleashed against the Pharaoh. And the Lord did according to the manifestation of Moses and the frogs died out from the houses, living quarters and fields. And they gathered them into piles upon piles; [Ar. figure of speech: "Caravan, caravan."] it was a terrible sight [Lit. Ar. idiomatic expression: "And the land became ugly."].</p>
Peshitta (Syriac)	<p>And Moses and Aaron went out from the presence of Pharaoh; and Moses prayed before the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs died that were in the houses and in the courtyards and in the fields. And they gathered them together in heaps; and the land stank.</p>
Septuagint (Greek)	<p>And Moses and Aaron went forth from Pharaoh, and Moses cried to the Lord concerning the restriction of the frogs, as Pharaoh appointed him. And the Lord did as Moses said, and the frogs died out of the houses, and out of the villages, and out of the fields. And they gathered them together in heaps, and the land stank.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>Then Moses and Aaron went out from Pharaoh; and Moses made prayer to the Lord about the frogs which he had sent on Pharaoh. And the Lord did as Moses said; and there was an end of all the frogs in the houses and in the open spaces and in the fields. And they put them together in masses, and a bad smell went up from the land.</p>
Easy English	<p>So Moses and Aaron left Pharaoh. Then Moses prayed to the Lord about the frogs that he had brought on Pharaoh. And the Lord did what Moses asked. The frogs died in the houses, in the yards and in the fields. The people swept the frogs together and there was a very bad smell over the whole country.</p>
<i>The Message</i>	<p>Moses and Aaron left Pharaoh, and Moses prayed to God about the frogs he had brought on Pharaoh. God responded to Moses' prayer: The frogs died off—houses, courtyards, fields, all free of frogs. They piled the frogs in heaps. The country reeked of dead frogs.</p>
Names of God Bible NIRV	<p>.</p> <p>Moses and Aaron left Pharaoh. Then Moses cried out to the LORD about the frogs he had brought on Pharaoh. And the LORD did what Moses asked. The frogs died in the houses, courtyards and fields. The Egyptians piled them up. The land smelled very bad because of them.</p>
New Simplified Bible	<p>Moses and Aaron left the palace. Moses begged Jehovah to do something about the frogs he had sent as punishment for the king. Jehovah did as Moses asked. The frogs in the houses, the courtyards, and the fields died. The Egyptians piled them up in large mounds, until the land began to stink with them.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>After Moses and Aaron had left Pharaoh, Moses cried out to the Lord about the frogs that the Lord had brought on Pharaoh. The Lord did as Moses asked. The frogs died inside the houses, out in the yards, and in the fields. They gathered them together in big piles, and the land began to stink.</p>
Contemporary English V.	<p>After Moses and Aaron left the palace, Moses begged the LORD to do something about the frogs he had sent as punishment for the king. The LORD listened to</p>

The Living Bible	Moses, and frogs died everywhere--in houses, yards, and fields. The dead frogs were placed in piles, and the whole country began to stink. So Moses and Aaron went out from the presence of Pharaoh, and Moses pleaded with the Lord concerning the frogs he had sent. And the Lord did as Moses promised—dead frogs covered the countryside and filled the nation's homes. They were piled into great heaps, making a terrible stench throughout the land.
New Berkeley Version New Century Version	. After Moses and Aaron left the king, Moses asked the Lord about the frogs he had sent to the king. And the Lord did as Moses asked. The frogs died in the houses, in the yards, and in the fields. The Egyptians put them in piles, and the whole country began to stink.
New Life Version	Then Moses and Aaron went away from Pharaoh. And Moses cried to the Lord about the frogs that He had brought against Pharaoh. The Lord did as Moses said. The frogs died in and around the houses and the fields. The people gathered them together, and the land had a bad smell.
New Living Translation	So Moses and Aaron left Pharaoh's palace, and Moses cried out to the LORD about the frogs he had inflicted on Pharaoh. And the LORD did just what Moses had predicted. The frogs in the houses, the courtyards, and the fields all died. The Egyptians piled them into great heaps, and a terrible stench filled the land.

Partially literal and partially paraphrased translations:

American English Bible	And at that, Moses and Aaron left Pharaoh. Then Moses called to Jehovah and asked Him to remove the frogs, as Pharaoh had requested. And Jehovah did what Moses asked... the frogs died in the houses, villages, and fields. Then they gathered them in piles, which caused the whole land to stink.
Beck's American Translation International Standard V	. Then Moses and Aaron left Pharaoh's presence, and Moses cried out to the LORD about the frogs which he had sent [Lit. <i>put</i>] on Pharaoh. The LORD did just as Moses asked [Lit. <i>according to the word of</i>], and the frogs died in the houses, in the courtyards, and in the fields. They gathered them up into large piles and the land smelled terrible.
New Advent (Knox) Bible	So Moses and Aaron went out from Pharaoh's presence, and Moses asked the Lord to grant what he had promised Pharaoh about the frogs. His prayer was answered; in house and farm and countryside all the frogs died, and must be collected in great heaps; the whole land stank with them.
Translation for Translators	Aaron and Moses/I left the king. Then Moses/I prayed to Yahweh, <i>asking him to take away</i> all the frogs he had brought to the king's land. And Yahweh did just what Moses/I asked him to do. As a result, all the frogs in the houses, in their courtyards, and in the fields died. The people gathered together all the dead frogs into big piles, and the land stank <i>from the smell</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses and Aaron were to go out from Pharaoh. Moses was to cry out to Jehovah of the concern of the frogs, that he is to have set on Pharaoh. Jehovah was to prepare the concern of Moses. The frogs were to die in the houses, courts, and fields. They were to pile them up in heaps, and their solid grounds were to stink.
Conservapedia	Moses and Aaron went away from Pharaoh. Moses cried out to the LORD on the matter of the frogs that He had brought against Pharaoh. The LORD did as Moses asked: the frogs died out from the houses, the village squares, and the fields. The people piled them up in homer-sized piles, and the land stank with them.

Ferrar-Fenton Bible	Then Moses and Aaron went out from Pharaoh, and Moses cried to the EVER-LIVING about the frogs, as he had promised to Pharaoh, and the EVER-LIVING did as Moses had said and killed the frogs in the houses, and in the streets, and in the fields, and the heaps of them corrupting, rotted, — and the country stunk.
God's Truth (Tyndale)	And Moses and Aaron went out from Pharaoh, and Moses cried unto the Lord upon the appointment of frogs which he had made unto Pharaoh. And the Lord did according to the saying of Moses. And the frogs died out of the houses, courts and fields. And they gathered them together upon heaps: so that the land stank of them.
HCSB	After Moses and Aaron went out from Pharaoh, Moses cried out to the Lord for help concerning the frogs that He had brought against <i>[Or frogs, as he had agreed with]</i> Pharaoh. The Lord did as Moses had said: the frogs in the houses, courtyards, and fields died. They piled them in countless heaps, and there was a terrible odor in the land.
Jubilee Bible 2000	Then Moses and Aaron went out from Pharaoh; and Moses cried unto the LORD because of the frogs which he had brought against Pharaoh. And the LORD did according to the word of Moses; and the frogs of the houses, of the villages, and of the fields died. And they gathered them together in heaps; and the land was corrupted.
Lexham English Bible NIV, ©2011	. After Moses and Aaron left Pharaoh, Moses cried out to the Lord about the frogs he had brought on Pharaoh. And the Lord did what Moses asked. The frogs died in the houses, in the courtyards and in the fields. They were piled into heaps, and the land reeked of them.
Tree of Life Version Wiki-Bible	. And Moses and Aaron went away from pharaoh's company, and Moses shouted to Yahweh, about the frogs which he put to Pharaoh. And Yahweh did as Moses spoke, and the frogs died, from the houses, from the yards, and from the fields. And they collected them pile after pile, and the land reeked.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	With this Moses and Aaron left Pharaoh. Then Moses called on Yahweh concerning the frogs that he had inflicted on Pharaoh. Yahweh did as Moses had promised Pharaoh and the frogs died in the houses, the farms and the fields. The people piled them in heaps and the land was filled with a foul smell.
The Heritage Bible	And Moses and Aaron went out with Pharaoh, and Moses cried to Jehovah over the word about the frogs which he had put against Pharaoh. And Jehovah did according to the word of Moses, and the frogs died out of the houses, out of the villages, and out of the fields. And they heaped them together pile after pile, and the land stunk.
New American Bible (2002)	After Moses and Aaron left Pharaoh's presence, Moses implored the LORD to fulfill the promise he had made to Pharaoh about the frogs; and the LORD did as Moses had asked. The frogs in the houses and courtyards <i>[Courtyards: some render "farmhouses."]</i> and fields died off. Heaps and heaps of them were gathered up, and there was a stench in the land.
New American Bible (2011)	After Moses and Aaron left Pharaoh's presence, Moses cried out to the LORD on account of the frogs that he had inflicted on Pharaoh; and the LORD did as Moses had asked. The frogs died off in the houses, the courtyards, and the fields. Heaps of them were piled up, and the land stank.
New English Bible	Moses and Aaron left Pharaoh's presence, and Moses appealed to the LORD to remove the frogs which he had brought on Pharaoh. The LORD did as Moses had asked, and in house and courtyard and in the open the frogs all perished. They piled them into countless heaps and the land stank; but when Pharaoh found that

New Jerusalem Bible	he was given relief he became obdurate; as the LORD had foretold, he did not listen to Moses and Aaron. V. 15 is included for context.
New RSV	Moses and Aaron left Pharaoh's presence, and Moses pleaded with Yahweh about the frogs which he had inflicted on Pharaoh. Yahweh did as Moses asked, and in house and courtyard and field the frogs died. They piled them up in heaps and the country stank.
Revised English Bible	Then Moses and Aaron went out from Pharaoh; and Moses cried out to the Lord concerning the frogs that he had brought upon Pharaoh. [<i>Or frogs, as he had agreed with Pharaoh</i>] And the Lord did as Moses requested: the frogs died in the houses, the courtyards, and the fields. And they gathered them together in heaps, and the land stank.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe and Aharon left Pharaoh's presence, and Moshe cried to Adonai about the frogs he had brought on Pharaoh. Adonai did as Moshe had asked — the frogs died in the houses, courtyards and fields; they gathered them in heaps till the land stank.
The Complete Tanach	And Moses and Aaron went away from Pharaoh, and Moses cried out to the Lord concerning the frogs that He had brought upon Pharaoh.

And Moses and Aaron went away from Pharaoh, and Moses cried out: immediately that they be destroyed on the morrow.

And the Lord did according to Moses' word, and the frogs died from the houses, from the courtyards, and from the fields. They gathered them into many heaps, and the land stank.

many heaps: Heb. מִקְמָחַ מִקְמָחַ, many piles, as the Targum [Onkelos] renders: מִקְמָחַ, heaps.

exeGeses companion Bible	And Mosheh and Aharon go out from Paroh: and Mosheh cries to Yah Veh for word of the frogs he set against Paroh. And Yah Veh works according to the word of Mosheh: and the frogs die from the houses from the courts and from the fields: and they heap them together on heaps and the land stinks.
Israeli Authorized Version JPS (Tanakh—1985)	. Then Moses and Aaron left Pharaoh's presence, and Moses cried out to the Lord in the matter of the frogs which He had inflicted upon Pharaoh. And the Lord did as Moses asked; the frogs died out in the houses, the courtyards, and the fields. And they piled them up in heaps, till the land stank.
Kaplan Translation	Moses and Aaron left Pharaoh, and Moses cried out to God concerning the frogs that He had brought upon Pharaoh. God did just as Moses said, and the frogs in the houses, courtyards and fields died. [The Egyptians] gathered them into great heaps, and the land stank.
Orthodox Jewish Bible	And Moshe and Aharon went out from Pharaoh: and Moshe cried unto Hashem because of the tzefardaya which He had brought against Pharaoh. And Hashem did according to the word of Moshe; and the tzefardaya died out of the batim (houses), out of the khatzerot, and out of the sabot. And they gathered them together upon heaps; and the land stank.

The Scriptures 1998

And Mosheh and Aharon went out from Pharaoh. And Mosheh cried out to הוֹי concerning the frogs which He had brought against Pharaoh. And הוֹי did according to the word of Mosheh. And the frogs died out of the houses, out of the courtyards, and out of the fields. And they gathered them together in heaps, and the land stank.

Expanded/Embellished Bibles:*The Amplified Bible*

So Moses and Aaron left Pharaoh, and Moses cried out to the LORD [as he had agreed to do] concerning the frogs which God had inflicted on Pharaoh. The LORD did as Moses asked, and the frogs died out of the houses, out of the courtyards and villages, and out of the fields. So they piled them up in heaps, and the land was detestable and stank.

The Expanded Bible

After Moses and Aaron left the king [went out from Pharaoh], Moses asked [cried out to] the LORD about the frogs he had sent to [set against] the king [Pharaoh]. And the LORD did as Moses asked. The frogs died in the houses, in the yards [courtyards], and in the fields. The Egyptians put them in piles, and the whole country began to stink.

Kretzmann's Commentary

And Moses and Aaron went out from Pharaoh; and Moses cried unto the Lord, with a loud and insistent appeal, because of the frogs which He had brought against Pharaoh. And the Lord did according to the word of Moses, He stood by His servant in granting his request; and the frogs died out of the houses, literally away from the houses, out of the villages, or courts, and out of the fields. And they gathered them together upon heaps, by the bushel; and the land stank from the odor of decay.

NET Bible®

Then Moses and Aaron went out from Pharaoh, and Moses cried to the Lord because of [*Heb* "over the matter of."] the frogs that he had brought on Pharaoh. The Lord did as Moses asked [*Heb* "according to the word of Moses" (so KJV, NASB). Just as Moses had told Pharaoh "according to your word" (v. 10), now the Lord does "according to the word" of Moses.] – the [*Heb* "and the frogs died."] frogs died out of the houses, the villages, and the fields. The Egyptians [*Heb* "and they piled them."] For clarity the translation supplies the referent "the Egyptians" as the ones who were piling the frogs.] piled them in countless heaps, and the land stank.

The Voice

Moses and Aaron then left Pharaoh, and Moses pled with the Eternal about the frogs, which He had brought upon Pharaoh, *that He would rid the land of them*. He did as Moses asked of Him, and all the frogs that had infested the houses, streets, and fields died. The Egyptians gathered up all the dead frogs and made great piles of them, and the land took on a rotten stench.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked outⁿ} went out, and "Aharon ^{Light bringerⁿ}, <away from> "Paroh ^{Great houseⁿ}, and "Mosheh ^{Plucked outⁿ} cried out to "YHWH ^{He Isⁿ} (with) the (matter) of the frogs which he placed (for) "Paroh ^{Great houseⁿ}, and "YHWH ^{He Isⁿ} did just like the word of "Mosheh ^{Plucked outⁿ}, and the frogs died, from the houses, from the yards, and from the fields, and they piled them up like tar, and the land stank,...

C. Thompson LXX (updated)

Then Moses and Aaron went out from Pharaoh; and Moses cried to the Lord for the performance of the promise touching the frogs as Pharaoh had stated. And the Lord did as Moses said. The frogs died out of the houses and out of the villages and out of the fields. And they collected them in heaps and the land stank.

Concordant Literal Version

Then Moses and Aaron went forth from Pharaoh, and Moses cried to Yahweh concerning the matter of the frogs which He had appointed for Pharaoh. So Yahweh did according to the word of Moses, and the frogs died from the houses,

Emphasized Bible

from the hamlets and from the fields. They piled them up, homer after homer, and the land stank.

Then went forth Moses and Aaron from Pharaoh,—and Moses made outcry unto Yahweh, over the matter of the frogs which he had appointed for Pharaoh. And Yahweh did according to the word of Moses,—and the frogs died, out of the houses and out of the yards, and out of the fields; and they piled them up, heaps—heaps,—and the land became loathsome.

Jack Ballinger's translation
NASB

.
Then Moses and Aaron went out from Pharaoh, and Moses cried to the Lord concerning the frogs which He had inflicted [Lit *placed*] upon Pharaoh. The Lord did according to the word of Moses, and the frogs died out of the houses, the courts, and the fields. So they piled them in heaps, and the land became foul [i.e. had a bad smell].

New King James Version

Then Moses and Aaron went out from Pharaoh. And Moses cried out to the Lord concerning the frogs which He had brought against Pharaoh. So the Lord did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. They gathered them together in heaps, and the land stank.

Ron Snider's Translation
Stuart Wolf's Translation
Young's Updated LT

.
. And Moses—Aaron also—goes out from Pharaoh, and Moses cries unto Jehovah, concerning the matter of the frogs which He has set on Pharaoh; and Jehovah does according to the word of Moses, and the frogs die out of the houses, out of the courts, and out of the fields, and they heap them up together, and the land stinks.

The gist of this passage:

Moses and Aaron went out from Pharaoh and spoke to God about removing the frogs.

vv. 12-14

Exodus 8:12a

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
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
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, 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
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

This is a very common thing in the Hebrew when a masculine singular verb actually applies to more than one person. What this says is, *and so Moses goes out, along with Aaron, from Pharaoh*. The masculine singular verb applies to Moses, but Aaron also does what Moses does.

Exodus 8:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿim (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
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: Moses went out, along with Aaron, from Pharaoh.

There was nothing left for Moses and Aaron to do before Pharaoh, so they exit.

Pharaoh has agreed to the terms God has laid out through Moses and Aaron. Now Moses and Aaron exit. At this point, a deal has been made—they will ask God to destroy the frogs, which God will do; and then Pharaoh will allow the people to worship their God in an isolated region.

Exodus 8:12b

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
tsâʿaq (צָעַק) [pronounced <i>tsaw-GAHK</i>]	<i>to cry, to cry out [for help; when in distress], to call, to summon; to make an outcry</i>	3 rd person masculine singular, Qal imperfect	Strong's #6817 BDB #858
The NET Bible: <i>The verb צָעַק (tsaʿaq) is used for prayers in which people cry out of trouble or from danger. U. Cassuto observes that Moses would have been in real danger if God had not answered this prayer (Exodus, 103).</i> ²⁹			
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
ʿel (עַל) [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

²⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
‘al (לע) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
Together, ‘al dâbâr (לע דָּבָר) [pronounced <i>gahl-daw^b-VAWR</i>] mean <i>because of, because of [that], for the sake of, for the cause of [that]</i> .			
ts ^e phar ^e dêa’ (עֲדָרְפָּצִי) [pronounced <i>ts^e-fahr^e- DAY-ahg</i>]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to</i> <i>be</i> is implied	Strong's #834 BDB #81
sîym (שִׁים) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person masculine singular, Qal perfect	Strong's #7760 BDB #962
The NET Bible: <i>The verb is an unusual choice if it were just to mean “brought on.” It is the verb שִׁים (sim, “place, put”). S. R. Driver thinks the thought is “appointed for Pharaoh” as a sign (Exodus, 64). The idea of the sign might be too much, but certainly the frogs were positioned for the instruction of the stubborn king.</i> ³⁰			
lâmed (ל) [pronounced <i>l</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
par ^e ’ôh (הַעֲרֹף) [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: Then Moses cried out to Y^ehowah because of the frogs which Y^ehowah had placed regarding Pharaoh [‘s negative volition].

It would be my assumption that there is a particular place where Moses and Aaron go in order to speak with God. It is not clear that Aaron is always with Moses (I think that he is, but the text does not make this clear); and it is almost never clear what form God takes or exactly how God communicates with them. God did appear specifically as a burning bush, but that was in Midian.

³⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

The substantive preceding the word *frogs* is the often used word *dâbâr* (דָּבָר) [pronounced *daw-BAWR*] and it simply means *speech, word, sentence, matter, decision*. Strong's #1697 BDB #182. This is paired with the preposition 'al (עַל) [pronounced *gahl*], which means, *upon, beyond, on, against, above, over, by*. Strong's #5921 BDB #752. Together, these words mean, *because of, because of [that], for the sake of, for the cause of [that]*.

Then we have quite the interesting Hebrew concept: the word 'ăsher (אֲשֶׁר) [pronounced *ash-ER*] and it is a particle of relation or a connecting link. It is similar to, but not synonymous with the words *which, whom, wherever*, but it is better translated as *him who, those who, like him, to that which, you whom, we whose, from the place, that belonging to*. It is similar to a relative pronoun in our English, but it is not quite the same thing.

Moses did not cry to God; what he did was the Qal imperfect of the verb *tsâ'aq* (קָעַץ) [pronounced *tsaw-AK*] and it means, in the King James English, *to cry out, to make an outcry*; however, in modern English, it means *to call out*; and since it means *to be summoned* in the Niphal (Judges 7:23–24 10:17 12:1 2Kings 3:21), this would indicate that it could mean *to summon* in the Qal. The imperfect tense means that Moses prayed for a period of time and then God spoke to him.

The final verb is the Qal perfect of *sûwm* (שׁוּם) [pronounced *soom*] and it has a variety of meanings which include *to set, to place, to appoint*; when God is the subject, it is a part of God's perfect plan, a part of His divine decrees made in **eternity past**. I prefer the translation *decreed*, particularly when this is in the perfect tense—this is something which God had decided to do in eternity past as a part of His perfect immutable decrees. The NKJV translated that word *brought*.

Therefore, we might translate Exodus 8:12b **And Moses called out to the Lord regarding the frogs that He had decreed against Pharaoh.**

Moses calls out to God for the removal of the frogs, based upon the specific timing of Pharaoh.

The frogs invaded Egypt and they were found everywhere. Pharaoh, at his wit's end, called for Moses and Aaron, and asked for them to remove the frogs. Moses told him, "You name the day," and Pharaoh did. He said *tomorrow*.

Exodus 8:12 **Moses went out, along with Aaron, from Pharaoh. Then Moses cried out to Y^ehowah because of the frogs which Y^ehowah had placed regarding Pharaoh [s negative volition].** (Kukis mostly literal translation)

This is an interesting thing here. Moses and Aaron exit from being with Pharaoh, after having come to that agreement, and they commune with God. More specifically, Moses speaks with God.

Every indication is that Moses does this in private. Obviously, Moses is the one speaking to God. He had complained about being too intimidated to speak in a small group setting before Pharaoh; but Moses seems to have no problem speaking directly to God. Furthermore, just as Moses spoke to God, so God would do as Moses asked.

Notice that both Moses and Aaron went to Pharaoh, but Moses ends up doing all of the talking. When they leave, it is Moses who calls upon God. This does not mean that Aaron didn't think to do that; it is just that God had called upon Moses and not upon Aaron for this job—Aaron was only there at Moses' request.

God will not, however, simply cast Aaron aside when Moses realizes that he is able to speak before Pharaoh. God will continue to use Aaron and from Aaron, develop the specialized Hebrew priesthood is more properly known as the Aaronic Priesthood rather than the Levitical Priesthood.

Moses and Aaron had gone to Pharaoh and warned him and his staff about the massive numbers of frogs which would invade Egypt. Then God brought the frogs. Pharaoh cannot take it any more, and he calls for Moses and Aaron to bring relief to his country. Moses tells Pharaoh, "You choose the day, and God will remove the frogs on that day." Pharaoh chose the next day, with promises to obey the God of the Hebrews and let the Hebrew people

worship their God out in the desert. Moses and Aaron exit and Moses speaks to God, asking Him to remove the frogs the next day (the day specified by Pharaoh).

Exodus 8:13a			
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
‘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 singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
Add in some meanings here.			
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: *Consequently Y^ehowah did as Moses requested* [lit., *as a word of Moses*],...

God tends to act through intermediaries when dealing with mankind; and Moses is God's mediator. Aaron is in the mix, but because Moses just does not completely trust God on the matter of speaking in public. As mediator, Moses is a **type** of Christ (he will be a type of Christ in numerous ways throughout the 4 books of Moses).

Prayer is sometimes a difficult concept; most people only know the prayer, *God help, I am in a jam* (usually one entirely of their own making), followed by a vow or a promise to do something for God or to do something they view as painful, but spiritual (like attend church for a month). Of the prayers in the Bible, few of them are *God help me* variety. On a few occasions, there are prayers which offer God some kind of a deal are usually uttered by those in apostasy. Here Moses calls out to God and God does what He had planned in eternity past—he destroys the frogs. But notice how the Bible puts it: *And Yahweh did according to the word of Moses*. This is real praying; this is effective prayer. This is prayer which reveals knowledge of God's will and purpose; this is prayer which reveals orientation to the plan of God. This is the kind of prayer that glorifies God; not some sniveling *help me; please make it stop hurting* because you got yourself into a jam. Here we have answered prayer.

To get a feel for the Hebrew and the nuances in this language, we have the substantive dâbâr (דָּבָר) [pronounced daw-BAWR] again (it means, *word*), and it reveals that God has answered Moses prayer and He has done what Moses promised to Pharaoh. Dâbâr refers both to what Moses said in prayer to God but also what he said to Pharaoh. He told Pharaoh to say when the frogs would cease to infest the land of Egypt and God did according to that word.

Notice very carefully what the Bible says here—God acts according to the word of Moses. What was the word of Moses? Moses told Pharaoh that he could choose the time that the frogs would not be a problem for Egypt. Moses did this on his own; God did not specifically tell him to say this. Moses, in a very short time, is beginning to understand God, and the freedom which God has given Moses. God did not call Moses to be an automaton.

If I were to hypothesize, Moses has received good teaching about the God of Israel possibly from his time in Egypt through Hebrew teachers (employed by the Egyptian palace) and that Moses enjoyed further spiritual growth by means of his priest father-in-law. As Moses interacts directly with God, all of what he has previously learned is falling into place. I do not believe that Moses came to God as a completely empty vessel; or that all of his knowledge about God took place over a period of a few months. This has been speculated about in greater detail in the early chapters of Exodus.

Exodus 8:13b			
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
mûwth (מוֹת) [pronounced mooth]	<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 masculine plural, Qal imperfect	Strong's #4191 BDB #559
ts ^e phar ^e dêa' (עֲדָרְפָּיִם) [pronounced ts ^e -fahr ^e -DAY-ahg]	<i>frogs [collective]; hoppers; leapers</i>	feminine plural noun; often used in the collective sense in the singular; with the definite article	Strong's #6854 BDB #862
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
chatsêrîym (חֲצֵרִים) [pronounced khah-tzah-REEM]	<i>enclosures, courts; settlements, villages, towns</i>	feminine plural noun with the definite article	Strong's #2691 & #2699 BDB #346
This refers to the few settlements which are scattered around a city.			
I do not know the difference between the masculine and feminine meanings of this word.			
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
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
sâdîym (שָׂדֵי) [pronounced saw-DEEM]	<i>fields, land, country, open country; an estate</i>	masculine plural noun with the definite article	Strong's #7704 BDB #961

Translation: ...and the frogs then died from the houses, from the villages and from the fields.

What Moses calls for, God does. The frogs which are in the houses, courtyards and fields all die. What Moses says, as a representative of God, can be depended upon.

Whether this massive destruction of the frogs was a miracle of some sort or a natural chain of events, we do not know; the Bible never differentiates between the two. But everything happens according to the word of Moses, who has developed great confidence in God.

As per God's command, at the proper time, the frogs all died. Those that were in houses, in the villages or even in the fields. Pharaoh gave the date for their removal and God did as Pharaoh requested.

One of the places where the frogs died was in the *châtsêr* (חֲצֵר) [pronounced *khaw-TSARE*] and it means *courtyard*, *enclosure*, which is the area surrounding the house. Therefore, I have translated this with the word *courtyard* or *village*.

Exodus 8:13 **Consequently Y^ehowah did as Moses requested** [lit., *as a word of Moses*], **and the frogs then died from the houses, from the villages and from the fields.** (Kukis mostly literal translation)

What happens here does not have to be absolutely supernatural. With so many frogs, they would have lacked water and food to survive. Once, as a very young person, I tried to set up a frog preserve in perhaps a 3'x6' enclosure. As a guess, I may have had 100 or more tiny frogs in this preserve; but those frogs were not preserved. They all died out almost immediately, even though I thought I was providing them with the right environment—which included water.

Did God withdraw their life or did the frogs just die out naturally? I opt for the latter; nevertheless, this occurs according to God's perfect timing—exactly when Pharaoh called for it to happen. Again, there is no real issue with how natural or how supernatural these acts of God are. Ultimately, one is no different from the other.

There is a sequence of events which has helped to give Moses great confidence in God, so much so as, he told Pharaoh, "You tell me when you want the frogs to stop being a nuisance, and God will take care of that—just as you call it."

Moses and Aaron first went before Pharaoh, made the request, and Pharaoh responded, not by going after Moses and Aaron, but by increasing the workload of the people. Recall how everyone—particularly the Hebrew elders—were extremely upset about this. But when Moses goes back to God, God tells him, "You will be able to find Pharaoh tomorrow morning out by the Nile, so I want you to turn all the open Egyptian waters to blood." And that happened just as God said it would. After 7 days, when the blood seemed to be going away, Moses and Aaron go again before Pharaoh and tell him that his land would be covered in frogs. After the invasion of the frogs, when Pharaoh called Moses and Aaron back in and said, "Plead with your God to remove these frogs from Egypt," Moses had the confidence to tell Pharaoh, "You tell me when, and my God will remove them then."

Incidentally, those acts of Pharaoh against the people, increasing their workload? After the first plague of God, nothing is said about the slavery issue again. We do not know when the slavery of the Hebrew people actually ended, but I believe that the plagues made their work impossible to do. There was nothing that Pharaoh could do, because he was dealing with the same difficulties.

Exodus 8:14a

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
tsâbar (צָבַר) [pronounced tsaw-BAHR]	<i>to heap up, to lay up, to pile up; to gather [together], to aggregate [grain, corn; dust; silver]</i>	3 rd person masculine plural, Qal imperfect	Strong's #6651 BDB #840.
'êth (אֵת) [pronounced ayth]	<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
chămârîm (כְּהָמָרִים) [pronounced khuh-mawr-eem]	<i>heaps, mounds, piles, stacks [of something]</i>	masculine plural noun	Strong's #2563 BDB #330
chămârîm (כְּהָמָרִים) [pronounced khuh-mawr-eem]	<i>heaps, mounds, piles, stacks [of something]</i>	masculine plural noun	Strong's #2563 BDB #330

The NET Bible: The word “heaps” is repeated: כְּהָמָרִים כְּהָמָרִים (*khomarim khomarim*). The repetition serves to intensify the idea to the highest degree – “countless heaps” (see GKC 396 §123.e).³¹

Translation: Then [the people of Egypt] gathered up the frogs [lit., *them*] into many, many mounds [lit., *heaps, heaps*] [of dead frogs];...

The frogs were gathered into many, many mounds. There were millions of deceased frogs.

The frogs did not suddenly disappear or retreat back into the waters; but, on the day that Pharaoh said, the frogs all died. Therefore, they had to be gotten rid of. The Egyptians could not wait to gather them up, although there was certainly the problem of what to do with them next.

Exodus 8:14b

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
bâ'ash (שָׂאָה) [pronounced baw-AHSH]	<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 feminine singular, Qal imperfect	Strong's #887 BDB #92
'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 noun with the definite article	Strong's #776 BDB #75

³¹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Translation: ...and they stunk up the land.

The stench of the dead frogs would have been powerful and it would have been everywhere.

Given the massive amounts of frogs and the fact that they have all died, the piles of them which had been gathered gave off an horrendous stench. There is a purpose in this stench—it is to remind Pharaoh of God's power, even though the plague itself has been withdrawn. The frogs are dead, but the memory of them persists.

Exodus 8:14 Then [the people of Egypt] gathered up the frogs [lit., *them*] into many, many mounds [lit., *heaps, heaps*] [of dead frogs]; and they stunk up the land. (Kukis mostly literal translation)

We have two analogous situations here (1) The Egyptians are under God's wrath because of the the Pharaoh's decision not to let the Jews go. The Pharaoh as leader is under discipline for not allowing the Jews to go. His decision is very similar to the one that Adam made as the federal head of the human race. Adam's decision to sin filled the entire world with sin and we bear an **old sin nature** because of his choice to sin. Pharaoh, as the federal head of Egypt, due to his choices, subjected his entire country to plagues and discomfort. His decisions affected the entire nation of Egypt, from the least to the greatest. (2) The second analogy which may be drawn here is the act of sinning, remaining out of fellowship, receiving discipline and getting back into fellowship. There are times that we commit a sin or a series of sins and rebound, but there is still a mess there to clean up. While we are out of fellowship, we are under discipline. So long as the Pharaoh chose not to let the Jews leave, he subjected his nation and himself to discipline; so far in the form of the water being turned to blood and the invasion of the frogs. When we rebound, or name our sins, we are restored to fellowship and the discipline is removed. When the Pharaoh said that he would allow the Jews to leave, is was analogous to rebound and being restored to fellowship. The discipline was removed. However, there was still a mess to clean up. This is often the case in our lives following rebound. Depending upon the circumstances, we can make utter ruin of our lives through being out of fellowship. Some of what we face is discipline and some of it is natural consequences. However, once we rebound, the discipline is removed. What remains is natural consequences and blessing from God. This blessing from God and the natural consequences serves as a constant reminder of the the repercussions of our sins. This is not discipline but it helps us to realize how serious the effect of sin is in our lives. God has removed the plague of the frogs from the Egyptians, but the effects of that plague will remain with them for a few days in the form of huge heaps of frogs (literally, "heaps heaps," which is an Hebrewistic way of emphasizing a word; they repeat it, rather than use an adjective to describe it).

Exodus 8:14 They gathered them together in heaps, and the land stank. (NKJV)

God did not have the frogs retreat nor did they simply return to the river. Those which were underfoot in numbers unimaginable all died. God's purpose here is that all the people of Egypt, including Pharaoh, would have an aromatic reminder of God's power. Pharaoh, as he refuses to stand by his word to Moses, can smell the horrible stench of millions of dead frogs.

Dealing with the frogs would have been a very unpleasant process. They had infested everywhere, so gathering them into piles must have been a rather ugly and time-consuming job. Every Egyptian would be taking part in this. The frogs died; but there are so many of them. They are gathered into heaps and their stink is hard to endure. They could not simply be left where they were, because that would have caused a stench to unbearable to be around. These frogs would have been everywhere in the homes of the Egyptians (and in the homes of the Israelites as well).

What God did affected every person in Egypt. Therefore, there would have been discussions concerning the origin of these frogs. All Egyptians would be aware, after the blood in the water and the frogs, of the God of Moses and what He was doing to Egypt. No doubt, some Egyptians began to think, even at this early hour, that maybe Israel should be separated from Egypt.

Exodus 8:12–14 Moses went out, along with Aaron, from Pharaoh. Then Moses cried out to Y^ehowah because of the frogs which Y^ehowah had placed regarding Pharaoh [*s negative volition*]. Consequently Y^ehowah did as

Moses requested [lit., *as a word of Moses*], and the frogs then died from the houses, from the villages and from the fields. Then [the people of Egypt] gathered up the frogs [lit., *them*] into many, many mounds [lit., *heaps, heaps*] [of dead frogs]; and they stunk up the land. (Kukis mostly literal translation)

Exodus 8:12–14 Then Moses and Aaron went out. Moses called out to Jehovah because of the frogs which infested all of Egypt. Consequently, God acted and all of the frogs in the house, villages and fields, died. The people of Egypt gathered up the frogs into many mounds and they stunk up the land. (Kukis paraphrase)

And so sees Pharaoh that [there] is a respite, and a hardening of his heart and he did not listen unto them, as had said Y^ehowah.

Exodus
8:15

When Pharaoh saw that [there] was a respite [from the frog invasion], he made his heart unresponsive [to God] and he no longer listened to Moses and Aaron [lit., *them*], just as Y^ehowah had warned.

As soon as Pharaoh observed that there was a respite from the invasion of frogs, his heart was hardened and he stopped listening to Moses and Aaron, just as Jehovah had warned.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so sees Pharaoh that [there] is a respite, and a hardening of his heart and he did not listen unto them, as had said Y ^e howah.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Revised Douay-Rheims	And Pharaoh seeing that rest was given, hardened his own heart, and did not hear them, as the Lord had commanded.
Aramaic ESV of Peshitta	But when Pharaoh saw that there was a respite, he hardened his heart, and did not listen to them, as Mar-Yah had spoken.
V. Alexander's Aramaic T.	And the Pharaoh saw that it was awful and his heart grew sluggish and he did not listen to them, as the Lord had told Moses.
Peshitta (Syriac)	And when Pharaoh saw that there was respite, he hardened his heart and would not listen to them, as the LORD had said to Moses.
Septuagint (Greek)	And when Pharaoh saw that there was relief, his heart was hardened, and he did not listen to them, as the Lord spoke.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when Pharaoh saw that there was peace for a time, he made his heart hard and did not give ear to them, as the Lord had said.
Easy English	But when Pharaoh saw that the frogs were dead, he became angry again. He refused to listen to Moses and Aaron. The Lord had said that this would happen.
Easy-to-Read Version–2006	Pharaoh saw that they were free of the frogs, he again became stubborn. Pharaoh did not do what Moses and Aaron had asked him to do. This happened just as the Lord had said.
<i>The Message</i>	But when Pharaoh saw that he had some breathing room, he got stubborn again and wouldn't listen to Moses and Aaron. Just as God had said.
Names of God Bible	When Pharaoh saw that the plague was over, he became stubborn and would not listen to Moses and Aaron, as Yahweh had predicted.
NIRV	.

New Simplified Bible The king saw that the frogs were dead. He became stubborn again and, just as Jehovah had said, the king would not listen to Moses and Aaron.

Thought-for-thought translations; paraphrases:

Common English Bible But when Pharaoh saw that the disaster was over, he became stubborn again and wouldn't listen to them, just as the Lord had said.

Contemporary English V. But when the king saw that things were now better, he again did just as the LORD had said and stubbornly refused to listen to Moses and Aaron.

The Living Bible But when Pharaoh saw that the frogs were gone, he hardened his heart and refused to let the people go, just as the Lord had predicted.

New Berkeley Version .

New Century Version But when the king saw that they were free of the frogs, he became stubborn again. He did not listen to Moses and Aaron, just as the Lord had said.

New Life Version Pharaoh saw that there was rest from the trouble, he made his heart hard. He did not listen to them, just as the Lord had said.

New Living Translation But when Pharaoh saw that relief had come, he became stubborn [Hebrew made his heart heavy; also in 8:32.]. He refused to listen to Moses and Aaron, just as the LORD had predicted.

Partially literal and partially paraphrased translations:

American English Bible Well, when Pharaoh saw that there was some relief, his heart became hard again, and he didn't listen to the things they told him that Jehovah had said.

Beck's American Translation .

New Advent (Knox) Bible As soon as Pharaoh found that a respite was granted him, he steeled his heart against the Lord's will, and would not heed their warning.

Translation for Translators But when the king saw that *the problem* was ended, he became stubborn [IDI] *again*. And just as Yahweh had predicted, he would not pay attention to what Aaron and Moses/I suggested.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible Pharaoh was to realize that he is to be relieved, even is he to make heavy the sensibility of his heart - is he to have listened to what Jehovah is to have said? -

Conservapedia But when Pharaoh saw that he had gained a respite, he became obstinate again, and reneged on his promise, as the LORD had said he would. Literally, "did not listen to them." However, the context requires a statement of the full implication of the "not listening."

Ferrar-Fenton Bible But when Pharaoh perceived the smell of them, then he hardened his heart, and would not listen to them ; — as the EVER-LIVING had foretold.

God's Truth (Tyndale) But when Pharaoh saw that he had rest given him, he hardened his heart and hearkened not unto them, as the Lord had said.

HCSB .

Lexham English Bible And Pharaoh saw that there was relief, and he made his heart {insensitive}, and he did not listen to them, as Yahweh had spoken.

NIV, ©2011 .

Tree of Life Version .

Wiki-Bible And Pharaoh saw that there was a letup, and hardened his heart and did not listen to them, as Yahweh had spoken.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Now that relief had come, Pharaoh became even more stubborn and would not listen, just as Yahweh had foretold.
The Heritage Bible	And when Pharaoh saw that there was relief, he made his heart heavy, and did not attentively hear them, what Jehovah had spoken.
New American Bible (2002)	But when Pharaoh saw that there was a respite, he became obdurate and would not listen to them, just as the LORD had foretold.
New American Bible (2011)	.
New Jerusalem Bible	But once Pharaoh saw that there had been a respite, he became obstinate and, as Yahweh had foretold, refused to listen to them.
Revised English Bible	But when Pharaoh found that he was given relief he became obdurate; as the LORD had foretold, he would not listen to Moses and Aaron.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But when Pharaoh saw that he had been given some relief, he made himself hardhearted and would not listen to them, just as Adonai had said would happen.
The Complete Tanach	When Pharaoh saw that there was relief, he hardened his heart, and he did not hearken to them, as the Lord had spoken.

he hardened his heart: Heb. דָּבַקְהוּ. It is the infinitive form, like “continually traveling” (עוֹסְקוּ וְלָהּ) (Gen. 12:9); “and similarly, and slew (תּוֹכְהוּ) the Moabites” (II Kings 3:24); “and by inquiring (לִיִּאֲשׁוּ) of God on his behalf” (I Sam. 22:13); “striking and wounding (עֲצַפּוּ הָכָה)” (I Kings 20:37).

as the Lord had spoken: Now at what point did He speak? “But Pharaoh will not hearken to you” (Exod. 7:4).

exeGesés companion Bible	... - and Paroh sees there is respite, and he callouses his heart and hearkens not to them; as Yah Veh had worded.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	When Pharaoh saw that there had been a respite, he hardened his heart and would not listen to them, just as God had predicted.
Orthodox Jewish Bible	But when Pharaoh saw that there was respite, he hardened his lev, and paid heed not unto them; as Hashem had said.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But when Pharaoh saw that there was [temporary] relief, he hardened his heart and would not listen or pay attention to them, just as the Lord had said.
The Expanded Bible	But when the king [^L Pharaoh] saw that they were free of the frogs, he became stubborn again [^L hardened his heart]. He did not listen to Moses and Aaron, just as the Lord had said.
Kretzmann's Commentary	But when Pharaoh saw that there was respite, there was relief from the pressure of the plague and he could once more get his breath, he hardened his heart and hearkened not unto them; as the Lord had said. Thus it happens even in our days that obstinate sinners will cry for help when the hand of God rests heavily upon them. But there is no real change of heart in their case, and as soon as they feel relief, they forget all their solemn promises.
NET Bible®	But when Pharaoh saw that there was relief, ³⁴ he hardened ³⁵ his heart and did not listen to them, just as the Lord had predicted.
The Voice	But when Pharaoh saw <i>that the infestation of frogs had ended</i> , he was relieved; and he hardened his own heart and refused to listen to Moses and Aaron, just as the Eternal had said.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh ^{Great house} " saw that the respite existed, and his heart was made heavy, and he did not hear them <just as> "YHWH ^{He is} " spoke,...
C. Thompson LXX	But when Pharaoh saw that there was a respite, his heart became stubborn and he hearkened not to them as the Lord.
Concordant Literal Version	When Pharaoh saw that there came to be an interval, he caused his heart to glory, and he hearkened not to them, just as Yahweh had spoken.
English Standard Version	But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.
Green's Literal Translation	And Pharaoh saw that there was relief. And he made his heart heavy, and he did not listen to them, as Jehovah had said.
Jack Ballinger's translation	.
Ron Snider's Translation	.
Restored Holy Bible 6.0	But when Pharaoh saw that there was respite, he hardened his heart, and listened not to them, as the LORD had said.
Stuart Wolf's Translation	.
Young's Updated LT	And Pharaoh sees that there has been a respite, and he has hardened his heart, and has not listened to them, as Jehovah had spoken.

The gist of this passage: With the frogs gone, Pharaoh strengthened his heart and would not agree to God's demands.

Exodus 8:15a			
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
râ'âh (רָאָה) [pronounced raw-AWH]	to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know	3 rd person masculine singular, Qal imperfect	Strong's #7200 BDB #906
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
r ^e vâchâh (רַחֲמָהּ) [pronounced reh ^v -aw-KHAW]	respite, relief	feminine singular noun with the definite article	Strong's #7309 BDB #926

There is a masculine form of this word, and it is not clear to me the difference between the masculine and feminine forms.

Exodus 8:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The word הַחֲוָהּ (ḥavah) means “respite, relief.” BDB 926 relates it to the verb חָוָה (ḥavah, “to be wide, spacious”). There would be relief when there was freedom to move about.</i> ³²			

Translation: When Pharaoh saw that [there] was a respite [from the frog invasion],...

Pharaoh, after most of the frogs had been swept up, realized that he no longer faced the great problem that he had before.

The NET Bible: *The end of the plague revealed clearly God’s absolute control over Egypt’s life and deities – all at the power of the man who prayed to God. Yahweh had made life unpleasant for the people by sending the plague, but he was also the one who could remove it. The only recourse anyone has in such trouble is to pray to the sovereign Lord God. Everyone should know that there is no one like Yahweh.*³³

Pharaoh looks out and surveys what is happening. The frogs have all died out—and this seems natural enough—and the people are left with the work of disposing of them. *Perhaps, he reasons to himself, this is now taken care of; the frogs are dead and things are returning to normal.*

When there were frogs everywhere, Pharaoh was unable to keep his wits about him; he was unable to justify his rejection of Moses’ God. However, once the pressure was off, he could return to his old way of thinking.

Exodus 8:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wāw conjunction	No Strong's # BDB #251
kābêd (כָּבֵד) [pronounced kaw ^b -VADE]	to make heavy, to be oppressive; make unresponsive; to cause to be honoured, to increase with honors; to acquire honor (glory) for oneself; to make dull, to harden [the heart]	Hiphil infinitive absolute	Strong's #3513 BDB #457

The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add *ing* to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form.³⁴

I would have expected the 3rd person masculine singular here.

³² From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

³³ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

³⁴ *Biblical Hebrew*; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Exodus 8:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>וַיִּכְבֶּד (vkhakhbed) is a Hiphil infinitive absolute, functioning as a finite verb. The meaning of the word is "to make heavy," and so stubborn, sluggish, indifferent. It summarizes his attitude and the outcome, that he refused to keep his promises.</i> ³⁵			
'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
lêb (לֵב) [pronounced lay ^b]	<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

Translation: ...he made his heart unresponsive [to God]...

I would have expected the wording, *and he hardened his heart*, but a Hiphil infinitive absolute was found here instead. Here, when used alone, the infinitive absolute is translated like an English gerund, adding *ing* to the verb. The Hiphil often refers to a causal form of the verb. However, this is not the word that we generally find translated *to harden* (which means, *to strengthen*). The word found here is *kâbêd* (כִּבֵּד) [pronounced kaw^b-VADE], which means, *to make heavy, to be oppressive; to make unresponsive; to cause to be honoured, to increase with honors; to acquire honor (glory) for oneself; to make dull, to harden [the heart]*. Like the verb which we usually find translated *to harden*, this verb is *only* translated *to harden* in the book of Exodus, and only in this section of Exodus (although found in 1Sam. 6:6, the passage refer back to Pharaoh's heart). There may be a twofold understanding in this passage of *kâbêd*: (1) it is possible that, when the frogs all died that Pharaoh begin to take on some of the honor and glory for himself, as if he had done this thing himself. Recall that Moses asks Pharaoh to choose the time for the removal of the frogs, and they were removed at the time that Pharaoh said. (2) No doubt this means that Pharaoh's heart become *unresponsive* to God.

This is the Hiphil infinitive absolute, which, as Zodhiates puts it, *presents in the active voice, causative action in the form of a verbal noun, usually as a complement of affirmation*.³⁶ Sometimes, the Hiphil infinitive absolute can simply be used as a finite verb.

Perhaps the idea conveyed here is, this was not exactly a conscious decision on Pharaoh's part. He did not think to himself, "These damn frogs are now all gone, so I can go back to hating/rejecting the God of the Hebrews." My thinking is, this was a more organic process, and less deliberative. Pharaoh reasons within himself, "I told Moses when to remove the frogs." Then he observes the massive frog cleanup occurring all over Egypt. And, despite the incredible stench, they are coming to a point where they can see the frog problem as about to come to an end. Pharaoh, as this problem begins to be solved, becomes less and less responsive to God. In fact, since he himself called the day that the frogs would die out, Pharaoh may even be giving himself some credit at this point.

However, even if this is a fairly organic process where Pharaoh changes his mind, that does not remove his responsibility in the matter of his negative volition.

Moses and Pharaoh are seeing the exact same things. Moses' own faith in God is growing and his understanding of what he himself can say on behalf of God, is expanding. Pharaoh, at first, appeared to be pliable to the will of God; but now that the frogs are gone, his thinking is becoming less responsive to God. Both men are being exposed to the same stimuli. They have seen the exact same thing.

³⁵ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

³⁶ See Bullinger, p. 515 and Zodhiates, p. 2275 for more information

Exodus 8:15c

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' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [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 perfect	Strong's #8085 BDB #1033
'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); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39

Translation: ...and he no longer listened to Moses and Aaron [lit., *them*],...

We do not know if Moses and Aaron came back to the palace the next day, while the frogs were dying, and said, "Okay, we are ready to lead the people out." All we know is, Pharaoh did not listen to them; he did not pay any attention to their words. Now, did he refuse to hear them at all? That is certainly possible.

Exodus 8:15d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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 (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> .			
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to declare, to proclaim, to announce; to lead, to guide; to rule, to direct; to follow; to lay snares, to plot against; to destroy</i>	3 rd person masculine singular, Qal 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: ...just as Y^ehowah had warned.

I took some liberties here, and translated the word *to speak*, *to proclaim* as *to warn*.

Exodus 8:15c ...and did not heed them,... (NKJV)

As is found throughout these plagues, the next natural step is for Moses and Aaron to get with Pharaoh to work out the details of taking the people out to worship their God; and for Pharaoh to refuse them (or refuse the meeting). We are not told exactly what happened in this case, apart from the fact of Pharaoh's negative volition towards God. Exactly what Pharaoh did or said to express his negative volition is not always given to us. Fundamentally, it breaks down to this: there are demands that God has made on behalf of His people and Pharaoh refuses to obey those demands.

God had made specific demands of Pharaoh, which Pharaoh at first seemed amenable to (while the frogs were alive and everywhere); but, now that the frogs are no longer alive and in rotting piles everywhere, Pharaoh turns against the God of Moses.

The exact nature of that narrative is not expounded upon. Perhaps Moses and Aaron returned to Pharaoh, said, "About our worship..." and Pharaoh said, "The frogs are gone; now you may leave as well."

This is how Scripture describes it:

Exodus 8:15 When Pharaoh saw that [there] was a respite [from the frog invasion], he made his heart unresponsive [to God] and he no longer listened to Moses and Aaron [lit., *them*], just as Y^ehowah had warned. (Kukis mostly literal translation)

God told Moses and Aaron that this would happen; and so, they are not surprised by this turn of events.

God's word (or guarantee) is good and God stands by His word. Even though God knew in eternity past that Pharaoh would go back on his word, God did not go back on His, nor did He leave Moses there holding the bag, as it were, having given Pharaoh a promise. Moses promised Pharaoh that the frogs would no longer harass them and God fulfilled that promise. Even if we do not believe, God still is found to be faithful.

We learn about character here. Someone who can give you his word and then will stand by his word is a man of honor; he is a man whose character imitates the character of God. Too often, a man will give his word concerning a business deal, but then something more advantageous to him comes along and he goes back on his word and he does *the smart thing* insofar as his own interests are concerned. One of the reasons that we have contracts and lawyers is because man is not as good as his word.

This is like the woman who agrees to go out on a date, but then when someone better comes along, she stands up the first guy to go out with the second. Or this is like the man or the woman who profess love one day, but then, when someone better comes along, that love they professed no longer means anything. This is Pharaoh—he promised to let the people go, but then he reneged. The southern expression I learned is *he never said nothing he couldn't take back*. It does not matter that these things occurred over three millennia ago a half a world away; the Bible is applicable to today. People are people.

However, you do not get this out of reading your Bible in a read-through-the-Bible schedule. You understand these things from a **pastor-teacher** who might spend one hour or two just translating a verse, and working out its nuances and implications, and then explaining that to you in ten minutes. This is God's plan for this **dispensation**.

Pharaoh makes his own heart unresponsive to God, once the plague was removed, and now, he is unwilling to let the people of God go and worship their God.

Exodus 8:15 As soon as Pharaoh observed that there was a respite from the invasion of frogs, his heart was hardened and he stopped listening to Moses and Aaron, just as Jehovah had warned. (Kukis paraphrase)

This is what we have been studying:

Exodus 8:13–15 So the Lord did according to the word of Moses. And the frogs died out of the houses, out of the courtyards, and out of the fields. They gathered them together in heaps, and the land stank. But when Pharaoh saw that there was relief, he hardened his heart and did not heed them, as the Lord had said. (NKJV)

The way that this is recalled is very much how we would expect human memory to work. There will be a total of 10 plagues, and even though each one may have followed the same pattern as the one before, a man like Moses may not recall every single detail simply because there were 10 plagues. It was easy to differentiate what is different in each plague, as each plague had its own defining factors; but the similarities of these plagues would have been blurred. For any given plague, just exactly how many times did Moses and Aaron meet with Pharaoh? What was said at each meeting? That would have been difficult to remember, as there would have been so many similarities. Furthermore, an exact written record of each and every meeting, and each and every conversation would have been unnecessarily repetitive and boring. For a narrative like this, which is, quite frankly, amazing, the last thing it needs to do is, focus upon each and every detail, so that the progression of the story seems to drag. When reading these plague narratives straight through, they narrative does not drag.

The actual period of time for each plague appears to be less than a week—so these 10 plagues probably played out over a period of perhaps two months or less. This very short period of time changes the future of Israel forever; and virtually destroys nation Egypt (it will take them a long time to rebuild from this).

We do not know exactly how it was communicated that Pharaoh would not do what God had required of him; this detail is left out of the narrative. All we know is, Pharaoh *made his heart unresponsive and he did not listen to them*. Therefore, at this time, a third plague is brought upon Egypt.

So far, there have been two plagues: water was turned to blood (or it appeared to be blood); and the plague of the frogs. In this second plague, Moses told Pharaoh to call the shots, to tell when the plague should end. However, rather than being impressed by Moses’ God, once the frogs were gone, Pharaoh renews his negative attitude towards the request made by Moses.

This leads us to the 3rd plague (there are 3 plagues recorded in the 8th chapter of Exodus):

Chapter Outline

Charts, Graphics and Short Doctrines

Plague 3: Gnats

We do not know what has taken place between vv. 15 and 16. Did Moses and Aaron go to Pharaoh, but were refused an audience? Did they speak to Pharaoh, and then Pharaoh said, “Get out of my sight”? Whatever happened, they seem to be back to square one, and God is against speaking to Moses in v. 16:

And so says Y ^e howah unto Moses, “Say unto Aaron, ‘Stretch out your staff and strike dust of the land’; and he has become gnats in all a land of Egypt.”	Exodus 8:16	Y ^e howah then said to Moses, “Say to Aaron, ‘Stretch out your staff and [use it to] strike the dust of the land’ so that it becomes gnats throughout all the land of Egypt.”
Jehovah then said to Moses, “Speak to Aaron; tell him to stretch out his staff and to use it to strike the ground, so that the dust of the ground become gnats throughout all the land of Egypt.”		

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, "Say unto Aaron, 'Stretch out your staff and strike dust of the land'; and he has become gnats in all a land of Egypt."
Targum (Onkelos)	And the Lord spake to Mosheh, Say unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become, insects [ÒPoisonous flies.Ó Kalmetha, ONK. Ciniphes, Skniphes, LXX.], in all the land of Mizraim.
Targum (Pseudo-Jonathan)	And the Lord said to Mosheh, Speak unto Aharon, Lift up thy rod and smite the dust of the earth, and it shall become venomous insects [Kalma, "genus fornicæ."-Castel. Heb. text, kinnim, "gnats."] in all the land of Mizraim.
Revised Douay-Rheims	And the Lord said to Moses: Say to Aaron, Stretch forth your rod, and strike the dust of the earth: and may there be sciniphs in all the land of Egypt.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Tell Aaron, 'Stretch out your rod, and strike the dust of the earth, that it may become lice throughout all the land of Egypt.'"
V. Alexander's Aramaic T.	And the Lord said to Moses, "Tell Aaron, 'Raise your staff and strike the dust of the earth, and there shall be fleas in all the land of Egypt.
Peshitta (Syriac)	And the LORD said to Moses, Say to Aaron, Lift up your staff and smite the dust of the earth, that it may become lice throughout all the land of Egypt.
Septuagint (Greek)	The plagues - gnats. Ex.8.16-19 And the Lord said to Moses, Say to Aaron, Stretch forth your rod with your hand and smite the dust of the earth; and there shall be lice both upon man, and upon quadrupeds, and in all the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to Aaron, Let your rod be stretched out over the dust of the earth so that it may become insects through all the land of Egypt.
Easy English	The gnats arrive Then the Lord said to Moses: 'Say to Aaron, "Lift up your stick and hit the dirt on the ground. It will become gnats in the whole country of Egypt." '
Easy-to-Read Version–2006	The Lice Then the Lord said to Moses, "Tell Aaron to raise his stick and hit the dust on the ground, and everywhere in Egypt dust will become lice."
<i>The Message</i>	Strike Three: Gnats GOD said to Moses, "Tell Aaron, 'Take your staff and strike the dust. The dust will turn into gnats all over Egypt.'"
Names of God Bible	The Third Plague—Gnats Then Yahweh said to Moses, "Tell Aaron, 'Hold out your staff and strike the dust on the ground. All over Egypt the dust will turn into gnats.'"
NIRV	The Plague of Gnats Then the LORD spoke to Moses. He said, "Tell Aaron, 'Reach out your walking stick. Strike the dust on the ground with it.' Then all over the land of Egypt the dust will turn into gnats."
New Simplified Bible	Jehovah said to Moses: »Tell Aaron, »Strike the ground with your stick. The dust will change into gnats in all of Egypt.'«

Thought-for-thought translations; paraphrases:

Common English Bible	Swarming lice
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Contemporary English V.	Then the Lord said to Moses, "Tell Aaron, 'Stretch out your shepherd's rod and hit the land's dirt so that lice [Heb uncertain] appear in the whole land of Egypt.'" The LORD said to Moses, "Command Aaron to strike the ground with his walking stick, and everywhere in Egypt the dust will turn into gnats."
New Berkeley Version	.
New Century Version	The Gnats Then the LORD said to Moses, "Tell Aaron to raise his walking stick and strike the dust on the ground. Then everywhere in Egypt the dust will change into gnats."
New Life Version	Dust Turned to Lice Then the Lord said to Moses, "Say to Aaron, 'Put out your special stick and hit the dust of the earth. It will become lice through all the land of Egypt.'"
New Living Translation	A Plague of Gnats So the LORD said to Moses, "Tell Aaron, 'Raise your staff and strike the ground. The dust will turn into swarms of gnats throughout the land of Egypt.'"

Partially literal and partially paraphrased translations:

American English Bible	So the Lord told Moses: 'Now, tell Aaron to take his walking stick in his hand and to hit the dirt on the ground; then fleas will cover the men and animals throughout the entire land of Egypt.'
Beck's American Translation	.
International Standard V	The Plague of Gnats Then the LORD told Moses, "Tell Aaron, 'Stretch out your staff, strike the dust of the ground, and the dust [Lit. <i>it</i>] will become gnats throughout the land of Egypt.'" So the Lord would have Moses tell Aaron to hold out his staff and strike the dust on the ground with it, to bring gnats upon the whole land of Egypt.
New Advent (Knox) Bible	
Translation for Translators	Moses and Aaron caused the land to be full of gnats Then Yahweh said to Moses/me, "Tell Aaron to strike the ground with his stick. <i>When he does that</i> , all the fine particles of ground/dust will become gnats, all over the land of Egypt."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be saying to Aaron: Be stretching out your staff, and be smiting the dust of the solid grounds, that it becomes gnats on the solid grounds of Egypt.
Conservapedia	The LORD said to Moses, "Now tell Aaron, 'Reach out with your rod, and strike the soil of the land. It shall become lice in all the land of Egypt.'" Now God directly attacks the earth itself, another object of worship in polytheistic Egypt.
Ferrar-Fenton Bible	Consequently the EVER-LIVING said to Moses; "Say to Aaron, 'Extend your rod, and beat the dust of the earth, and it shall become lice in all the land of the Mitzeraim.'"
HCSB	The Third Plague: Gnats Then the Lord said to Moses, "Tell Aaron: Stretch out your staff and strike the dust of the earth, and it will become gnats [Perhaps sand fleas or mosquitoes] throughout the land of Egypt."
Lexham English Bible	Plague Three: Gnats And Yahweh said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the land, and it will become gnats in all the land of Egypt.'"
NIV, ©2011	.
Tree of Life Version	.
Urim-Thummim Version	Then YHWH spoke to Moses, say to Aaron, Stretch out your staff and strike the dust of the land that it may become gnat-swarms throughout all the land of Egypt.

Wiki-Bible And Yahweh said to Moses, "Say to Aaron, bend your staff and strike the dust of the Earth, and it was lice in all the land of Egypt."

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The third plague: the mosquitoes
Yahweh said to Moses, "Tell Aaron to strike the dust of the earth with his staff and turn it into mosquitoes throughout the land."

The Heritage Bible And Jehovah said to Moses, Say to Aaron, Stretch out your rod, and strike the dust of the land, that it may become lice throughout all the land of Egypt. **lice**, ken, which the Jews and Josephus explained as lice. Both Strong and Gesenius say that the word means gnats. There is no way of settling the difference of opinion.

New American Bible (2011) *Third Plague: The Gnats.*
Thereupon the LORD spoke to Moses: Speak to Aaron: Stretch out your staff and strike the dust of the earth, and it will turn into gnats [Ps 105:31] throughout the land of Egypt.
[8:12, 17] **Gnats, flies:** it is uncertain what species of troublesome insects are meant here in vv. 12–14 and then in vv. 17–27, the identification as "gnat" (vv. 12–14) and as "fly" (vv. 17–27) being based on the rendering of the Septuagint. Others suggest "lice" in vv. 12–14, while rabbinic literature renders Hebrew 'arob in vv. 17–27 as a "mixture of wild animals." In the Hebrew of the Old Testament, the word occurs only in the context of the plagues (see also Ps 78:45 and 105:31).

New English Bible **The plagues - gnats.**
The LORD then told Moses to say to Aaron, 'Stretch out your staff and strike the dust on the ground, and it will turn into maggots throughout the land of Egypt', and they obeyed. Aaron stretched out his staff and struck the dust, and it turned into maggots on man and beast. All the dust turned into maggots throughout the land of Egypt. V. 17 is included for context.

New Jerusalem Bible Yahweh then said to Moses, 'Say to Aaron, "Stretch out your staff and strike the dust of the earth, and it will turn into mosquitoes throughout the whole of Egypt." '

Revised English Bible The LORD told Moses to say to Aaron, "Stretch out your staff and strike the dust on the ground, and it will turn into maggots throughout the whole of Egypt."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* said to Moshe, "Say to Aharon: 'Reach out with your staff and strike the dust on the ground; it will become lice throughout all the land of Egypt.'"

The Complete Tanach The Lord said to Moses, "Say to Aaron, 'Stretch forth your staff and strike the dust of the earth, and it shall become lice throughout the entire land of Egypt.' "

Say to Aaron: It was inappropriate for the dust to be smitten through Moses since it had protected him when he slew the Egyptian and had hidden him in the sand. [Therefore,] it was smitten through Aaron [instead]. — [from Tanchuma, Va'era 14, Exod. Rabbah 10:7]

exeGesés companion Bible And Yah Veh says to Mosheh,
Say to Aharon, Spread your rod
and smite the dust of the land,
so that stingers become
throughout all the land of Misrayim.

Israeli Authorized Version
JPS (Tanakh—1985)
Kaplan Translation
.
.
Lice: The Third Plague
God said to Moses, 'Tell Aaron to hold out his staff and strike the dust of the earth. It will turn into lice all over Egypt.'

Orthodox Jewish Bible	And Hashem said unto Moshe, Say unto Aharon, Stretch out thy matteh, and smite the aphar ha'aretz, that it may become kinim throughout kol Eretz Mitzrayim.
The Scriptures 1998	.

Expanded/Embellished Bibles:

The Amplified Bible	The Plagues of Gnats and Insects Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the ground, and it will become [biting] gnats (lice) throughout the land of Egypt.'"
The Expanded Bible	The Gnats Then the Lord said to Moses, "Tell Aaron to ·raise [extend] his ·walking stick [staff] and strike the dust on the ground. Then everywhere in Egypt the dust will change into gnats."
Kretzmann's Commentary	Verses 16-19 The Plague of the Lice And the Lord said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt. The insects referred to are very small gnats, which crawl on the skin, and even into the noses and ears, and inflict painful stings. These tiny animals were, by a special creative act of God, to come up out of the dust in countless millions, like the dust.
NET Bible®	<i>The Third Blow: Gnats</i> The Lord said to Moses, "Tell Aaron, 'Extend your staff and strike the dust of the ground, and it will become ³⁸ gnats ³⁹ throughout all the land of Egypt.'"
The Voice	Eternal One (to Moses): Give this message to Aaron: "Raise your staff and strike the dust of the earth and the land of Egypt will be overrun with swarms of gnats."

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} said to "Mosheh ^{Plucked out} , say to "Aharon ^{Light bringer} , extend your branch and hit the powder of the land and he will exist (as) gnats in all the land of "Mits'rayim ^{Two straits} ,...
C. Thompson LXX (updated)	Then the Lord said to Moses, Say to Aaron, Stretch forth your staff with your hand and strike the dust of the ground, and there will be stinging gnats among the men and the four footed beasts throughout all the land of Egypt.
Jack Ballinger's translation	.
Modern English Version	The Third Plague: Gnats Then the Lord said to Moses, "Say to Aaron, 'Stretch out your rod, and strike the dust of the land, so that it may become gnats throughout all the land of Egypt.' "
Modern Literal Version	And Jehovah said to Moses, Say to Aaron, Stretch out your rod and kill* the dust of the earth, that it may become lice throughout all the land of Egypt.
NASB	The Plague of Insects Then the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become gnats [Or <i>lice</i>] through all the land of Egypt.'"
New European Version	The Plague of Lice Yahweh said to Moses, Tell Aaron, 'Stretch out your rod, and strike the dust of the earth, that it may become lice throughout all the land of Egypt'.
New King James Version	The Third Plague: Lice So the Lord said to Moses, "Say to Aaron, 'Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.'"
Ron Snider's Translation	.
Stuart Wolf's Translation	.

Young's Updated LT

And Jehovah says unto Moses, "Say unto Aaron, Stretch out your rod, and strike the dust of the land, and it has become gnats in all the land of Egypt."

The gist of this passage:

Because Pharaoh reneged on his agreement, God sends a plague of gnats to Egypt.

Exodus 8:16a			
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 yohoh-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
'âmar (אָמַר) [pronounced aw-MAHR]	<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
'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 <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: Y^ehowah then said to Moses, "Say to Aaron,...

God interacted primarily with Moses. It is unclear whether Aaron is there with Moses or if Aaron can hear God at this time.

God had previously told Moses, "You will be like God to Aaron"; meaning that Moses will have all of God's authority when speaking to Aaron.

Exodus 8:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
’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
maṭṭeh (מַטֵּה) [pronounced maht-TEH]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #4294 BDB #641
w ^e (or v ^e) (וְ, 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
nâkâh (נָכָה) [pronounced naw-KAWH]	<i>smite, assault, hit, strike [something or someone] down, defeat, conquer, subjugate</i>	2 nd person masculine singular, Hiphil imperative	Strong #5221 BDB #645
’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
’âphâr (אֶפְרַח) [pronounced gaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; construct form	Strong's #6083 BDB #779
’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 noun with the definite article	Strong's #776 BDB #75

Translation: ...‘Stretch out your staff and [use it to] strike the dust of the land’...

God tells Moses to tell Aaron to strike the ground with his staff (this would have been the same staff which he has been using). It appears that this would have taken place in a public venue where Pharaoh and his servants, at the very least, could observe what is happening. Although that will not be stated exactly, there are reasons why we can make these assumptions.

Exodus 8:16a-b **So the Lord said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the land,...’” (NKJV)**

Even though Moses stepped forward, to speak directly to Pharaoh regarding the frogs, Aaron resumes his post of acting as an intermediary for God’s intermediary. Therefore Moses is to give Aaron instructions; and he is to lift up his own rod and then to bring it down and strike the land, so that there would be lice in all the land of Egypt.

Interestingly enough, no matter what sort of confidence Moses may have gained, Aaron would continue to play an important part when confronting Pharaoh and then later, in Israel’s history.

The wording of v. 16a is actually somewhat humorous. Moses begged God in every way that he knew how to be dismissed from this project; and then he asked, if he couldn't get out of it, could he just stand behind Aaron. However, with the last plague and with Pharaoh's temporary capitulation, Moses was so excited, he went right to Pharaoh and spoke to him directly; he probably got Aaron to go with him as almost an afterthought. God tells Moses what he is to have Aaron do. Moses appears to be ready to take over; he is beginning to believe and to appreciate the power of God. God still has Moses work in conjunction with Aaron. Moses made Aaron a part of the process, and God will keep Aaron as an important figure in these plagues and in the subsequent history of Israel.

At this point, even if Moses came out and said, "Okay, God, I am ready to be point man," Aaron would still play a very active role. He will not be set aside. Moses appears to be the one who will speak to Pharaoh directly, but that is not completely clear in this 3rd plague. We will not read the words *and Moses said* in this 3rd plague, but we will read them in the 4th (Exodus 8:26).

Interestingly enough, Moses' sons, insofar as we know, will play no part in the future of Israel; but Aaron's line (Aaron and Moses are both Levites) will be one of the most important genealogical lines for Israel, second only to the Judæan line through David. The priesthood of Israel would come down through Aaron. Even though this priesthood is nearly always referred to as the *Levitical priesthood*, it is actually the *Aaronic priesthood* (Aaron's line being a branch of the Levite line).

Back to our narrative. Aaron is supposed to take the staff and bring it down against the ground, striking the dust of the ground...

Exodus 8:16c

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
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 perfect	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 verb is the perfect tense with vav (ו) consecutive, meaning "and it will be." When הָיָה (hayah) is followed by the lamed (ל) proposition, it means "become."</i> ³⁷			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kinnîym (כִּנִּיִּם) [pronounced <i>kihn-NEEM</i>]	<i>[stinging] gnat, gnats, gnat-swarm; lice</i>	masculine plural noun	Strong's #3654 BDB #487
This word is a homonym. It is possibly set apart by occurring in the plural.			

³⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The noun is כִּנִּים (kinnim). The insect has been variously identified as lice, gnats, ticks, flies, fleas, or mosquitoes. "Lice" follows the reading in the Peshitta and Targum (and so Josephus, Ant. 2.14.3 [2.300]). Greek and Latin had "gnats." By "gnats" many commentators mean "mosquitoes," which in and around the water of Egypt were abundant (and the translators of the Greek text were familiar with Egypt). Whatever they were they came from the dust and were troublesome to people and animals.</i> ³⁸			
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
kôl (לֹכ) [pronounced koh]; also kol (לֹכ) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct	Strong's #3605 BDB #481
need some meanings here			
'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; pausal form	Strong's #4714 BDB #595

Translation: ...so that it becomes gnats throughout all the land of Egypt."

Aaron is to bring down the rod and slam it against the ground, and the dust will appear to become lice.

On the one hand, God could have changed dust particles into living gnats; on the other hand, God knowing all that would happen, could have engineered natural events so that, when Aaron struck the ground, it would appear as if there were gnats suddenly coming out of nowhere. The more natural explanation—the one which is in line with the physical laws of the universe (which are God's laws)—is actually the explanation which requires more from God. God can overrule His Own laws for our universe at any point. Can God create 100 billion gnats at the snap of a finger? Of course He can. It is far more amazing when He acts according with the laws of the universe. The timing of such events has to be perfect. It has to appear as if there are no lice (or gnats) at one point in time, and then, a moment later, as if the land is filled with them.

We are not certain whether these are lice or gnats—and it could be two stages of the same insect. These were very small, irritating insects in huge numbers. Could they have been the natural result of millions of rotting dead frogs? Certainly. In my own mind, that is how I see this as happening. Somehow, I believe that these three plagues are related: the blood (or whatever) in the water, the frogs, and now the lice (or gnats). I believe that one naturally followed the one before. However, that is just speculation on my part. There is nothing in the text to tell us whether these lice (or gnats) came about naturally or supernaturally. But, in either case, in one moment, these small insects are not apparent; and in the next moment, suddenly they are everywhere and all over.

As a result of striking the ground, the dust either becomes gnats or it appears as if the dust becomes gnats.

³⁸ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

The NET Bible: *The third plague is brief and unannounced. Moses and Aaron were simply to strike the dust so that it would become gnats. Not only was this plague unannounced, but also it was not duplicated by the Egyptians.*³⁹

What the NET Bible describes is certainly possible; it is also possible that we had 2 or 3 meetings between Moses and Pharaoh, which included the threat of an invasion of gnats in the land.

Exodus 8:16 *Y^ehowah then said to Moses, "Say to Aaron, 'Stretch out your staff and [use it to] strike the dust of the land' so that it becomes gnats throughout all the land of Egypt."* (Kukis mostly literal translation)

Even though it is not clearly stated, it makes sense that Moses and Aaron go before Pharaoh and perform this. It is possible that, Moses and Aaron do what God tells them to do before Pharaoh in a very public place.

On many occasions, when God acts publically like this, He is very demonstrative. So Moses and Aaron would not have been in some deserted place in Egypt hitting the ground with Aaron's staff; this would have been done in a public place, and, very likely with Pharaoh and his minions looking on.

The people of Egypt cannot be made to see these as simply a set of unfortunate events; each plague must be tied to Moses and Aaron; and therefore, to their God. This must be the general understanding among the people of Israel and Egypt. Therefore, by this point in time, no doubt everyone in Egypt has been told what is happening simply by word of mouth. When all the water appears to be blood on one day; a few days later, there are frogs everywhere; and after that, there are these tiny irritating insects. How could Egypt be talking about anything else? These discussions which are occurring all over Egypt would be more than, "Look at all of these lice. I wish they would disappear." How Moses and Aaron; and their God figured into it would also be a part of the conversation.

I have these assumptions based upon the justice of God. If a nation is under extraordinary judgment as Egypt is at this time, then God would reveal to them what the issues are (and this information would spread about naturally, organically).

Application: What about today? Nations are experiencing the justice of God all of the time; how much do the people know? In this dispensation, God is not doing an abundance of miracles in any particular nation; nor does God have front men like Moses and Aaron in every nation. Yet, there is clearly judgment coming down in virtually every nation, that judgment coming down in various amounts. The knowledge of what is happening in any given nation comes primarily from the Word of God. Not everyone is interested in God's Word; in fact, not all Christians have a hunger for God's Word. But that is where the answers are. One can study this plagues of God against Egypt; one can study the stages (or cycles) of national discipline as outlined in Lev. 26. One can even google *cycles of national discipline* and the first 8 hits (at least today) all appear to come from reputable sources.

Application: In the United States, for many years, the wonderful evangelist Billy Graham had the ear of every president for decades; but we must bear in mind that the real changes that move a nation occur in the population—specifically in your soul and mine. Even though there are some political solutions which are better than others (some line up with the laws of divine establishment, and most do not); the true solution for any nation is individual. How many believers are able to recognize what is happening before their own eyes in their own nation? How many believers can correctly interpret contemporary history? The blessing of a nation depends entirely upon God; and that blessing always is a result of the bottom up (believers in the nation becoming mature), rather than from the top down (that is, good political policy).

Back to our narrative:

Exodus 8:16 *Jehovah then said to Moses, "Speak to Aaron; tell him to stretch out his staff and to use it to strike the ground, so that the dust of the ground become gnats throughout all the land of Egypt."* (Kukis paraphrase)

³⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

And so they do so. And so stretches out Aaron his hand in his staff and so he strikes dust of the earth and so she is the gnats in the man and in the beast. All dust of the earth is gnats in all a land of Egypt.

Exodus
8:17

And they did so. Aaron stretched out his hand with his staff and he struck the dust of the earth, which became gnats on man and on beast. All the dust of the land became gnats throughout all the land of Egypt.

Moses and Aaron then did as God had commanded. Aaron stretched out his hand with the staff in it, and he struck the ground, and instantly, gnats sprung up, and they were all over men and animals. It was as if all the dust of the land became gnats everywhere in Egypt.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so they do so. And so stretches out Aaron his hand in his staff and so he strikes dust of the earth and so she is the gnats in the man and in the beast. All dust of the earth is gnats in all a land of Egypt.
Targum (Onkelos)	And they did so. And Aharon lifted up his hand with the rod and smote the dust of the earth, and it became insects on man and on cattle; all the dust of the earth became insects in all the land of Mizraim. And the magicians wrought so with their enchantments to produce the insects, but were not able; and there were insects on man and on beast.
Targum (Pseudo-Jonathan)	And they did so, and Aharon lifted up his hand with his rod, and smote the dust of the ground, and it became a plague of venomous insects upon the flesh of men and of cattle; all the dust of the earth was changed to become insects, in all the land of Mizraim.
Revised Douay-Rheims	And they did so. And Aaron stretched forth his hand, holding the rod: and he struck the dust of the earth, and there came sciniphs on men and on beasts: all the dust of the earth was turned into sciniphs through all the land of Egypt.
Aramaic ESV of Peshitta	They did so; and Aaron stretched out his hand with his rod, and struck the dust of the earth, and there were lice on man, and on animal; all the dust of the earth became lice throughout all the land of Egypt.
V. Alexander's Aramaic T.	And he did so, and Aaron thus raised his hand with the staff and struck the dust of the earth and there were fleas everywhere, on the people, on the animals, and in all the dust of the earth -- the entire land of Egypt was full of fleas.
Peshitta (Syriac)	And he did so; and Aaron lifted up his hand with his staff and smote the dust of the earth, and it became lice on men and on cattle; all the dust of the land became lice throughout all the land of Egypt.
Septuagint (Greek)	So Aaron stretched out his rod with his hand, and smote the dust of the earth; and the lice were on men and on quadrupeds, and in all the dust of the earth there were lice.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they did so; and Aaron, stretching out the rod in his hand, gave a touch to the dust of the earth, and insects came on man and on beast; all the dust of the earth was changed into insects through all the land of Egypt.
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Easy English	Moses and Aaron obeyed God. Aaron lifted up his hand and he hit the dirt with his stick. Then gnats flew on to all the people and on to all the animals. The dirt on the ground became gnats through the whole country of Egypt.
Easy-to-Read Version–2006	They did this. Aaron raised the stick in his hand and hit the dust on the ground, and everywhere in Egypt the dust became lice. The lice got on the animals and the people.
God's Word™	When Moses told him, Aaron held out the staff in his hand and struck the dust on the ground. It turned into gnats that bit people and animals. All the dust on the ground everywhere in Egypt turned into gnats.
International Children's B.	They did this. Aaron raised the walking stick that was in his hand and struck the dust on the ground. Then everywhere in Egypt the dust changed into gnats. The gnats got on the people and animals.
The Message	He did it. Aaron grabbed his staff and struck the dust of the Earth; it turned into gnats, gnats all over people and animals. All the dust of the Earth turned into gnats, gnats everywhere in Egypt.
Names of God Bible NIRV	. So they did it. Aaron reached out the stick that was in his hand. He struck the dust on the ground with it. The dust all over the land of Egypt turned into gnats.
New Simplified Bible	So Aaron struck the ground with his stick. The dust in Egypt was turned into gnats. They swarmed over the people and the animals.

Thought-for-thought translations; paraphrases:

Common English Bible	They did this. Aaron stretched out his hand with his shepherd's rod, hit the land's dirt, and lice appeared on both people and animals. All the land's dirt turned into lice throughout the whole land of Egypt.
Contemporary English V.	They obeyed, and when Aaron struck the ground with the stick, gnats started swarming on people and animals. In fact, every speck of dust in Egypt turned into a gnat.
The Living Bible	So Moses and Aaron did as God commanded, and suddenly lice infested the entire nation, covering the Egyptians and their animals.
New Berkeley Version New Century Version	. They did this, and when Aaron raised the walking stick that was in his hand and struck the dust on the ground, everywhere in Egypt the dust changed into gnats. The gnats remained on the people and animals.
New Life Version	And they did so. Aaron put out his hand with his stick and hit the dust of the earth. And there were lice on man and animal. All the dust of the earth became lice through all the land of Egypt.
New Living Translation	So Moses and Aaron did just as the Lord had commanded them. When Aaron raised his hand and struck the ground with his staff, gnats infested the entire land, covering the Egyptians and their animals. All the dust in the land of Egypt turned into gnats.

Partially literal and partially paraphrased translations:

American English Bible	So Aaron stuck out his walking stick and hit the dirt on the ground, and fleas covered the men and the animals... there were fleas on the ground everywhere!.
Beck's American Translation	.
New Advent (Knox) Bible	The command was obeyed; and when Aaron stretched out his hand, with the staff in it, and smote the dust on the ground, gnats settled on man and beast; all over Egypt the dust on the ground turned to gnats.
Translation for Translators	So they/we did that. Aaron struck the ground with his stick, and all over Egypt, the fine particles of ground/dust became gnats. The gnats covered the people and all <i>their</i> animals.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Even was to effect Aaron; he was to stretch out his hand with his staff, and was to smite the dust of the solid grounds. The gnats are to be on the humans and beasts. The dust of the solid grounds are to be become gnats, on the solid grounds of Egypt.
Conservapedia	And that is what they did. Aaron reached out with his rod, and struck the topsoil of the land, and it became lice, and infested man and beast alike. All the topsoil in the country became lice throughout all the country of Egypt.
Ferrar-Fenton Bible	And he did so. When Aaron extended his hand with his rod in it and struck the dust of the earth, it became lice in all the land of the Mitzeraim.
HCSB	.
Lexham English Bible	.
NIV, ©2011	They did this, and when Aaron stretched out his hand with the staff and struck the dust of the ground, gnats came on people and animals. All the dust throughout the land of Egypt became gnats.
Tree of Life Version	.
Urim-Thummim Version	And they did so, for Aaron stretched out his hand with his staff and struck the dust of the earth, and it became gnat-swarms in man, and in beast, all the dust of the land became gnat-swarms throughout all the land of Egypt.
Wiki-Bible	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Aaron did this; he struck the dust of the earth which turned into mosquitoes that tormented men and animals. All the dust of the earth all over Egypt turned into mosquitoes.
New American Bible (2011)	.
New English Bible	The LORD then told Moses to say to Aaron, 'Stretch out your staff and strike the dust on the ground, and it will turn into maggots throughout the land of Egypt', and they obeyed. Aaron stretched out his staff and struck the dust, and it turned into maggots on man and beast. All the dust turned into maggots throughout the land of Egypt. V. 16 is included for context.
New Jerusalem Bible	Aaron stretched out his hand, with his staff, and struck the dust of the earth, and there were mosquitoes on man and beast; all the dust of the earth turned into mosquitoes throughout the whole of Egypt.
Revised English Bible	They obeyed, and when Aaron stretched out his hand with his staff in it and struck the dust, it turned into maggots on man and beast. Throughout Egypt all the dust turned into maggots.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	They did it — Aharon reached out his hand with his staff and struck the dust on the ground, and there were lice on people and animals; all the dust on the ground became lice throughout the whole land of Egypt.
The Complete Tanach	They did so, and Aaron stretched forth his hand with his staff and struck the dust of the earth, and the lice were upon man and beast; all the dust of the earth became lice throughout the entire land of Egypt.

and the lice were: The swarming, pedoiliee in Old French, the swarming of lice. [This accounts for the singular verb form.]

exeGesés companion Bible	And they work thus: for Aharon spreads his hand with his rod and smites the dust of the earth and stingers become in humanity and in animal;
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Israeli Authorized Version JPS (Tanakh—1985)	all the dust of the land becomes stingers throughout all the land of Misrayim. .
Kaplan Translation	And they did so. Aaron held out his arm with the rod and struck the dust of the earth, and vermin came upon man and beast; all the dust of the earth turned to lice throughout the land of Egypt.
Orthodox Jewish Bible	They did this. Aaron held out his hand with his staff, and struck the dust of the earth. The lice appeared, attacking man and beast. Throughout all Egypt, the dust had turned into lice.
<i>The Scriptures</i> 1998	And they did so; for Aharon stretched out his yad with his matteh, and smote the aphar ha'aretz, and it became kinim in adam, and in behemah; all the aphar ha'aretz became kinim throughout kol Eretz Mitzrayim. .

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	They did so; Aaron stretched out his hand with his staff and struck the dust of the earth, and there were [biting] gnats on man and animal. All the dust of the land became gnats through all the land of Egypt.
The Expanded Bible	They did this, and when Aaron raised [extended] the walking stick [staff] that was in his hand and struck the dust on the ground, everywhere in Egypt the dust changed into gnats.
Kretzmann's Commentary	And they did so; for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man and in beast; all the dust of the land became lice throughout all the land of Egypt. The Nile had twice become the source of a plague, and here the very land which yielded such rich harvests brought forth an insect pest which was unbearable.
NET Bible®	They did so; Aaron extended his hand with his staff, he struck the dust of the ground, and it became gnats on people ⁴⁰ and on animals. All the dust of the ground became gnats throughout all the land of Egypt.
The Voice	They did exactly as <i>God had instructed</i> . When Aaron reached out and struck the dust of the earth with his staff, swarms of gnats flew up from the dust and covered the people and animals. <i>It seemed as if</i> all the dust in the land of Egypt turned into gnats.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and they did so, and "Aharon ^{Light bringer} extended his hand, (with) his branch, and he hit the powder of the land and the gnats existed in the human and in the beast, all the powder of the land [had] existed as gnats in all the land of "Mits'rayim ^{Two} straits" ,...
Concordant Literal Version	And they did so; Aaron stretched out his hand with his rod and smote the soil of the land: and there came to be lice on human and on beast. All the soil of the land came to be lice in all the land of Egypt.
C. Thompson LXX (updated)	Accordingly Aaron stretched forth the staff with his hand and smote the dust of the ground, and there were stinging gnats among the men and among the four footed beasts, and in all the dust of the ground there were gnats.
English Standard Version	And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt.
Jack Ballinger's translation Modern Literal Version	. And they did so. And Aaron stretched out his hand with his rod and killed* the dust of the earth. And there were lice upon man and upon beast; all the dust of the earth became lice throughout all the land of Egypt.

NASB

They did so; and Aaron stretched out his hand with his staff, and struck the dust of the earth, and there were [n]gnats on man and beast. All the dust of the earth became gnats [Or *lice*] through all the land of Egypt.

Ron Snider's Translation

.

Stuart Wolf's Translation

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Young's Updated LT

And they do so, and Aaron stretches out his hand with his rod, and strikes the dust of the land, and the gnats are on man and on beast; all the dust of the land has been gnats in all the land of Egypt.

The gist of this passage: Gnats filled the land of Egypt; landing on every man and beast.

Exodus 8:17a

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
ʿâsâh (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

Translation: *And they did so.*

Moses was to go and tell Aaron what to do; and then Aaron was to do that thing. So both men did as God had commanded.

Moses spoke to Aaron, then Aaron took up his rod and struck the ground with it (at the proper time and place).

Again, we do not know if, somewhere in this narrative, Aaron and Moses met with Pharaoh, were told *no* by him; and then launched right into this plague. The details of Pharaoh's negative volition are unimportant; all we need to know is, his heart has become unresponsive to God. Therefore, Moses and Aaron act as directed by God before Pharaoh and before his cabinet (I would assume this, because these acts of God must be known throughout Egypt).

The plagues are presented in such a way that they are clearly differentiated. Plague #1 goes from this verse to this verse; then plague #2 picks up in the next verse. However, this is what probably happened. Moses went to God and asked Him to remove the frogs; and God did. But, at this same meeting, God may have told Moses, "Pharaoh is going to continue to resist, and when he expresses his negative volition, have Aaron strike the ground with his staff." So, Moses and Aaron go to Pharaoh, and they say, "The frogs are gone. Now God wants His people to leave and to worship Him." Pharaoh then says, "I made the frogs die. I chose the time for them to die and now they are all dead. You will not take your people into the desert-wilderness." Then Moses may have said, "Okay, look over at Aaron." Then Aaron brings the staff down on the ground, and suddenly, billions of gnats or lice seem to rise up from the ground. So, even though the Bible presents these plagues as completely disjoint events, there is probably some overlap as I have described (the overlap here is probably the Moses went to God

and asked him to remove the frogs and God said that he would, but that Pharaoh would still be negative, and therefore, this is what Moses was to do).

My point is, even though each plague seems to have its own completely disjoint narrative, the end of one plague and the beginning of the next—with all the attendant events—may not have been as disjoint as the narrative makes them seem. That is, Moses is speaking to God about removing the frogs, and God begins to inform Moses about the next plague at this same meeting. Pharaoh expresses negative volition after the frogs have died out, when meeting with Moses and Aaron; and then, right at the same meeting, Moses points to Aaron and says, “Watch what happens due to you negative volition.” (I am simply saying that this is how many of the plagues may have played out.)

Let me try to explain this in a different way. It is less likely, in my opinion, that Moses and Aaron went to Pharaoh after the frogs died out, and said, “God says, ‘Let My people go.’” To which, Pharaoh says *no*, and Moses and Aaron leave and go have another meeting with God to figure out what to do next. Moses and Aaron probably come before Pharaoh, after the removal of the frogs, to make God’s demand; but also locked and loaded to begin the next plague (they likely knew in advance how Pharaoh would respond).

The way that this event is recalled is very human. Considerable details are left out, simply due to the repetition of so many details in each plague. Specific details which are left out certainly would have had to occur (first the meeting with God; then a meeting with Pharaoh when the words of God are repeated; then the plague itself).

Somehow, in all of this, Moses and Aaron have to find out that Pharaoh is refusing to allow the people to go and worship God. That conversation has to take place (for the most part, this conversation is left out of many of the various plague narratives). Their response to Pharaoh’s negative volition would be a striking of the ground with Aaron’s staff, and a sudden explosion of lice or gnats.

Why have I even bothered to say, *this might be the way that it happened?* I think that there are two things at play here: (1) these plagues are easier to digest if we see them as playing out individually, as separate narratives. However (2) when Pharaoh expresses his negative volition, do Moses and Aaron immediately say, “Okay, we’re leaving right now, but we will talk to God and come back later”? I believe that, when Pharaoh balked and said, “No, you are not taking the Hebrew people anywhere,” that Moses and Aaron were ready to go with the next plague right then and there. That is, they have already talked to God, God already told them, “Pharaoh is going to refuse to let My people go, therefore, you will do this...”

So, what I believed happened is, as soon as Pharaoh indicated that he would not allow the people of Israel to leave, Moses and Aaron then acted to pronounce judgment against Egypt and begin the next plague—right then and there. We don’t read it exactly like that, as that would make the plagues seem less distinct.

Exodus 8:17b

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
nâṭâh (נָטָה) [pronounced <i>naw-TAWH</i>]	<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>	3 rd person masculine singular, Qal imperfect	Strong’s #5186 BDB #639
’Ahārôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong’s #175 BDB #14

Exodus 8:17b			
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
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand</i> ; figuratively for <i>strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
b ^e (בְּ) [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 singular noun with the 2 nd person masculine singular suffix	Strong's #4294 BDB #641

Translation: Aaron stretched out his hand with his staff...

Aaron stretched out his hand, and his staff was in his hand.

Note that there is a certain amount of drama here. Aaron stretches out his hand with the staff in it, and all eyes are on him. This staff has been used in the previous two plagues. For the first plague, his staff was waved over the waters of the Nile and then struck the waters. For the second, his staff was stretched out over all the waters, as if Aaron was summoning the frogs from the waters. This third time, Aaron has his arm stretched out, the staff being in his hand.

Aaron assumes this pose so that everyone there knows that what he does with this staff is going to be significant. Everyone knows that something dramatic is going to happen. God actually instructs Moses and Aaron to be very theatric, very demonstrative—and so they are throughout the plague narratives.

Exodus 8:17c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [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
nâkâh (נָכָה) [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>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
’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

Exodus 8:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâphâr (אֶפֶר) [pronounced <i>gaw-FAWR</i>]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; construct form	Strong's #6083 BDB #779
ʿerets (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 noun with the definite article	Strong's #776 BDB #75

Translation: ...and he struck the dust of the earth,...

Aaron struck the ground with his staff (this appears to be the same staff throughout, the possessive pronoun applying to whomever is holding it).

All of this is very theatric, which indicates to me that an audience would have been present (this audience would tell everyone they know about what happened; and the people that they tell would tell everyone that they know).

By the way, I do not invoke the use of the word *theater* here in any sort of a demeaning way. Much of what God does, throughout the ages, is very theatric (have you ever seen the sun rise?). God expects that Pharaoh and his servants view what is happening and then respond to it with thought and some contemplation. Similar conversations would be taking place all over Egypt, among the people, who are also subject to these great plagues.

There is, no doubt, some theater in all of this, and we can reasonably be certain that there was an audience—and, in my opinion, that would have been Pharaoh and his servants; the recent stench of dead frogs still in their nostrils. There was undoubtedly an audience; but how they interacted with this audience (presumably Pharaoh and company), is not recorded.

Furthermore, let me suggest that there is a great angelic host audience as well. The world is a great theater stage for all **angels**, and God would call their attention, from time to time, to certain sets of events taking place in certain localities.

At one of these great meetings in heaven (see Job 1–2 for an example of this), God speaks to the angels, and tells them, “I would like you to observe what I will do in Egypt today. Find and follow Moses and Aaron and see what they do.”

Angels, both **fallen** and **elect**, learn from us and learn from watching God interact in our lives. Somehow, because they are light and occupy space differently than we do, I believe nearly all of angelic creation is able to observe any given event.

Aaron has stretched out his staff over the ground, and then he slammed it down against the dust of the earth...

Exodus 8:17d

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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal perfect	Strong's #1961 BDB #224
kinîym (כִּינִימ) [pronounced kihn-NEEM]	<i>[stinging] gnat, gnats, gnat-swarm; lice</i>	masculine plural noun	Strong's #3654 BDB #487
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
ʾādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
The NET Bible: <i>Heb "man," but in the generic sense of "humans" or "people" (also in v. 18).</i> ⁴⁰			
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
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
b ^e hêmâh (הַמְּהָה) [pronounced b ^{eh} hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: ...which became gnats on man and on beast.

The dust of the ground appeared to become gnats, which infested all of the land, landing on man and beast alike.

Aaron brings his staff down on the ground, and as he raises it back up, so also comes up a great infestation of gnats (or lice). They infest both man and beast. As the frogs were invasive; these lice are even more so.

There is some confusion as to exactly what this particular plague was. Some translators use the term *lice*, and others *gnats*. The *New American Standard Bible* uses both. BDB mentions that this could likely include maggots. The *Amplified Bible* uses *biting gnats* or *mosquitos*, which I like because it conveys the horrible intrusion of these insects upon the lives of the Egyptians.

Can you imagine not being able to even lay down to sleep without being swarmed by hundreds of small, crawling, flying, biting insects? The gnats were so thick that it was if the dust itself had turned into gnats.

⁴⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

This seems to be a natural phenomena. With the polluted water and the huge piles of dead frogs, it is very possible that we have an incredible invasion of very small insects which feed off these dead frogs. However, the numbers of insects implied by this passage and the short amount of time that it takes for them to make their appearance in the land of Egypt still indicates that this takes on the appearance of a miracle, happening as suddenly as Aaron strikes the ground with his staff. There is nothing of a gradual infestation suggested, but of one which is sudden and massive.

Exodus 8:17e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (לֹכ) [pronounced koh]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾâphâr (אֶפֶר) [pronounced ġaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive; construct form	Strong's #6083 BDB #779
ʾerets (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 definite article	Strong's #776 BDB #75
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
kinnîym (כִּנִּיָּם) [pronounced kihn-NEEM]	<i>[stinging] gnat, gnats, gnat-swarm; lice</i>	masculine plural noun	Strong's #3654 BDB #487
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
kôl (לֹכ) [pronounced koh]; also kol (לֹכ) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct	Strong's #3605 BDB #481
need some meanings here			
ʾerets (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; pausal form	Strong's #4714 BDB #595

Translation: All the dust of the land became gnats throughout all the land of Egypt.

The end of v. 17 reads *and all the dust of the land became gnats*; although the Septuagint gives it a slightly different slant with the rendering *and in all the dust of the land there came to be gnats*.

The wording here seems to point toward a completely miraculous event, where the dust becomes a flurry of gnats. I think that it is also possible that it simply seemed to happen in that way.

The Hebrew used here is likely hyperbole (or exaggeration). The number of gnats was so unbelievable that they are compared to the dust in Egypt. This does not mean there is a one-to-one relationship between each particle of dust and each gnat. We have studied similar hyperboles in Gen. 2:24 41:47 and will find several more to come (Judges 20:16 is a good example). Nor does this mean that many particles of dust changed into these irritating insects. This can be understood to mean that, the dust *appeared* to turn into a massive amount of lice.

We have a president who speaks in hyperbole all of the time—everything is the greatest or the best or the most (I write this is 2019). We have an obstinate (and often hysterical) press which continually takes such hyperbolic quotes and calls them lies. The opposition to our president is equally hyperbolic. So, in the United States, if you ever want a lesson in hyperbole, all you need do is turn on the news.

We do not know if the dust actually turned into gnats or if it simply appeared that way. The text clearly states that the dust became gnats, but I think that it would allow for it to appear as if the dust became a mass of gnats (much like when the water was turned to blood, it may have simply appeared as if it were blood).

So far, this is what we have studied.

Exodus 8:16 So the Lord said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.’” (NKJV)

“I strike at the dust, which turned into a mass of lice/gnats” (a photo); from [Moses’ Twitter account](#);⁴¹ accessed December 4, 2019. I kept the picture small, so as not to give anyone the heebie-jeebies.

Exodus 8:17 And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt. (NKJV)



We are not given any details as to where this takes place or who the actual audience is. Did they find Pharaoh, and do this before him? I believe that Moses and Aaron came into their post-frog meeting ready to begin this plague, if Pharaoh refused God’s demand.

It would be natural that Moses and Aaron go to speak to Pharaoh after the death of the millions of frogs, as they would be firming up the details from Israel’s temporary exit from Egypt to worship their God. However, when Moses and Aaron walk into the palace,⁴² that appears to no longer be on the agenda.

Was there an audience for this as before? I would think so. In fact, given the series of historical events so far, the number of people who come to the palace probably increases with each plague. They may be mostly outside of Pharaoh’s palace; but it would be logical for more and more people to wonder just what is going on. They might want to see Moses and Aaron with their own eyes. However, we don’t know many of these details for certain. The increase of people is speculation on my part. In any case, all of Egypt would soon know what had taken place.

Given what we have studied, it would make sense for Moses and Aaron to do this before Pharaoh. This is because Pharaoh is the one who would make the decision for the people of Egypt.

⁴¹ I did not know that he had one either.

⁴² I am assuming that this meeting takes place in the palace.

I have suggested that much of this could be a set of natural circumstances which all take place on cue. Somehow, the frogs were hosts to the lice (which I think would be unusual?); but once the frogs died, the lice had to find new hosts, which ended up being man and animals. Or perhaps this came about in a different way; or perhaps God created them suddenly, right there on the spot. However these gnats or lice came about, the description suggests that it was sudden and as if a massive invasion.

Recently I have been working out in a very rural area on a house, where there was a recent flood (the house itself did not flood, but all the ground all around it was underwater). As a result, there are mosquitoes everywhere, morning, midday, late afternoon, evening—there is no respite from these blood-sucking creatures. No matter what activity I am involved with, every 2 or 3 seconds, I am slapping a mosquito which has landed on my arm, or back or head. Multiple mosquitoes landing at any given moment is the norm. However, in Egypt, during the plague of the lice, there are very likely dozens, if not hundreds, of these little creatures landing on any one person's body at any given time. There are so many that it is impossible to swat them off. There was no escaping them.

Sometimes when I am working, I might take a rest and lay out on the lawn; but this is an impossibility where it recently flooded. I cannot even be moving about outside without becoming a host to dozens of mosquitoes. This is even more true if I stood or laid in one place for any amount of time. For the people in Egypt—there is no place they can go. They cannot lay down and sleep, because these lice or gnats are everywhere, all over them. And this affects every person in Egypt.

Nut, the sky goddess; and Geb, god of the earth (a graphic); from [Wikipedia](#); accessed April 25, 2018. Note the snake head on Geb.

This next verse tells us that it was known in the palace that Moses and Aaron had done this through their God.

Exodus 8:17 *And they did so. Aaron stretched out his hand with his staff and he struck the dust of the earth, which became gnats on man and on beast. All the dust of the land became gnats throughout all the land of Egypt.* (Kukis mostly literal translation)



Exodus 8:17 *Moses and Aaron then did as God had commanded. Aaron stretched out his hand with the staff in it, and he struck the ground, and instantly, gnats sprung up, and they were all over men and animals. It was as if all the dust of the land became gnats everywhere in Egypt.* (Kukis paraphrase)

And so did the magicians in their secrecies to bring forth the gnats and they were unable to. And so she is the gnat in the man and in the beast. And so say the magicians unto Pharaoh, "A finger of Elohim this [is]." And so he strengthens a heart of Pharaoh and he would not listen unto them, as which spoke Y^ehowah.

Exodus
8:18–19

The magicians in their secret [arts] tried to bring forth the gnats, but they were unable to; so there are gnats on man and beast. The magicians say to Pharaoh, "This [is] the finger of Elohim." But Pharaoh strengthened [his] heart and he would not listen to them, as Y^ehowah had warned.

The magicians attempted to duplicate what Moses and Aaron had done, but they were unable to bring forth gnats as Moses and Aaron had done. As a result of God's power, the gnats of God were on man and beast in Egypt. The magicians admitted to Pharaoh, "This is clearly the work of God." However, pharaoh would not hear of it, and strengthened his heart against God (as God warned would happen).

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so did the magicians in their secrecies to bring forth the ghats and they were unable to. And so she is the gnat in the man and in the beast. And so say the magicians unto Pharaoh, "A finger of Elohim this [is]." And so he strengthens a heart of Pharaoh and he would not listen unto them, as which spoke Y ^e howah.
Targum (Onkelos)	And the magicians said to Pharoh, This is a plague from before the Lord. Yet Pharoh's heart was hardened, and he would not hearken to them, as the Lord had said.
Targum (Pseudo-Jonathan)	And the astrologers wrought with their burnings to bring forth the insects, but were not able; and the plague of insects prevailed upon men and upon cattle. And the astrologers said to Pharoh, This is not by the power or strength of Mosheh and Aharon; but this is a plague sent from before the Lord. Yet the design of Pharoh's heart was strengthened, and he would not hearken to them, as the Lord had said.
Revised Douay-Rheims	And the magicians with their enchantments practiced in like manner, to bring forth sciniphs, and they could not and there were sciniphs as well on men as on beasts. And the magicians said to Pharaoh This is the finger of God. And Pharaoh heart was hardened, and he hearkened not unto them, as the Lord had commanded.
Aramaic ESV of Peshitta	The magicians tried with their enchantments to bring forth lice, but they were unable. There were lice on man, and on animal. Then the magicians said to Pharaoh, "This is the finger of God:" and Pharaoh's heart was hardened, and he did not listen to them; as Mar-Yah had spoken.
V. Alexander's Aramaic T.	And the Egyptian magicians did likewise and they could not find an end to the fleas, the fleas were everywhere on the people and the animals. And the magicians said to the Pharaoh, "There is the finger of God in this." And Pharaoh's heart went cold and he did not listen to them, as the Lord had said.
Peshitta (Syriac)	And the magicians did the same by means of their magic to bring forth lice, but they could not get rid of the lice; so there were lice on men and on cattle. Then the magicians said to Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.
Septuagint (Greek)	And the charmers also did so with their sorceries, to bring forth the louse, and they could not. And the lice were both on the men and on the quadrupeds. So the charmers said to Pharaoh, This is the finger of God. But the heart of Pharaoh was hardened, and he listened not to them, as the Lord said.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the wonder-workers with their secret arts, attempting to make insects, were unable to do so: and there were insects on man and on beast. Then the wonder-workers said to Pharaoh, This is the finger of God: but Pharaoh's heart was hard, and he did not give ear to them, as the Lord had said.
Easy English	Then the magicians tried to make gnats by their bad powerful authority. But they could not do it. And the gnats were on all the people and on all the animals. Then the magicians said to Pharaoh: 'This is the work of God.' But there was no change in Pharaoh's thoughts. He would not listen to the magicians. God had said that this would happen.
Good News Bible (TEV)	The magicians tried to use their magic to make gnats appear, but they failed. There were gnats everywhere, and the magicians said to the king, "God has done this!" But the king was stubborn and, just as the LORD had said, the king would not listen to Moses and Aaron.
<i>The Message</i>	The magicians tried to produce gnats with their incantations but this time they couldn't do it. There were gnats everywhere, all over people and animals.

Names of God Bible	The magicians said to Pharaoh, "This is God's doing." But Pharaoh was stubborn and wouldn't listen. Just as God had said. The magicians also tried to produce gnats using their magic spells, but they couldn't do it. The gnats bit people and animals. So the magicians said to Pharaoh, "This is the hand of Elohim! "
NIRV	Yet, Pharaoh continued to be stubborn and would not listen to Moses and Aaron, as Yahweh had predicted. The magicians tried to produce gnats by doing their magic tricks. But they couldn't. The gnats stayed on people and animals everywhere. So the magicians said to Pharaoh, "God's powerful finger has done this." But Pharaoh remained stubborn. He wouldn't listen, just as the Lord had said.
New Simplified Bible	The magicians tried to use their magic to make gnats appear, but they failed. There were gnats everywhere! The magicians said to the king: »It is the finger of God!« (God has done this!) But the king was stubborn. Just as Jehovah predicted, the king would not listen to Moses and Aaron.

Thought-for-thought translations; paraphrases:

Common English Bible	The religious experts [Or <i>magicians</i>] tried to produce lice by their secret knowledge, but they weren't able to do it. There were lice on people and animals. The religious experts said to Pharaoh, "This is something only God could do!" But Pharaoh was stubborn, and he wouldn't listen to them, just as the Lord had said.
Contemporary English V.	When the magicians tried to use their secret powers to do this, they failed, and gnats stayed on people and animals. The magicians told the king, "God has done this." But, as the LORD had said, the king was too stubborn to listen.
The Living Bible	Then the magicians tried to do the same thing with their secret arts, but this time they failed. "This is the finger of God," they exclaimed to Pharaoh. But Pharaoh's heart was hard and stubborn, and he wouldn't listen to them, just as the Lord had predicted.
New Berkeley Version New Century Version	. Using their tricks, the magicians tried to do the same thing, but they could not make the dust change into gnats. The gnats remained on the people and animals. So the magicians told the king that the power of God had done this. But the king was stubborn and refused to listen to them, just as the Lord had said.
New Life Version	The wonder-workers tried to cause lice to come by using their secret ways. But they could not. So there were lice on man and animal. Then the wonder-workers said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hard. He did not listen to them, just as the Lord had said.
New Living Translation	Pharaoh's magicians tried to do the same thing with their secret arts, but this time they failed. And the gnats covered everyone, people and animals alike. "This is the finger of God!" the magicians exclaimed to Pharaoh. But Pharaoh's heart remained hard. He wouldn't listen to them, just as the Lord had predicted.

Partially literal and partially paraphrased translations:

American English Bible	Well, the soothsayers tried to use their magic to do the same thing and bring out the fleas, but they were unable to do so. However, the fleas covered both the men and the animals. So the soothsayers said to Pharaoh: 'This is the finger of God!' But Pharaoh's heart was hardened and he wouldn't listen to them and do as the Lord said.
Beck's American Translation International Standard V	. The magicians tried [Lit. <i>they did</i>] to do the same thing [Lit. <i>thus</i>] with their secret arts, but they were unable to bring out the gnats. The gnats were on the people and the animals.

	The magicians told Pharaoh, "It is the finger of God!" [i.e. an act of God] But Pharaoh's heart was stubborn [Lit. <i>strong</i>] and he did not listen to them, just as the LORD had predicted.
New Advent (Knox) Bible	When the magicians tried to do as much with their spells, they found they could not, but still the gnats came and settled on man and beast, till the magicians told Pharaoh, This is God's handiwork; but Pharaoh's heart was hardened, and still he would not listen to them, or obey the Lord's will.
Translation for Translators	The men who worked magic tried to cause gnats to appear, but they were unable to do it. So the gnats stayed on the people and on their animals. The men who worked magic said to the king, "It is God who has done this with his power [MTY]!" But the king continued to be stubborn [IDI], and he would not pay attention to them, just as Yahweh had predicted.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The diviners were to do by their concealment, to bring forth gnats - are they to have been able? - The gnats are on the humans and beasts. The diviners were to say to Pharaoh: It is the finger of he of mighty ones. Yet the sensibility of Pharaoh's heart was to hold strong - is he to have listened? - Jehovah is to have declared it.
Conservapedia	This time the sacred scribes tried to bring lice about with their occult practices--and could not do so. And the lice infested man and beast alike. Now the sacred scribes said to Pharaoh, "This is the finger of God." But Pharaoh remained obstinate, and would not listen to them—as the LORD had said.
Ferrar-Fenton Bible	The scientists also tried by their contrivances to produce the same, and bring forth lice, but they were not able. These lice assailed both men and beasts. Then the scientists reported to Pharaoh: — "This is the product of GOD," but Pharaoh hardened his heart and would not listen to them — as the EVER-LIVING had foretold.
God's Truth (Tyndale)	And the enchanters assayed likewise with their enchantments to bring forth lice, but they could not. And the lice were both upon man and beast. Then said the enchanters unto Pharaoh: it is the finger of God. Neverthelater Pharaoh's heart was hardened and he regarded them not, as the Lord had said.
HCSB	The magicians tried to produce gnats using their occult practices, but they could not. The gnats remained on man and beast. "This is the finger of God," the magicians said to Pharaoh. But Pharaoh's heart hardened, and he would not listen to them, as the LORD had said.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.
Urim-Thummim Version	But when diviners attempted with their secret arts to bring forth gnat-swarms they could not. So there were gnat-swarms on man and beast. Then the diviners said to Pharaoh, this is the finger of Elohim, but Pharaoh's heart was hardened and he did not listen to them as YHWH had said would happen.
Wiki-Bible	And the occultists said to Pharaoh, "The finger of God is this", and Pharaoh's heart hardened, and did not hear them, as Yahweh had spoken. And Yahweh said to Moses: wake up in the morning and post yourself before Pharaoh, as here he goes to the waters, and you said to him "Thus said Yahweh: 'Send my people and they will serve me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But when the magicians tried, by means of their secret formulas, to drive away the mosquitoes, they were not able to do so, and the mosquitoes kept tormenting
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The Heritage Bible	people and animals. The magicians said to Pharaoh, "This is the finger of God"; but Pharaoh was unmoved and did not listen, as Yahweh had foretold.
New American Bible (2002)	And the horoscopists did so with their secret arts to bring forth lice, and they were not able; and there were lice upon man and upon animal. And the horoscopists said to Pharaoh, This is the finger of God; and Pharaoh's heart was seized, and he did not attentively hear them, what Jehovah had spoken.
New American Bible (2011)	Though the magicians tried to bring forth gnats by their magic arts, they could not do so. As the gnats infested man and beast, the magicians said to Pharaoh, "This is the finger of God [The finger of God: understood by the magicians as the staff mentioned in ⇒ Exodus 8:13, Cf ⇒ Luke 11:20.]" Yet Pharaoh remained obstinate and would not listen to them, just as the LORD had foretold.
New Jerusalem Bible	Though the magicians did the same thing to produce gnats by their magic arts, they could not do so. The gnats were on human being and beast alike, and the magicians said to Pharaoh, "This is the finger of God."* Yet Pharaoh hardened his heart and would not listen to them, just as the LORD had said.
Revised English Bible	By their spells the magicians tried to produce mosquitoes in the same way but failed, and there were mosquitoes on man and beast. So the magicians said to Pharaoh, 'This is the finger of God.' But Pharaoh was obstinate and, as Yahweh had foretold, refused to listen to them.
	The magicians tried to produce maggots in the same way by their spells, but they failed. The maggots were everywhere, on man and beast. "It is the hand of God," said the magicians to Pharaoh, but Pharaoh remained obstinate; as the LORD had foretold, he would not listen.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The magicians tried with their secret arts to produce lice, but they couldn't. There were lice on people and animals. Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh was made hardhearted, so that he didn't listen to them, just as Adonai had said would happen.
The Complete Tanach	And the necromancers did likewise with their secret rites to bring out the lice, but they could not, and the lice were upon man and beast.

to bring out the lice: To create them (another version: to bring them out) from someplace else.

but they could not: Because a demon has no power over a creature smaller than a barleycorn. — [from Sanh. 67b, Tanchuma, Va'era 14, Exod. Rabbah 10:7]

So the necromancers said to Pharaoh, "It is the finger of God," but Pharaoh's heart remained steadfast, and he did not hearken to them, as the Lord had spoken.

It is the finger of God: This plague is not through sorcery; it is from the Omnipresent. — [from Exod. Rabbah 10:7]

as the Lord had spoken: "But Pharaoh will not hearken to you" (Exod. 7:4).

exeGesés companion Bible	...- and the magicians work thus with their enchantments to bring forth stingers, but they cannot: so there stingers become on humanity and on animal. Then the magicians says to Paroh, This is the finger of Elohim: and the heart of Paroh callouses and he hearkens not to them - as Yah Veh had worded.
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Israeli Authorized Version .

JPS (Tanakh—1985)	The magicians did the like with their spells to produce lice, but they could not. The vermin remained upon man and beast; and the magicians said to Pharaoh, “This is the finger of God!” But Pharaoh’s heart stiffened and he would not heed them, as the Lord had spoken.
Kaplan Translation	The master symbolists tried to produce lice with their hidden arts, but they could not. [Meanwhile], the lice were attacking man and beast alike. 'It is the finger [<i>Etzba</i> in Hebrew. In ancient Egyptian, the word <i>etzba</i> or <i>tzeba</i> also denotes a finger, but it also denotes retribution. The Egyptian occultists may have also been saying, 'It is God's retribution.']] of God,' said the master symbolists to Pharaoh. But Pharaoh remained obstinate and would not listen, just as God had predicted.
Orthodox Jewish Bible	And the kharetumim did so with their secret lore to bring forth kinim, but they could not: so there were kinim upon adam, and upon behemah. Then the kharetumim said unto Pharaoh, This is the Etzba Elohim (Finger of G-d): and the lev Pharaoh was hardened, and he paid heed not unto them; as Hashem had said.
<i>The Scriptures</i> 1998	And the magicians did similarly with their magic to bring forth gnats, but they were unable. And there were gnats on man and beast. The magicians then said to Pharaoh, “This is the finger of Elohim!” But the heart of Pharaoh was hardened, and he did not listen to them, as הוהי had said.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The magicians (soothsayer-priests) tried by their secret arts and enchantments to create gnats, but they could not; and there were gnats on man and animal. Then the magicians said to Pharaoh, “This is the [supernatural] finger of God.” But Pharaoh’s heart was hardened and he would not listen to them, just as the Lord had said.
The Expanded Bible	Using their ·tricks [magic arts], the ·magicians [sorcerers] tried to do the same thing, but they could not make the dust change into gnats. The gnats remained on the people and animals. So the ·magicians [sorcerers] told ·the king [^L Pharaoh] that the ·power [^L finger] of God had done this. But the ·king was stubborn [^L heart of Pharaoh was hard] and refused to listen to them, just as the Lord had said.
Kretzmann’s Commentary	And the magicians did so with their enchantments, they also smote the dust while they murmured verses of incantation, to bring forth lice, but they could not; so there were lice upon man and upon beast. In this case the Lord did not consent to their imitating His miracle, and so they were unable to perform the apparently simple feat. Then the magicians said unto Pharaoh, This is the finger of God. They were forced to declare their impotence in the face of God's almighty power, to acknowledge that the God of the Hebrews was mightier than they. And Pharaoh's heart was hardened, and he hearkened not unto them; as the Lord had said. In spite of all the evidence, in spite of the confession of his wisest sorcerers, he persisted in his obstinacy. Even the blind children of this world are obliged to acknowledge occasionally that God's punishments strike the world, and yet they refuse to repent.
NET Bible®	When the magicians attempted [<i>Heb</i> “and the magicians did so.”] to bring forth gnats by their secret arts, they could not. So there were gnats on people and on animals. The magicians said [<i>Heb</i> “and the magicians said.”] to Pharaoh, “It is the finger of God!” But Pharaoh’s heart remained hard, and he did not listen to them, just as the Lord had predicted.
The Voice	The <i>most talented</i> magicians <i>in Pharaoh’s Egypt</i> tried to perform this same act with their incantations, but none could do it. So the gnats continued to swarm all over the people and their animals. Magicians (to Pharaoh): This must be the finger of God.
<hr/> If God can do this with a finger, what must His whole hand be able to accomplish? <hr/>	

But Pharaoh's heart was as hard as stone, and he refused to pay any attention to Moses and Aaron, just as the Eternal One had said.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and the magicians did so (with) their secrets, to make the gnats go out, and they were not able, and the gnats existed in the human and in the beast, and the magicians said to "Paroh ^{Great house} ", (this) is the finger of "Elohiym ^{Powers} ", 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)	And the magicians did in like manner by their enchantments to remove the stinging gnats but could not, so the stinging gnats were among the men and among the four footed beasts. Therefore the sorcerers said to Pharaoh, This is the finger of God. But Pharaoh's heart was inflexible and he hearkened not to them as the Lord had said.
Concordant Literal Version	Now the sacred scribes did so by their occultisms so as to bring forth the lice, yet they were unable. Since there had come to be lice on human and on beast. The sacred scribes said to Pharaoh: This is the finger of Elohim! Yet the heart of Pharaoh was steadfast, and he did not hearken to them just as Yahweh had spoken.
Context Group Version	And the special scholars did so with their magic to bring out lice, but they could not: and there were lice on man and on beast. Then the special scholars said to Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he didn't listen to them; as YHWH had spoken.
Darby Translation	And the scribes did so with their sorceries, to bring forth gnats; but they could not. And the gnats were on man and on beast. Then the scribes said to Pharaoh, This is the finger of God! But Pharaoh's heart was stubborn, and he hearkened not to them, as Jehovah had said.
Emphasized Bible	And the sacred scribes did in like manner with their secret arts, to bring forth the gnats, but they could not. So there came to be gnats, among men and among beasts. Then said the sacred scribes unto Pharaoh, The finger of God, it is! But the heart of Pharaoh waxed bold and he hearkened not unto them, as spake Yahweh.
Jack Ballinger's translation Modern English Version	. Then the magicians tried with their secret arts to bring forth gnats, but they could not, so there were gnats upon man and beast. Then the magicians said to Pharaoh, "This is the finger of God." Nevertheless, Pharaoh's heart was hardened, and he did not listen to them, just as the LORD had said.
New European Version	The magicians tried with their enchantments to produce lice, but they couldn't. There were lice on man, and on animal. Then the magicians said to Pharaoh, This is the finger of God; and Pharaoh's heart was hardened, and he didn't listen to them; as Yahweh had spoken.
New King James Version	Now the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast. Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart grew hard, and he did not heed them, just as the LORD had said.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Young's Updated LT	And the scribes do so with their flashings, to bring out the gnats, and they have not been able, and the gnats are on man and on beast; and the scribes say unto Pharaoh, "It is the finger of God;" and the heart of Pharaoh is strong, and he has not listened unto them, as Jehovah has spoken.

The gist of this passage: The religious illusionists of Pharaoh could not bring forth gnats as Moses had; and they suggest to Pharaoh that it is the work of God.

vv. 18-19

Exodus 8:18a

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
The NET Bible: <i>The preterite with vav (ו) consecutive is here subordinated to the main clause as a temporal clause.</i> ⁴³			
ʿâsâh (עָשָׂה) [pronounced ġaw-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
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
It appears here that the magicians tried but failed to imitate the act of Aaron.			
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
char'êţôm (חֲרָעִתִּים) [pronounced khahr-TOHM]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic</i>	masculine plural noun with the definite article	Strong's #2748 BDB #355
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
lâ'î (לֵאִי) [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
Lâ'î 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.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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>	Hiphil infinitive construct	Strong's #3318 BDB #422

⁴³ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾêth (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
kinnîym (כִּנִּיִּם) [pronounced <i>kihn-NEEM</i>]	[stinging] <i>gnat, gnats, gnat-swarm; lice</i>	masculine plural noun	Strong's #3654 BDB #487

Translation: The magicians in their secret [arts] tried to bring forth the gnats,...

I took some liberties here and rendered *to do* with *to try*, given that the magicians were ultimately unsuccessful at doing what Aaron did. It literally reads that *they did so*, using the same words which were applied to Moses and Aaron previously. However, the big difference is, God worked through Moses and Aaron and accomplished His will; and He was not working through these magicians, so they could not duplicate His works.

Exodus 8:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ 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
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâkôl (לָקַי) [also yâkôwl (לֹקַי)] [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 *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*.

Translation: ...but they were unable to;...

The magicians could not bring forth gnats as Aaron had. Furthermore, they could not make the gnats die or disappear.

Kretzmann appears to take the view that, God allow the magicians to imitate His previous miracles, but drew the line here—this they could not duplicate, even in a small way.

The NET Bible: *The report of what the magicians did (or as it turns out, tried to do) begins with the same words as the report about the actions of Moses and Aaron – “and they did so” (vv. 17 and 18). The magicians copy the actions of Moses and Aaron, leading readers to think momentarily that the magicians are again successful, but at the end of the verse comes the news that “they could not.”*

*Compared with the first two plagues, this third plague has an important new feature, the failure of the magicians and their recognition of the source of the plague.*⁴⁴

Exodus 8:18a-b **Now the magicians so worked with their enchantments to bring forth lice, but they could not.** (NKJV)

What the religious illusionists attempted to do was to strike the ground with their rods and staffs to make the dust rise as gnats, but this particular plague was one that they could not imitate (the word *duplicate* would not be apropos because they never *duplicated* a miracle of God; they only *imitated* God's power for a less than discerning audience).

The active voice of the Hebrew reads that *the religious illusionists did in like manner*, but this is an idiom where an agent's attempt or design to do something is what is meant, although the thing was not actually done. This is not a common idiom, found only here, Deut. 28:68 and Ezek. 24:13 in the Old Testament. It is possible here that Pharaoh did not want them to put too much effort into this endeavor.

Exodus 8:18c			
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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
kinîym (כִּינִימ) [pronounced kihn-NEEM]	<i>[stinging] gnat, gnats, gnat-swarm; lice</i>	masculine plural noun	Strong's #3654 BDB #487
kinâm (כִּנָּם) [pronounced kihn-NAWM]	<i>[stinging] gnat, a gnat-swarm; louse</i>	masculine singular noun with the definite article	Strong's #3654 BDB #487
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
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
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
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

⁴⁴ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e hêmâh (הַמָּה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: ...so there are gnats on man and beast.

As a result, there are still gnats everywhere; they are on men and on their animals.

As pointed out on several occasions, note how appropriate these signs and wonders are for the intended audience. God needs for this plague to permeate all of Egypt. God wants all Egyptians to know that He is at work here. Every person in Egypt recognizes this and recognizes the power of the Hebrew God. It would have taken very little time for neighbors to inform one another as to what is going on (they would all be aware of the gnats; and it would be spread about that Moses and Aaron—or their God—were the cause).

The narrative of the lice (gnats) is actually quite short in the Bible. It is only 4 verses long. We will complete it in this lesson.

A Short Review of Exodus 8:16–17:

Exodus 8:16 So the Lord said to Moses, “Say to Aaron, ‘Stretch out your rod, and strike the dust of the land, so that it may become lice throughout all the land of Egypt.’”

At some point in time, Moses spoke to God, and God was preparing him for the next plague. It appears that Moses would be the one who spoke directly to Pharaoh.

Exodus 8:17 And they did so. For Aaron stretched out his hand with his rod and struck the dust of the earth, and it became lice on man and beast. All the dust of the land became lice throughout all the land of Egypt.



We are not told where and when this took place. It is reasonable that this took place in public (most likely, outside of the palace), and that many people witnessed what Moses and Aaron did. It has to be reported throughout the land that Moses and Aaron, representatives of the Hebrew's God, set this plague into motion. Things have to go from normal to under a plague, with an act of Moses and/or Aaron taking place in between.

Aaron strikes the ground (a graphic); from [WordPress](#); accessed December 4, 2019.

Aaron strikes the ground with his rod, and it appears as if the dust turns into lice (or gnats). The very fact that Aaron strikes *the ground* and that the dust of that ground appears to turn into

lice (or gnats) would suggest that this does not take place in the palace of Pharaoh. Although we are never given a description of the inside of Pharaoh's palace, it only seems reasonable that the floors were not dirt (this was not the case with all buildings and homes, but surely Pharaoh's palace had flooring that was more impressive (I would assume some sort of stone—perhaps marble or granite⁴⁵).



Exodus 8:18 The magicians in their secret [arts] tried to bring forth the gnats, but they were unable to; so there are gnats on man and beast. (Kukis mostly literal translation)

The palace magicians—the religious illusionists—they tried to imitate this work of God, but they could not. They will fully acknowledge this to Pharaoh.

There appears to be a full understanding that Moses and Aaron had done this and the magicians attempted to do the same thing. Interestingly enough, the magicians were unable to duplicate this particular miracle. Equally interesting is, the magicians never seem to want to counter the miracles/signs done by the hand of Moses or Aaron (something that would have been far more helpful to the palace and the people). Undoing the work of God would have been far beyond what these magicians could do, as these works of God affected all of Egypt; and the works of the magicians, at best, took place within the main room of the palace.

I do not know whether each plague targeted a specific Egyptian god or not, as many suggest. It appears that they might have. One of these gods is Geb, who rules over the earth.

Geb — Egyptian God of the Earth (a graphic); from [Wikipedia](#); accessed April 25, 2018. I like his pet duck.

Exodus 8:19a

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 (אמר) [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 plural, Qal imperfect	Strong's #559 BDB #55
char'ôm (חֹרֵם) [pronounced khahr-TOHM]	<i>an engraver, a writer [possessing information of the occult]; a diviner, a magician, an astrologer, mystic</i>	masculine plural noun with the definite article	Strong's #2748 BDB #355
'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

⁴⁵ I do not know what was available in that era in Egypt; but when the Temple is built, it will have a cornerstone which is massive and a floor of stone.

Exodus 8:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
par ^e ôh (פַּרְעֹה) [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
'ets ^e ba' (עֵצְבָּא) [pronounced <i>etz^e-BAHÇ</i>]	<i>finger, forefinger, finger used for dipping; toes</i>	feminine singular construct	Strong's #676 BDB #840
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels</i> ; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it</i> ; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Translation: The magicians say to Pharaoh, "This [is] the finger of Elohim."

The magicians, unable to duplicate Aaron's miracle, admit that this is the work of God. Even they recognize divine action when they see it.

The NET Bible: *The word "finger" is a bold anthropomorphism (a figure of speech in which God is described using human characteristics).*

The NET Bible continues: *The point of the magicians' words is clear enough. They knew they were beaten and by whom. The reason for their choice of the word "finger" has occasioned many theories, none of which is entirely satisfying. At the least their statement highlights that the plague was accomplished by God with majestic ease and effortlessness. Perhaps the reason that they could not do this was that it involved producing life – from the dust of the ground, as in Genesis 2:7. The creative power of God confounded the magic of the Egyptians and brought on them a loathsome plague.*⁴⁶

This statement sounds as if these magicians are conceding the power of the God of the sons of Israel, which seems tantamount to me to faith in the **Revealed God**.

Exodus 8:19a **Then the magicians said to Pharaoh, "This is the finger of God."** (NKJV)

The *finger* of God is obviously an **anthropopathism** standing for God's formidable power and that what they are seeing is an immediate and direct act of God (specifically of Moses and Aaron's God). God Himself is acknowledged by the scribes to have directly intervened with human history at this point. Here they have judged rightly.

The religious illusionists finally could not imitate one of the miracles and they realized that this was God's work. They realized before that what Moses did was superior to their "magic." They could do miracles similar to what Moses did, but they could never match the scope and intensity of what Moses did.

⁴⁶ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

We will hear about these religious illusionists one more time, in Exodus 9:11, but only enough to state that they cannot stand before Pharaoh. Their attempts to duplicate the miracles of God ends here with the 3rd plague. Because we come across them once again in Exodus 9, it is reasonable to assume that they remain very much a part of Pharaoh's inner circle or palace group. But, from this point on, they are impotent and unhelpful to Pharaoh.

When they told Pharaoh that this was truly of God, this was not what the Pharaoh wanted to hear. He was negative against this entire situation and very negative toward Israel's God. Most people can be beaten down when facing these kinds of pressures; but not Pharaoh. He fought against God's will with every bit of human strength that he had. And when he came to the end of his own human strength, God provided him with more. God did not give him the negative volition; he already had that; God simply gave him the strength to exercise it.

Several leaders who have come to the end of their rope and abilities have committed suicide, have gone insane, have left office, etc. Pharaoh of Egypt was in that situation. He was fully negative towards God but he was running out of his own human resources and strength to resist Him. When it says that God strengthened Pharaoh's heart; God simply gave Pharaoh the will, the persistence and the fortitude to go on. This is not a doctrine to worry about. Pharaoh did not believe in Moses' God, but then God took that away from him. I do not believe that God did anything to change Pharaoh's volition.

In a similar fashion, when we as Christians are at the end of our rope and beaten down, God often gives us strength to go on (not unlike the function of adrenalin in the human body). God, by giving Pharaoh the will and strength to go on, used Pharaoh's continued to express his negative volition, which helped to evangelize the world. However, God did not implant that negative volition in his soul.

Exodus 8:19b			
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
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>layb</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^o ôh (פַּרְֹה) [pronounced <i>pahr^o-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: But Pharaoh strengthened [his] heart...

I took some liberties with the translation here. It is not clear that *Pharaoh* is the subject of the verb. The nouns *God* and *Pharaoh* are both close to the verb.

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.⁴⁷

Interestingly enough, it appears in the end times (the Tribulation), there will be great powers afforded the Beast, and yet some will resist him because of the Word of God.

Even today, in the Church Age, there may be people who are able to occasionally do things which cannot be explained. However, this does not mean that they have the Word of God in their souls; this does not mean that they have exercised faith in Jesus Christ.

Exodus 8:19c			
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
The wâw conjunction is missing from Owens excellent reference book; but it is named.			
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמָע) [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 perfect	Strong's #8085 BDB #1033
'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); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
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 (כֹּאֲשֶׁר) [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 (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to declare, to proclaim, to announce; to lead, to guide; to rule, to direct; to follow; to lay snares, to plot against; to destroy</i>	3 rd person masculine singular, Qal perfect	Strong's #1696 BDB #180

⁴⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
These exact words are found back in v. 15.			

Translation: ...and he would not listen to them, as Y^ehowah had warned.

These exact same words are found back in v. 15. Pharaoh would not listen to the demands of God, expressed by Aaron. God warned Moses and Aaron that Pharaoh would continue to be stubborn.

Exodus 8:19b-c **But Pharaoh's heart grew hard, and he did not heed them, just as the Lord had said.**

Whether it is of Pharaoh or God, Pharaoh's heart is strengthened. Now, I believe the idea is, the actual negative volition is within Pharaoh—he continues to resist what God has done. However, he is devastated and diminished by the things which God has done. He no longer saw the magicians as being able to duplicate God's power. Nevertheless, God gives him the strength to express his negative volition, which is his and his alone.

This illustrates just how negative, negative volition can be. Pharaoh must understand that this is God's power; and that nothing else could explain what is happening; yet he continues to resist it. In the life of our Lord, the same thing occurred—Jesus would cure a person of a lifelong illness, and it would be recognized by everyone in the immediate vicinity to be a miracle, to be a work that no one else could duplicate—yet some in His audience would still reject Him. So many times, they would then search for some minute detail in the Law which He violated (or, more accurately, a distortion which has been placed over the Law of Moses).

When you interact enough with people, it is easy to spot those who are on negative signals (either towards God or toward the laws of divine establishment). A person might be faced with a news story that appears to contradict all that he believes; and many people find this disconcerting. So they turn on MSNBC or they do a web search; and, guaranteed, there are articles available out there, places where this story is parsed, and divided up, and explained with a spin, to a point where, it very nearly means the exact opposite of what it appears to say. A person who does that is looking to strengthen his own resolve against things he does not believe; and in favor of things which they do believe. If you have ever gotten in an argument on the internet with someone (some stranger), you know that, in between comments, if a few minutes go by, they are googling until they find a story or article or meme which fits their viewpoint, and they use this in order to strengthen their own hearts; or to strengthen their resolve so that they might continue to be able to argue with you.

Application: Today, in United States politics, the Democrat party has adopted policies which go against their own party standards of 20 or 30 years ago. In fact, these policies are so far left and socialist, that it seems impossible to many people—including myself—that they are taken seriously. But, when a person is on negative volition towards the laws of divine establishment, they may follow a party whose ideas seem like they are from another planet. A person who rejects divine establishment (God's laws and principles which are applicable to all mankind) will adhere to crazy ideas like socialism. Such people, on negative volition, will actually justify these policy ideals, even if, 10 years ago, they would have vehemently denied them as being among their beliefs. (Do you recall the fierce denials issued when some accused Barack Obama of being a socialist?)

How exactly does Pharaoh strengthen his own heart? We do not know exactly; but he apparently gets to a point where he can deny what he has seen with his own eyes; or to a point where he can deny the implications of what he has seen. Perhaps he tells himself, "Of course there are lice all over; millions upon millions of frogs have just

died. What else would we expect to happen?" However, Pharaoh's negative volition can only enjoy its full strength once a plague has been removed (even if there are remnants of that plague which remain).

Once Pharaoh has this renewed strength, he can stand in complete opposition to God again.

Exodus 8:19 The magicians say to Pharaoh, "This [is] the finger of Elohim." But Pharaoh strengthened [his] heart and he would not listen to them, as Y^ehowah had warned. (Kukis mostly literal translation)

This plague of the lice was covered in a very short amount of space (vv. 16–19). We do not know when Moses wrote this down or exactly what the circumstances were. It is even possible that the plague of the gnats (or lice) did not stand out in his mind.

What was most significant in this plague was, the magicians relented and admitted that what had occurred was the finger of God. Nevertheless, even with the testimony of his own magicians, Pharaoh strengthened his heart against God.

You will note that the entirety of this third plague is covered in a scant 4 verses. There are a great many details which we are not privy to; but we know what is important: Aaron did what was necessary for the plague to begin, the magicians could not duplicate the miracle (even attributing it to God), and Pharaoh is still negative towards the God of Israel.

There is no discussion as to Moses and Aaron giving Pharaoh a warning; or Pharaoh asking for the lice to be gotten rid of, etc. The plague ends and we move on to the next one. We will just move on from the testimony of Pharaoh's magicians and Pharaoh's negative volition to the next plague.

Exodus 8:18–19 The magicians in their secret [arts] tried to bring forth the gnats, but they were unable to; so there are gnats on man and beast. The magicians say to Pharaoh, "This [is] the finger of Elohim." But Pharaoh strengthened [his] heart and he would not listen to them, as Y^ehowah had warned. (Kukis mostly literal translation)

Exodus 8:18–19 The magicians attempted to duplicate what Moses and Aaron had done, but they were unable to bring forth gnats as Moses and Aaron had done. As a result of God's power, the gnats of God were on man and beast in Egypt. The magicians admitted to Pharaoh, "This is clearly the work of God." However, pharaoh would not hear of it, and strengthened his heart against God (as God warned would happen). (Kukis paraphrase)

The 3rd plague actually had very little information provided, apart from it occurring, the magicians being unable to duplicate it, and the end result being, Pharaoh still exhibiting negative volition. It was only 4 verses long and it ended abruptly.

The information which we have on this particular plague is quite limited. The entire text is: Then the LORD said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.'" And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt. The magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast. Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he would not listen to them, as the LORD had said. (Ex. 8:16–19; ESV; capitalized) The plague was ordered, executed, and endured. Even the magicians of Pharaoh recognized it for what it was: *the work of God*. Yet Pharaoh hardened his heart and would not even listen to his own advisors.

The Warning of the Plague of Insect Swarms

We are now at the 4th plague; and some of these plagues have relatively little information. For instance, God will tell Moses and Aaron what to do in this next plague, but we will not actually observe them doing it (that is, God may tell Moses and Aaron what to do; but then their actual actions sometimes are not a part of the narrative). We simply assume, at the end of God's speaking to them, that they simply went out and did what they were told to do. Sometimes the narrative includes a warning to Pharaoh and sometimes it does not. We assume that, when these things take place, that there was a clear warning made to Pharaoh each and every time, along with a clear opportunity to submit to God's requirements—which Pharaoh never does until the final plague.

The NET Bible: The announcement of the fourth plague parallels that of the first plague. Now there will be flies, likely dogflies. Egypt has always suffered from flies, more so in the summer than in the winter. But the flies the plague describes involve something greater than any normal season for flies. The main point that can be stressed in this plague comes by tracing the development of the plagues in their sequence. Now, with the flies, it becomes clear that God can inflict suffering on some people and preserve others – a preview of the coming judgment that will punish Egypt but set Israel free. God is fully able to keep the dog-fly in the land of the Egyptians and save his people from these judgments.⁴⁸

And so says Y^ehowah unto Moses, “Rise up in the morning and station yourself to faces of Pharaoh—behold, he is going towards the water. And you have said, ‘So speaks Y^ehowah Send forth My people and they will serve Me; for if not a sending of My people, behold Me, sending against you and against your servants and against your people and against your houses the swarm of flies. And are filled houses of Egyptians [with] the swarm of flies. And furthermore, the ground which they [are] upon her.

Exodus
8:20–21

Y^ehowah [later] said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water [at that time]. You will say [to him], ‘So Y^ehowah says [to you]: Send My people [out of Egypt] so that they may serve Me. If [you] do not send My people, listen [to what I will do]: I will send swarms of flies [and various insects] against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, [these insects will be all over] the ground upon which [you walk].

Jehovah later said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water at that time, as he habitually does. Say this to him: ‘Thus Jehovah says to you: Send My people out of Egypt so that they may serve Me. If you do not send My people, listen to what I will do: I will send swarms of flies and various insects against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, these insects will be all over the ground upon which you walk.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so says Y^ehowah unto Moses, “Rise up in the morning and station yourself to faces of Pharaoh—behold, he is going towards the water. And you have said, ‘So speaks Y^ehowah Send forth My people and they will serve Me; for if not a sending of My people, behold Me, sending against you and against your servants and against your people and against your houses the swarm of flies. And are filled houses of Egyptians [with] the swarm of flies. And furthermore, the ground which they [are] upon her.

⁴⁸ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Targum (Onkelos)	And the Lord said to Mosheh, Arise in the morning and stand before Pharaoh; behold, he goeth out to the waters; and say to him, Thus saith the Lord, Send My people away, that they may serve before Me. For if thou wilt not send My people away, behold, I will send on thee, and on thy servants, and on thy people, and upon thy houses, the aroba [Heb., Arob; probably beetles, - blatta @gyptica, a formidable and voracious insect.]; I and they shall fill the houses of the Mizraee with the aroba; and also the ground on which they are.
Targum (Pseudo-Jonathan)	And the Lord spake to Mosheh, Arise in the morn-ing, and stand before Pharaoh: behold, be goeth forth to observe divinations at the water, as a magician; and thou shalt say to him, Thus saith the Lord, Emancipate My people, that they may worship before Me; but if thou wilt not set My people free, behold, I will stir up among thee, and thy servants, and thy people, and thy house, a mixed multitude of wild beasts [JERUSALEM. A commixture,] and the houses of the Mizraee shall be filled with a swarm of wild beasts, and they shall be upon the land also.
Revised Douay-Rheims	The Lord also said to Moses: Arise early, and stand before Pharaoh: for he will go forth to the waters: and you shall say to him: Thus said the Lord: Let my people go to sacrifice to me. But if you will not let them go, behold I will send in upon you, and upon your servants, and upon your houses all kind of flies: and the houses of the Egyptians shall be filled with flies of divers kinds, and the whole land wherein they shall be.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Rise up early in the morning, and stand before Pharaoh; behold, he comes forth to the water; and tell him, 'This is what Mar-Yah says, "Let my people go, that they may serve me. Else, if you will not let my people go, behold, I will send swarms of flies on you, and on your servants, and on your people, and into your houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.
V. Alexander's Aramaic T.	And the Lord said to Moses, "Rise before the morning and stand before the Pharaoh as soon as he goes to the waters and say to him that this is what the Lord has commanded, 'Let my people go so they may work for me.' " "And if you do not wish to send my people, behold, I shall send upon you, and upon your nation and upon your household, pests of every kind and the houses of the Egyptians will be full of pests, like the dust they walk on.
Peshitta (Syriac)	And the LORD said to Moses, Rise up early in the morning and stand before Pharaoh; lo, he goes out again to his daily duty; and say to him, Thus says the LORD, Let my people go that they may serve me. Else, if you will not let my people go, behold, I will send swarms of flies upon you and upon your people and upon your house; and the houses of the Egyptians shall be filled with swarms of flies, like a field when it is covered with them.
Septuagint (Greek)	The plagues - flies. Ex.8.20-32 And the Lord said to Moses, Rise up early in the morning, and stand before Pharaoh: and behold, he will go forth to the water, and you shall say to him, These things says the Lord: Send away my people, that they may serve me in the wilderness. And if you will not let my people go, behold, I send upon you, and upon your servants, and upon your people, and upon your houses, the dog-fly; and the houses of the Egyptians shall be filled with the dog-fly, even throughout the land upon which they are.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Get up early in the morning and take your place before Pharaoh when he comes out to the water; and say to him, This is what the Lord says: Let my people go to give me worship. For if you do not let my people go, see,
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I will send clouds of flies on you and on your servants and on your people and into their houses; and the houses of the Egyptians and the land where they are will be full of flies.

Easy English

The flies arrive

Then the Lord said to Moses: 'Get up early in the morning. Meet Pharaoh when he goes out to the water. Then say to him: "The Lord says: 'Let My people go. Let them worship me. If you do not let my people go, I will send thousands of flies on you. I will send them on your servants and on your people. I will send them into your houses. The houses of the Egyptians will be full of flies. The flies will even cover the ground that the houses stand on.

Easy-to-Read Version—2006 **The Flies**

The LORD said to Moses, "Get up in the morning and go to Pharaoh. He will go out to the river. Tell him that the LORD says, 'Let my people go and worship me! If you don't let my people go, then flies will come into your houses. The flies will be on you and your officials. The houses of Egypt will be full of flies. They will be all over the ground too!.

The Message

Strike Four: Flies

GOD said to Moses, "Get up early in the morning and confront Pharaoh as he goes down to the water. Tell him, 'GOD'S Message: Release my people so they can worship me. If you don't release my people, I'll release swarms of flies on you, your servants, your people, and your homes. The houses of the Egyptians and even the ground under their feet will be thick with flies.

Names of God Bible

The Fourth Plague—Flies

Then **Yahweh** said to Moses, "Early in the morning, stand in Pharaoh's way when he's going to the Nile. Say to him, 'This is what **Yahweh** says: Let my people go to worship me. If you will not let my people go, I will send swarms of flies on you, your officials, your people, and your houses. The homes of the Egyptians will be filled with flies, and even the ground outside will be covered with them.

NIRV

The Plague of Flies

Then the LORD spoke to Moses. He said, "Get up early in the morning. Talk to Pharaoh as he goes down to the Nile River. Say to him, 'The LORD says, "Let my people go. Then they will be able to worship me. If you do not let my people go, I will send large numbers of flies. I will send them on you and your officials. I will send them on your people and into your homes. The houses of the Egyptians will be full of flies. Even the ground will be covered with them.

New Simplified Bible

Jehovah said to Moses: »Early tomorrow morning, go and meet the king as he goes to the river. Tell him that Jehovah says: 'Let my people go, so that they can serve me. »'»I warn you that if you refuse, I will punish you by sending flies on you, your officials, and your people. The houses of the Egyptians will be full of flies. The ground will be covered with them.

Thought-for-thought translations; paraphrases:

Common English Bible

Insects fill Egypt

The Lord said to Moses, "Get up early in the morning and confront Pharaoh as he goes out to the water. Say to him, This is what the Lord says: Let my people go so that they can worship me. If you refuse to let my people go, I'll send swarms of insects[e] on you, your officials, your people, and your houses. All Egyptian houses will be filled with swarms of insects and also the ground that they cover.

Contemporary English V.

The LORD said to Moses: Early tomorrow morning, while the king is on his way to the river, go and say to him, "The LORD commands you to let his people go, so they can worship him. If you don't, he will send swarms of flies to attack you, your

officials, and every citizen of your country. Houses will be full of flies, and the ground will crawl with them.

New Berkeley Version
New Century Version

The Flies

The Lord told Moses, "Get up early in the morning, and meet the king of Egypt as he goes out to the river. Tell him, 'This is what the Lord says: Let my people go so they can worship me. If you don't let them go, I will send swarms of flies into your houses. The flies will be on you, your officers, and your people. The houses of Egypt will be full of flies, and they will be all over the ground, too.

New Life Version

Flies Cover All the Land

Then the Lord said to Moses, "Get up early in the morning and wait for Pharaoh as he goes out to the water. Say to him, 'The Lord says this: "Let My people go, so they may worship Me. For if you will not let My people go, I will send many flies upon you and upon your servants and upon your people and into your houses. The houses of the Egyptians will be full of flies, and also the ground will be covered with them.

New Living Translation

A Plague of Flies

Then the Lord told Moses, "Get up early in the morning and stand in Pharaoh's way as he goes down to the river. Say to him, 'This is what the Lord says: Let my people go, so they can worship me. If you refuse, then I will send swarms of flies on you, your officials, your people, and all the houses. The Egyptian homes will be filled with flies, and the ground will be covered with them.

Partially literal and partially paraphrased translations:

American English Bible

So the Lord said to Moses, 'Get up early in the morning and stand before Pharaoh as he's going down to the water. Then you must tell him that this is what Jehovah has said: *Send My people away so they can serve Me in the desert. And if you won't let My people go, {Look!} I'm going to send stable flies to you, your servants, your citizens, and into your homes. The houses of the Egyptians will be filled with stable flies wherever they live in the land.*

Beck's American Translation
International Standard V

The LORD told Moses, "Get up early in the morning and stand before Pharaoh as he's going down to the water. You are to say to him, 'This is what the LORD says: "Let my people go so they can serve [Or *worship*] me. But if you don't let my people go, I'll send swarms of insects upon you, your servants, your people, and your households. The houses of Egypt—and even the ground on which they stand—will be filled with swarms of insects.

New Advent (Knox) Bible

So the Lord said to Moses, Rise up early, and present thyself before Pharaoh; thou wilt find he has gone out to the water side. Give him this message from the Lord, Let my people go and offer me sacrifice; if thou dost not send them on their way, I will send on thee, thy servants, thy people, and the houses in thy land, flies of all sorts; flies of every kind shall swarm in the houses of the Egyptians, and all over the land in which they dwell. 'Flies of all sorts'; this rendering is perhaps due to a faulty understanding of the Septuagint Greek; the sense of the Hebrew text seems to be 'swarms (of flies)'.
Moses and Aaron caused the land to be filled with flies

Translation for Translators

Then Yahweh said to Moses/me, "Get up early *tomorrow* morning. Go down to the river and wait for the king. When he comes to bathe [MTY], say to him, 'This is what Yahweh says to you: "Let my people go, in order that they may worship me *in the desert*. I warn you that if you do not let my people go, I will send swarms of flies to you. They will come on you and on your officials and on the rest of your people. The houses of all you Egyptians will be full of flies. They will even cover the ground on which you will be standing.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: Be rising early in the morning, and be presenting yourself to be turned before Pharaoh; as he is to come out to the water, you is to have said: Jehovah is to have said: My people, be you letting loose, they were to serve me - is you to be letting loose my people? - I am to send out an infestation on your servants, people, and house. The houses of Egypt are to have been filled with the infestation, also the ground.
Conservapedia	Now the LORD said to Moses, "Get up early in the morning, and stand and wait for Pharaoh as he comes to the water. Tell him, 'This is what the LORD says: "Dismiss My people, so that they can worship Me And if you still will not dismiss My people, then I will attack you, your servants, your people, and your houses with swarms of flies. The houses of Egypt will be filled with swarms of flies, and even the ground on which they stand.'" "Swarm" is rendered literally as "mixture."
Ferrar-Fenton Bible	Therefore the EVER-LIVING said to Moses; "Arise at daybreak and stand before Pharaoh, when he goes to bathe, and say to him : — ' Thus says the EVER-LIVING, Release My People that they may serve Me ! for if you do not release My People, I Myself will release against you, and your ministers, and your people, and your daughters, gad-flies ; and the gad-flies shall fill the houses of the Mitzerites, and also the land upon which they are.
God's Truth (Tyndale)	And the Lord said unto Moses: rise up early in the morning and stand before Pharaoh, for he will come unto the water: and say unto him, thus says the Lord: let my people go, that they may serve me. If you will not let my people go, behold, I will send all manner flies both upon you and your servants, and your people, and into your houses. And the houses of the Egyptians shall be full of flies, and the ground whereon they are.
HCSB Lexham English Bible	Plague Four: Flies And Yahweh said to Moses, "Start early in the morning and stand before Pharaoh. Look, [he is] going out to the water, and you must say to him, 'Thus says Yahweh, "Release my people so that they may serve me." But if you are not [about to] release my people, look, I [am about] to send out flies among you and among your servants and among your people and in your houses; and the houses of Egypt will fill up with the flies and also the ground that they are on.
NIV, ©2011	The Plague of Flies Then the Lord said to Moses, "Get up early in the morning and confront Pharaoh as he goes to the river and say to him, 'This is what the Lord says: Let my people go, so that they may worship me. If you do not let my people go, I will send swarms of flies on you and your officials, on your people and into your houses. The houses of the Egyptians will be full of flies; even the ground will be covered with them.
Tree of Life Version	Then ADONAI said to Moses, "Rise up early in the morning and stand before Pharaoh. As he comes to the water say to him, This is what ADONAI says: Let My people go, that they may serve Me. Or else, if you do not let My people go, I will send the swarm of flies [Heb. does not specify what kind of insects, possibly stinging flies] on you and on your servants, on your people and into your houses. The houses of the Egyptians will be full of the swarm of flies including the ground that they stand on.
Urim-Thummim Version	Then YHWH spoke to Moses, Rise up early in the morning and stand before Pharaoh when he comes out to the water and say to him, This is what YHWH declares, Let My people go that they may serve Me. Or if you will not let My people go then I will send swarms [of flies] on you and your slaves and on your people, and into your houses and the houses of the Egyptians will be full of swarms [of flies], and also the ground where they stand.

Wiki-Bible And Yahweh said to Moses:
wake up in the morning and post yourself before Pharaoh, as here he goes to the waters, and you said to him "Thus said Yahweh: 'Send my people and they will serve me. Because if you do not send my people, here I will send at you and your servants and your people and your houses the swarm, and also on the land which they are upon.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The fourth plague: the horseflies
Yahweh said to Moses, "Rise early in the morning and go to Pharaoh, when he is on his way to the river. Say to him: This is Yahweh's message: Let my people go and worship me. If you refuse to let them go, I will send horseflies on you, on your officials and on your people and your houses. The houses of the Egyptians will be filled with horseflies and even the ground on which they are built.

The Heritage Bible And Jehovah said to Moses, Load up in the dawn, and place yourself before the face of Pharaoh; lo, he comes out to the water; and say to him, Thus says Jehovah, Send my people out that they may serve me, Because, if you will not send my people out, behold, I will send upon you, and upon your servants, and upon your people, and into your houses, swarms of flies, and the houses of the Egyptians shall be full of swarms of flies, and also upon the ground where they are.

New American Bible (2011) *Fourth Plague: The Flies.*
Then the LORD spoke to Moses: Early tomorrow morning present yourself to Pharaoh when he sets out toward the water, and say to him: Thus says the LORD: Let my people go to serve me. For if you do not let my people go, I will send swarms of flies upon you and your servants and your people and your houses. The houses of the Egyptians and the very ground on which they stand will be filled with swarms of flies.

New Jerusalem Bible Yahweh then said to Moses, 'Get up early in the morning and confront Pharaoh as he makes his way to the water. Say to him, "Yahweh says this: Let my people go and worship me. But if you will not let my people go, I shall send horseflies on you, on your officials, your subjects and your houses. The Egyptians' houses will swarm with horseflies, and so will the very ground they stand on.

Revised English Bible The LORD told Moses to rise early in the morning and stand in Pharaoh's path as he went out to the river, and to say to him, "These are the words of the LORD: Let my people go in order to worship me. If you refuse, I shall send swarms of flies on you, your courtiers, your people, and your houses; the houses of the Egyptians will be filled with the swarms and so will all the land they live in.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible *ADONAI* said to Moshe, "Get up early in the morning, stand before Pharaoh when he goes out to the water and say to him, 'Here is what *ADONAI* says: "Let my people go, so that they can worship me. Otherwise, if you won't let my people go, I will send swarms of insects on you, your servants and your people, and into your houses. The houses of the Egyptians will be full of swarms of insects, and likewise the ground they stand on.

The Complete Tanach And the Lord said to Moses, "Arise early in the morning and stand before Pharaoh, behold, he is going out to the water, and you shall say to him, 'So said the Lord, "Let My people go out and serve Me. For if you do not let My people go, behold, I will incite against you and against your servants and against your people and in your houses a mixture of noxious creatures, and the houses of Egypt will be filled with the mixture of noxious creatures, as well as the land upon which they are.

incite against you: Heb. **בְּחַלְשֵׁם**; incite against you. Similarly, “and the tooth of beasts I will incite (**אֶלֶּשָׁא**) against them” (Deut. 32:24), an expression of inciting, antiziyer in Old French, to incite, to set upon. — [from Jonathan]

a mixture of noxious creatures: [which includes] all species of wild beasts, snakes, and scorpions in a mixture, and they were destroying among them [i.e., among the Egyptians]. There is a reason [given] for this matter in the Aggadah, [i.e.,] for each plague, why this one and why that one. Following a king’s war strategy did He come upon them [the Egyptians], according to the order of a kingdom when it besieges a city. First they [the King’s army] destroy its [the city’s] springs, and then they blow and sound rams’ horns to frighten them and confuse them; thus did the frogs croak and make noise, etc., as is stated in the Midrash of Rabbi Tanchuma (Bo 4).

exeGesés companion Bible

And Yah Veh says to Mosheh,
Start early in the morning
and stand at the face of Paroh;
behold, he comes to the water;
and say to him, Thus says Yah Veh:
Send my people away to serve me:
else, if you send not my people away,
behold, I send swarmers on you and on your servants
and on your people and into your houses:
and the houses of the Misrayim
become full of swarmers
and also become on the soil:...

Israeli Authorized Version
JPS (Tanakh—1985)

.
And the Lord said to Moses, “Early in the morning present yourself to Pharaoh, as he is coming out to the water, and say to him, ‘Thus says the Lord: Let My people go that they may worship Me. For if you do not let My people go, I will let loose swarms of insects against you and your courtiers and your people and your houses; the houses of the Egyptians, and the very ground they stand on, shall be filled with swarms of insects.

Kaplan Translation

Harmful Creatures: The Fourth Plague

God said to Moses, ‘Get up early in the morning, and confront Pharaoh when he goes out to the water. Say to him in My name [Literally, ‘This is what God says:....’], ‘Let My people leave and serve Me. If you do not let My people leave, I will send swarms of harmful creatures [to attack] you, your officials, your people, and your homes. The houses of Egypt, and even the ground upon which they stand, will be filled with these creatures.

harmful creatures

Arov in Hebrew. In the Midrash there is a dispute. Rabbi Nechemia says that arov denotes flies, and Rabbi Yehudah states that it denotes a mixture of wild animals (Sh’moth Rabbah 11:4). Most Midrashim accept the interpretation that arov is wild animals, and this opinion is reflected in most later commentaries (Targum Yonathan; Rashi; Ibn Ezra; Radak, Sherashim; Ibn Janach; Josephus, Antiquities 2:14:3). This would take the verse, ‘He sent the arov and it ate them’ (Psalms 78:11) in its most literal sense. However, even here, some say that the animals only ate their food (Ralbag).

Still, there are many sources that interpret arov as flies (cf. Haggadah, Minhag Teiman 42; Midrash Or HaAfelah, quoted in Torah Sh’lemah 65). Some ancient sources identify the arov as dog-flies (Septuagint; Ethiopic edition of Yov’loth 48:5), or blood-suckers (Philo, De Vita Mosis 2:101). Another source states that it is a mixture of insects and snakes (Sefer HaYashar). It is also possible that the Hebrew arov is related to the ancient Egyptian a’ov, denoting beetles, specifically the scarab or dung beetle.

Other sources identify the arov as an invasion of a specific kind of animal, either wolves (Rashbam), panthers (Midrash Tehillim 78:45), eagles or other birds (Ibid.), or even giant squid (silonith in Hebrew; Ibid.; Sefer HaYashar p. 207; Sekhel Tov; Midrash Aggadah; Midrash VaYosha; see The Torah Anthology 4:254, note 18). See Wisdom of Solomon 11:15-18.

Orthodox Jewish Bible

And Hashem said unto Moshe, Rise up early in the boker, and stand before Pharaoh; hinei, he cometh forth to the mayim; and say unto him, Thus saith Hashem, Let My people go, that they may serve Me.

Else, if thou wilt not let My people go, hineni, I will send swarms of arov upon thee, and upon thy avadim, and upon thy people, and into thy batim (houses); and the batim (houses) of the Egyptians shall be full of swarms of arov, and also the ground whereon they are.

The Scriptures 1998

And הוה said to Mosheh, "Rise early in the morning and stand before Pharaoh as he comes out to the water, and say to him, 'Thus said הוה, "Let My people go, so that they serve Me. "Or else, if you do not let My people go, see, I am sending swarms of flies on you and your servants, and on your people and into your houses. And the houses of the Mitsrites shall be filled with swarms of flies, and also the ground on which they stand.

Expanded/Embellished Bibles:

The Amplified Bible

Now the Lord said to Moses, "Get up early in the morning and stand before Pharaoh as he is coming out to the water [of the Nile], and say to him, 'Thus says the Lord, "Let My people go, so that they may serve Me. For if you do not let My people go, hear this: I will send swarms of [bloodsucking] insects on you and on your servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of insects, as well as the ground on which they stand.

The Expanded Bible

The Flies

The Lord told Moses, "Get up early in the morning, and meet the king of Egypt as he goes out to the river [water]. Tell him, 'This is what the Lord says: Let my people go so they can worship [serve] me. If you don't let them go, I will send swarms of flies into your houses. The flies will be on you, your officers, and your people. The houses of Egypt will be full of flies, and they will be all over the ground, too. But I will not treat the Israelites the same as the Egyptian people [On that day I will separate the land of Goshen where my people are; ^clocated in the eastern part of the Nile Delta; Gen. 45:10].

Kretzmann's Commentary

Verses 20-32

The Plague of the Flies

And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water, the river Nile, probably for purposes of worship; and say unto him, Thus saith the Lord, Let My people go that they may serve Me. It is a monotonous repetition intended to wear down the hard heart of the king. Else, if thou wilt not let My people go, behold, I will send swarms of flies upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are. As nearly as can be determined, the flies here referred to are the dog-flies or blood sucking gad-flies, whose sting is particularly painful. The grievousness of the plague, moreover, would be increased by the fact that the flies would come in such great numbers as to fill the land and cover the ground.

NET Bible®

The Fourth Blow: Flies

The Lord [*Heb* "And Yahweh said."] said to Moses, "Get up early in the morning and position yourself before Pharaoh as he goes out to the water, and tell him, 'Thus says the Lord, "Release my people that they may serve me! If you do not release48 my people, then I am going to send49 swarms of flies50 on you and on your

servants and on your people and in your houses. The houses of the Egyptians will be full of flies, and even the ground they stand on.

The Voice **Eternal One** (to Moses): Get up early in the morning and get in Pharaoh's way as he is walking out toward the water. *Stand up to him, face-to-face, and* give him My message: The Eternal says to you, "Release My people, so that they may serve Me. If you do not release My people, I will release swarms of flies upon you, your servants, and your people, and into all of your houses. The houses of the Egyptians and the ground they walk on will be overrun with these swarms.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" said to "Mosheh ^{Plucked out}", depart early in the morning and stand yourself up <in front of> "Paroh ^{Great house}", look, he is going out unto the waters, and you will say to him in this way, "YHWH ^{He Is}" said, send my people and they will serve me, <instead> you are (not) sending my people, look at me, I am sending the horde in you and in your servants and in your people and in your houses, and the houses of "Mits'rayim ^{Two straits}" will be filled (with) the horde, and also the ground which they are upon,...

C. Thompson LXX (updated) Then the Lord said to Moses, Rise early tomorrow and stand before Pharaoh. Lo ! he will come forth to the water, and you will say to him, Thus says the Lord, Send away my people that they may serve me in the wilderness. But if you will not send away my people behold I will send against you and against your attendants and against your people and against your houses, the dog fly. And the houses of the Egyptians will be filled with dog flies throughout all the land in which they are.

Concordant Literal Version Then Yahweh said to Moses: Rise early in the morning and station yourself before Pharaoh. Behold, he will be going forth to the waters. Then you will say to him: Thus says Yahweh, Dismiss My people that they may serve Me. For should you not dismiss My people, behold Me sending on you, on your servants, on your people and on your houses a mixture of flies. The houses of Egypt will be full with the mixture of flies, and even the ground on which they are.

Context Group Version And YHWH said to Moses, Rise up early in the morning, and stand before Pharaoh; look, he comes out to the water; and say to him, Thus says YHWH, Let my people go, that they may serve me. For if you will not let my people go, look, I will send swarms of flies on you, and on your slaves, and on your people, and into your houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

Darby Translation And Jehovah said to Moses, Rise up early in the morning, and stand before Pharaoh -- behold, he will go out to the water -- and say to him, Thus saith Jehovah, Let my people go, that they may serve me. For, if thou do not let my people go, behold, I will send dog-flies upon thee, and upon thy bondmen, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of dog-flies, and also the ground on which they are.

Jack Ballinger's translation
New European Version

The Plague of Beetles

Yahweh said to Moses, Rise up early in the morning, and stand before Pharaoh; behold, he comes out to the water; and tell him, 'This is what Yahweh says, Let My people go, that they may serve Me. Else, if you will not let My people go, behold, I will send swarms of beetles on you, and on your servants, and on your people, and into your houses: and the houses of the Egyptians shall be full of swarms of beetles, and also the ground whereon they are.

New King James Version

The Fourth Plague: Flies

And the LORD said to Moses, "Rise early in the morning and stand before Pharaoh as he comes out to the water. Then say to him, 'Thus says the LORD: "Let My people go, that they may serve Me. Or else, if you will not let My people go, behold,

Ron Snider's Translation
 Stuart Wolf's Translation
 Young's Updated LT

I will send swarms of *flies* on you and your servants, on your people and into your houses. The houses of the Egyptians shall be full of swarms of *flies*, and also the ground on which they *stand*.

.

And Jehovah says unto Moses, "Rise early in the morning, and station yourself before Pharaoh, lo, he is going out to the waters, and you have said unto him, Thus said Jehovah, Send My people away, and they serve Me; for, if you are not sending My people away, lo, I am sending against you, and against your servants, and against your people, and against your houses, the beetle, and the houses of the Egyptians have been full of the beetle, and also the ground on which they are.

The gist of this passage:
 vv. 20-21

God tells Moses to warn Pharaoh of a plague of flies to come next.

Exodus 8:20a

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
ʾamar (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
ʾel (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)	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
shâkam (שָׁקַם) [pronounced <i>shaw-KAHM</i>]	<i>start, rise [up], rise early, make an early start</i>	2 nd person masculine singular, Hiphil imperative	Strong's #7925 BDB #1014
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
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: Y^ehowah [later] said to Moses, "Rise up in the morning...

God speaks to Moses about what he will do on the following day.

We do not know where Aaron was during this conversation, but God speaks to Moses as if there is no Aaron. *Rise up* uses a 2nd person masculine singular suffix, meaning that God is speaking to Moses alone.

Exodus 8:20b			
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
yâtsab (יָצַב) [pronounced <i>yaw-TSAHB^v</i>]	<i>station yourselves, stand still, take your stand, stand up, stand here; take a stand</i>	2 nd person masculine singular, Hithpael imperative	Strong's #3320 BDB #426
lâmed (ל) [pronounced <i>l^e</i>]	<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; 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 ^e pânîym (לִפְנֵי) 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 ^e ôh (פָּרֹחַ) [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: ...and station yourself before Pharaoh...

God tells Moses, "You are going to get up early this next morning and you will stand right in front of Pharaoh.

Exodus 8:20c			
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
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>going [coming] out, going [coming] forth; rising</i>	masculine singular, Qal active participle	Strong's #3318 BDB #422
Although Owens does not list this as a masculine singular, the Biblia Hebraica Stuttgartensia (Enhanced) does. ⁴⁹			

⁴⁹ *Biblia Hebraica Stuttgartensia (Enhanced)*; from e-sword; edited by Karl Elliger and Wilhelm Rudolph, Fifth Revised Edition, edited by Adrian Schenker, © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart; Ex. 8:20.

Exodus 8:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mayim (מַיִם) [pronounced mah-YIHM]	to [towards] the water (s)	masculine plural noun with definite article and the directional hê	Strong's #4325 BDB #565

Translation: ...—listen, he will be going towards the water [at that time].

Moses might be thinking, “Easier said than done, God” but God tells Moses where to go to stand. Pharaoh, this next morning (probably like every morning) went out to the Nile River (presumably) to bathe and probably do his business. This is likely his routine, and Moses already knows where this takes place, so that is where Moses is going to stand. Here’s the water, here’s Pharaoh, and Moses is going to be standing right in front of the water, waiting on Pharaoh.

Exodus 8:20a-c [And the Lord said to Moses, “Rise early in the morning and stand before Pharaoh as he comes out to the water.”](#) (NKJV)

Notice that God’s order to Moses is for him to get up and do this. Aaron is not mentioned. The two imperative verbs are in the 2nd person masculine singular.

There is another detail here which is interesting. If Pharaoh felt like it, he could say, “Listen, I don’t want to talk to Moses and Aaron today. Keep them out of the palace.” That might even be a standing order. However, coming to the palace formally was not the only way the Moses and Aaron could come before Pharaoh. Apparently, he took a morning swim or a morning bath; and Moses comes to him there. Even if Pharaoh varies his schedule in time or location, God knows where he will be and when Moses can go there to confront him.

Based upon this, I am assuming that, by this time, the frogs have been cleared out of the river, and the blood, or whatever, is long gone. Pharaoh is possibly cleaning whatever remains of the lice on him. So Pharaoh has seen three plagues that have now passed; and their effects are over and mostly done with. Therefore, in his own mind, he need not relent to the demands of Moses and Aaron (which are the demands of God). *That* would be the strengthening of his heart. He surveys his current circumstance—the 3 plagues are over and done with—so that he has said *no* to Moses and Aaron.

It does occur to me, *why doesn’t God simply appear to Pharaoh and speak to Pharaoh and all of the people of Egypt and make these demands?* Or, God could simply kill all of the people of Egypt. However, God does not do either of those things, and for several reasons. Fundamentally, God chooses to work through man, even though we are imperfect and fallen. In generation after generation, there are men of God who God raises up and He allows for them to act on His behalf.

I have told the story before of when I was playing football in PE in 7th grade (and I was a pretty lousy player; and this was just a PE class). Ed Nagle, the team captain, who was an athlete (comparatively speaking), suddenly made me a part of the play. He told me to step over the line and he’d throw the football to me. We both knew that I would be completely open here, I was literally the last person anyone would have suspected of being a part of a play. So, I stepped over the line, Nagle put the pass dead center right on me, and I caught it for the touchdown. Furthermore, I still remember this incident to this day, some 50+ years later. This was very cool to have this experience of being a key part of a team. Now, if this is true for an ephemeral event which took place 50 years ago when I was in 7th grade, how much more so for what God lets us accomplish in the spiritual life. God allows us parts to play in this great history of God and man. In fact, in the Church Age, this being a part of the game is available to every single believer on earth. If we are alive, then we are *in the game*. And God makes it possible for *every believer* to take part. In fact, we don’t just take part; God will allow any mature believer to be a crucial part of man’s history. We may not appreciate what God does through us now; but in eternity, we will each

see all that God has allowed us to do in this life (for those with **positive volition** and for those who grow to spiritual maturity).

So many people would like to make a difference in this world. The whole global warming ruse allows people to *think* that they are somehow making a difference by somehow monitoring their CO₂ output. And they think that they can even be more important if they can protest someone else's CO₂ output. But, none of what they will do will have any real impact on this world. How many liberals are there in the United States who believe in global warming? 80 million? That entire population of dedicated ideologues will not decrease the earth's temperature a single degree.

On the other hand, we, as believers in Jesus Christ, not only have an impact, but our impact is eternal. But there is only one way to get to the point of making an impact on this world, and that is learning to think how God thinks. That comes by learning the various fundamentals of the Christian life and then doing them.

God allows to see His great **grace**, and we choose to do with it what we choose. I have said on many occasions that the United States is the greatest nation in the world, in human history. It is so obvious to me that God has poured out His grace and blessing on me and on this nation. Yet, many times when I have expressed this, some anti-God person will find an article on the internet which will rank nations in terms of greatness or in terms of good places to live, and, invariably, the United States will rank 9th or 16th. Articles like this are absolutely absurd. Interestingly enough, this same person will not move to any of the countries in the top 5—everyone wants to move to the United States; virtually no one wants to leave. But these fake surveys will provide enough justification to such people to think, "There is no God and God has not blessed the United States. That is a myth." This is despite the fact that there has never been a greater nation on this earth; or a more blessed nation.

God gives us this free will. Even though we have overwhelming evidence for this or that, we still choose what we want to believe. Our free will is very real and it can overcome all arguments, all logic, and all visual evidence.

Let me give the simplest of examples. Virtually everyone knows that the United States government does few things well. At this point in our history, we have gone 10 years without a proper budget (I write this in 2019). One healthcare reform was written, filled with politically correct mandates (which have, therefore, driven the price of healthcare insurance sky high). Yet, given the fact that the government always overspends on its projects, politicizes everything they do, and works out ways to somehow move taxpayer money into their own pockets—there is still a significant number of people who want our federal government to run the healthcare industry. An honest and objective person can see that, even if healthcare for all would be a worthy goal, our government is simply not the vehicle to deliver on such a goal. We have example after example of government incompetence, corruption, and overspending. At the same time, we have examples of medical procedures untouched by government which are inexpensive and continually advance (laser eye surgery for one example). Or, to take this out of the emotional realm of medicine and look at, for instance, big screen tv's. The government has little or no fingerprints on this entertainment medium; and every year, the screens get larger and better and cheaper. Can you imagine the cost and quality if government decided to provide every household with an entertainment center?

My original point, lest it be lost, is that, it does not matter if there is abundant evidence for this or that thing; a person who does not want to believe it is not going to believe it. So, no matter what Pharaoh sees and lives, he will remain negative towards the God of Moses and Aaron.

Exodus 8:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, 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

Exodus 8:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
'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 perfect	Strong's #559 BDB #55
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
'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
'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
w ^e (or v ^e) (וְ, 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
'âbad (עָבַד) [pronounced gaw ^b -VAHD]	<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

This is taken directly from v. 1.

Translation: You will say [to him], 'So Y^ehowah says [to you]: *Send My people [out of Egypt] so that they may serve Me.*

God tells Moses, *You [specifically] will say to him...* God uses the 2nd person masculine singular, Qal perfect. Moses is going to continue to meet up with Pharaoh, and it appears that he will be doing all of the speaking.

What God requires is what Moses is to say to Pharaoh. This has been said twice so far: "**Send My people out of Egypt so that they may serve Me**"; and these words have probably said each and every time Moses and Aaron stand before Pharaoh. Moses is to speak as if God is speaking to Pharaoh.

In this verse, as often has been the case, God has told Moses what to say. Both he and Aaron are now stationing themselves as Pharaoh goes out presumably to bathe.

Moses will speak to Pharaoh as if he is God. Now, does Aaron do the speaking at this point? Or does Moses just do the speaking from hereon in? We don't actually know. God is giving the directions here, but, unlike other narratives, we do not have all of this verbiage repeated. That is, we will not have the narrative continued where Moses (or Moses and Aaron) go to Pharaoh to say all of this stuff.

Exodus 8:20 Y^ehowah [later] said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water [at that time]. You will say [to him], ‘So Y^ehowah says [to you]: *Send My people [out of Egypt] so that they may serve Me.* (Kukis mostly literal translation)

As a result of all that happens, every person in Egypt—every Egyptian, every Hebrew, rich or poor, no matter what their life—will be allowed to make a series of decisions, for or against God; for or against God's plan. I believe that what they all saw was overwhelming evidence of God's power; and yet, many, to the very end, continue to resist God and His power. The same will be true during Jesus' public ministry. Jesus did things that no man had ever done before; along with healings numbering far more than had ever happened in human history. People saw healings of the sick and disabled who had suffered for all or most of their lives. Nevertheless, a considerable number of eyewitnesses chose not to believe that Jesus was the Christ, the **Messiah** of God.

Exodus 8:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʾēyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
With the 2 nd person masculine singular suffix, this is variously translated, <i>else, if you will not</i> (Owens); .			
The NET Bible: <i>The construction uses the predicator of nonexistence – אֵין (ʾen, “there is not”) – with a pronominal suffix prior to the Piel participle. The suffix becomes the subject of the clause. Heb “but if there is not you releasing.”</i> ⁵⁰			
shālach (שָׁלַח) [pronounced shaw-LAKH]	<i>the one sending [off, away], the one dismissing, the one giving over, one casting out, one letting go, one setting free, the one shooting forth [branches], one shooting [an arrow]</i>	masculine singular, Piel participle	Strong's #7971 BDB #1018

⁵⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Although Owens does not list this as a masculine singular participle, the Biblia Hebraica Stuttgartensia (Enhanced) does. ⁵¹ Owens has this as just a Piel participle.			
'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
'am (אִם) [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

Translation: *If [you] do not send My people,...*

The Hebrew construction here is somewhat difficult, but the overall idea is quite simple. What happens if Pharaoh does not send the Hebrew people out?

Exodus 8:21b

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; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle with the 1 st person singular suffix	Strong's #2009 (and #518, 2006) BDB #243
With the 1 st person singular suffix, hinnêh literally means <i>behold me</i> ; however, it is an idiom which seems to mean, <i>here I am, right here, yes sir</i> . This is when it is in direct response to a question. This phrase can also be used to place the hearer in the midst of the action as experienced by the speaker. This could also introduce the 1 st person as the subject of the next verb.			
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>sending, causing to send [for, forth, away], causing one to be dismissed, deploying</i>	Hiphil participle; what is sent (<i>messengers, a message</i>) is implied	Strong's #7971 BDB #1018
The NET Bible: <i>Here again is the futur instans use of the participle, now Qal with the meaning "send": שְׁחִינָה חִי (hinni mashliakh, "here I am sending").</i> ⁵²			
bê (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 with the 2 nd person masculine singular suffix	No Strong's # BDB #88
wê (or vê) (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

⁵¹ Biblia Hebraica Stuttgartensia (Enhanced); from e-sword; edited by Karl Elliger and Wilhelm Rudolph, Fifth Revised Edition, edited by Adrian Schenker, © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart; Ex. 8:21.

⁵² From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:21b

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
ʿebādîym (עֲבָדִים) [pronounced ġe ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (ו, 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
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
ʿam (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 nd person masculine singular suffix	Strong's #5971 BDB #766
w ^e (or v ^e) (ו, 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
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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1004 BDB #108
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
ʾârôb (אַרְבֶּעַ) [pronounced ġaw-ROH ^B V]	<i>swarm; a swarm [multitude, mass] of flies, gnats and/or lice</i>	masculine singular noun with the definite article	Strong's #6157 BDB #786

ʾârôb is similar to the word for *mixture* and it comes from a word meaning *incessant, involved motion*. There was likely several kinds of insects here.

Exodus 8:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: The word בָּרַע ('arov) means "a mix" or "swarm." It seems that some irritating kind of flying insect is involved. Ps 78:45 says that the Egyptians were eaten or devoured by them. Various suggestions have been made over the years: (1) it could refer to beasts or reptiles; (2) the Greek took it as the dog-fly, a vicious blood-sucking gadfly, more common in the spring than in the fall; (3) the ordinary house fly, which is a symbol of Egypt in Isa 7:18 (Hebrew בּוֹבָר, זכאזכ); and (4) the beetle, which gnaws and bites plants, animals, and materials. The fly probably fits the details of this passage best; the plague would have greatly intensified a problem with flies that already existed.⁵³

Translation: ...listen [to what I will do]: I will send swarms of flies [and various insects] against you, against your servants, against your people and against your homes.

Moses gives the consequences: "I will send swarms of insects," he says, speaking for God, "against you personally, against your servants, against your people and against your homes." Each time, *your* is a 2nd person masculine singular suffix, meaning that this threat of the insects is leveled directly against Pharaoh, even though it will apply to all of the people of Egypt. Throughout, God speaks to Pharaoh on a very personal, one-to-one basis.

Exodus 8:21a-b *Or else, if you will not let My people go, behold, I will send swarms of flies on you and your servants, on your people and into your houses.* (NKJV) I have used italics to indicate that we are in 3 levels of quotation. God is speaking to Moses; God is telling Moses what to say; and God has Moses quote Him.

We do not know the exact nature of this insect. R. B. Thieme, Jr. interprets these as golden scarabs; beetles which are often found in the tombs of the Egyptians. They would go through several disgusting stages, as most insects do. Wilson pictures these insects as the dog-fly, which penetrates the skin and draws blood. I personally would not be surprised if this turned out to be a generic term and Egypt was invaded by several types of flying insects. The term gnat itself is a very imprecise term, which takes under its wing, so to speak, several species of insects. It could have been a hoard of insects. Some apparently are capable of flying and it may be that some of them dwell on the ground (meaning either a different species or the same species at a different stage of growth).

Exodus 8:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וִ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced maw-LAY]	to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]	3 rd person plural, Qal perfect	Strong's #4390 BDB #569
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine plural construct	Strong's #1004 BDB #108

⁵³ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

Exodus 8:21c

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
'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
'ârôb (אַרְבֶּעַ) [pronounced ġaw-ROH ^B V]	<i>swarm</i> ; a <i>swarm</i> [multitude, mass] of flies, gnats and/or lice	masculine singular noun with the definite article	Strong's #6157 BDB #786

'ârôb is similar to the word for *mixture* and it comes from a word meaning *incessant, involved motion*. There was likely several kinds of insects here.

Translation: *These swarms of insects will fill the houses of the Egyptians.*

Here, God makes clear to Moses that this threat will apply to all Egyptians. Prior to this, most of the threat was leveled against Pharaoh.

Exodus 8:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, 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
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168

Together, the wâw conjunction and the gam particle might mean *and also, together with, along with, joined with, and, furthermore, and furthermore*.

'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hêm (הֵם) [pronounced haym]	<i>they, those; themselves; these</i> [with the definite article]	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
'al (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Exodus 8:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *Or perhaps “the land where they are” (cf. NRSV “the land where they live”).*⁵⁴

Translation: *Furthermore, [these insects will be all over] the ground upon which [you walk].*

These insects will be everywhere; they will be all over the ground where the people walk.

Exodus 8:21c-d *The houses of the Egyptians shall be full of swarms of flies, and also the ground on which they stand.*

The 4th plague would also affect all of Egypt. There would be massive swarms of flies (or gnats or some kind of flying insect) throughout Egypt, all over the people and filling up their houses. There is nowhere that these people can go, step, or move to be away from these flying insects. There is no place a person might go to escape them.

Exodus 8:21 *If [you] do not send My people, listen [to what I will do]: I will send swarms of flies [and various insects] against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, [these insects will be all over] the ground upon which [you walk].* (Kukis mostly literal translation)

The people of Egypt will be inundated with some sort of flying insect. Just like the previous plagues, there was virtually no way to avoid this plague—it would infect every home and farm in Egypt.

For the 4th time, Pharaoh and every Egyptian is seeing objective proof of the power of the God of Israel. In fact, all 4 times, they cannot escape God's power. And yet, Pharaoh will continue to be negative (after a plague has been removed), and the people do not storm Pharaoh's palace, demanded that he give into the God of the Hebrews.

Interestingly enough, this time, God does something which is a twist. This marks a dramatic change from the previous 3 plagues.

Exodus 8:20–21 *Y^ehowah [later] said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water [at that time]. You will say [to him], ‘So Y^ehowah says [to you]: Send My people [out of Egypt] so that they may serve Me. If [you] do not send My people, listen [to what I will do]: I will send swarms of flies [and various insects] against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, [these insects will be all over] the ground upon which [you walk].’”* (Kukis mostly literal translation)

Exodus 8:20–21 *Jehovah later said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water at that time, as he habitually does. Say this to him: ‘Thus Jehovah says to you: Send My people out of Egypt so that they may serve Me. If you do not send My people, listen to what I will do: I will send swarms of flies and various insects against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, these insects will be all over the ground upon which you walk.’”* (Kukis paraphrase)

A short review of Exodus 8:20–21:

⁵⁴ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 24, 2017.

We have begun the 4th plague:

Exodus 8:20 Then the LORD said to Moses, "Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, 'Thus says the LORD, *Let my people go, that they may serve Me.*

Although we are not told each and every time how Moses and Aaron found Pharaoh; we are told a few times that he could be found early in the morning in the Nile (or wherever he would swim/bathe). We may reasonably assume that on many occasions, Pharaoh did not really want a confrontation with Moses.

Exodus 8:21 *Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand.* (ESV; capitalized and italicized)

As God often did with each plague, Pharaoh was given a clear warning first (these warnings are not always recorded).

We continue with the words that Moses will speak to Pharaoh, as if God is speaking directly to Pharaoh through Moses:

And I have made distinct in the day the this a land of Goshen, who [are] My people taking a stand upon her, to not be there a swarm [of insects], for the purpose that you will know that I [am] Y^ehowah in a midst of the earth, and I have made a distinction [or, redemption] between My people and between your people; for tomorrow is the sign the this.' "

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I have made a distinction this day in the land of Goshen, where My people live [lit., are standing]; [there] will not be a swarm [of insects] there, so that you will know that I [am] Y^ehowah throughout [lit., in the midst of] the earth and [that] I have made a distinction [or, redemption] between My people and your people; and this [distinction that you will see] tomorrow will be the sign [proving that].' "

I will make a clear distinction on this day in the land of Goshen, where my people live. There will be no swarms of insects in that land, so that you know that I am Jehovah throughout all the earth; and that I am able to make a distinction between My people and your people; and what happens tomorrow will be a sign which proves that.' "

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	<i>And I have made distinct in the day the this a land of Goshen, who [are] My people taking a stand upon her, to not be there a swarm [of insects], for the purpose that you will know that I [am] Y^ehowah in a midst of the earth, and I have made a distinction [or, redemption] between My people and between your people; for tomorrow is the sign the this.' "</i>
Targum (Onkelos)	But I will make a distinction in that day with the land of Goshen where My people dwell, that the aroba shall not be there; so that thou mayest know that I the Lord do rule in the midst of the earth. And I will ordain redemption to My people, but upon thy people shall be the plague. Tomorrow shall this sign be.
Targum (Pseudo-Jonathan)	And I will do wonders that day in the land of Goshen where My people dwell, that there no swarms of wild beasts shall be; that thou mayest know that I the Lord am the Ruler in the midst of the land. And I will appoint redemption for My people, and upon thy people will I lay the plague: tomorrow this sign shall be.
Revised Douay-Rheims	And I will make the land of Gessen wherein my people is, wonderful in that lay, so that flies shall not be there: and you shall know that I am the Lord in the midst of the

	earth. And I will put a division between my people and your people: tomorrow shall this sign be.
Aramaic ESV of Peshitta	I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end you may know that I am Mar-Yah in the midst of the earth. I will put a division between my people and your people: by tomorrow shall this sign be."''
V. Alexander's Aramaic T.	"And on that day I shall set aside the land of Gishon, where my people sit, so as there will be no pests there, so that it shall become known that I am the Lord that controls* this world. "And I shall put a difference between my people and your people, and this sign will occur tomorrow."
Peshitta (Syriac)	And I will set apart on that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there, to the end that you may know that I am the LORD in the midst of the earth. And I will put a division between my people and your people; tomorrow shall this sign be.
Septuagint (Greek)	And I will distinguish marvelously in that day the land of Gesem, on which my people dwell, in which the dog-fly shall not be: that you may know that I am the Lord the God of all the earth. And I will put a difference between my people and your people, and on the morrow shall this be on the land. And the Lord did thus.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English Easy English	. But on that day, the country of Goshen will be separate. That is where my people live. There will be no flies there. Then you will know that I, the Lord, am in this country. I will make a difference between my people and your people. This sign will happen tomorrow.' " "
Easy-to-Read Version–2006	But I will not treat the Israelites the same as the Egyptians. There will not be any flies in Goshen, where my people live. In this way you will know that I, the Lord, am in this land. So tomorrow I will treat my people differently from your people. This will be my proof."
<i>The Message</i>	But when it happens, I'll set Goshen where my people live aside as a sanctuary—no flies in Goshen. That will show you that I am God in this land. I'll make a sharp distinction between your people and mine. This sign will occur tomorrow."
Names of God Bible	But on that day I will treat the region of Goshen differently. That is where my people live. There won't be any flies there. This way you will know that I, Yahweh , am here in this land. I will distinguish between my people and yours. This miraculous sign will happen tomorrow."
NIRV	" " "But on that day I will treat the area of Goshen differently from yours. That is where my people live. There will not be large numbers of flies in Goshen. Then you will know that I, the Lord, am in this land. I will treat my people differently from yours. This sign will take place tomorrow." " "
New Simplified Bible	»'»At that same time I will cut off the land of Goshen where my people live. No swarms of flies shall be there. / Then you will know that I am Jehovah in the midst of the earth. »'»I will put a dividing line between my people and your people. This sign will happen tomorrow.«'«

Thought-for-thought translations; paraphrases:

Common English Bible	But on that day I'll set apart the land of Goshen, where my people live. No swarms of insects will come there so you will know that I, the Lord, am in this land. I'll put a barrier between my people and your people. This sign will happen tomorrow."
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Contemporary English V.	"The LORD's people in Goshen won't be bothered by flies, but your people in the rest of the country will be tormented by them. That's how you will know that the LORD is here in Egypt. This miracle will happen tomorrow."
The Living Bible	But it will be very different in the land of Goshen where the Israelites live. No flies will be there; thus you will know that I am the Lord God of all the earth, for I will make a distinction between your people and my people. All this will happen tomorrow.'"
New Berkeley Version New Century Version	. But I will not treat the Israelites the same as the Egyptian people. There will not be any flies in the land of Goshen, where my people live. By this you will know that I, the Lord, am in this land. I will treat my people differently from your people. This miracle will happen tomorrow.'"
New Life Version	But on that day I will set apart the land of Goshen where My people are living so no flies will be there. Then you may know that I, the Lord, am in the land. I will divide My people from your people. Tomorrow you will see this happen.'"
New Living Translation	But this time I will spare the region of Goshen, where my people live. No flies will be found there. Then you will know that I am the Lord and that I am present even in the heart of your land. I will make a clear distinction between[d] my people and your people. This miraculous sign will happen tomorrow.'"

Partially literal and partially paraphrased translations:

American English Bible	<i>[But this time], I will create a marvelous difference in the land of Gesem, where My people are living... there'll be no stable flies there. Then you will know that I am Jehovah, the God of the whole earth, when I create a difference between My people and yours! This is going to happen in your land tomorrow!"</i>
Beck's American Translation International Standard V	. On that day I'll treat the land of Goshen where my people live [Lit. <i>are standing</i>] differently so that swarms of insects won't be there. As a result, you will know that I the LORD am in the midst of the land. I'll make a distinction between my people and your people, and this sign will occur tomorrow.'"
New Advent (Knox) Bible	But I will shew signal favour to the land of Gessen, where my own people dwell, sparing it from the flies; am I not Lord in every part of the earth? My people shall not fare as thine; to-morrow shall see this portent happen.
Translation for Translators	But when that happens, I will treat the Goshen region, where my people live, differently. There will be no swarms of flies there. In that way, you will know that I, Yahweh, am doing these things here in this land. 23 I will distinguish clearly between <i>how I act toward</i> my people and <i>how I act toward</i> your people. And this miracle is going to happen tomorrow!" ' "

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	I am to have been distinguished on that day, on the solid grounds of Goshen, that my people are to stand on, so as no infestation is to occur to them, in order that you was to learn, that Jehovah is within, on these solid grounds. I am to have put redemption between my people and your people. Tomorrow is to be the sign.
Conservapedia	"But I will distinguish the land of Goshen, where My people are standing. No swarms of flies will come there. [This is the first overt statement of a distinction between Goshen and the rest of Egypt.] That will show you that I am the LORD within your country! I will place a distinction ["Distinction" is literally the word for "ransom."] between My people and your people. This sign shall take place tomorrow."
Ferrar-Fenton Bible	But at the same time it shall be different in the land of Goshen, where My People dwell, for the gad-flies shall not be there, so that you may know that I am the EVER-

	living in the midst of the earth. " ' I will also make a distinction between My People and your People. This shall occur to-morrow.' "
HCSB	But on that day I will give special treatment to the land of Goshen, where My people are living; no flies will be there. This way you will know that I, Yahweh, am in the land. I will make a distinction [LXX, Syr, Vg; MT reads <i>will place deliverance</i>] between My people and your people. This sign will take place tomorrow."
Jubilee Bible 2000	And I will separate in that day the land of Goshen, in which my people dwell, that no kind of flies shall be there to the end that thou may know that I am the LORD in the midst of the earth. And I will put redemption between my people and thy people. Tomorrow shall this sign be.
Lexham English Bible NIV, ©2011	. "“But on that day I will deal differently with the land of Goshen, where my people live; no swarms of flies will be there, so that you will know that I, the Lord, am in this land. I will make a distinction [Septuagint and Vulgate; Hebrew <i>will put a deliverance</i>] between my people and your people. This sign will occur tomorrow.”
Tree of Life Version	“But on that day I will set apart the land of Goshen, where My people are dwelling—except no swarm of flies will be there—so that you may know that I, Adonai, am in the midst of the earth. I will make a distinction between My people and your people. By tomorrow this sign will happen.”
Urim-Thummim Version	But I will mark out in that day the land of Goshen where My people live, that no swarms [of flies] will be there. This is so you know that I am YHWH in this land. And I will put a division between My people and your people, tomorrow will this sign come about.
Wiki-Bible	And I set aside the land of Goshen, which my people stand upon, on the day, for a swarm not to be there, so that you will know that I am Yahweh amidst the Earth. And I put a border between my people and your people, and this sign will be for tomorrow.”

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But on that day I will spare the land of Goshen where my people are. No horseflies will be there and by this you may know that I, Yahweh, am in the land. I will make a distinction between my people and your people. By tomorrow this will have happened.”
The Heritage Bible	And I will distinguish in that day the land of Goshen upon which my people stand that no swarms of flies shall be there, so that you may know by seeing that I, Jehovah, am in the midst of the earth. And I will put a distinctive precedence between my people and your people; this sign shall be tomorrow.
New American Bible (2011)	But on that day I will make an exception of the land of Goshen, where my people are, and no swarms of flies will be there, so that you may know that I the LORD am in the midst of the land. I will make a distinction [while some uncertainty surrounds the Hebrew here rendered as “distinction,” it is clear that now the Israelites begin to be set apart from the Egyptians, a separation that reaches a climax in the death of the Egyptian firstborn (11:7).] between my people and your people. This sign will take place tomorrow.
New Jerusalem Bible	But I shall exempt the region of Goshen, where my people are living, that day; there will be no horseflies there, so that you will know that I am Yahweh, here in this country. I shall make a distinction between my people and your people. This sign will take place tomorrow.” ’
New RSV	But on that day I will set apart the land of Goshen, where my people live, so that no swarms of flies shall be there, that you may know that I the Lord am in this land. Thus I will make a distinction [Gk Vg: Heb <i>will set redemption</i>] between my people and your people. This sign shall appear tomorrow.” ’

Revised English Bible But on that day I shall make an exception of Goshen, the land where my people live: there will be no swarms there. Thus you will know that I, the LORD, am here in the land. I shall make a distinction between my people and yours. Tomorrow this sign will appear.”

Jewish/Hebrew Names Bibles:

Complete Jewish Bible But I will set apart the land of Goshen, where my people live — no swarms of insects will be there — so that you can realize that I am Adonai, right here in the land. **(vi)** Yes, I will distinguish between my people and your people, and this sign will happen by tomorrow.””

The Complete Tanach And I will separate on that day the land of Goshen, upon which My people stand, that there will be no mixture of noxious creatures there, in order that you know that I am the Lord in the midst of the earth.

And I will separate: Heb. וַיִּתְּלֶפָהּ, and I will set apart. Similarly, “And the Lord will set apart (וַיִּתְּלֶפָהּ)” (Exod. 9:4), and similarly, “it is not separated (וַיִּתְּלֶפָהּ) from you” (Deut. 30:11); it is [not] set apart and separated from you. — [from Onkelos]

in order that you know that I am the Lord in the midst of the earth: Although My Shechinah is in heaven, My decree is fulfilled in the lower worlds. — [from Onkelos]

And I will make a redemption between My people and your people; this sign will come about tomorrow.” ’ ’ ”

And I will make a redemption: which will set apart My people from your people.

exeGesés companion Bible ...and in that day, I distinguish the land of Goshen, in which my people stay, so that no swarms become there: so that you know I - Yah Veh midst the earth: and I put a redemption between my people and between your people: by the morrow this sign becomes.

Israeli Authorized Version JPS (Tanakh—1985) . But on that day I will set apart the region of Goshen, where My people dwell, so that no swarms of insects shall be there, that you may know that I the Lord am in the midst of the land. And I will make a distinction between My people and your people. Tomorrow this sign shall come to pass.’ ”

Kaplan Translation 'On that day, I will miraculously set apart the Goshen area, where My people remain, so that there will not be any harmful creatures there. You will then realize that I am God, right here on earth. I will therefore make a distinction [(Rashbam; Ibn Ezra) Peduth in Hebrew, literally, 'redemption,' or 'sign of redemption.']] between My people and your people. This miraculous sign will take place tomorrow.’ ’

Orthodox Jewish Bible And I will deal differently in that day with Eretz Goshen, in which My people dwell, that no swarms of arov shall be there; to the end thou mayest know that I am Hashem in the midst of the earth. And I will put a distinction between My people and thy people; tomorrow shall this Ot be.

The Scriptures 1998 “And in that day I shall separate the land of Goshen, in which My people dwell, that no swarms of flies shall be there, so that you know that I am הוהי in the midst of the land. “And I shall put a distinction between My people and your people. Tomorrow this sign shall be.” ’ ’ ”

Expanded/Embellished Bibles:

The Amplified Bible

But on that day I will separate and set apart the land of Goshen, where My people are living, so that no swarms of insects will be there, so that you may know [without any doubt] and acknowledge that I, the Lord, am in the midst of the earth. I will put a division (distinction) [Lit *set a ransom*] between My people and your people. By tomorrow this sign shall be in evidence.””

The Expanded Bible

·But I will not treat the Israelites the same as the Egyptian people [On that day I will separate the land of Goshen where my people are; ^Clocated in the eastern part of the Nile Delta; Gen. 45:10]. There will not be any flies ·in the land of Goshen, where my people live [·there]. By this you will know that I, the Lord, am in this land. I will ·treat my people differently from [or set redemption between my people and] your people. This ·miracle [sign] will happen tomorrow.”

Kretzmann's Commentary

And I will sever in that day the land of Goshen, in which My people dwell, that no swarms of flies shall be there; the Lord intended to make a miraculous distinction in favor of the children of Israel; to the end thou mayest know that I am the Lord in the midst of the earth, therefore possessing absolute power also over the land of Egypt as the omnipotent Sovereign over all. And I will put a division between My people and thy people, set a redemption in favor of the children of Israel, to deliver them from the plague; tomorrow shall this sign be.

NET Bible®

But on that day I will mark off the land of Goshen, where my people are staying, so that no swarms of flies will be there, that you may know that I am the Lord in the midst of this land [Or “of the earth” (KJV, ASV, NAB).]. I will put a division between my people and your people. This sign will take place [Heb “this sign will be tomorrow.”] tomorrow.””

The Voice

Eternal One (to Moses): On the day *this plague* begins, I will separate Goshen—where My people live—from *the rest of the land*. It will be a safe place, unharmed by the hordes of insects *that I release against Egypt*. Then you will know that I am the Eternal; and I am here, right in the middle of this land. I will make a distinction between My people and your people. This sign will happen tomorrow.”.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and I will make the land of "Goshen ^{Drawing near}, which my people are standing upon, be distinct in (this) day, <by not> letting the horde exist there, so that you will know that I am "YHWH ^{He Is}" within the land, and I will place a ransom between my people and your people, tomorrow this sign will exist,...

C. Thompson LXX (updated) But in that day I will distinguish in a glorious manner the land of Gesem in which My people are. In it there will be no dog flies, that you may know that I am the Lord the God of the whole earth. And I will make a difference between My people and your people. Tomorrow this will be in the land.

Concordant Literal Version Yet I will distinguish, in that day, the land of Goshen on which My people are standing, that by no means there come to be there a mixture of flies so that you may know that I am Yahweh within the land. And I will place a distinction between My people and your people. Tomorrow shall this sign come to be.

Context Group Version And I will set apart in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end you may know that I am YHWH in the midst of the land. And I will put redemption between my people and your people: by tomorrow shall this sign be.

Darby Translation And I will distinguish in that day the land of Goshen, in which my people dwell, that no dog-flies shall be there; that thou mayest know that I Jehovah am in the midst of the land. And I will put a separation between my people and thy people; to-morrow shall this sign be.

Emphasized Bible

...then will I make to differ on that day, the land of Goshen wherein my people do dwell, so that there shall not be there a gad-fly! in order that thou mayest know, that

Jack Ballinger's translation Modern English Version	I, Yahweh, am in the midst of the land; so will I put a separation betwixt my people and thy people. By to-morrow, shall come to pass this sign.
New European Version	“ ‘I will in that day set apart the land of Goshen, in which My people dwell, so that no swarms of flies shall be there, in order that you may know that I am the Lord in the midst of the earth. I will put a division between My people and your people. Tomorrow this sign will happen.’ ”
Ron Snider's Translation	I will set apart in that day the land of Goshen, in which My people dwell, that no swarms of beetles shall be there; to the end you may know that I am Yahweh in the midst of the earth. I will put a division between My people and your people: by tomorrow shall this sign be’.
Stuart Wolf's Translation	.
A Voice in the Wilderness	And for that day I have set apart the land of Goshen, in which My people remain, that no swarms of flies shall be there, in order that you may know that I am Jehovah in the midst of the earth. I have appointed a ransom for My people from your people. This sign shall be tomorrow.
Young's Updated LT	And I have separated in that day the land of Goshen, in which My people are staying, that the beetle is not there, so that you know that I am Jehovah in the midst of the land, and I have put a division between My people and your people: tomorrow is this sign.’ ”
The gist of this passage:	With this next plague, Israel would be set apart from the Egyptians, and not be plagued.

vv. 22-23

Exodus 8:22a

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
pâlâh (פָּלַח) [pronounced <i>paw-LAW</i>]	<i>to make separate, to make distinct, to cause to be distinguished; to set apart</i>	1 st person singular, Hiphil perfect	Strong's #6395 BDB #811
The NET Bible: Or “distinguish.” יַתְּלִפְתֵּהוּ (ytkhifleti) is the Hiphil perfect of פָּלַח (palah). The verb in Hiphil means “to set apart, make separate, make distinct.” God was going to keep the flies away from Goshen – he was setting that apart. The Greek text assumed that the word was from פָּלַח (pale’), and translated it something like “I will marvelously glorify.” ⁵⁵			
There does not appear to be any disagreement about the meaning of this verb.			
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
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214

⁵⁵ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Exodus 8:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The bēyth preposition, yōwm and hūw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> . Literally, this reads <i>in the day the that</i> .			
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
ʾerets (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
Goshen (גֹּשֶׁן) [pronounced <i>GOH-sheen</i>]	<i>a drawing near; and is transliterated Goshen</i>	proper noun/location	Strong's #1657 BDB #177
ʾāsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾam (עַם) [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
ʾamad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>taking a stand, standing, is remaining, enduring, withstand; stopping, ceasing</i>	Qal active participle	Strong's #5975 BDB #763
ʾal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

The NET Bible: *The relative clause modifies the land of Goshen as the place “in which my people are dwelling.” But the normal word for “dwelling” is not used here. Instead, עָמַד (ʾomed) is used, which literally means “standing.” The land on which Israel stood was spared the flies and the hail.*⁵⁶

Translation: *I have made a distinction this day in the land of Goshen, where My people live [lit., are standing];...*

God will make a clear distinction concerning His people who are living in Goshen (recall that the Hebrew people originally were given the land of Goshen to live in). God will make it clear that these are His people and therefore, are not under His judgment.

This time, there is a change. In the previous three plague, both Israel and Egypt were subject to the same discomfort—which was terrific. However, this time, the flies of the 4th plague would not swarm Goshen, where the Hebrew people lived. God was setting His people apart from all the Egyptians.

⁵⁶ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

The verb found here is *pālâh* (פָּלַח) [pronounced *paw-LAW*], which means, *to make separate, to make distinct, to cause to be distinguished; to set apart*. Strong's #6395 BDB #811. This is one of the most important words in the Old Testament. God is all about separating people into groups. The people of Israel would be made completely distinct from the people of Egypt.

In the first, sentence, the final verb is not the verb for *live* or *dwell* as we find in most translations, but it is the Qal active participle of *'âmad* (עָמַד) [pronounced *gaw-MAD*], which means *to stand, to take a stand*. In the Qal active participle, it can act as a verbal noun, modifying *people* with the word *standing*. More literally, this reads: *I have made a distinction this day in the land of Goshen, where My people are standing...* Or, this could be understood to mean, *where My people are taking a stand*. There is an implication here that these people were not long for this land. They are not dwelling in the land; they are standing upon the land. Before moving on, a person must stand up first.

In the 4th plague, we have a break in routine. This time, the Jews are not subjected to the plague. God, in showing His power and control, did not inflict the land of Goshen with this insect. Whereas one could think that the advent of this insect is a purely natural consequence of having a great many great stinking piles of dead frogs, it is unquestionably miraculous that the Hebrews, living almost side-by-side with the Egyptians, were not subject to this same plague of flying insects. They enjoyed a wall of fire; an invisible wall of protection which all Christians have. We have no clue as to the number of ills that God protects us from. Also, such speculations must take into consideration our spiritual worth and spiritual growth—Satan desired to sift Peter like wheat and he would have, had God allowed it. However, God provided Peter with protection that, apart from that particular quote of our Lord's, he (and we) may not have been cognizant. We are God's children as believers and God, when He is not forced by our actions and deeds to discipline us, does what every loving parent would do—He protects us; He isolates us from those who would do us harm. Of, if you want a technical Bible term, God *sets us apart* from others. This is why a believer can exist in the midst of an economic depression and be rich; he can live during severe oppression, and be spiritually provided for; he can exist during severe natural disasters and receive God's personal protection. We saw this kind of protection for Noah and his family in the ark and we see it here with God's people, the sons of Abraham.

So there is no misunderstanding, this does not mean that each and every mature believer is exempted from all problems and all crises. But, no matter what the situation, God looks out for His Own.

One of the most important aspects of a believer's day-to-day life is taking in Bible doctrine. Where I was living at the time I was saved, there were many churches, but good and accurate teaching was quite sparse. I recall hearing the teaching of R. B. Thieme, Jr. (and also, a taper's church had just recently been formed where I lived), so I church-shopped for a month or so, dropping in on a new church each Sunday morning, hoping to find a pastor as dedicated to teaching as Bob was. At that time, quite frankly, I did not know any better. I just assumed that such a church existed. Well, the taper's church did exist, which I attended regularly, having given up on the idea of finding a doctrinal church; and about six years after I was saved, I found myself in Houston and attending Berachah Church (more specifically, an FX group—where a small number of us would be able to hear the service as it was taking place). My point in this personal story is, God knew that I was positive towards Bible doctrine; and God worked out things where I would end up in the promised land (aka, Houston, TX), attending Berachah in person. Interestingly enough, God worked things out to where my only reasonable option, at that time in my life, was moving to Houston (not something that I really wanted to do). God recognizes positive volition and He makes accommodation for it.

What has happened here is, we have come to a point where the Hebrew people did not need to see any more plagues in order to believe. You might say, *they got it, they understood and believed*. Even though the text does not tell us this specifically, we may reasonably assume that they did not need to experience more of these plagues first-hand in order to follow Moses. We may surmise this from the fact that, in the end, all Israel followed Moses out of Egypt (also, it appears that, when Moses and Aaron gave the people instructions for the first Passover, they followed those instructions).

Exodus 8:22a *And in that day I will set apart the land of Goshen, in which My people dwell...* (NKJV)

No doubt, this would make us ask, *why did God subject His people to these previous plagues?* Let me suggest that God is showing all of Egypt His power; and that the sons of Israel needed to see these things as much as the Egyptians did. You may recall that the first time that Moses and Aaron spoke to Pharaoh, Pharaoh subjected the people of Israel to a little pressure, and they could not disown Moses fast enough.

Later, we will find out that these sons of Israel are quite difficult to guide, and that they will rebel against Moses and against God for the next 40 years. Making them subject to the first 3 plagues (along with the many other signs that God will do) is enough to convince them to leave Egypt and to trust God for limited periods of time. However, the Exodus generation does not always trust God and, in general, they will rebel time and time again against Moses.

In any case, to this point, these 3 plagues are enough to cause them to have faith in their God. God does not need to expose them directly to the subsequent plagues (that is, not until we come to the final plague).

What God requires is for every single person with the blood of **Abraham, Isaac, and Jacob** to leave Egypt en masse. No one can be left behind. God has determined that the people are now all ready for this.

It is quite fascinating that, with this plague, we have the most mobile of all plagues—insects which can fly. So, there is not really a logical reason for the insects to not cross over the border from Egyptian Egypt into Hebrew Egypt (that is, Goshen). These very mobile flies remain within the confines of Egypt, not going over into Goshen (which was the region where the Hebrew people had been separated).

Exodus 8:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^ə]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bil ^ə tîy (יִתְּלֵב) pronounced bil ^ə -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
This combination means <i>in that not, so that this [will not happen], so as not</i> . With the verb <i>to be</i> , this might be rendered <i>there will not be</i> .			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
ʿârôb (אַרְבֵּעַ) [pronounced ʿaw-ROH ^ə V]	<i>swarm; a swarm [multitude, mass] of flies, gnats and/or lice</i>	masculine singular noun	Strong's #6157 BDB #786

Translation: ...[there] will not be a swarm [of insects] there,...

There will be insects everywhere; but not in the land of Goshen. The sons of Jacob will not be affected by this great plague.

Exodus 8:22a-b *And in that day I will set apart the land of Goshen, in which My people dwell, that no swarms of flies shall be there,...* (NKJV)

I don't believe that this change is arbitrary. I don't think that God just decided, "Maybe I am being too hard on Israel." I suspect that, with this change there was also a change in the thinking of the people of Israel. Do you recall the first time that Moses and Aaron spoke to Pharaoh, and Pharaoh then put heavy burdens upon the Hebrew slaves? They were not very happy about this and they were mad at Moses and Aaron. Let me suggest at this point, the Hebrew people have come around. They recognized that this was from their God; and that many of them (or all of them) believed in their God as a result. Furthermore, they had trust in God's point men, who are Moses and Aaron.

One of the things which is clear is, Christians—even those with a modicum of doctrine—tend to be more stable and more happy than their unbelieving counterparts. It is hard for me to think of a better life than the one that God has given me. And I fully understand that my life is undeserved and that I am quite imperfect.

Such a thing could be studied and reported, but, for the most part, it is not. Further, there is a lifestyle which can be found in the Bible—even apart from being a believer—and that lifestyle (adhering to the laws of divine establishment) can be shown statistically to make the person adhering to these laws far more healthy and happy. But such things are generally ignored in our society.

There is great unhappiness, depression and suicide, for instance, in the LGBTQ community. It is quite pronounced with homosexuals and transgenders. It is an unpleasant lifestyle, and the promise that *it gets better* is a lie. Drug use is far more prevalent among this group, as is suicide and alcoholism—all strong indicators that a person is very unhappy with life as it is.

The people of Goshen would have been far happier had they simply *gotten with the program*. That is, fully trusted in God and in God's representatives. The application to today is quite simple: God's people (believers) will be much happier if they trust in God—which means, trust His Word—and trust His representatives (which would be well-qualified pastor-teachers). Now, this cannot be just any pastor-teacher. The key is, a pastor-teacher who is well-trained and who focuses on the Word of God. A pastor teaching a 20 minute sermon twice a week is not doing his job. A church where the focus is not upon the Word of God can be passed by. Just as in marriage, believers get to *choose* where they go to church and therefore choose to whom they subject themselves (and far too many Christians choose a pastor whose authority they reject).

Exodus 8:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאֵן) [pronounced MAH-ġahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
yâda' (יָדָעַ) [pronounced yaw-DAHĠ]	<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

Exodus 8:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun	Strong's #7130 BDB #899
With the bēyth preposition, it means <i>in the midst of, among, into the midst of</i> (after a verb of motion).			
'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 noun with the definite article	Strong's #776 BDB #75

Translation: ...so that you will know that I [am] Y^ehowah throughout [lit., in the midst of] the earth...

God does this so that Pharaoh will know that He is God throughout all the earth. Whatever gods that Pharaoh worships or respects are not in the same league as this God, the God Who is represented by Moses and Aaron.

“You are not going to confuse Me with your phony gods,” God tells Pharaoh (through Moses).

Exodus 8:22 *I have made a distinction this day in the land of Goshen, where My people live [lit., are standing]; [there] will not be a swarm [of insects] there, so that you will know that I [am] Y^ehowah throughout [lit., in the midst of] the earth...* (Kukis mostly literal translation)

Here, in the context of this next plague, God separates out His people. The Egyptians will be subject to the judgment of the flies; the Hebrews would not. I would speculate that all of the Egyptians and all of the Hebrews knew this—they could see with their own eyes what was happening. Remember, these are the words that Moses was to say, quoting God. So, this information would have gotten around and, no doubt, people would have checked to see if this were true.

This would have been announced to Pharaoh and his staff; and there may have developed an information outlet from members of Pharaoh's staff to the people of Egypt. All of their friends and family would be aware of what was going on and they would gather up as much information as possible and broadcast it themselves.

You may ask, *why did God wait until now to make this distinction? Why did He not separate out His people from the very beginning?* Here is why: the people of Israel did not fall into line with Moses from the beginning. They

agreed to what Moses and Aaron proposed at first, but then, Pharaoh brought some hardships upon them, and they were ready to reject Moses and Aaron altogether. "You did not tell us that this was going to happen," they complained. Because of this, God subjected them to the first few plagues as well.

I believe that we may reasonably conclude that God recognized that the negative volition of the people of Israel had gone the other way; so there was no reason to inflict them with any additional plagues.

Exodus 8:23a

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
sîym (שִׂיַם) [pronounced <i>seem</i>]; also spelled sûwm (שׁוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal perfect	Strong's #7760 BDB #962
peduth/pedûwth (תִּדּוּת/תִּדּוּת) [pronounced <i>pehd-OOTH</i>]	<i>redemption, a redeeming, ransom; deliverance; distinction, division</i>	feminine singular noun	Strong's #6304 BDB #804

The NET Bible: *The word in the text is תִּדּוּת (ṭḏut, "redemption"). This would give the sense of making a distinction by redeeming Israel. The editors wish to read תִּלּוּת (ṭlūt) instead – "a separation, distinction" to match the verb in the preceding verse. For another view, see G. I. Davies, "The Hebrew Text of Exodus VIII 19 [English 23]: An Emendation," VT 24 (1974): 489-92.⁵⁷*

One of the reasons to either allow for this addition meaning or to think this might be a slightly different word is the preposition which follows.

bêyn (בֵּינָם) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
‘am (עַם) [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
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
bêyn (בֵּינָם) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107

When this preposition is found more than once, it is most accurately rendered *between* (and translated only once).

⁵⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Exodus 8:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'am (אֶם) [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 2 nd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and [that] I have made a distinction [or, redemption] between My people and your people;...

There is a rare word found here *peduth/pedûwth* (תִּדְּוּת/פִּדְּוּת) [pronounced *pehd-OOTH*], which means, *redemption, a redeeming, ransom; deliverance; distinction, division*. Understanding this word to mean a *distinction* or *division* holds only so far as God *redeeming* His people; it is God's redemption that sets His people apart from all others. The distinction between God's people and Pharaoh's people is the fact that God has redeemed His people.

Is making a distinction between the peoples understood, based upon the fact that God has redeemed His people?

Most Bibles read "I will place a separation between My people and your people" (or words to that effect) in this verse. However, this is not how it reads in the Hebrew. The word found there is *ransom*, *p^odûwth* (תִּדְּוּת) [pronounced *ped-OOTH*] but, according to BDB, p. 804, this text is probably dubious. In this passage, it is actually written as תִּדְּפ and the word for *divide* can be written דִּפּ (Strong's #6565), דִּפּ (Strong's #6504), or סִפּ (Strong's #6536). Since the vowel points are not found in the original, a slip of then pen can turn a *d* (ד) or *r* (ר) into a *th* (ת). The Septuagint uses the word for *separation* in this passage rather than the word for ransom, so we are likely safe in going with majority of the translations.⁵⁸

On the other hand, Bullinger asserts the opinion that this is a simple *metonymy*, where one word stands for another. Here, what is signified (redemption) is used instead of the sign of the redemption (which would be the act of *judgement*). That is, instead of saying that "I will place a judgement (which is the sign of redemption) between My people and your people", Yahweh says, "I will place a redemption (the judgement signifies that God has redeemed His people or is a sign that He has redeemed His people) between My people and your people." He also cites similar metonymies in Num. 6:7 Deut. 16:3 22:15, 17 2Kings 13:17, etc. These examples do not use the word redemption but they do use various words which stand in for the sign of their existence, as was done here. Since there are not an overwhelming number of manuscripts which support a textual error, Bullinger's opinion here seems to me to be the most likely.

Exodus 8:23a *I will make a difference between My people and your people.* (NKJV)

My people refers to the Hebrews (God's people) and *your people* refers to the Egyptians (Pharaoh's people). God differentiates between His people Israel and the people of Egypt. We understand the meaning here more by context than by the words used. First of all, the verb is, *sîym* (שִׁיַם) [pronounced *seem*], which means, *to put, to place, to set; to make; to appoint*. Strong's #7760 BDB #962. This is a very common word. So God is placing something between the two peoples.

What God places between the two peoples is a fairly rare word (it only occurs 4x in the Old Testament), and it is usually translated *redemption* rather than *difference, distinction*. However, this is not the common word for *redemption* nor is it found in enough places to fix its meaning. There is a verb which may be related to the noun here, and that verb is found quite a number of times in the OT (nearly 60 times). That verb is *pâdâh* (פָּדָה) [pronounced *paw-DAWH*], which means, *to ransom, to purchase, to redeem; to let go [set free]; to preserve, to*

⁵⁸ This little paragraph, because I have so many resources, only took 45 minutes to write

deliver [from danger]; to sever. Strong's #6299 BDB #804. So we will accept this particular meaning of *distinction* here, as the root meaning of the verbal cognate is *to sever*. The relationship between the meanings, *redeem*, *purchase* and *sever* being, when something is redeemed (or, *purchased*), it is, by that act of redemption, separated (severed) from the things which were not redeemed. This separation or division is based upon redemption; God has redeemed His people; and by this purchase, God has separated His people.

Now, on **the cross**, Jesus will redeem all mankind, including every Egyptian who is affected by these plagues. However, here redemption is presented as specifically being applied to God's people.

Exodus 8:23b			
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</i>	preposition	No Strong's # BDB #510
mâchâr (מָחָר) [pronounced maw-KHAWR]	literally, <i>tomorrow</i> ; but figuratively it can mean <i>afterwards, in time to come, in the future, in a future time; later on, down the road</i> (chronologically speaking)	adverb of time	Strong's #4279 BDB #563
hâyâh (הָיָה) [pronounced haw-YAW]	<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
'ôwth (אוֹת) [pronounced oath]	<i>sign, a distinguishing mark; token, pledge; remembrance; assurance; a miraculous sign; an omen, a warning</i>	feminine singular noun with the definite article	Strong's #226 BDB #16
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260

Translation: *...and this [distinction that you will see] tomorrow will be the sign [proving that].'* "

Although, in context, God is speaking to Moses (at this moment in the narrative); these are the exact words which Moses would use in order to communicate to Pharaoh about what would happen. Moses and Aaron would show up on one day to make this announcement; and, on the next day, there would be this invasion of a massive number of flies.

This suggests that the proliferation of swarming insects took some time. It did not just happen instantly. For that reason, I lean toward this being more of a natural process rather than a miracle (where the flies are created out of nothing and suddenly appear). The circumstances of a miracle would mean right then, the moment that Aaron pounded the ground with his staff, that the swarming insects would have infiltrated everything and everywhere (except for Goshen) in a matter of minutes or a few hours. Instead, Moses told Pharaoh what was going to happen. Therefore, they would all go to sleep that night and, the next morning, all Egypt will be subjected to a thick invasion of these flies.

What happens tomorrow will prove (1) that God is truly God, the God of the entire earth; and (2) his people are truly separate from all other people.

Exodus 8:23 ...*and [that] I have made a distinction [or, redemption] between My people and your people; and this [distinction that you will see] tomorrow will be the sign [proving that].*' " (Kukis mostly literal translation)

In this 4th plague, God warned that Egypt would be invaded with a massive number of flies (we really do not know what kind). At this point in the narration, God is speaking to Moses.

Exodus 8:23 *I will make a difference between My people and your people. Tomorrow this sign shall be.*' " (NKJV)

There are actually three major changes with this plague: (1) this is the first time that the notion of separation is mentioned. (2) The first three plagues were extreme inconveniences and quite offensive to all the senses; however, this 4th plague begins a series of plagues which are painful as well (I am making the assumption that these were insects with a bite). (3) The plague was not instantaneous, occurring at the moment that Moses announced. Moses would announce the plague, when it would happen, and then he will leave. I am assuming that this allowed Moses to go into Goshen to stay, where he would not be pestered by these flies.

Exodus 8:22–23 *I have made a distinction this day in the land of Goshen, where My people live [lit., are standing]; [there] will not be a swarm [of insects] there, so that you will know that I [am] Y^ehowah throughout [lit., in the midst of] the earth and [that] I have made a distinction [or, redemption] between My people and your people; and this [distinction that you will see] tomorrow will be the sign [proving that].*' " (Kukis mostly literal translation)

In vv. 20–23, God is speaking directly to Moses and Aaron. However, as is the case in each of these plagues, we don't have, *and Moses and Aaron left the presence of God; and the next morning, Moses and Aaron tracked down Pharaoh while taking his morning bath and say to him*, etc. We go directly from God telling Moses and Aaron about the plague; the meeting with Pharaoh being understood to have already happened. Throughout a recounting of these plagues, many literary shortcuts are taken to move the action along.

Moses did go and speak to Pharaoh, when he came out from his swim (or bath) in the Nile (I am assuming that is where he was). Moses, quoting God, told Pharaoh what he was in for next. Moses told Pharaoh what was going to happen, and, apparently, he and Aaron then walked away.

Exodus 8:22–23 *I will make a clear distinction on this day in the land of Goshen, where my people live. There will be no swarms of insects in that land, so that you know that I am Jehovah throughout all the earth; and that I am able to make a distinction between My people and your people; and what happens tomorrow will be a sign which proves that.*' " (Kukis paraphrase)

The Execution of the Plague of Insect Swarms

And so Y^ehowah does so and so came a swarm [of insects] heavy to a house of Pharaoh and a house of his servants. And in all a land of Egypt, is corrupted the land from faces of the swarm [of insects].

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Y^ehowah did so, and numerous swarms [of insects] went into the house of Pharaoh and [into] the house of his servants and in all the land of Egypt. The land is ruined because of the swarms [of insects].

Jehovah did exactly as He said he would, and massive swarms of insects went to the house of Pharaoh and to the houses of his citizens, and throughout the entire land of Egypt. The land was ruined because of these swarms of insects.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so Y ^e howah does so and so came a swarm [of insects] heavy to a house of Pharaoh and a house of his servants. And in all a land of Egypt, is corrupted the land from faces of the swarm [of insects].
Targum (Onkelos)	And the Lord did so; and the aroba came with strength into the house of Pharaoh, and into the house of his servants, and into all the land of Mizraim; and the land was destroyed before the aroba.
Targum (Pseudo-Jonathan)	And the Lord did so; and sent the mixed multitude of wild beasts in strength to the house of Pharaoh, and to the house of his servants and in all the land of Mizraim the inhabitants of the land were devastated from the swarm of wild beasts.
Revised Douay-Rheims	And the Lord did so. And there came a very grievous swarm of flies into the houses of Pharaoh and of his servants, and into all the land of Egypt: and the land was corrupted by this kind of flies.
Aramaic ESV of Peshitta	Mar-Yah did so; and there came grievous swarms of flies into the house of Pharaoh, and into his servants' houses: and in all the land of Egypt the land was corrupted by reason of the swarms of flies.
V. Alexander's Aramaic T.	And thus did the Lord and there came the pests and attacked Pharaoh's house and that of his servants, and the entire land of Egypt, and the land was devastated by the pests.
Peshitta (Syriac)	And the LORD did so; and he brought great swarms of flies into the house of Pharaoh and into his servants' houses and into all the land of Egypt; and the land was ruined by reason of the swarms of flies.
Septuagint (Greek)	And the dog-fly came in abundance into the houses of Pharaoh, and into the houses of his servants, and into all the land of Egypt; and the land was destroyed by the dog-fly.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord did so; and great clouds of flies came into the house of Pharaoh and into his servants' houses, and all the land of Egypt was made waste because of the flies.
Easy English	And this is what the Lord did. Great numbers of flies came into Pharaoh's house and into his servants' houses. The flies destroyed the whole country of Egypt.
Easy-to-Read Version—2006	So the LORD did just what he said. Millions of flies came into Egypt. The flies were in Pharaoh's house, and they were in all his officials' houses. They were all over Egypt. The flies were ruining the country.
Good News Bible (TEV)	The LORD sent great swarms of flies into the king's palace and the houses of his officials. The whole land of Egypt was brought to ruin by the flies.
<i>The Message</i>	And God did just that. Thick swarms of flies in Pharaoh's palace and the houses of his servants. All over Egypt, the country ruined by flies.
Names of God Bible	Yahweh did what he said. Dense swarms of flies came into Pharaoh's palace and into the houses of his officials. All over Egypt the flies were ruining everything.
NIRV	So the Lord did it. Huge numbers of flies poured into Pharaoh's palace. They came into the homes of his officials. All over Egypt the flies destroyed the land.
New Simplified Bible	Jehovah did what he said. Dense swarms of flies came into Pharaoh's palace and into the houses of his officials. All over Egypt the flies ruined everything.

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord did this. Great swarms of insects came into the houses of Pharaoh and his officials and into the whole land of Egypt. The land was ruined by the insects.
Contemporary English V.	The LORD kept his promise--the palace and the homes of the royal officials swarmed with flies, and the rest of the country was infested with them as well.

The Living Bible	And Jehovah did as he had said, so that there were terrible swarms of flies in Pharaoh's palace and in every home in Egypt.
New Berkeley Version	.
New Century Version	.
New Life Version	And the Lord did so. And there came a great many flies flying all over inside the house of the Pharaoh and in the houses of his servants. The land was destroyed because of the many flies in all the land of Egypt.
New Living Translation	And the Lord did just as he had said. A thick swarm of flies filled Pharaoh's palace and the houses of his officials. The whole land of Egypt was thrown into chaos by the flies.

Partially literal and partially paraphrased translations:

American English Bible	Well, the stable flies came in huge numbers and they got into the houses of Pharaoh, his servants, and everyone in the land of Egypt... the land was virtually destroyed by stable flies!
Beck's American Translation	.
International Standard V	The LORD did this, and dense swarms of insects came into the house of Pharaoh and into the houses of his servants. The land was ruined throughout [The Heb. lacks <i>throughout</i>] Egypt because of the swarms of insects.
New Advent (Knox) Bible	And the Lord carried out his threat; into the houses of Pharaoh and his servants and upon all the land of Egypt came a grievous swarm of flies, such a swarm as tainted the whole land by its presence.
Translation for Translators	<i>Early the next morning, Moses/I told that to the king, but the king would not pay any attention.</i> So Yahweh did what he said he would do. He sent great swarms of flies into the palace of the king and into the houses of his officials. The whole country of Egypt was ruined by the flies.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to effect it, and there was to come in a grievous infestation on the house of Pharaoh, his servants' house and the solid grounds of Egypt. The solid grounds were to be wasted turned before the infestation.
Conservapedia	The LORD did this. A heavy swarm of flies came into the house of Pharaoh, and into his servants' quarters, and into the entire land of Egypt. The land was ruined from the swarm of flies.
Ferrar-Fenton Bible	And the Ever-living did it. For swarms of gad-flies came into the palace of Pharaoh, and the palaces of his ministers, and to all the land of the Mitzeraim. The gad-flies spread over all the country.
God's Truth (Tyndale)	And the Lord did even so: and there came noisome flies into the house of Pharaoh, and into his servants houses and into all the land of Egypt: so that the land was marred with flies.
HCSB	.
Lexham English Bible	And Yahweh did so, and a {severe} [swarm of] flies came to the house of Pharaoh and the house of his servants and in all the land of Egypt; the land was ruined because of the flies.
NIV, ©2011	.
Tree of Life Version	<i>ADONAI</i> did just so. A massive swarm of flies went into the house of Pharaoh and into his servant's houses. All the land of Egypt was ruined because of the swarm of flies.
Wiki-Bible	And Yahweh did so, and a heavy swarm came to Pharaoh's house and the house of his servants. And in all the land of Egypt, the nation was eviscerated by the swarm.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh did this and dense swarms of horseflies invaded Pharaoh's house and the houses of all his people and devastated the whole country.
New American Bible (2011)	This the LORD did. Thick swarms of flies entered the house of Pharaoh and the houses of his servants; throughout Egypt the land was devastated on account of the swarms of flies. Ps 78:45; 105:31; Wis 16:9.
New Jerusalem Bible	Yahweh did this, and great swarms of horseflies found their way into Pharaoh's palace, into his officials' houses and all over Egypt; the country was ruined by the horseflies.
Revised English Bible	The LORD did this; dense swarms of flies infested Pharaoh's palace and the houses of his courtiers; throughout Egypt the land was threatened with ruin by the swarms.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI did it: terrible swarms of insects went into Pharaoh's palace and into all his servants' houses — the insects ruined the entire land of Egypt.
The Complete Tanach	The Lord did so, and a heavy mixture of noxious creatures came to Pharaoh's house and his servants' house, and throughout the entire land of Egypt, the land was destroyed because of the mixture of noxious creatures.

The land was destroyed: the land was destroyed [as Onkelos translates] the land was destroyed

exeGeses companion Bible	And thus Yah Veh works: and heavy swarmers come into the house of Paroh and into the houses of his servants and into all the land of Misrayim: the land ruins at the face of the swarmers.
Israeli Authorized Version JPS (Tanakh—1985)	. And the Lord did so. Heavy swarms of insects invaded Pharaoh's palace and the houses of his courtiers; throughout the country of Egypt the land was ruined because of the swarms of insects.
Kaplan Translation	God did this, and huge throngs of creatures attacked the palaces of Pharaoh and his officials. Throughout all Egypt, the land was devastated by the creatures.
Orthodox Jewish Bible	And Hashem did so; there came a grievous swarm of arov into the bais Pharaoh, into batim of his avadim, into kol Eretz Mitzrayim; the land was corrupted from the swarm of arov.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then the LORD did so. And there came heavy and oppressive swarms of [bloodsucking] insects into the house of Pharaoh and his servants' houses; in all the land of Egypt the land was corrupted and ruined because of the [great invasion of] insects.
The Expanded Bible	So the LORD did as he had said, and great swarms of flies came into the king's [Pharaoh's] palace and his officers' houses. All over Egypt flies were ruining [destroying] the land.
Kretzmann's Commentary	And the Lord did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; the land was corrupted by reason of the swarm of flies. Not only were the people tortured with the severe stings, as well as the animals, but the vegetation was attacked by the maggots that developed from the eggs deposited on it.

NET Bible®	The Lord did so; a [Heb “and there came a....”] thick [Heb “heavy,” or “severe.”] swarm of flies came into Pharaoh’s house and into the houses [The Hebrew text has the singular here.] of his servants, and throughout the whole land of Egypt the land was ruined because of the swarms of flies.
The Voice	The Eternal did just as He said. Thick swarms of insects <i>darkened the skies and</i> invaded Pharaoh’s palace and his servants’ houses. The land was wiped out by the swarm of insects that infested all the land of Egypt. Pharaoh sent for Moses and Aaron.

Literal, almost word-for-word, renderings:

Brenner’s Mechanical Trans.	...and "YHWH ^{He is} " did so, and the horde came heavy unto the house of "Paroh ^{Great house} " and the house of his servants and in all the land of "Mits'rayim ^{Two straits} ", the land was damaged from the face of the horde,...
C. Thompson LXX (updated)	And the Lord did so. And there came a swarm of dog flies into the houses of Pharaoh and into the houses of his attendants and into all the land of Egypt: and the land was utterly wasted by them.
Concordant Literal Version	And Yahweh did so. A heavy mixture of flies came into the house of Pharaoh and the house of his servants and into all the land of Egypt. The land was ruined because of the presence of the mixture of flies.
Darby Translation	And Jehovah did so; and there came dog-flies in a multitude into the house of Pharaoh, and [into] the houses of his bondmen; and throughout the land of Egypt, the land was corrupted by the dog-flies.
English Standard Version	And the LORD did so. There came great swarms of flies into the house of Pharaoh and into his servants' houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.
Green’s Literal Translation	And Jehovah did so. And teeming swarms <i>of flies</i> came into Pharaoh's house, and the house of his servants, and into all the land of Egypt. And the land was destroyed before the swarms <i>of flies</i> .
Jack Ballinger’s translation NASB	. Then the Lord did so. And there came great [Lit <i>heavy</i>] swarms of flies into the house of Pharaoh and the houses of his servants and the land was laid waste because of the swarms of flies in all the land of Egypt.
New European Version	Yahweh did so; and there came grievous swarms of beetles into the house of Pharaoh, and into his servants’ houses: and in all the land of Egypt the land was corrupted by reason of the swarms of beetles.
New King James Version	And the Lord did so. Thick swarms <i>of flies</i> came into the house of Pharaoh, into his servants’ houses, and into all the land of Egypt. The land was corrupted because of the swarms <i>of flies</i> .
Ron Snider’s Translation	.
Stuart Wolf’s Translation	.
Webster’s Bible Translation	And the LORD did so: and there came a grievous swarm <i>of flies</i> into the house of Pharaoh, and <i>into</i> his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm <i>of flies</i> .
Young’s Updated LT	And Jehovah does so, and the grievous beetle enters the house of Pharaoh, and the house of his servants, and in all the land of Egypt the land is corrupted from the presence of the beetle.

The gist of this passage: God brings the swarms of flies into Egypt.

Exodus 8:24a

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
‘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 singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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

Translation: Y^ehowah did so,...

God did exactly as He said He would. God can be taken at His word.

Moses and Aaron did what God instructed them to do; then God did what He had promised that He would do.

Exodus 8:24b

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
bôw' (אוּב) [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
‘ârôb (אַרְבֵּעַ) [pronounced gaw-ROH ^B V]	<i>swarm; a swarm [multitude, mass] of flies, gnats and/or lice</i>	masculine singular noun	Strong's #6157 BDB #786
kâbêd (כָּבֵד) [pronounced kaw ^B -VAYD]	<i>heavy, overweight, abundant, numerous, dull; hard, difficult, burdensome, grievous; severe; very oppressive, numerous, rich</i>	masculine singular adjective	Strong's #3515 BDB #458
bayith (בַּיִת) [pronounced BAH-yith]	<i>house-ward, to the [his] house [residence; household, habitation]; inward, toward the center (middle, interior)</i>	masculine singular construct with the directional hê	Strong's #1004 BDB #108

Exodus 8:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>Here, and in the next phrase, the word "house" has to be taken as an adverbial accusative of termination.</i> ⁵⁹			
par ^{eh} oh (הַעֲרֹף) [pronounced <i>pahr^{eh}-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
w ^e (or v ^e) (וְ, 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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine plural construct	Strong's #1004 BDB #108
ʿebādîym (עֲבָדִים) [pronounced <i>ġe^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude</i> ; this can mean <i>military men, soldiers</i> in the plural	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Translation: ...and numerous swarms [of insects] went into the house of Pharaoh and [into] the house of his servants...

There were massive swarms of flies and other insects, and they went to the house of Pharaoh and to the house of his servants. God knew that it was best for this plague to affect Pharaoh directly (like all the others).

Exodus 8:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, 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
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʿerets (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

⁵⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Exodus 8:24c

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 <i>Mizraim</i> ; also <i>Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and in all the land of Egypt.

These insect swarms went throughout the land of Egypt.

A natural explanation would be that they were drawn by the piles of dead frogs; or by the bloodied water.

Exodus 8:24b-c [Thick swarms of flies came into the house of Pharaoh, into his servants' houses, and into all the land of Egypt.](#) (NKJV)

This was different from the previous plagues because both Israel and Egypt were similarly affected by the plague. However, this time—and for all subsequent plagues—God distinguishes between Egypt and Israel (save for the final plague). This would be a phenomenon viewed from both inside Goshen (where the Hebrews lived) and outside Goshen.

Each plague would have shut Egypt down. First the blood in the water—Pharaoh and the people would have done everything possible to solve that problem. Then the frogs which covered the land—no one was able to function normally with these frogs. They could not eat or sleep for the number of frogs. Then there were the gnats—again, Egypt would have been shut down—there was nothing of normal life—even just eating and sleeping—which could be accomplished in that nation during any of those 3 plagues.

You will recall the first time that Moses and Aaron spoke to Pharaoh, and there was no judgment pronounced by God—God allowed Pharaoh to respond to His demands without any pressure. However, Pharaoh himself pronounced a judgment over the people of Israel, his slaves. Pharaoh made life impossible for the Hebrew people. However, once God began these plagues/judgments, that brought everything to a halt. There was no slavery; there was no building, no construction, no more normal life. Until Pharaoh capitulated to the demands of God, normal life was over for Egypt.

This 4th plague is very similar to the first 3, inasmuch as, these flies made normal life impossible. The Egyptians cannot eat, they cannot store food, they cannot have drinks, without flies being everywhere. They would be unable to sleep or function in any normal way, because they are surrounded by flies. Egyptians had no safe spaces anywhere. However, all of Goshen was safe. They did not suffer this same invasion of flies.

Exodus 8:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâchath (שָׁחַת) [pronounced shaw-KHAHTH]	<i>to be corrupted [marred, spoiled, injured, ruined, rotted]; to be lain waste</i>	3 rd person feminine singular, Niphal imperfect	Strong's #7843 BDB #1007

The NET Bible: *Concerning the connection of "the land was ruined" with the preceding, S. R. Driver (Exodus, 68) suggests reading with the LXX, Smr, and Peshitta; this would call for adding a conjunction before the last clause to make it read, "into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt; and the land was..."*

Exodus 8:24d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible continues: <i>The Hebrew word תַּשְׁחַת (tishakhet) is a strong word; it is the Niphal imperfect of שָׁחַת (shakhat) and is translated "ruined." If the classification as imperfect stands, then it would have to be something like a progressive imperfect (the land was being ruined); otherwise, it may simply be a preterite without the vav (ו) consecutive. The verb describes utter devastation. This is the verb that is used in Gen 13:10 to describe how Yahweh destroyed Sodom and Gomorrah. Swarms of flies would disrupt life, contaminate everything, and bring disease.</i> ⁶⁰			
ʿerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pānîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
ʾârôb (אַרְבֵּעַ) [pronounced gaw-ROH ^B V]	swarm; a swarm [multitude, mass] of flies, gnats and/or lice	masculine singular noun with the definite article	Strong's #6157 BDB #786
ʾârôb is similar to the word for <i>mixture</i> and it comes from a word meaning <i>incessant, involved motion</i> . There was likely several kinds of insects here.			

Translation: The land is ruined because of the swarms [of insects].

This was far more than an inconvenience. Shâchath (שָׁחַת) [pronounced shaw-KHATH] means *to go to ruin, to destroy, to corrupt*. We saw this verb used in Gen. 6 when it spoke of all flesh becoming corrupted. This verb is in the Niphal imperfect, 3rd feminine singular; meaning the subject is the word *land* and the Niphal stem is the passive stem, meaning that this corruption was done to the land. The imperfect tense means that this destruction is viewed as an ongoing process. When it says that the land was laid waste by this fly, it means that this judgment again disrupted completely all production of any kind. They could not farm, build, sell, or buy. Egypt was shut down as a thriving nation in one day due to the vicious attack of this blood sucking insect (I am assuming that it was a blood-sucking insect).

Therefore, in this narrative, we are in the midst of the flying, (possibly stinging) insect proliferation throughout the land of Egypt. And yet, this



⁶⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

plague does not touch the Hebrew people living in Goshen. We are dealing with a very mobile pest—these are flying insects—yet they do not fly into Goshen.

Whatever these insects were, they devastated the land of Egypt. They were everywhere. Normal life was impossible.

Exodus 8:24 *Y^ehowah did so, and numerous swarms [of insects] went into the house of Pharaoh and [into] the house of his servants and in all the land of Egypt. The land is ruined because of the swarms [of insects].* (Kukis mostly literal translation)

There was no place within Egypt that was safe from these flies.

The Goddess Uatchit (a graphic); from [Quora](#); accessed April 25, 2018. *She is the Lady of the marshes where papyrus grows and many insects live. The Goddess Uatchit is depicted with wings and she wears a cobra symbol on her head like the Pharaohs did.*⁶¹ Whatever her powers and authority were, the Egyptians found that she was no help to them regarding these flies.

Although, no country has hosted such an invasion since the time of Moses and Pharaoh, we have had some relatively small and concentrated incidents which help us to understand what Egypt went through.

Fish flies descend on Windsor, Ontario (a photograph); from [CTV News](#); accessed December 11, 2019. This may give us a rough idea of what the Egyptians faced.

From the news article: *Like scenes from a biblical plague, lakeside communities in some parts of Canada are being swarmed by insects.*

They might not be the locusts of the Book of Exodus, but the fish flies blanketing one city had baseball players fleeing. Young athletes in Windsor, Ont., were mid-play Monday night when the game was called off. The bright lights of the diamond attracted a swarm of fish flies, also called may flies, interfering with play.

*The insects are an annual occurrence in communities near the water, carpeting streets and covering beaches from Winnipeg to Ontario. The popular Pelee Island ferry in Ontario was docked over the weekend after an infestation.*⁶²



Why don't Egyptians simply flock to Goshen?

Let me offer up a simple question: if there are flies among the Egyptians and no flies among the Hebrew people, why didn't the Egyptians simply step over the dividing line into Goshen and stay there? The Egyptians would not because they were functioning under negative volition. They were negative towards God and His judgments and His people. To try to take up temporary residence in Goshen would be to admit that their God is real, that He is powerful and that He does what He says He will do. They cannot admit that; they cannot believe that. It is not just Pharaoh who is negative to the Hebrew people and resistant to their God.

⁶¹ From [Quora](#); accessed April 25, 2018.

⁶² From [CTV News](#); accessed December 11, 2019.

Similarly, how can an angry unbeliever who is unhappy with his life not know to step into a church or listen to an evangelist to see if maybe there is a better way? They are on negative signals towards God and to the plan of God. The unbeliever who goes on positive signals—when he is finally completely unhappy with his life—may approach you, may come to your church, or may listen to the **gospel message** in some other way. This would be analogous to the Egyptian walking into the land of Goshen, finding a familiar Hebrew face and asking, “Can I bunk here with you guys for awhile?”

As an aside, many of us came from a life of unhappiness and frustration and we turned to God for that reason. There are believers who were saved at a very young age, and they did not have this experience. But there are believers like myself, saved in our teens or 20's or later; and part of our motivation was that, we could see just how much we had screwed up our own lives.

Furthermore, the believer with doctrine, who has a modicum of introspection, can see just how much of the current negative energy in our own lives (that is, unhappiness, disappointments, frustration) is clearly attributable to our own bad decisions as believers (yes, believers—even believers with doctrine—still make plenty of bad decisions).

My point in all of this is, there are people today who are very aware of the message of Jesus and have heard it many times; and also, they recognize that they have messed up their own lives. Do they take the next logical step and go into a church, speak with a Christian friend or read the Bible? That all depends upon whether they are on positive or negative signals. If they are negative towards God, they may even be able to see that dividing line between Goshen and Egypt, between God’s blessing and God’s cursing, and yet, they will not step over that line.

Back to our narrative. The flies—who represent God’s 4th judgment against Egypt—have made life unbearable for the people of Egypt.

Exodus 8:24 **Jehovah did exactly as He said he would, and massive swarms of insects went to the house of Pharaoh and to the houses of his citizens, and throughout the entire land of Egypt. The land was ruined because of these swarms of insects.** (Kukis paraphrase)

Pharaoh Backs Down Because of the Plague of Insect Swarms

At this point in the narrative, we suddenly go from the plague itself to Pharaoh calling Moses and Aaron in to make a deal. Pharaoh, at least temporarily, gives in to God’s demands.

And so calls Pharaoh unto Moses and to Aaron and so he says, “Go, sacrifice to your Elohim in the land.”	Exodus 8:25	Pharaoh called to Moses (and also to Aaron), and he said, “Go [and] sacrifice to your Elohim in the land.”
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Pharaoh called to Moses (and also to Aaron) and he said to them, “Go and sacrifice to your God in the land of Egypt.”

Here is how others have translated this verse:

Ancient texts:

- | | |
|--------------------------|--|
| Masoretic Text (Hebrew) | And so calls Pharaoh unto Moses and to Aaron and so he says, “Go, sacrifice to your Elohim in the land.” |
| Targum (Onkelos) | And Pharaoh called for Mosheh and Aharon, and said, Go, sacrifice before your God in the land. |
| Targum (Pseudo-Jonathan) | And Pharaoh called to Mosheh and to Aharon., saying, Go, worship with festival sacrifices before the Lord your God in this land. |

Revised Douay-Rheims	And Pharaoh called Moses and Aaron, and said to them: Go, and sacrifice to your God in this land.
Aramaic ESV of Peshitta V. Alexander's Aramaic T.	.
Peshitta (Syriac)	And the Pharaoh called Moses and Aaron and he said to them, "Go and sacrifice before your God on earth."
Septuagint (Greek)	Then Pharaoh called for Moses and for Aaron, and said to them, Go, sacrifice to your God within the land.
	And Pharaoh called Moses and Aaron, saying, Go and sacrifice to the Lord your God in the land.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Pharaoh sent for Moses and Aaron and said, Go and make your offering to your God here in the land.
Easy English	Then Pharaoh commanded Moses and Aaron to come to him. He said: 'Go! You can sacrifice to your God here, in the country of Egypt.'
International Children's B.	The king called for Moses and Aaron. He told them, "Offer sacrifices to your God here in this country."
<i>The Message</i>	Pharaoh called in Moses and Aaron and said, "Go ahead. Sacrifice to your God—but do it here in this country."
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	Then the king sent for Moses and Aaron and told them, "Go sacrifice to your God, but stay here in Egypt."
The Living Bible	Pharaoh hastily summoned Moses and Aaron and said, "All right, go ahead and sacrifice to your God, but do it here in the land. Don't go out into the wilderness."
New Berkeley Version	.
New Century Version	.
New Life Version	Then Pharaoh called for Moses and Aaron and said, "Go and give a gift in worship to your God here in the land."
New Living Translation	Pharaoh called for Moses and Aaron. "All right! Go ahead and offer sacrifices to your God," he said. "But do it here in this land."

Partially literal and partially paraphrased translations:

American English Bible	So Pharaoh called Moses and Aaron [again] and said: 'Now, go and offer a sacrifice to Jehovah your God... [but do it] here in this land.'
Beck's American Translation	.
New Advent (Knox) Bible	Then Pharaoh summoned Moses and Aaron to him; Go and sacrifice to your God, he said, but here, in this land.
Translation for Translators	Then the king summoned Aaron and Moses/me and said, "You Israeli people can go and offer sacrifices to your god, <i>but you must do it</i> here in this land."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to call with regards to Moses and Aaron, and was to say: Be departing and sacrificing to he of mighty one these solid grounds.
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Conservapedia	.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	Then Pharaoh sent for Moses and Aaron and said: Go and do sacrifice unto your God in the land.
HCSB	.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Pharaoh called for Moses and for Aaron, and said, Walk, sacrifice to your God in the land.
New American Bible (2002)	Then Pharaoh summoned Moses and Aaron and said to them, "Go and offer sacrifice to your God in this land."
New American Bible (2011)	.
New Jerusalem Bible	Pharaoh then summoned Moses and Aaron and said, 'Go and sacrifice to your God, inside the country.'
Revised English Bible	Pharaoh summoned Moses and Aaron and said to them, "Go and sacrifice to your God, but in this country."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Pharaoh summoned Moshe and Aharon and said, "Go, and sacrifice to your God here in the land."
The Complete Tanach	Thereupon, Pharaoh summoned Moses and Aaron, and he said, "Go, sacrifice to your God in the land."
	Go, sacrifice... in the land: in your place, and do not go into the desert.
exeGeses companion Bible	And Paroh calls for Mosheh and for Aharon and says, Go, sacrifice to your Elohim in the land.
Israeli Authorized Version	.
JPS (Tanakh—1985)	.
Kaplan Translation	Pharaoh summoned Moses and Aaron. 'Go!' he said. '[You have permission to] sacrifice to your God here in [our] land.'
Orthodox Jewish Bible	And Pharaoh called for Moshe, for Aharon, and said, Go ye, sacrifice to Eloheichem in the land.
<i>The Scriptures</i> 1998	Pharaoh then called for Mosheh and Aharon, and said, "Go, slaughter to your Elohim in the land."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then Pharaoh called for Moses and Aaron and said, "Go, sacrifice to your God [here] in the land [of Egypt]."
The Expanded Bible	·The king [^L Pharaoh] called for Moses and Aaron and told them, "[^L Go,] Offer sacrifices to your God here in this ·country [land]."
Kretzmann's Commentary	And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land. The fierceness of the plague drove Pharaoh to this first concession, at least to grant the children of Israel a few days of rest for a sacrificial festival.
NET Bible®	.
The Voice	Pharaoh: Go and sacrifice to your God. <i>But you must stay</i> here in the land.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Paroh ^{Great house} " called out to "Mosheh ^{Plucked out} " and to "Aharon ^{Light bringer} ", and he said, walk, sacrifice to your "Elohiym ^{Powers} " in the land,...
C. Thompson LXX (updated)	Whereupon Pharaoh sent for Moses and Aaron and said, Go and sacrifice to the Lord your God in this land.
Concordant Literal Version	Then Pharaoh called for Moses and for Aaron and said: Go! Sacrifice to your Elohim in the land.
Context Group Version	And Pharaoh called for Moses and for Aaron, and said, Go (pl), sacrifice to your (pl) God in the land.
English Standard Version	Then Pharaoh called Moses and Aaron and said, "Go, sacrifice to your God within the land."
Jack Ballinger's translation	.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Updated Bible Version 2.11	And Pharaoh called for Moses and for Aaron, and said, Go +, sacrifice to your + God in the land.
Young's Updated LT	And Pharaoh calls unto Moses and to Aaron, and says, "Go, sacrifice to your God in the land."

The gist of this passage: Pharaoh summons Moses and Aaron and tells them that he will allow their people to offer up sacrifices to God.

Exodus 8:25a			
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
qârâ' (אָרָא) [pronounced kaw-RAW]	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]	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
par ^e ôh (הַעֲרֹפָה) [pronounced pah ^r -GÔH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
'el (לָא) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Exodus 8:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾAhărôn (אֲהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Translation: *Pharaoh called to Moses (and also to Aaron),...*

These flies made life in Egypt impossible. Furthermore, given the previous plagues, Pharaoh probably has very little resistance left. These plagues have made eating and sleeping pretty much impossible. How do you prepare a meal, if you are surrounded by thousands of flies, who are coming at you from every direction? How do you sleep if there are flies everywhere, and there is no way to keep them away?

This time, Pharaoh calls for Moses and Aaron. Pharaoh is ready to make a deal; he is ready to give in to their God. He cannot eat or sleep; he is living the most abnormal lifestyle imaginable, along with everyone else in Egypt.

Pharaoh's life is so unbearable, that he finds that he must call Moses and Aaron in, to take away these flies. And there is only one way for that to happen, and that is for Pharaoh to acquiesce to the demands of their God.

Interestingly enough, we have a difference in prepositions preceding the names of Moses and Aaron. The preposition of respect is in front of Moses. So, it is clear to Pharaoh at this point who is in charge and who needs to be spoken to. Aaron is an after-thought. This suggests to me that Moses has begun doing the talking.

Exodus 8:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [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
ʾamar (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
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>go, come, depart, walk; advance</i>	2 nd person masculine plural, Qal imperative	Strong's #1980 (and #3212) BDB #229
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>slaughter [usually an animal for sacrifice]; sacrifice [an animal]; slay, immolate [an animal sacrifice]</i>	2 nd person masculine plural, Qal imperative	Strong's #2076 BDB #256
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 8:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and he said, “Go [and] sacrifice to your Elohim in the land.”

Pharaoh, for a moment, seemingly surrenders to this 4th plague; he tells Moses and Aaron to sacrifice to their God in the land (meaning, not away from the Egyptians, but in the land where they lived). This was the wrong thing to say. God has no plans for Israel to make sacrifices to Him in the corrupt land of Egypt. Remember one of the most important words in the age of Israel is, *separation, being set apart*. In order to properly worship their God, the Hebrew people must be completely separated from Egypt.

Pharaoh relents and tells Moses that the people can go and sacrifice to God, but he adds these words, *in the land*, referring to the land of Egypt (obviously, within Goshen). Pharaoh is going to allow them to worship, but they are not going out into the desert-wilderness.

When Pharaoh called for Moses and Aaron and submitted to God, this does not mean that Pharaoh has recognized their God as the God of the universe; as he still calls Y^ehowah "your God." He does not realize that Y^ehowah is his God also; the God who could damn him to an eternal, living hell.

Furthermore, what Pharaoh is not offering total capitulation. He will allow the Hebrew people to make sacrifices to God in the land of Egypt. God is expecting the Hebrews to completely separate themselves from Egypt and the Pharaoh will not allow that. This is a position of compromise. Pharaoh is refusing to allow the Israelites to completely separate from Egypt. God has told them to break this bond with Egypt and Pharaoh is maintaining this bond. God has told Moses to lead the Israelites out of the land and Pharaoh is trying to modify this command. The two basic problems are compromise and separation. The first is illustrated in 1Sam. 15:3,9,13-15,19-23, the second by 2Cor. 6:14–18.

The NET Bible: After the plague is inflicted on the land, then Pharaoh makes an appeal. So there is the familiar confrontation (vv. 25-29). Pharaoh's words to Moses are an advancement on his previous words. Now he uses imperatives: "Go, sacrifice to your God." But he restricts it to "in the [this] land." This is a subtle attempt to keep them as a subjugated people and prevent their absolute allegiance to their God. This offered compromise would destroy the point of the exodus – to leave Egypt and find a new allegiance under the Lord.⁶³

Exodus 8:25 Pharaoh called to Moses (and also to Aaron), and he said, “Go [and] sacrifice to your Elohim in the land.”

⁶³ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

The three days' journey into the desert-wilderness has always been a part of God's demand (Exodus 3:18) and repeated to Pharaoh is Exodus 5:3. This demand was likely repeated each and every time that Moses stood before Pharaoh; but there is no reason to repeat it every time within the recorded narrative.

Exodus 8:25 Pharaoh called to Moses (and also to Aaron) and he said to them, "Go and sacrifice to your God in the land of Egypt."

Moses again speaks directly to Pharaoh.

And so says Moses, "He is not established to do so, for an abomination of Egyptians we will sacrifice to Y^ehowah our Elohim. If we sacrifice an abomination of Egyptians to their eyes. And will they not stone us? A journey of three of days we will go into a desert-wilderness and we have sacrificed to Y^ehowah our Elohim, as which he will say unto us."

Exodus
8:26–27

Then Moses said, "He did not confirm [for us] to do this, for [it is] an abomination [to the] Egyptians [if] we make sacrifices to Y^ehowah our Elohim. If we sacrifice [to our Elohim, this would be] an abomination in the thinking of the Egyptians, so will they not stone us? We [need to] go on a three day journey into the desert-wilderness and [there] we will sacrifice to Y^ehowah our Elohim, as He has said to us."

Then Moses said, "It is not a good idea for us to offer up sacrifices to our God in the land of Egypt, as this is an abomination to the Egyptians. Any such sacrifice to our God would be an abomination to the Egyptians, so will they not then stone us? We need to take a three-day journey into the desert-wilderness where we can sacrifice to Jehovah our God, just as He has commanded us to do."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, "He is not established to do so, for an abomination of Egyptians we will sacrifice to Y ^e howah our Elohim. If we sacrifice an abomination of Egyptians to their eyes. And will they not stone us? A journey of three of days we will go into a desert-wilderness and we have sacrificed to Y ^e howah our Elohim, as which he will say unto us."
Targum (Onkelos)	But Mosheh said, It will not be fitting to do so; because the animals which the Mizraee worship we shall take to sacrifice before the Lord our God. Behold, should we immolate the animal which the Mizraee worship, would they not stone us when they saw it? A journey of three days will we go into the desert, and sacrifice before the Lord our God, as He hath told us.
Targum (Pseudo-Jonathan)	But Mosheh said, It will not be right to do so; because we shall take sheep, which are the abomination of the Mizraee, and offer them before the Lord our God. Behold if we offer the abomination of the Mizraee before them, they would stone us with stones as an act of justice. We will go three days journey into the wilderness to offer the festival sacrifices before our God, as He hath bidden us.
Revised Douay-Rheims	And Moses said: It cannot be so: for we shall sacrifice the abominations of the Egyptians to the Lord our God: now if we kill those things which the Egyptians worship, in their presence, they will stone us. We will go three days' journey into the wilderness: and we will sacrifice to the Lord our God, as he has commanded us.
Aramaic ESV of Peshitta	Mosha said, "It is not appropriate to do so; for we shall sacrifice the repugnance of the Egyptians to Mar-Yah our God. Behold, shall we sacrifice the repugnance of the Egyptians before their eyes, and will they not stone us? We will go three days' journey into the wilderness, and sacrifice to Mar-Yah our God, as he shall command us."

V. Alexander's Aramaic T.	And Moses said, "It is not well* that we should do this, because it would be from the defilement of the Egyptians that we made these sacrifices, and if we sacrificed what the Egyptians feared before their eyes, they would stone us. Let us go a three-days journey into the wilderness and there we shall [offer the sacrifices] to our Lord God, as he has instructed us."
Peshitta (Syriac)	And Moses said, It is not proper to do so; for we shall sacrifice to the LORD our God some of the animals that are an abomination to the Egyptians. And if we should sacrifice animals that are idols before Egyptian eyes, they would stone us. We will go three days journey into the wilderness and sacrifice to the LORD our God, as he has commanded us.
Septuagint (Greek)	And Moses said, It cannot be so, for we shall sacrifice to the Lord our God the abominations of the Egyptians; for if we sacrifice the abominations of the Egyptians before them, we shall be stoned. We will go a journey of three days into the wilderness, and we will sacrifice to the Lord our God, as the Lord said to us.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, It is not right to do so; for we make our offerings of that to which the Egyptians give worship; and if we do so before their eyes, certainly we will be stoned. But we will go three days' journey into the waste land and make an offering to the Lord our God as he may give us orders.
Easy English	But Moses said: 'It would not be right to do that. The Egyptians do not like our sacrifices of animals to the Lord our God. If we sacrifice these animals, the Egyptians will throw stones at us. They will throw them until we are dead. We must go on a journey for three days, into the desert. Then we shall sacrifice to the Lord our God, as he commands us.'
Good News Bible (TEV)	"It would not be right to do that," Moses answered, "because the Egyptians would be offended by our sacrificing the animals that we offer to the LORD our God. If we use these animals and offend the Egyptians by sacrificing them where they can see us, they will stone us to death. We must travel three days into the desert to offer sacrifices to the LORD our God, just as he commanded us."
<i>The Message</i>	Moses said, "That would not be wise. What we sacrifice to our GOD would give great offense to Egyptians. If we openly sacrifice what is so deeply offensive to Egyptians, they'll kill us. Let us go three days' journey into the wilderness and sacrifice to our GOD, just as he instructed us."
Names of God Bible NIRV	. But Moses said, "That wouldn't be right. The sacrifices we offer to the LORD our God wouldn't be accepted by the Egyptians because of their beliefs. For that reason, they would throw stones at us and try to kill us. We have to take a journey that lasts about three days. We want to go into the desert to offer sacrifices to the LORD our God, just as he commands us."
New Simplified Bible	Pharaoh called for Moses and Aaron. He said: »Go, sacrifice to your God here in this country.« Moses replied: »It is not right to do that. The sacrifices we offer to Jehovah our God are disgusting to Egyptians. If they see us offer sacrifices that they consider disgusting, will they not stone us to death?

Thought-for-thought translations; paraphrases:

Common English Bible	Moses replied, "It wouldn't be right to do that, because the sacrifices that we offer to the LORD our God will offend Egyptians. If we openly offer sacrifices that offend Egyptians, won't they stone us to death? We need to go for a three-day journey into the desert to offer sacrifices to the LORD our God as he has ordered us."
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Contemporary English V.	"That's impossible!" Moses replied. "Any sacrifices we offer to the LORD our God would disgust the Egyptians, and they would stone us to death. No indeed! The LORD has ordered us to walk three days into the desert before offering sacrifices to him, and that's what we have to do."
New Berkeley Version New Century Version	. But Moses said, "It wouldn't be right to do that, because the Egyptians hate the sacrifices we offer to the LORD our God. If they see us offering sacrifices they hate, they will throw stones at us and kill us. Let us make a three-day journey into the desert. We must offer sacrifices to the LORD our God there, as the Lord told us to do."
New Life Version	But Moses said, "It is not right to do this. For the Egyptians hate what we would give in worship to the Lord our God. If the Egyptians see us giving this gift and doing what they think is sinful, will they not throw stones at us? We must travel three days to the desert and give a gift in worship to the Lord our God, as He tells us to do."
New Living Translation	But Moses replied, "That wouldn't be right. The Egyptians detest the sacrifices that we offer to the LORD our God. Look, if we offer our sacrifices here where the Egyptians can see us, they will stone us. We must take a three-day trip into the wilderness to offer sacrifices to the LORD our God, just as he has commanded us."

Partially literal and partially paraphrased translations:

American English Bible	However, Moses said: 'We can't do that, because the things we will sacrifice to Jehovah our God are considered disgusting to the Egyptians. So if we sacrifice such things in front of the Egyptians, they will stone us. Rather, let us travel three days into the desert, and we will offer our sacrifices to Jehovah our God there, just as our Lord told us.'
Beck's American Translation International Standard V	. "It wouldn't be right to sacrifice in this way [Lit. <i>thus</i>]," Moses replied, "because if we do [The Heb. <i>lacks if we do</i>], we will sacrifice to the LORD our God what is offensive to the Egyptians [Lit. <i>an abomination to the Egyptians</i>]. If we offer sacrifices that are offensive to the Egyptians [Lit. <i>an abomination to the Egyptians</i>] in front of them, they'll stone us, won't they? We must go a three-day journey into the desert, and we'll offer sacrifices to the LORD our God just as he has told us."
New Advent (Knox) Bible	That may not be, said Moses; do we not sacrifice to the Lord what the Egyptians worship? If we are seen slaughtering the very beasts which the Egyptians hold sacred, they will stone us. We will do what the Lord bade us do, go out three days' march into the desert and offer him sacrifice there.
Translation for Translators	But Moses/I replied, "It would not be right for us to do that, because we will be offering sacrifices that are very offensive to the Egyptian people. If we offer sacrifices that the Egyptian people think are disgusting, they will kill us by throwing stones at us [RHQ]! We need to travel for three days into the desert. There we will offer sacrifices to Yahweh, the God we worship, just as he commands (OR, has commanded) us."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say: Is it disposing to do so? - For we were to sacrifice that abhorrent to Egypt, to Jehovah, he of mighty ones? - were we to sacrifice that abhorrent in their eye before the Egyptians? - They were to stone us. We were to go on a three days' journey into the wilderness, and are to have sacrificed to Jehovah, he of mighty ones, as he was to direct us.
Conservapedia	Moses said, "That won't do! The kind of sacrifice that we'll be making to the LORD our God would be abhorrent for the Egyptians to watch. What would happen if we were to make this abhorrent sacrifice in front of the Egyptians? They'd likely stone

Ferrar-Fenton Bible	us. We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as He tells us." This might indeed be correct. The Egyptians worshiped a lot of animals, including those that the Hebrews would have to sacrifice. But Moses replied ; " We were not instructed to do so. For if we were to sacrifice the idol of the Mitzerites in their sight, would they not stone us ? We must go three days' journey into the desert, and sacrifice to our EVER-LIVING God as He has commanded us."
HCSB	But Moses said, "It would not be right [Or <i>allowable</i>] to do that, because what we will sacrifice to the Lord our God is detestable to the Egyptians. If we sacrifice what the Egyptians detest in front of them, won't they stone us? We must go a distance of three days into the wilderness and sacrifice to the Lord our God as He instructs us."
Lexham English Bible	And Moses said, "To do so [is] not right, because we will sacrifice to Yahweh our God a thing detestable to the Egyptians. Look, [if] we sacrifice before their eyes the thing detestable to the Egyptians, will they not stone us? We will go a journey of three days into the desert, and we will sacrifice to Yahweh our God according to what he says to us."
NIV, ©2011 Tree of Life Version	. But Moses said, "That would not be right. For the offerings we intend to sacrifice to Adonai our God are an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians, wouldn't they stone us? We must walk a three-day journey into the wilderness and sacrifice to Adonai our God—just as He tells us."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But Moses replied, "That would not be right. We offer to our God animals which are sacred for the Egyptians. If we were to offer in their presence a sacrifice which offends the Egyptians, wouldn't they stone us? We must make a three-day journey into the desert and there we will sacrifice to Yah weh, our God, as he commands."
The Heritage Bible	And Moses said, It is not set up to do thus, because we shall sacrifice the abomination of the Egyptians to Jehovah our God; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? We will walk three days' journey into the desert, and sacrifice to Jehovah our God what he shall say to us.
New American Bible (2002)	But Moses replied, "It is not right to do so, for the sacrifices we offer to the LORD, our God, are an abomination to the Egyptians. If before their very eyes we offer sacrifices which are an abomination to them, will not the Egyptians stone us? We must go a three days' journey in the desert to offer sacrifice to the LORD, our God, as he commands us." The Egyptians would fiercely resent the sacrifice of any animal they considered sacred. Certain animals were worshiped in Egypt, at least as the symbols of various deities.
New American Bible (2011)	But Moses replied, "It is not right to do so, for what we sacrifice to the LORD, our God, is abhorrent to the Egyptians.* If we sacrifice what is abhorrent to the Egyptians before their very eyes, will they not stone us? We must go a three days' journey in the wilderness and sacrifice to the LORD, our God, as he commands us."
New Jerusalem Bible	'That would never do,' Moses said, 'since what we sacrifice to Yahweh our God is outrageous to the Egyptians. If the Egyptians see us offering sacrifices which outrage them, won't they stone us? We shall make a three-days' journey into the desert to sacrifice to Yahweh our God, as he has ordered us.'
Revised English Bible	"That is impossible," replied Moses, "because the victim we are to sacrifice to the LORD our God is an abomination to the Egyptians. If the Egyptians see us offer such an animal, they will surely stone us to death. We must go a three days' journey into the wilderness to sacrifice to the LORD our God, as he commands us."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

But Moshe replied, "It would be inappropriate for us to do that, because the animal we sacrifice to Adonai our God is an abomination to the Egyptians. Won't the Egyptians stone us to death if before their very eyes we sacrifice what they consider an abomination? No, we will go three days' journey into the desert and sacrifice to Adonai our God, as he has ordered us to do."

The Complete Tanach

But Moses said, "It is improper to do that, for we will sacrifice the abomination of the Egyptians to God our Lord. Will we sacrifice the deity of the Egyptians before their eyes, and they will not stone us?"

the abomination of the Egyptians: Heb. מִיִּצְמַתְבְּעוֹתָךְ, the deity of the Egyptians, like "and for Milcom, the abomination of the children of Ammon" (II Kings 23:13), but for the Jews, [Scripture] calls it an abomination. It may also be explained in another manner:

the abomination of the Egyptians: Our slaughtering is a hateful thing to the Egyptians, for we are slaughtering their deity.

and they will not stone us: This is a question.

Let us go [for] a three day journey in the desert and sacrifice to the Lord, our God, as He will say to us."

exeGesés companion Bible

And Mosheh says,
It is not established thus to work;
for we sacrifice the abhorrence of the Misrayim
to Yah Veh our Elohim:
behold, we sacrifice the abhorrence of the Misrayim
in front of their eyes
and they stone us not.
We go a journey of three day into the wilderness
and sacrifice to Yah Veh our Elohim,
as he says to us.

Israeli Authorized Version
JPS (Tanakh—1985)

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But Moses replied, "It would not be right to do this, for what we sacrifice to the Lord our God is untouchable to the Egyptians. If we sacrifice that which is untouchable to the Egyptians before their very eyes, will they not stone us! So we must go a distance of three days into the wilderness and sacrifice to the Lord our God as He may command us."

Kaplan Translation

'That would hardly be suitable,' replied Moses. 'What we will sacrifice to God our Lord is sacred [(Targum Yonathan; Rashi). See notes of Genesis 39:6, 43:32. Others say that the sheep was disgusting to the Egyptians (Rashbam; cf. Ibn Ezra).] to the Egyptians. Could we sacrifice the sacred animal of the Egyptians before their very eyes and not have them stone us? What we must do is make a three day journey into the desert. There we will be able to sacrifice to God our Lord, just as He told us.'

[Note from Gen. 39:6] From context, the final clause modifies the first part of the sentence. Literally, 'He did not concern himself with anything regarding him except for the food he ate.' This is because the Egyptians considered food touched by foreigners to be contaminated (see Genesis 43:32; Ibn Ezra; Radak; cf. Herodotus 2:41). Others say that it refers to the food that Joseph ate, indicating that Joseph was given a special diet, better than that of the other slaves (Josephus 2:4:1). According to others, this is a euphemism for intimacy with his wife (compare Genesis 39:9; Targum Yerushalmi; Rashi; Sh'muel ben Chofni Gaon).

[Note from Gen. 43:32] The Egyptians were very careful about eating with strangers (see note on Genesis 39:6). This was because the Hebrews ate sheep, and hence their mouths and utensils were considered contaminated, since sheep were sacred to the Egyptians (Targum; Sekhel Tov). Cf. Genesis 46:34, Exodus 8:22. Actually, only the female animals were sacred (Herodotus 2:41).

Orthodox Jewish Bible	And Moshe said, It is not meet so to do; for we shall sacrifice the to'avot Egyptians to Hashem Eloheinu; lo, shall we sacrifice the to'avot Egyptians before their eyes, and will they not stone us? We will go derech shloshet yamim into the midbar, and sacrifice to Hashem Eloheinu, as He shall command us.
<i>The Scriptures</i> 1998	And Mosheh said, "It is not right to do so, for we would be slaughtering the abomination of the Mitsrites to הוה our Elohim. See, if we slaughter the abomination of the Mitsrites before their eyes, would they not stone us? "Let us go three days' journey into the wilderness, then we shall slaughter to הוה our Elohim, as He commands us."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But Moses said, "It is not right [or even possible] to do that, for we will sacrifice to the Lord our God what is repulsive and unacceptable to the Egyptians [that is, animals that the Egyptians consider sacred]. If we sacrifice what is repulsive and unacceptable to the Egyptians, will they not riot and stone us? We must go a three days' journey into the wilderness and sacrifice to the Lord our God as He commands us."
The Expanded Bible	But Moses said, "It wouldn't be right to do that, ·because the Egyptians hate the sacrifices we offer to the Lord our God [·the sacrifices we offer to the Lord our God are an abomination to the Egyptians]. If they see us offering sacrifices they ·hate [detest], ·they will throw stones at us and kill us [·will they not stone us?]. Let us make a three-day journey into the ·desert [wilderness]. We must offer sacrifices to the Lord our God there, as he told us to do."
Kretzmann's Commentary	And Moses said, It is not meet so to do, to do so would have been against the rule which the Lord wanted to have observed; for we shall sacrifice the abomination of the Egyptians to the Lord, our God, for the Egyptians were highly scandalized if animals sacred to them were offered; lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us? The idea of offering sacrifices to Jehovah in Egypt, where the true God was not accepted, was in itself an abomination to the Egyptians, and they would not have hesitated about making known their objections. We will go three days' journey Into the wilderness, and sacrifice to the Lord, our God, as He shall command us. Moses refused to recede from his original demand in any manner.
NET Bible®	But Moses said, "That would not be the right thing to do, for the sacrifices we make [This translation has been smoothed out to capture the sense. The text literally says, "for the abomination of Egypt we will sacrifice to Yahweh our God." In other words, the animals that Israel would sacrifice were sacred to Egypt, and sacrificing them would have been abhorrent to the Egyptians.] to the Lord our God would be an abomination to the Egyptians. If we make sacrifices that are an abomination to the Egyptians right before their eyes, [Heb "if we sacrifice the abomination of the Egyptians [or "of Egypt"] before their eyes."] will they not stone us? We must go on a three-day journey into the desert and sacrifice to the Lord our God, just as he is telling us."
The Voice	Moses: It would not be right to do what you ask, for our manner of offering sacrifices to the Eternal our God is deeply offensive to the Egyptians. If we offend them with these sacrifices, will they not stone us? No. We must travel for three days into the desert and sacrifice to the Eternal our God, just as He has asked us to do.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out"} said, it is not being prepared to do so, given that we will sacrifice to "YHWH ^{He Is"} our "Elohiym ^{Powers"} it is a disgusting thing to "Mits'rayim ^{Two}
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	<p>straits", (since) we sacrifice a disgusting thing to "Mits'rayim ^{Two straits}" to their eyes, (then) will they not stone us? we will walk the road for three days in the wilderness, and we will sacrifice to "YHWH ^{He Is}" our "Elohiym ^{Powers}", <just as> he said to us,...</p>
C. Thompson LXX (updated)	And Moses said, It is not possible to do so. For we will sacrifice to the Lord our God the abominations of the Egyptians. Now if we should sacrifice the abominations of the Egyptians before their faces we will be stoned. We will go three days' journey into the wilderness and sacrifice to our God, as the Lord has commanded us.
Concordant Literal Version	Yet Moses said: It is not the established custom to do so, for we shall sacrifice that which is an abhorrence of the Egyptians to Yahweh our Elohim. Behold, should we sacrifice an abhorrence of the Egyptians before their eyes, would they not stone us? A way of three days shall we go into the wilderness and sacrifice to Yahweh our Elohim, just as He said to us.
Jack Ballinger's translation Modern English Version	. Moses said, "It is not right to do so, for what we shall sacrifice to the Lord our God would be an abomination to the Egyptians. If we shall sacrifice what is an abomination of the Egyptians before their eyes, will they not stone us? We will go three days' journey into the wilderness, and then we will sacrifice to the Lord our God, as He shall command us."
New European Version	Moses said, It isn't appropriate to do so; for we shall sacrifice the abomination of the Egyptians to Yahweh our God. Behold, shall we sacrifice the abomination of the Egyptians before their eyes, and won't they stone us? We will go three days' journey into the wilderness, and sacrifice to Yahweh our God, as He shall command us.
New King James Version	And Moses said, "It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us? We will go three days' journey into the wilderness and sacrifice to the Lord our God as He will command us."
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Young's Updated LT	And Moses says, "Not right to do so, for the abomination of the Egyptians we do sacrifice to Jehovah our God; lo, we sacrifice the abomination of the Egyptians before their eyes—and they do not stone us! A journey of three days we go into the wilderness, and have sacrificed to Jehovah our God, as He says unto us."
The gist of this passage:	Moses tells Pharaoh that they must leave Egypt in order to offer up sacrifices to their God.

vv. 26-27

I found it necessary to add a lot of text to this passage in order to make the English smoother.

Exodus 8:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wāw consecutive	No Strong's # BDB #253

Exodus 8:26a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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
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
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kûwn (כּוּן) [pronounced koon]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	3 rd person masculine singular, Niphal perfect	Strong's #3559 BDB #465
All of BDB's Hiphil meanings: <i>to establish, set up, accomplish, do, make firm; to fix, make ready, prepare, provide, provide for, furnish; to direct toward (moral sense); to arrange, order</i> . This seemed to be an odd choice of a verb to use; perhaps I will change my mind when seeing how others translated it.			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âsâh (עָשָׂה) [pronounced áaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	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

The NET Bible: *The clause is a little unusual in its formation. The form נֹכַח (nakhon) is the Niphal participle from כָּן (kun), which usually means "firm, fixed, steadfast," but here it has a rare meaning of "right, fitting, appropriate." It functions in the sentence as the predicate adjective, because the infinitive לַעֲשׂוֹת (la'asot) is the subject – "to do so is not right."*⁶⁴

Translation: Then Moses said, "He did not confirm [for us] to do this,...

Again, Moses does the talking.

Exodus 8:26a And Moses said, "It is not right to do so,... (NKJV)

⁶⁴ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

You will note that Moses continues speaking directly to Pharaoh, without speaking to Aaron to tell him what to say to Pharaoh.

Moses immediately understood what Pharaoh was saying.

I have interpreted this to mean that, *this is not what God told us to do*. Even without looking at other translations, I know that other translators will have completely different ways of interpreting this.

Exodus 8:26b			
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
tôw'êvâh (תועות) [pronounced <i>to-gay-VAWH</i>]	<i>disgusting act, an abomination, abhorrent, abhorrence, an abhorrent act</i>	feminine singular construct	Strong's #8441 BDB #1072
Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Ex. 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Jews who did such an abhorrent act were to be cut off from their people (Lev. 18:29). People who committed abhorrent acts often stirred God up to anger (Deut. 32:16). This particular word was often associated with sexual degeneracy (Lev. 18:22 1Kings 14:24), with child sacrifice (Deut. 12:31 2Kings 16:3) and with the Jews going after other gods (Deut. 32:16).			
The NET Bible: An "abomination" is something that is off-limits, something that is tabu. It could be translated "detestable" or "loathsome." ⁶⁵			
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
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
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	1 st person plural, Qal imperfect	Strong's #2076 BDB #256
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

⁶⁵ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Translation: ...for [it is] an abomination [to the] Egyptians [if] we make sacrifices to Yehowah our Elohim.

Jewish worship of Y^ehowah would be considered an abomination to the Egyptians. I do not think that we have much of a background for this. Did the Egyptians outlaw Jewish worship? Did Jew worship their God, but only in Goshen? I think that the former is more likely than the latter.

A brief review of Exodus 8:24–26b:

During the 4th plague, the plague of the flies, the interruption to normal living was far greater than Pharaoh or the people could endure.

Exodus 8:24 *And the Lord did so [He sent the flies to Egypt as He had promised]. Thick swarms of flies came into the house of Pharaoh, into his servants' houses, and into all the land of Egypt. The land was corrupted because of the swarms of flies.*

The flies were found in all of Egypt, but they did not disturb the people of Israel, who lived in Goshen (Exodus 8:22–23).

Pharaoh gave in, but not completely.

Exodus 8:25 *Then Pharaoh called for Moses and Aaron, and said, "Go, sacrifice to your God in the land."*

The problem with Pharaoh giving in is the final phrase, *in the land*. Pharaoh had relented, willing to allow the people of Israel to worship their God. But, he is not allowing them to leave the land that they are in.

Moses then explains why the people of Israel must not sacrifice their animals to Y^ehowah within the boundaries of Egypt.

Exodus 8:26a-b *And Moses said, "It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God.*

Moses sees clearly that the issue is one of separation. The Jews must be completely separated away from the Egyptians. The Egyptians see the sacrificial system demanded by God—the blood sacrifices—as pagan and an abomination. If the Hebrew people communed with God and offered animal sacrifices, it would totally offend the sensibilities of the Egyptians.

The NET Bible: U. Cassuto (Exodus, 109) says there are two ways to understand "the abomination of the Egyptians." One is that the sacrifice of the sacred animals would appear an abominable thing in the eyes of the Egyptians, and the other is that the word "abomination" could be a derogatory term for idols – we sacrifice what is an Egyptian idol. So that is why he says if they did this the Egyptians would stone them.⁶⁶

Since there is a standing request to allow the Jewish people to make sacrifices to their God, and this claim that Jewish worship would be abominable to the Egyptians, this suggests to me that they have not been making these sacrifices for awhile. Whether they simply allowed their worship to lapse under pressure or if Egypt outlawed such worship, we do not know. Having allowed Y^ehowah worship to lapse would be keeping with the character of this generation of Israelites. Outlawing their worship would be in keeping with the sensibilities of the Egyptians and the autocratic nature of the pharaohs.

⁶⁶ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

An interesting aspect of the initial chapters of Exodus is, if you read them carefully, God heard the cries of His people, but it is not clear that the Hebrew people were crying out to God. My point being, the people of Israel at this point in time did not necessarily enjoy a close relationship with their God. However, with the beginning of this 4th judgment, the Hebrew people are not under judgment. This would suggest that, after 3 plagues, the sons of Israel, at minimum, believed in their God. They did not require any additional pressure.

Exodus 8:26a-b **And Moses said, “It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God.**

There was actually a reason why the Israelites were separated from the Egyptians which appears to have been initiated by the Pharaoh of Egypt who brought them into the country. These men were shepherds, and Joseph, when speaking to his brothers, made it very clear to them that they were not to lie or exaggerate what their professions were. “You are all shepherds; make certain that Pharaoh knows you are shepherds,” he told them.

Although there is no discussion as to what this was about, the sons of Jacob were given their own territory in Egypt, but placed in a region separate from the Egyptians. I believe that the problem was, the Egyptians were not very keen on flocks of sheep and lambs; so they allowed Israel to live in its own land, separate from the Egyptians. It is clear by some of the plagues that the Egyptians ate meat and they did have their own livestock. We do not know if their problem with the Hebrews was the kind of livestock or the numbers. We do not know if their sacrifices to God were problematic to the Egyptians (that seems very likely). However, back in the book of Genesis, the issue appeared to be that they were shepherds (remember that this is 400 years later, so there may have been changes in Egyptian culture).

Moses attempts to reason with Pharaoh about offering up animal sacrifices in the land.

Exodus 8:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hên (הן) [pronounced hayn]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	1 st person plural, Qal imperfect	Strong's #2076 BDB #256
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
tôw'êvâh (תּוֹעֲבָה) [pronounced to-gay-VAWH]	<i>disgusting act, an abomination, abhorrent, abhorrence, an abhorrent act</i>	feminine singular construct	Strong's #8441 BDB #1072

Originally, this word was used to describe how the Egyptians felt about the Jews (Gen. 43:32 46:34 Ex. 8:26). This same word was often used for the abominations committed by the heathen of the land which God told the Jews to destroy (Deut. 18:9, 12 20:18 2Kings 21:2 2Chron. 28:3 2Kings 21:11 2Chron. 28:3). Jews who did such an abhorrent act were to be cut off from their people (Lev. 18:29). People who committed abhorrent acts often stirred God up to anger (Deut. 32:16). This particular word was often associated with sexual degeneracy (Lev. 18:22 1Kings 14:24), with child sacrifice (Deut. 12:31 2Kings 16:3) and with the Jews going after other gods (Deut. 32:16).

Exodus 8:26c

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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced gay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct with the 3 rd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744

The lâmed preposition + ʿayin mean, literally *to [for] their eyes; before their eyes*. The sense is *before them, in the sight of them, in view of them*.

Translation: *If we sacrifice [to our Elohim, this would be] an abomination in the thinking of the Egyptians,...*

Moses recognizes that their worship would be abominable to the Egyptians. Let me suggest that animal sacrifices would be seen as primitive and bloody by the Egyptians. If you recall the book of Genesis, this is a mention of the idea that Egyptians looked down on ranchers who raised animals. This is likely part of the reason which kept the Jews and the Egyptians separate. The Jews raised livestock, for the most part.

Under the Obama administration, there was a great deal of persecution of cattle ranchers. Beef was presented as being bad; and those who raised beef on federal land were persecuted by the Obama administration (it did not begin with them but anti-beef anti-ranching actions were certainly stepped up).

Let's look at this a different way. I am a single man. If I see an attractive woman, and then find out that she has 3 or 4 dogs, all of a sudden, I lose interest. It would be like finding out that she is a smoker. It is one of those things that some people do not like.

Exodus 8:26d

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
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çâqal (סָקַל) [pronounced saw-KAHL]	<i>to throw stones, to stone, to overwhelm with stones; possibly to heap stones on the dead [as a disgrace]</i>	3 rd person masculine plural, Qal imperfect with the 1 st person plural suffix	Strong's #5619 BDB #709

Exodus 8:26d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The interrogative clause has no particle to indicate it is a question, but it is connected with the conjunction to the preceding clause, and the meaning of these clauses indicate it is a question (GKC 473 §150.a).</i> ⁶⁷			

Translation: ...so will they not stone us?

The idea of animal sacrifices might be found to be so abhorrent that the Egyptians would stone the Jews.

This is Moses speaking, and he is probably speaking directly to Pharaoh at this point (it is not completely clear when Moses took over the speaking responsibilities, but he appears to be speaking at this point).

Now, God said nothing about Y^ehowah worship being abominable to the Egyptians to Moses, insofar as we know. However, Moses was raised as an Egyptian. So, this suggests to me that Moses was speaking from his own understanding of Egyptian culture, which would have been accurate (he would have know this better than Aaron, who was raised as a Jewish slave in Goshen and perhaps was unacquainted with actual worship of Y^ehowah).

Exodus 8:26c-d *If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?*

This suggests that, at some point in time, when the Israelites offered up sacrificial animals, that this so appalled the Egyptians that they executed the people of Israel for doing that. Furthermore, Egypt likely outlawed animal sacrifice. These are logical but speculative assertions.

There are times when a question is answered, and particular ground is covered. Here, the question a reader might have, many years later is, *what was the big deal to the Hebrew God? Why did the Hebrew people need to leave Egypt to offer up sacrifices to Him?* We find out here what the problem is. The cultural differences are so significant that, the Egyptians, upon seeing the bloody sacrifices made by the Hebrews, might have been so appalled as to stone them to death. I think that we should accept this as our explanation is to why leaving Egypt for a time was so important.

However, an incorrect interpretation would be, God wanted to get the Hebrew people out of Egypt and then tell them, "Now, make a run for it." There is no duplicity here. God is not sneaky; He is straightforward.

It is slightly interesting to wonder, *is this coming directly from Moses or did God instruct him to say this?* My opinion is, Moses correctly understands the difference of the cultures and offers this to Pharaoh by way of explanation. Pharaoh also would have known this to be true.

Exodus 8:26 *Then Moses said, "He did not confirm [for us] to do this, for [it is] an abomination [to the] Egyptians [if] we make sacrifices to Y^ehowah our Elohim. If we sacrifice [to our Elohim, this would be] an abomination in the thinking of the Egyptians, so will they not stone us?"* (Kukis mostly literal translation)

What Moses is doing is trying to explain to Pharaoh, from a shared understanding, just why this would not work. This is not an explanation given to Moses from God. The Egyptians had a lot of deities and there were a lot of animals that they would not sacrifice. Seeing the Hebrews making all these animal sacrifices presumably would have disturbed them. This should not be difficult for us to understand. If you went to your local church and the pastor, at the front of the church, sliced open a lamb's throat and let it bleed into the baptismal, you might walk out right then and there. Probably half of the congregation, including the meat-eaters, would lodge complaints

⁶⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

with several different organizations or governmental agencies. If you understand it from that point of view, then you can understand why a different culture would not want to view such a thing.

There was certainly no religious freedom in Egypt; and Moses is not stating worse case scenario here or exaggerating; as he has been a part of the Egyptian culture. Logically, what he describes here to Pharaoh is an accurate assessment—there would be no reason for him to make an illogical or overstated argument to Pharaoh.

Did the Egyptians find the animal sacrifices to be offensive? That seems likely. Since Moses knows the Egyptian culture, we may reasonably assume that Moses' assessment here is correct. Pharaoh appears to offer no counter argument.

Moses then tells Pharaoh what is acceptable to his God:

Exodus 8:27a			
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
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced shiloh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398
The NET Bible: <i>This clause is placed first in the sentence to stress the distance required. דֶּרֶךְ (derekh) is an adverbial accusative specifying how far they must go. It is in construct, so "three days" modifies it. It is a "journey of three days," or, "a three day journey."</i> ⁶⁸			
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	1 st person plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
The NET Bible: <i>The verb הָלַךְ (nelekh) is a Qal imperfect of the verb הָלַךְ (halakh). Here it should be given the modal nuance of obligation: "we must go."</i> ⁶⁹			
b ^e (ב) [pronounced b ^e h]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none 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

⁶⁸ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

⁶⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Translation: We [need to] go on a three day journey into the desert-wilderness...

Moses now goes back to the talking points given him by God. “This is what we require—we need to go on a 3-day journey into the desert-wilderness in order to worship our God.” This was what God expected of him.

Exodus 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
zâbach (זָבַח) [pronounced zaw ^b - VAHKH]	to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]	1 st person plural, Qal perfect	Strong's #2076 BDB #256
The NET Bible: <i>The form is the perfect tense with a vav (ו) consecutive; it follows in the sequence: we must go...and then [must] sacrifice.</i> ⁷⁰			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
kaph or k ^e (כ) [pronounced k ^e]	like, as, according to; about, approximately	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
’ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
Together, ka’ăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means as which, as one who, as, like as, as just, according as; because; according to what manner, in a manner as, when, about when. Back in 1Sam. 12:8, I rendered this for example. In Gen. 44:1, I have translated this, as much as.			
’ămar (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 imperfect	Strong's #559 BDB #55

The NET Bible: *The form is the imperfect tense. It could be future: “as he will tell us,” but it also could be the progressive imperfect if this is now what God is telling them to do: “as he is telling us.”*⁷¹

⁷⁰ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

⁷¹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Exodus 8:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'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) with the 1 st person plural suffix	Strong's #413 BDB #39

Translation: ...and [there] we will sacrifice to Y^ehowah our Elohim, as He has said to us.”

Moses concludes: “We will sacrifice to our God our in the desert-wilderness; this is what He commanded us to do.”

Exodus 8:27 We [need to] go on a three day journey into the desert-wilderness and [there] we will sacrifice to Y^ehowah our Elohim, as He has said to us.” (Kukis mostly literal translation)

Moses reiterates the demand—God requires a 3-day journey into the desert-wilderness; and there the people will sacrifice to their God, as He has commanded them. This is what God required before; and this continues to be what He requires.

Pharaoh has already told Moses, “You can sacrifice your animals, but you must remain within the land of Egypt.” Moses responds by saying, “You know that a 3-day journey away from the land was *always* a requirement from God. Our God does not compromise; He does not make deals with you.”

All that Moses has told Pharaoh was required by God; it was not up for negotiation or modification.

Moses has learned from the short experience in the desert with the failure to circumcise his son, that there can be no compromise. It is either God's way or it is not done. Moses does not see Pharaoh's compromise offer as being a step in the right direction. It is not what God commanded him.

Unfortunately, in his interaction with Moses, Pharaoh mistakenly thinks that there may be some room here to arbitrate. He thinks that he and Moses are now negotiating the terms. He seems unaware that there is no give and take here. The Hebrew people have been mandated by God to go into the desert and worship and there is no half-way ground whereupon Moses can settle. Moses cannot say, “Let me go speak to my Supervisor,” and then leave the room for awhile.

In our lives and our world, we find many places to compromise—and sometimes, that is even a good thing—but God has a specific plan, and any deviation from that is problematic. This is particularly true of God's relationship with Israel in that dispensation.

Exodus 8:26–27 Then Moses said, “He did not confirm [for us] to do this, for [it is] an abomination [to the] Egyptians [if] we make sacrifices to Y^ehowah our Elohim. If we sacrifice [to our Elohim, this would be] an abomination in the thinking of the Egyptians, so will they not stone us? We [need to] go on a three day journey into the desert-wilderness and [there] we will sacrifice to Y^ehowah our Elohim, as He has said to us.” (Kukis mostly literal translation)

Exodus 8:26–27 Then Moses said, “It is not a good idea for us to offer up sacrifices to our God in the land of Egypt, as this is an abomination to the Egyptians. Any such sacrifice to our God would be an abomination to the Egyptians, so will they not then stone us? We need to take a three-day journey into the desert-wilderness where we can sacrifice to Jehovah our God, just as He has commanded us to do.” (Kukis paraphrase)

And so says Pharaoh, "I [even] I will send forth you [all] and you [all] have sacrificed to Y^ehowah your Elohim in the desert-wilderness; only going away you [all] will not go away far to walk. Make supplication [you all] on behalf of me."

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Pharaoh said, "I [even] I will send you [all] out and you [all] will sacrifice to Y^ehowah your Elohim in the desert-wilderness; however, you will definitely not go away too far [lit., *go away far to walk*]. [Also,] make supplication on behalf of me."

Pharaoh then promised, "Okay, I will send you out so that you may sacrifice to Jehovah your God out in the desert-wilderness; however, you definitely cannot go away too far. Also, make supplication for me from your God."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Pharaoh, "I [even] I will send forth you [all] and you [all] have sacrificed to Y ^e howah your Elohim in the desert-wilderness; only going away you [all] will not go away far to walk. Make supplication [you all] on behalf of me."
Targum (Onkelos)	And Pharaoh said, I will send you away, that you may sacrifice before the Lord your God in the desert; only you shall not go farther and farther: pray also for me.
Targum (Pseudo-Jonathan)	And Pharaoh said, I will release you to sacrifice before the Lord your God in the wilderness, only you shall not go to a greater distance.
Revised Douay-Rheims	And Pharaoh said: I will let you go to sacrifice to the Lord your God in the wilderness: but go no farther: pray for me.
Aramaic ESV of Peshitta	Pharaoh said, "I will let you go, that you may sacrifice to Mar-Yah your God in the wilderness, only you shall not go very far away. Pray for me."
V. Alexander's Aramaic T.	And the Pharaoh said, "I will send you and you shall offer sacrifices to your Lord God in the wilderness, only as for going far do not go far, and do pray for me, too."
Peshitta (Syriac)	And Pharaoh said, I will let you go that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away, and you must pray for me also.
Septuagint (Greek)	And Pharaoh said, I will let you go, and you sacrifice to your God in the wilderness, but do not go very far away: pray then for me to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Pharaoh said, I will let you go to make an offering to the Lord your God in the waste land; but do not go very far away, and make prayer for me.
Easy English	.
Easy-to-Read Version—2006	So Pharaoh said, "I will let you go and offer sacrifices to the LORD your God in the desert, but you must not go very far. Now, go and pray for me."
<i>The Message</i>	Pharaoh said, "All right. I'll release you to go and sacrifice to your God in the wilderness. Only don't go too far. Now pray for me."
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	So Pharaoh said, "I'll let you go to offer sacrifices to the Lord your God in the desert, provided you don't go too far away and you pray for me."
Contemporary English V.	Then the king told him, "I'll let you go into the desert to offer sacrifices, if you don't go very far. But in the meantime, pray for me."

The Living Bible	"All right, go ahead," Pharaoh replied, "but don't go too far away. Now, hurry and plead with God for me."
New Berkeley Version	.
New Century Version	.
New Life Version	So Pharaoh said, "I will let you go, so you may give a gift to the Lord your God. But do not go very far away. Pray for me."
New Living Translation	"All right, go ahead," Pharaoh replied. "I will let you go into the wilderness to offer sacrifices to the LORD your God. But don't go too far away. Now hurry and pray for me."

Partially literal and partially paraphrased translations:

American English Bible	Then Pharaoh said: 'Well, you can go and sacrifice to your God in the desert; but don't go too far... and pray to Jehovah for me!'
Beck's American Translation	.
New Advent (Knox) Bible	Then Pharaoh said, You shall go and sacrifice to the Lord your God in the desert, provided it is no long distance away; now go and use your prayers on my behalf.
Translation for Translators	So the king said, "I will let your people go to offer sacrifices to Yahweh, your god, in the desert. But you must not go very far. Now pray for me!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Pharaoh was to say: Was I to let you loose, and you are to have sacrificed to Jehovah, he of mighty ones, in the wilderness, you were to go far, even distant. Be entreating on my behalf.
Conservapedia	Now Pharaoh said, "I will dismiss you, and you may sacrifice to the LORD your God in the wilderness. But you (yourselves) will not go very far away. Entreat about me."
Ferrar-Fenton Bible	Then Pharaoh answered; — "I will send you, and you shall sacrifice to your Ever-living God in the desert, only in separating go not a long journey. — Now pray for me ! "
God's Truth (Tyndale)	And Pharaoh said: I will let you go, that you may sacrifice unto the Lord your God in the wilderness: only go not far away, and see that you pray for me.
HCSB	Pharaoh responded, "I will let you go and sacrifice to the Lord your God in the wilderness, but don't go very far. Make an appeal for me."
Lexham English Bible	And Pharaoh said, "I myself will release you, and you will sacrifice to Yahweh your God in the desert. Only surely you must not go far. Pray for me."
NIV, ©2011	.
Tree of Life Version	.
Wiki-Bible	And Pharaoh said: "I myself will send you and your sacrifices to Yahweh your God in the desert. Just do not walk too distant a distance. Intervene for me."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Pharaoh replied, "I will let you go and sacrifice to your God in the desert, but on condition that you do not go far. And pray to God for me!"
The Heritage Bible	And Pharaoh said, I will send you out, that you may sacrifice to Jehovah, your God, in the desert; only, you shall not widen the distance a wide distance; burn incense for me.
New American Bible (2002)	"Well, then," said Pharaoh, "I will let you go to offer sacrifice to the LORD, your God, in the desert, provided that you do not go too far away and that you pray for me."
New American Bible (2011)	.
New Jerusalem Bible	.

Revised English Bible "I shall let you go," said Pharaoh, "and you may sacrifice to your God in the wilderness; only do not go far. Now intercede for me."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Pharaoh said, "I will let you go, so that you can sacrifice to *ADONAI* your God in the desert. Only you are not to go very far away. Intercede on my behalf."

exeGeses companion Bible And Paroh says, I send you away,
to sacrifice to Yah Veh your Elohim in the wilderness:
only in removing afar, remove not afar:
intreat for me.

Israeli Authorized Version .
JPS (Tanakh—1985) .
Kaplan Translation 'I will let you leave,' said Pharaoh, 'as long as you do not go too far away. You can sacrifice to God your Lord in the desert. But pray for me!'

Orthodox Jewish Bible And Pharaoh said, I will let you go, that ye may sacrifice to Hashem Eloheichem in the midbar; only ye shall not go very far away; entreat for me.

The Scriptures 1998 And Pharaoh said, "I am letting you go, then you shall slaughter to יהוה your Elohim in the wilderness. Only, do not go very far away! Pray for me."

Expanded/Embellished Bibles:

The Amplified Bible So Pharaoh said, "I will let you go, so that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Plead [with your God] for me."

The Expanded Bible ·The king [Pharaoh] said, "I will let you go so that you may offer sacrifices to the Lord your God in the ·desert [wilderness], but you must not go very far away. Now go and ·pray [intreat; intercede] for me."

Kretzmann's Commentary And Pharaoh said, I will let you go, that ye may sacrifice to the Lord, your God, in the wilderness; only ye shall not go very far away, a restriction which he was cautious to add; intreat for me. He feigned a compliance which was far from that which the situation demanded.

NET Bible® Pharaoh said, "I will release you so that you may sacrifice to the Lord your God in the desert. Only you must not go very far. Do ["Do" has been supplied here to convey that this somewhat unexpected command is tacked onto Pharaoh's instructions as his ultimate concern, which Moses seems to understand as such, since he speaks about it immediately (v. 29).] pray for me."

The Voice **Pharaoh:** I will allow you to go *on a short journey* into the desert and sacrifice to the Eternal your God. But you must not travel too far from here—*certainly not three days away*. And do not forget to offer prayers for me.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Paroh ^{Greathouse}" said, I will send you and you will sacrifice to "YHWH ^{He Is}" your "Elohiym ^{Powers}" in the wilderness, only you will not walk :very: far, intercede (concerning) me,...

C. Thompson LXX (updated) Then Pha- rao said, I give you leave to go, that you may sacrifice to your God in the wilderness; but you must not extend your journey to a great distance. Therefore pray to the Lord for me.

Concordant Literal Version So Pharaoh said: I shall dismiss you, that you may sacrifice to Yahweh your Elohim in the wilderness, but you shall not fare far, not far to go. Make an entreaty about me.

Context Group Version And Pharaoh said, I will let you (pl) go, that you (pl) may sacrifice to YHWH your (pl) God in the wilderness; only you (pl) shall not go very far away: entreat for me.

English Standard Version	So Pharaoh said, "I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away. Plead for me."
Green's Literal Translation	And Pharaoh said, I will send you away, and you may sacrifice to Jehovah your God in the wilderness; only do not go very far off. Pray for me.
Jack Ballinger's translation NASB	. Pharaoh said, "I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Make supplication for me."
New King James Version	So Pharaoh said, "I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Intercede for me."
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Updated Bible Version 2.11	And Pharaoh said, I will let you + go, that you + may sacrifice to Yahweh your + God in the wilderness; only you + will not go very far away: entreat for me.
Young's Updated LT	And Pharaoh says, "I send you away, and you [all] have sacrificed to Jehovah your God in the wilderness, only go not very far off; make you [all] supplication for me."
The gist of this passage:	Pharaoh agrees to let the people go, but not very far, and they must offer up prayers for him.

Exodus 8:28a

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
par ^{ee} ôh (פַּרְעֹה) [pronounced pah ^{ee} -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
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<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>	1 st person singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

Exodus 8:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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The NET Bible: *By changing from “the people” to “you” (plural) the speech of Pharaoh was becoming more personal.*⁷²

Translation: Pharaoh said, “I [even] I will send you [all] out...

Pharaoh promises Moses that he will send the Hebrew people out. Essentially, by doubling the pronoun *I* (it is found as a pronoun and in the verb form), Pharaoh is guaranteeing that he will see that the people are allowed to go off and worship. Only one or two translations made note of this.

Exodus 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]	2 nd person masculine plural, Qal perfect	Strong's #2076 BDB #256

The NET Bible: *This form, a perfect tense with vav (ו) consecutive, is equivalent to the imperfect tense that precedes it. However, it must be subordinate to the preceding verb to express the purpose. He is not saying “I will release...and you will sacrifice,” but rather “I will release...that you may sacrifice” or even “to sacrifice.”*⁷³

Owens has that this is a wâw conjunction; the BHSEk does not differentiate. Owens has ו (confirmed by e-sword's Hebrew Study Bible), a form of the conjunction which I have not noticed before. In Seow's Hebrew Grammar, the wâw consecutive is nearly always ו. The most common form of a wâw conjunction is ו, According to Seow, ו is also a form of the wâw conjunction (before a labial and most consonants).⁷⁴ For all intents and purposes, this invalidates the NET Bible discussion above.

lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
b ^e (ב) [pronounced b ^{eh}]	in, into, at, by, near, on, with, before, upon, against, by means of, among, within	a preposition of proximity	Strong's #none BDB #88

⁷² From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

⁷³ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

⁷⁴ Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, p. 58.

Exodus 8:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mid ^e bâr (מִדְבָּר) [pronounced mid ^e -BAWR]	wilderness, unpopulated wilderness, desert wilderness; mouth	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: ...and you [all] will sacrifice to Y^ehowah your Elohim in the desert-wilderness;...

And Pharaoh agrees to allow the Hebrew people to go out into the desert-wilderness to sacrifice to their God. So, he is seemingly ready to give in to the demands of Moses.

Exodus 8:28a-b So Pharaoh said, "I will let you go, that you may sacrifice to the Lord your God in the wilderness;..." (NKJV)

At first, it appears that Pharaoh is giving in to what Moses has demanded. It appears that he understands what the conditions are. But then, he begins to place his own limitations on what Moses and his people might do:

Exodus 8:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	only, provided, altogether, surely; in any case; but; nevertheless	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but</i> , <i>nothing but</i> . After a negative, it can be rendered <i>save</i> , <i>except</i> .			
râchaq (רָחַק) [pronounced raw-KHAHK]	a removing, a removal, going afar off, going away [from, far]; being a distance from; being removed from [remote]	Hiphil infinitive absolute	Strong's #7368 BDB #934
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râchaq (רָחַק) [pronounced raw-KHAHK]	to remove, to cause to remove; to go far off, to take far off; to go away far	2 nd person masculine plural, Hiphil imperfect	Strong's #7368 BDB #934
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	to go, to come, to depart, to walk; to advance	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229

Exodus 8:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>The construction is very emphatic. First, it uses a verbal hendiadys with a Hiphil imperfect and the Qal infinitive construct: תִּכְלֹל וְיִחְרַתְּ אֶל (lo' tarkhiqu lalekhet, "you will not make far to go"), meaning "you will not go far." But this prohibition is then emphasized with the additional infinitive absolute קַחֲהֶךָ (harkheq) – "you will in no wise go too far." The point is very strong to safeguard the concession.</i>⁷⁵</p>			

Translation: ...however, you will definitely not go away too far [lit., go away far to walk].

But Pharaoh has a condition. They cannot go too far away. He agrees and allows for Moses to lead his people away from the Egyptians, so that they are not harassed for their worship services; but he wants Moses not to go too far.

Pharaoh doesn't quite get it; he thinks that Yahweh is a localized God out in the desert. Moses has given him correct information but it cannot penetrate his negative volition. This is how some people can hear the **gospel** many times and it never quite sinks in; or they forget it easily. Their negative volition blocks their minds from receiving spiritual information.

Pharaoh recognizes that he is in a tight spot. His country is being destroyed by these plagues. On the other hand, he cannot let the two million slaves just walk out of Egypt. They have made Egypt what it is that day due to the massive production of slave labor. Pharaoh does not know God and does not realize that God's demands to him are non-negotiable. He is trying to set up some sort of middle ground. Moses implied that was a possibility when he gave Pharaoh his explanation as to why the Jews had to sacrifice away from the Egyptians. Therefore, Pharaoh offers the compromise: if the Jews cannot sacrifice to Yahweh out in front of the Egyptians, then they can do it in private; but not too far away. This certainly sounds very reasonable, but God does not allow separation to be halfway. Years later, in the desert, the degenerate Jews will cry for the leeks and onions of Egypt. Had they not been fully separate, many Jews might have returned to Egypt, resuming a life of oppressive slavery.

Exodus 8:28c ...only you shall not go very far away. (NKJV)

Pharaoh continues to attempt to strike a bargain with Moses. The Israelites may leave and go into the desert-wilderness, but not 3-days into it.

Pharaoh is looking for some kind of compromise here. Although he is not specific, what he means here is, *not a full 3-day journey; that's too far!*

One of the problems is, Moses has been sent by God to Pharaoh to speak to Pharaoh, but only to specify what God requires. Moses has not been given any bargaining power, God has *never* told Moses, "Listen, if he offers this, come back with this counteroffer."

My guess is, Pharaoh was not really sure how to take Moses and Aaron; and how he should accept them. Did they really speak for their God? I think, at times, Pharaoh is leaning in that direction. But, bear in mind, Pharaoh strengthens his heart, over and over again, against their God. This is despite the miracles/signs/judgments which he has seen.

It is like the person who hears a point of view, different from his own, and he seriously considers it—maybe only for a few seconds, but he thinks about it. I believe that is where Pharaoh is right now. But he will snap back to full-blown negative volition.

⁷⁵ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Pharaoh also makes this request:

Exodus 8:28d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘āthar (אָתַר) [pronounced <i>gaw-THAR</i>]	<i>make supplication, plead, entreat; be entreated for anyone</i>	2 nd person masculine plural, Hiphil imperative	Strong's #6279 BDB #801
ba‘ad (בְּאַד) [pronounced <i>BAH-gad</i>]	<i>by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of</i>	generally a preposition of separation or nearness; with the 1 st person singular suffix	Strong's #1157 BDB #126

Gesenius adds the meanings *pro, for*; in the sense of exchanging (1Sam. 7:9 2Sam. 20:21); *a supplication, an atonement; a consultation [or an oracle, as in Jer. 21:2 Isa. 8:19], a bribe* (Job 6:22).

Translation: [\[Also,\] make supplication on behalf of me.](#)

Pharaoh adds: “And when you are out there offering sacrifices, make supplication for me.” That is, Pharaoh is asking Moses to ask God to get rid of all these swarms of insects.

Exodus 8:28d [Intercede for me.](#) (NKJV)

Pharaoh asks for Moses to intercede for him. “You talk to God; He must be reasonable; so you tell Him what I am willing to agree to.” Pharaoh wants Moses to act as an intermediary between God and Pharaoh. I will take this at face value, that Pharaoh seems to recognize that Moses is speaking to a god, at minimum. The other approach is for Pharaoh to be humoring Moses, by asking for him to intercede, when Pharaoh simply wants him to make a deal with himself (I am suggesting that Pharaoh may not have believed Moses interacting with God, despite all of the accompanying signs).

Although we can theorize as to Pharaoh’s motivation, despite what he says here, his motivation is not quite clear. Pharaoh appears to believe that Moses has the power, regarding these judgments. Whether he fully buys into Moses as representing God (or a god), it appears that he does.

Pharaoh uses the Hiphil imperative of ‘āthar (אָתַר) [pronounced *gaw-THAR*]. The Hiphil is the causative stem. The Hiphil imperative meanings for this verb are, *make supplication, plead, entreat; be entreated for anyone*. Strong’s #6279 BDB #801. Pharaoh uses the 2nd person masculine plural here, because he is not certain who is in charge at this point, Moses or Aaron (or the two of them together). What Pharaoh appears to want right now is the removal of the insects.

Interestingly enough, Pharaoh asks for personal relief; he does not ask for relief for his entire country. Although the entire country would receive relief, Pharaoh simply appears to be focused upon himself. Again, we try to ascertain as much as we can of Pharaoh’s motivations, based upon the words that he uses and their morphology.

It occurs to me, if Pharaoh, despite all of his negative volition, is asking Moses (and Aaron) to intercede on his behalf and to pray to his God to remove the bothersome insects, is that not, in itself, a form of faith in the Revealed God? Let me quickly add to this that, a person can exercise saving faith in the Lord Jesus Christ and then lead a really lousy life after exercising the initial faith.

There are times when Pharaoh appears to recognize God's power and Moses and Aaron's ties to the living God. Here, Pharaoh asks, at the end of this conversation, for Moses and Aaron to make entreaty on his behalf. That

is, he is requesting Moses to ask God to remove these flies. Obviously, he does not want these sons of Jacob to go into the desert and leave him there in Egypt with the plague of the flies still raging.

Exodus 8:28 Pharaoh said, "I [even] I will send you [all] out and you [all] will sacrifice to Y^ehowah your Elohim in the desert-wilderness; however, you will definitely not go away too far [lit., *go away far to walk*]. [Also,] make supplication on behalf of me." (Kukis mostly literal translation)

Based upon my read of the material, and since this is the 4th plague, I believe that Pharaoh is taking this situation seriously. I don't think that he looks upon Moses and Aaron as charlatans or fakes; but as men with great powers or with a connection with a powerful god—I would think this describes Pharaoh's thoughts at minimum.

Does Pharaoh recognize Moses as having a relationship with the God? I don't believe that Pharaoh is yet conceding the Moses is connected to *the God*. Pharaoh, like many religions today, may not even recognize that such a God exists. However Pharaoh perceives the God of Moses to be, Moses' God is certainly more powerful than the gods of Egypt (and, obviously, way more powerful than his own magicians). I do believe that Pharaoh is recognizing this. Again, let me emphasize that we do not really know what is in the mind of Pharaoh; we only know that he appears to be giving in at this point.

Exodus 8:28 Pharaoh then promised, "Okay, I will send you out so that you may sacrifice to Jehovah your God out in the desert-wilderness; however, you definitely cannot go away too far. Also, make supplication for me from your God." (Kukis paraphrase)

Moses Warns Pharaoh; Pharaoh Hardens His Heart

A Review of Exodus 8:25–28:

Exodus 8:25 Then Pharaoh called for Moses and Aaron, and said, "Go, sacrifice to your God in the land."

Faced with the plague of the flies, Pharaoh gives in. He says that the people of Israel may sacrifice to their God (which is apparently an abomination to the Egyptians), but that they are to remain within the land of Egypt.

Exodus 8:26–27 And Moses said, "It is not right to do so, for we would be sacrificing the abomination of the Egyptians to the Lord our God. If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us? We will go three days' journey into the wilderness and sacrifice to the Lord our God as He will command us."

Moses presses the fact that God has required the Hebrew people to go a 3-day journey outside of the land of Egypt.

Exodus 8:28 So Pharaoh said, "I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away. Intercede for me."

Pharaoh sort of agrees here, but asks them not to go very far away. He also asks for Moses and Aaron to intercede for him. I believe that all Pharaoh is asking for is for the flies to be removed.

By this, Moses is a type of Christ, standing between sinful man (Pharaoh) and God, interceding for sinful man.

Once Again, Moses speaks directly to Pharaoh.

And so says Moses, "Behold, I am going forth from with you and I have made supplication unto Y^ehowah. And has departed the swarm [of insects] from Pharaoh, from his servants and from his people tomorrow. Only, will not add Pharaoh to deceive, to not send forth the people to sacrifice to Y^ehowah."

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Moses said, "Listen, I am going out from you and I will make supplication to Y^ehowah. As a result, the swarm [of insects] will depart from Pharaoh, from his servants and from his people tomorrow. However, Pharaoh will not add in [another] deception [as before], to not send out the people to sacrifice to Y^ehowah."

Moses said, "Listen, I am now going to go out from you, and I will make supplication to Jehovah. As a result, tomorrow, the plaguing swarms of insects will depart from you, from your servants and from your people. However, do not defraud the Lord again, refusing to send out His people to sacrifice to Him."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, "Behold, I am going forth from with you and I have made supplication unto Y ^e howah. And has departed the swarm [of insects] from Pharaoh, from his servants and from his people tomorrow. Only, will not add Pharaoh to deceive, to not send forth the people to sacrifice to Y ^e howah."
Targum (Onkelos)	And Mosheh said, Behold I will go out from being with thee, and will pray before the Lord, and He will remove the aroba from Pharaoh, and from his servants, and his people, tomorrow; only let Pharaoh no more be false [ŌAdd to lie.Ō So also the Sam. Vers] in not sending away the people to sacrifice unto the Lord.
Targum (Pseudo-Jonathan)	Pray, (too,) for me. And Mosheh said, I will go forth from thee, and pray before the Lord to remove the swarm of wild beasts from Pharaoh, and from his servants, and from his people, to morrow; only let not Pharaoh add to deceive, in not releasing the people to offer the festal sacrifices before the Lord.
Revised Douay-Rheims	And Moses said: I will go out from you, and will pray to the Lord: and the flies shall depart from Pharaoh, and from his servants, and from his people tomorrow: but do not deceive any more, in not letting the people go to sacrifice to the Lord.
Aramaic ESV of Peshitta	Mosha said, "Behold, I go out from you, and I will pray to Mar-Yah that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only do not let Pharaoh deal treacherously any more in not letting the people go to sacrifice to Mar-Yah."
V. Alexander's Aramaic T.	And Moses said to the Pharaoh, "Behold, as I go from your presence and pray before the Lord, and the pests leave* the Pharaoh, his servants and his nation tomorrow, only let not Pharaoh add to the lies as far as sending the people that they may offer sacrifices to the Lord."
Peshitta (Syriac)	And Moses said, Behold, I go out from your presence and I will pray before the LORD and he will cause the swarms of flies to depart from Pharaoh, from his servants, and from his people, tomorrow; but let not Pharaoh deal deceitfully any more by refusing to allow the people to go to sacrifice to the LORD.
Septuagint (Greek)	And Moses said, I then will go forth from you and pray to God, and the dog-fly shall depart both from your servants, and from your people to-morrow. Do not you, Pharaoh, deceive again, so as not to send the people away to do sacrifice to the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, When I go out from you I will make prayer to the Lord that the cloud of flies may go away from Pharaoh and from his people and from his servants tomorrow: only let Pharaoh no longer by deceit keep back the people from making their offering to the Lord.
Easy English	Then Moses said: 'I will leave you now. And I will pray to the Lord. Tomorrow, all the flies will leave the country of Egypt. They will fly away from your servants and from your people. But be careful! Do not do wrong things to us, as you did before. At that time, you did not let the people sacrifice to the Lord.'
<i>The Message</i>	Moses said, "As soon as I leave here, I will pray to GOD that tomorrow the flies will leave Pharaoh, his servants, and his people. But don't play games with us and change your mind about releasing us to sacrifice to GOD."
Names of God Bible	Moses answered, "As soon as I leave you, I will pray to Yahweh . Tomorrow the swarms of flies will go away from you, your officials, and your people. But you must stop tricking us by not letting the people go to offer sacrifices to Yahweh ."
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	Moses answered: »As soon as I leave you, I will pray to Jehovah. Tomorrow the swarms of flies will go away from you, your officials, and your people. But you must stop tricking us by not letting the people go to offer sacrifices to Jehovah.«
Contemporary English V.	"Your Majesty," Moses replied, "I'll pray for you as soon as I leave, and by tomorrow the flies will stop bothering you, your officials, and the citizens of your country. Only make sure that you're telling the truth this time and that you really intend to let our people offer sacrifices to the LORD."
The Living Bible	"Yes," Moses said, "I will ask him to cause the swarms of flies to disappear. But I am warning you that you must never again lie to us by promising to let the people go and then changing your mind."
New Berkeley Version	.
New Century Version	Moses said, "I will leave and pray to the LORD, and he will take the flies away from you, your officers, and your people tomorrow. But do not try to trick us again. Do not stop the people from going to offer sacrifices to the LORD."
New Life Version	So Pharaoh said, "I will let you go, so you may give a gift to the Lord your God. But do not go very far away. Pray for me." Then Moses said, "I am leaving you. I will pray to the Lord that the many flies may leave Pharaoh and his servants and his people tomorrow. But do not let Pharaoh lie again by not letting the people go to give a gift on an altar to the Lord."
New Living Translation	Moses answered, "As soon as I leave you, I will pray to the LORD, and tomorrow the swarms of flies will disappear from you and your officials and all your people. But I am warning you, Pharaoh, don't lie to us again and refuse to let the people go to sacrifice to the LORD."

Partially literal and partially paraphrased translations:

American English Bible	And Moses said: 'Now I will leave you and pray to God, so that the stable flies will leave your servants and your citizens tomorrow. But Pharaoh... don't deceive me again and then refuse to send the people away to sacrifice to Jehovah.'
Beck's American Translation	.
International Standard V	Moses said, "Right now I'm going to leave you, and I'll pray to the LORD that the swarms of insects may depart from Pharaoh, from his officials, and from his people tomorrow. But Pharaoh, don't continue lying by not letting the people go to offer sacrifices to the LORD."

New Advent (Knox) Bible	When I leave thy presence, said Moses, I will pray to the Lord, and to-morrow Pharaoh and his servants and his people shall be rid of the flies; only do not play us false again by holding the people back from their sacrifice.
Translation for Translators	Moses/I said, "Listen to me After I leave you, I will pray to Yahweh, <i>asking</i> that tomorrow <i>he will cause</i> the swarms of flies to leave you and your officials and the rest of your people. But do not deceive us again by refusing to let our people go to offer sacrifices to Yahweh!"

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses was to say: I am to go out, and am to have entreated Jehovah, that the infestation is to have turned aside from Pharaoh, his servants and people, tomorrow. Only, was Pharaoh to feign anymore, so as the people were not to be let loose to sacrifice to Jehovah?
Conservapedia	Moses said, "All right. I will go out from being with you, and tomorrow I will entreat the LORD to withdraw the swarm of flies from Pharaoh, his servants, and his people. But Pharaoh must not trifle with God again and not dismiss the people to sacrifice to the LORD."
Ferrar-Fenton Bible	And Moses answered ; " I will go out from you and pray, and entreat the Ever-living, and He will turn away the gad-flies from Pharaoh, and from his ministers, and from his people, to-morrow. Nevertheless Pharaoh will continue to oppose, and will not allow the People to go away to sacrifice to the EVER-LIVING."
HCSB	"As soon as I leave you," Moses said, "I will appeal to the LORD, and tomorrow the swarms of flies will depart from Pharaoh, his officials, and his people. But Pharaoh must not act deceptively again by refusing to let the people go and sacrifice to the LORD."
Lexham English Bible NIV, ©2011 Tree of Life Version Urim-Thummim Version And Moses replied, I go out from you and I will make supplication to YHWH that the swarms [of flies] may depart from Pharaoh, his slaves and from his people tomorrow. Only make sure Pharaoh does not deal falsely anymore in not letting the people go to sacrifice to YHWH.
Wiki-Bible	And Moses said, "Here I myself am leaving your company, and I intervene with Yahweh, and the swarm will be removed from Pharaoh and his servants and his people, tomorrow: just Pharaoh must not keep faking, while not sending the people to sacrifice to Yahweh."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses said, "I am leaving you and I will pray to Yahweh for you, and tomorrow the horseflies will leave you, your officials and your people, but do not continue to deceive us by refusing to let the people go to the desert."
The Heritage Bible	And Moses said, Behold, I go out from you, and I will burn incense to Jehovah that the swarm of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; only do not let Pharaoh be deceptive any more in not sending the people out to sacrifice to Jehovah.
New American Bible (2002)	Moses answered, "As soon as I leave your presence I will pray to the LORD that the flies may depart tomorrow from Pharaoh and his servants and his subjects. Pharaoh, however, must not play false again by refusing to let the people go to offer sacrifice to the LORD."
New American Bible (2011)	.

New Jerusalem Bible	'The moment I leave you,' Moses said, 'I shall pray to Yahweh. Tomorrow morning the horseflies will leave Pharaoh, his officials and his subjects. But Pharaoh must stop trifling with us by not allowing the people to go and sacrifice to Yahweh.'
Revised English Bible	Moses answered, "As soon as I leave you I shall intercede with the LORD. Tomorrow the swarms will depart from Pharaoh, his courtiers, and his people. Only your majesty must not trifle any more with the people by preventing them from going to sacrifice to the LORD."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe said, "All right, I am going away from you, and I will intercede with <i>ADONAI</i> ; so that tomorrow, the swarms of insects will leave Pharaoh [Since Pharaoh had shown respect for God, Moses uses the respectful third person.], his servants and his people. Just make sure that Pharaoh stops playing games with the people by preventing them from going and sacrificing to <i>ADONAI</i> ."
The Complete Tanach	Moses said, "Behold, I am going away from you, and I will entreat the Lord, and the mixture of noxious creatures will depart from Pharaoh, from his servants, and from his people tomorrow. Only let Pharaoh not tease anymore, by not letting the people go to sacrifice to the Lord."
	tease: Heb. לִתְהַל, [like] לִתְהַל, to tease. [The literal translation is: let Pharaoh stop teasing.]
exeGesés companion Bible	And Mosheh says, Behold, I go from you and I intreat Yah Veh to turn aside the swarmers from Paroh, from his servants and from his people tomorrow: only that Paroh not add to mock again in not sending the people away to sacrifice to Yah Veh.
Israeli Authorized Version JPS (Tanakh—1985)	. And Moses said, "When I leave your presence, I will plead with the Lord that the swarms of insects depart tomorrow from Pharaoh and his courtiers and his people; but let not Pharaoh again act deceitfully, not letting the people go to sacrifice to the Lord."
Kaplan Translation	Moses answered, 'When I leave your presence, I will pray to God. Tomorrow, the creatures will go away from Pharaoh, his servants, and his people. But let Pharaoh never again deceive us, refusing to let the people sacrifice to God.'
Orthodox Jewish Bible	And Moshe said, Hinei, I go out from thee, and I will entreat Hashem that the swarms of arov may depart from Pharaoh, from his avadim, and from his people, tomorrow; but let not Pharaoh deal deceitfully anymore in not letting the people go to sacrifice to Hashem.
<i>The Scriptures</i> 1998	And Mosheh said, "See, when I leave you I shall pray to יהוה, and tomorrow the swarms of flies shall depart from Pharaoh, from his servants, and from his people. But do not let Pharaoh again deceive, not to let the people go to slaughter to יהוה."

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Moses said, "I am going to leave you, and I will urgently petition (pray, entreat) the Lord that the swarms of insects may leave Pharaoh, his servants, and his people tomorrow; only do not let Pharaoh act deceitfully again by not letting the people go to sacrifice to the Lord."
The Expanded Bible	Moses said, "I will ·leave [go out] and ·pray [intreat; intercede] to the Lord, and he will take the flies away from you, your officers, and your people tomorrow. But do not ·try to trick [deal falsely with] us again. Do not stop the people from going to offer sacrifices to the Lord."

Kretzmann's Commentary	And Moses said, Behold, I go out from thee, and I will Intreat the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow; but let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to the Lord. This was a warning against the trickery which Pharaoh had exhibited before, v. 15. and indicated that Moses was master of the situation.
NET Bible®	Moses said, "I am going to go out from you and pray to the Lord, and the swarms of flies will go away from Pharaoh, from his servants, and from his people tomorrow. Only do not let Pharaoh deal falsely again by not releasing the people to sacrifice to the Lord."
The Voice	Moses: I am leaving you now, and I am going to offer prayers to the Eternal that the swarms of insects will leave Pharaoh, his servants, and his people by tomorrow. But, Pharaoh, do not go back on your promise to allow the people to go and sacrifice to the Eternal.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} " said, look, I am going out <away from> you, and I will intercede to "YHWH ^{He Is} ", and he will turn aside the horde from "Paroh ^{Great house} ", from his servants, and from his people tomorrow, only do not let "Paroh ^{Great house} " [again] deal deceitfully, <by not> sending the people to sacrifice to "YHWH ^{He Is} ",...
Concordant Literal Version	And Moses said: Behold, I am going forth from you, and I will make an entreaty to Yahweh that the mixture of flies withdraw from Pharaoh, from his servants and from his people tomorrow. But Pharaoh must not continue to trifle in not dismissing the people to sacrifice to Yahweh.
Darby Translation	And Moses said, Behold, I go out from thee, and will intreat Jehovah; and the dog-flies will depart from Pharaoh, from his bondmen, and from his people, to-morrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Jehovah.
English Standard Version	Then Moses said, "Behold, I am going out from you and I will plead with the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh cheat again by not letting the people go to sacrifice to the LORD."
Green's Literal Translation	And Moses said, Behold, I am about to go out from you, and to pray to Jehovah. And the swarms of flies will depart from Pharaoh, and from his servants, and from his people tomorrow. But do not let Pharaoh continue to deceive, not to send the people to sacrifice to Jehovah.
Jack Ballinger's translation	.
New European Version	Moses said, Behold, I go out from you, and I will pray to Yahweh that the swarms of beetles may depart from Pharaoh, from his servants, and from his people, tomorrow; only don't let Pharaoh deal deceitfully any more in not letting the people go to sacrifice to Yahweh.
New King James Version	Then Moses said, "Indeed I am going out from you, and I will entreat the LORD, that the swarms of flies may depart tomorrow from Pharaoh, from his servants, and from his people. But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the LORD."
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Young's Updated LT	And Moses says, "Lo, I am going out from you, and have made supplication unto Jehovah, and the beetle has turned aside from Pharaoh, from his servants, and from his people—tomorrow, only let not Pharaoh add to deceive—in not sending the people away to sacrifice to Jehovah."

The gist of this passage: Moses confirms that the people are going out from Egypt to worship their God; and that the flies would be removed the next day.

Exodus 8:29a

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
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
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, exclamatory particle, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	masculine singular, Qal active participle	Strong's #3318 BDB #422
Although Owens does not list this as a masculine singular, the Biblia Hebraica Stuttgartensia (Enhanced) does. ⁷⁶			
The NET Bible: <i>The deictic particle with the participle usually indicates the futur instans nuance: "I am about to...", or "I am going to..." The clause could also be subordinated as a temporal clause.</i> ⁷⁷			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'îm (עִם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 2 nd person masculine singular suffix	Strong's #5973 BDB #767

Together, these prepositions mean: *from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.*

Translation: Moses said, "Listen, I am going out from you..."

Moses continues speaking directly to Pharaoh.

⁷⁶ Biblia Hebraica Stuttgartensia (Enhanced); from e-sword; edited by Karl Elliger and Wilhelm Rudolph, Fifth Revised Edition, edited by Adrian Schenker, © 1977 and 1997 Deutsche Bibelgesellschaft, Stuttgart; Ex. 8:20.

⁷⁷ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Moses makes his future actions clear to Pharaoh. There will be no sneaking around. He will now leave Pharaoh.

Exodus 8:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^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
‘âthar (אָתָר) [pronounced ġaw-THAR]	<i>to make supplication, to plead; to be entreated for anyone</i>	1 st person singular, Hiphil perfect	Strong's #6279 BDB #801
’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
YHWH (יְהוָה) [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 I will make supplication to Y^ehowah.

Moses will entreat God on behalf of Pharaoh. The perfect tense suggests that this promise is as good as accomplished.

Exodus 8:29a-b **Then Moses said, “Indeed I am going out from you, and I will entreat the Lord,...”** (NKJV)

Moses corrects Pharaoh at this point. Pharaoh used the 2nd person masculine plural, Hiphil imperative of *intercede, entreat*; but Moses uses the primitive, 1st person singular pronoun; and the verb *entreat* is the 1st person singular, Hiphil perfect. The perfect tense sees the verb as a completed action, even though it is future from this time. By this emphasis, Moses solidifies the concept of *him* standing between God and Pharaoh, as an intercessor or mediator. Moses may not realize this himself, but he is making his actions as a type of Christ more specific and appropriate (there are dozens of men from the Old Testament who are **typical** of the Lord).

Moses says that, he is going to go out and immediately entreat God to remove the flies from Pharaoh and the residences of his slaves and officials. Unless given that specific authority, Moses by himself cannot remove these flies.

Undoubtedly, Pharaoh wants to be rid of the insects and Moses acknowledges that. Moses does not fully address the compromise suggested by Pharaoh (that Israel go not very far from Egypt). Nevertheless, Moses will go to God and request the removal of the flies.

There is another application that we can receive out of all this. I have seen parents and adults throw up their hands when dealing with kids. They give up on showing them the right direction because they say that kids are going to do what they are going to do anyway. Moses doesn't treat Pharaoh this way. He already knows that Pharaoh will go back on his word. Still, he warns Pharaoh not to.

When dealing with children in matters of right and wrong, regardless of how negative they might be; if their guidance is your responsibility, then they must be continually pointed in the right direction, even if we are certain that they will turn around and go the other way time after time. Children learn by repetition and sometimes by having their hands burned every time that they touch the hot stove. Even if we know they will touch the stove anyway, we still tell them that it's hot and not to do it. Even though Moses knows that Pharaoh will go back on his word; he still warns Pharaoh not to.

Exodus 8:29c

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
çûwr (וּרָוּ) [pronounced <i>soor</i>]	<i>to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate</i>	3 rd person masculine singular, Qal perfect	Strong's #5493 (and #5494) BDB #693
ʿârôb (אַרְבֵּעַ) [pronounced <i>gaw-ROH^bV</i>]	<i>swarm; a swarm [multitude, mass] of flies, gnats and/or lice</i>	masculine singular noun with the definite article	Strong's #6157 BDB #786
ʿârôb is similar to the word for <i>mixture</i> and it comes from a word meaning <i>incessant, involved motion</i> . There was likely several kinds of insects here.			
min (מִן) [pronounced <i>min</i>]	<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
par ^e ôh (פַּרְעֹה) [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 pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
min (מִן) [pronounced <i>min</i>]	<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
ʿebādîym (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713
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
min (מִן) [pronounced <i>min</i>]	<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
ʿam (עַם) [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 3 rd person masculine singular suffix	Strong's #5971 BDB #766
mâchâr (מָחָר) [pronounced <i>maw-KHAWR</i>]	<i>literally, tomorrow; but figuratively it can mean afterwards, in time to come, in the future, in a future time; later on, down the road (chronologically speaking)</i>	adverb of time	Strong's #4279 BDB #563

Translation: As a result, the swarm [of insects] will depart from Pharaoh, from his servants and from his people tomorrow.

Because Moses will make supplication to God, all of the swarming insects will depart from Pharaoh, from his servants and from his people. All of this will take place tomorrow.

Exodus 8:29a-c Then Moses said, “Indeed I am going out from you, and I will entreat the Lord, that the swarms of flies may depart tomorrow from Pharaoh, from his servants, and from his people. (NKJV)

Moses promises to fulfill his part of the bargain. Moses agrees to speak to God. “Okay, I will ask God on your behalf.” He will intercede for Pharaoh. He will speak to God and ask that the swarms of flies be removed. Interestingly enough, Moses, prior to speaking with God, sets up a time table for this to happen. Tomorrow, the flies will depart from Pharaoh, his servants and his people. Moses is exuding confidence which suggests that Moses is spiritually mature. The fact that Moses can actually set a time suggests that he has some leeway from God in his interactions with Pharaoh. Whether this is stated or not, we don’t know; but Moses is acting on behalf of God.

You may be involved in a legal action, and your lawyer is working out details with another lawyer. The lawyers both speak for their respective parties, even if they have not cleared every detail from those that they represent. So one lawyer might say, “I believe I can get my client to agree to 1, 2 and 3.” He knows from interacting with his client about what the boundaries are. So, this is also true of Moses speaking for God. He knows about where the boundaries lie because he knows God.

However, Moses does not say, “I believe that your terms are acceptable;” he simply tells Pharaoh that he will speak to God about the flies, and he already tells Pharaoh when they will be gone. However, even though Pharaoh does not want the people of Israel to go very far from Egypt, Moses has already laid down the requirements for worship—likely on every occasion of meeting. Whether Moses presses this any further or not, is not known to us.

As we will find out, Pharaoh will renege even on his compromise offer anyway.

Exodus 8:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely; in any case; but; nevertheless</i>	adverb of limitation or of restrictive force	Strong's #7534 & #7535 BDB #956
It is also a prefix to a sentence to add a limitation to something previously expressed, in which case it is rendered <i>only</i> . It is used to emphasize single words, especially adjectives, in which case it can be <i>only</i> but also <i>nought but, nothing but</i> . After a negative, it can be rendered <i>save, except</i> .			
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #3254 BDB #414

Exodus 8:29d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).</p>			
par ^o ôh (פַּרְעֹה) [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
hâthal (לַתְּה) [pronounced <i>haw-THAHL</i>]	<i>to deceive, to defraud, to use guile, to deal falsely</i>	Hiphil infinitive construct	Strong's #2048 BDB #251
<p>This is an unusual word, insofar as, it is left out of the BDB in the Hiphil form. However, several other sources (Gesenius, BHSEk, the KJV concordance) all place this word in this form in this verse (Ex. 8:29).</p>			
<p>The NET Bible: <i>The verb לַתְּה (talal) means "to mock, deceive, trifle with." The construction in this verse forms a verbal hendiadys. The Hiphil jussive אַל־יֹסֵף ('al-yosef, "let not [Pharaoh] add") is joined with the Hiphil infinitive לַתְּה (hatel, "to deceive"). It means: "Let not Pharaoh deceive again." Changing to the third person in this warning to Pharaoh is more decisive, more powerful.</i>⁷⁸</p>			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlach (שְׁלַח) [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
<p>The NET Bible: <i>The Piel infinitive construct after lâmed (ל) and the negative functions epexegetically, explaining how Pharaoh would deal falsely – "by not releasing."</i>⁷⁹</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
'am (עַם) [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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁷⁸ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

⁷⁹ From <https://bible.org/netbible/index.htm?exo8.htm> (footnote); accessed June 25, 2017.

Exodus 8:29d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	Qal infinitive construct	Strong's #2076 BDB #256
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: However, Pharaoh will not add in [another] deception [as before], to not send out the people to sacrifice to Y^ehowah.”

Moses warns Pharaoh not to deceive him again, as he did before, and refuse to send the people out.

Exodus 8:29c But let Pharaoh not deal deceitfully anymore in not letting the people go to sacrifice to the Lord.” (NKJV)

Moses warns Pharaoh that his offer better be on the level. Based upon the text that we have, Pharaoh has not agreed to all that Moses has asked for. Pharaoh agrees that they may go out into the wilderness, but not very far.

Nevertheless, Moses here warns Pharaoh not to change his mind again as he did with the frogs (Exodus 8:8-15). It is likely that Moses knows, because of what God has told him, that the Pharaoh will resist God once the plague has been withdrawn. After all, God has told Moses this time and time again. Moses is a genius and a believer in the Revealed God, so he certainly understands and believes what God has told him.

No doubt, you have talked to someone who is supposed to complete some task or to do something, and you have told them, “And don’t you go lollygagging about and forget what I told you to do.” (you might not use the word *lollygagging*). Moses is attempting to confirm with Pharaoh that they are on the same page and that they are agreeing to the same thing here. Whereas, there is nothing wrong with affirming an agreement (particularly with your own children), this does not guarantee that Pharaoh will act as he promises. In fact, God has already told Moses otherwise.

Is there further discussion? Does Moses bargain further with Pharaoh? Or does he simply accept what Pharaoh has said—not necessarily agreeing with it, but with the intention of returning to God. My best guess is, Moses figured that he has taken this discussion just as far as he could. It is very possible that there was nothing more substantive in their conversation and that Moses just left it there.

Exodus 8:29 Moses said, “Listen, I am going out from you and I will make supplication to Y^ehowah. As a result, the swarm [of insects] will depart from Pharaoh, from his servants and from his people tomorrow. However, Pharaoh will not add in [another] deception [as before], to not send out the people to sacrifice to Y^ehowah.” (Kukis mostly literal translation)

Exodus 8:29 Moses said, “Listen, I am now going to go out from you, and I will make supplication to Jehovah. As a result, tomorrow, the plaguing swarms of insects will depart from you, from your servants and from your people. However, do not defraud the Lord again, refusing to send out His people to sacrifice to Him.” (Kukis paraphrase)

And so goes out Moses from with Pharaoh and so he prays unto Y ^e howah.	Exodus 8:30	Moses went out from Pharaoh and then he prayed to Y ^e howah.
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Moses went out from Pharaoh and then he prayed to Jehovah.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so goes out Moses from with Pharaoh and so he prays unto Y ^e howah.
Targum (Onkelos)	And Mosheh went out from before Pharaoh, and prayed before the Lord.
Targum (Pseudo-Jonathan)	And Mosheh went out from Pharaoh, and prayed before the Lord;...
Revised Douay-Rheims	So Moses went out from Pharaoh, and prayed to the Lord.
Aramaic ESV of Peshitta	Mosha went out from Pharaoh, and prayed to Mar-Yah.
V. Alexander's Aramaic T.	And Moses left the presence of the Pharaoh and he prayed on his knees before the Lord.
Peshitta (Syriac)	So Moses went out from the presence of Pharaoh and prayed before the LORD.
Septuagint (Greek)	And Moses went out from Pharaoh, and prayed to God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then Moses went out from Pharaoh and made prayer to the Lord.
Easy English	.
International Children's B.	So Moses left the king and prayed to the Lord.
<i>The Message</i>	Moses left Pharaoh and prayed to GOD.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	.
Contemporary English V.	.
The Living Bible	So Moses went out from Pharaoh and asked the Lord to get rid of the flies.
New Berkeley Version	.
New Century Version	.
New Life Version	The Flies Are Destroyed
	So Moses left Pharaoh and prayed to the Lord. And the Lord did as Moses asked.
New Living Translation	So Moses left Pharaoh's palace and pleaded with the LORD to remove all the flies.

Partially literal and partially paraphrased translations:

American English Bible	So Moses left Pharaoh and he prayed to God; and Jehovah did just as Moses said... He removed all the stable flies from Pharaoh, his servants, and his citizens. However, Pharaoh's heart became hard once again and he wouldn't send the people away. Vv. 31–32 are included for context.
Beck's American Translation	.
New Advent (Knox) Bible	.
Translation for Translators	Then Moses/I left the king and prayed to Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Moses is to go out from Pharaoh, and was to entreat Jehovah.
Conservapedia	Moses went away from Pharaoh, and entreated to the LORD.
Ferrar-Fenton Bible	Moses accordingly went out from the presence of Pharaoh and prayed to the Lord, and the EVER-LIVING answered Moses and removed the gad-flies from Pharaoh, and from his ministers, and from his People, and none remained. Pharaoh, however, hardened his heart even after this, and would not release the People. Vv. 31–32 are included for context.
HCSB	Then Moses left Pharaoh's presence and appealed to the LORD.
Lexham English Bible	.
NIV, ©2011	.
Tree of Life Version	.
Wiki-Bible	And Moses left Pharaoh's company, and intervened with Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.
The Heritage Bible	And Moses went out from Pharaoh, and burned incense to Jehovah.
New American Bible (2011)	When Moses left Pharaoh, he prayed to the LORD; and the LORD did as Moses had asked, removing the swarms of flies from Pharaoh, his servants, and his people. Not one remained. But once more Pharaoh became obstinate and would not let the people go. Vv. 31–32 are included for context.
New Jerusalem Bible	.
Revised English Bible	Then Moses left Pharaoh and interceded with the LORD.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
The Complete Tanach	So Moses went away from Pharaoh and entreated the Lord. <div style="background-color: #fff9c4; padding: 5px; margin-top: 5px;"> and entreated the Lord: Heb. רִתְּעִי, he exerted himself in prayer. Similarly, if [Scripture] meant to say רִיתְּעִי, it could have said it, and that would mean that he increased [words] in prayer. Now, however, because it uses the לִעֲפִי form, it means that he exerted himself to pray [devoutly]. </div>
exeGeses companion Bible	And Mosheh goes out from Paroh and intreats Yah Veh:...
Israeli Authorized Version	And Moshe went out from Pharaoh, and intreated YY.
JPS (Tanakh—1985)	So Moses left Pharaoh's presence and pleaded with the Lord.
Kaplan Translation	Moses left Pharaoh's presence and prayed to God.
Orthodox Jewish Bible	And Moshe went out from Pharaoh, and entreated Hashem.
<i>The Scriptures</i> 1998	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	So Moses left Pharaoh and prayed to the Lord [on behalf of Pharaoh].
The Expanded Bible	So Moses ·left the king [^L went out from Pharaoh] and ·prayed to [entreated; interceded with] the Lord, and the Lord did as he asked. He removed the flies from ·the king [^L Pharaoh], his officers, and his people so that not one fly was left. But ·the king became stubborn [^L Pharaoh hardened his heart] again and did not let the people go. Vv. 31–32 are included for context.
Kretzmann's Commentary	.
NET Bible®	.
The Voice	Moses left Pharaoh and offered prayers to the Eternal.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out^m} went out <away from> "Paroh ^{Great house^m} and he interceded to "YHWH ^{He is^m} ,...
Concordant Literal Version	Then Moses went forth from Pharaoh, and he entreated Yahweh.
Jack Ballinger's translation	.
NASB	So Moses went out from Pharaoh and made supplication to the LORD.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
World English Bible	Moses went out from Pharaoh, and prayed to Yahweh.
Young's Updated LT	And Moses goes out from Pharaoh, and makes supplication unto Jehovah,...

The gist of this passage: Moses leaves Pharaoh and prays to God.

Exodus 8:30a			
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
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
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
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
‘îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
par ^e ’ôh (פַּרְעֹה) [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 pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Moses went out from Pharaoh...

Exactly as he said he would do, Moses left Pharaoh and went out.

Exodus 8:30b

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
ʿāthar (אָתָר) [pronounced gaw-THAR]	<i>to pray, to supplicate, to appeal, to petition, to entreaty</i>	3 rd person masculine singular, Qal imperfect	Strong's #6279 BDB #801
ʿel (עַל) [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
YHWH (יְהוָה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and then he prayed to Y^ehowah.

Exactly as he said he would do, Moses prayed to Y^ehowah on behalf of Pharaoh, to remove the plague from Pharaoh and from Egypt.

Exodus 8:30 **Moses went out from Pharaoh and then he prayed to Y^ehowah.** (Kukis mostly literal translation)

We do not know where this meeting is occurring, or how far away Moses and Aaron are from Pharaoh when speaking to God. We do not know how this is taking place or in what way God is manifesting Himself to Moses. My very educated guess is, Moses has set up a tent, and he communicates with God within that tent. In later chapters of Exodus, there is a tent that Moses goes to—not the Tabernacle, but a *tent of meeting* where he went prior to the building of the Tabernacle (Exodus 33:7–11). It is very possible that Moses has the same tent or a similar tent at this time—however, this is a detail left out of this section of Exodus. Throughout the plagues, we are never told that there is a tent; and we can only come to that conclusion from Exodus 33.

We don't know if Moses says to God, "Now, this is how far Pharaoh is willing to concede..." We will find out there, no matter what Pharaoh said before, he will change his mind anyway and back off even from that position. Nevertheless, God will be faithful to Moses' word:

Exodus 8:30 **Moses went out from Pharaoh and then he prayed to Jehovah.** (Kukis paraphrase)

And so does Y^ehowah as a word of Moses and so He turns aside the swarm [of insects] from Pharaoh, from his servants and from his people. Did not remain one [insect]. And so makes heavy Pharaoh his heart also in the time the this and he had not sent out the people.

Exodus
8:31–32

Y^ehowah did as Moses requested [lit., according to a word of Moses] and He removed the [insect] swarm from Pharaoh, [and] from his servants and from his people. Not a single [insect] remained. But, Pharaoh made his [own] heart heavy at the same time, and he did not send out the people.

Jehovah did just as Moses requested and he removed the insect swarm from Pharaoh, from his servants and from his people. Not a single insect remained. However, at the same time, Pharaoh hardened his heart and did not let the people go.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so does Y ^e howah as a word of Moses and so He turns aside the swarm [of insects] from Pharaoh, from his servants and from his people. Did not remain one [insect]. And so makes heavy Pharaoh his heart also in the time the this and he had not sent out the people.
Targum (Onkelos)	And the Lord did according to the word of Mosheh, and removed the aroba from. Pharoh and his servants, and his people; not one remained. But Pharoh hardened his heart this time also, and would not dismiss the people.
Targum (Pseudo-Jonathan)	...and the Lord did according to the word of the prayer of Mosheh, and removed the swarm of wild beasts from Pharoh, and from his servants, and from his people; not one was left. Yet did Pharoh strengthen the design of his heart this time also, and released not the people.
Revised Douay-Rheims	And he did according to his word: and he took away the flies from Pharao, and from his servants, and from his people: there was not left so much as one. And Pharao's heart was hardened, so that neither this time would he let the people go.
Aramaic ESV of Peshitta	Mar-Yah did according to the word of Mosha, and he removed the swarms of flies from Pharaoh, from his servants, and from his people. There remained not one. Pharaoh hardened his heart this time also, and he did not let the people go.
V. Alexander's Aramaic T.	And the Lord did according to the manifestation of Moses and ended [the pests and] the mange from the Pharaoh, his servants and nation, and no one was left who had it anymore. And Pharaoh's heart became cold in that season also and he did not send the people out.
Peshitta (Syriac)	And the LORD did according to the word of Moses; and he removed the swarms of flies from Pharaoh and from his servants and from his people; there remained not one. And Pharaoh hardened his heart at this time also and did not let the people go.
Septuagint (Greek)	And the Lord did as Moses said, and removed the dog-fly from Pharao, and from his servants, and from his people, and there was not one left. And Pharao hardened his heart, even on this occasion, and he would not send the people away.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord did as Moses said, and took away the cloud of flies from Pharaoh and from his servants and from his people; not one was to be seen. But again Pharaoh made his heart hard and did not let the people go.
Easy English	And the Lord did what Moses asked him. All the flies left Pharaoh and his servants and his people. Not one fly remained! But again, Pharaoh refused to let the people go. There was no change in his thoughts..
Good News Bible (TEV)	Moses left the king and prayed to the LORD, and the LORD did as Moses asked. The flies left the king, his officials, and his people; not one fly remained. But even this time the king became stubborn, and again he would not let the people go. V. 30 is included for context.
<i>The Message</i>	.
Names of God Bible	.
NIRV	And the LORD did what Moses asked. The flies left Pharaoh, his officials and his people. Not one fly remained. But Pharaoh became stubborn this time also. He wouldn't let the people go.
New Simplified Bible	.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD did as Moses asked and removed the swarms of insects from Pharaoh, from his officials, and from his people. Not one insect remained. But Pharaoh was stubborn once again, and he wouldn't let the people go.
Contemporary English V.	After leaving the palace, Moses prayed, and the LORD answered his prayer. Not a fly was left to pester the king, his officials, or anyone else in Egypt. But the king turned stubborn again and would not let the people go. V. 30 is included for context.
New Berkeley Version	.
New Century Version	.
New Life Version	And the Lord did as Moses asked. He took the many flies away from Pharaoh and his servants and his people. Not one was left. But Pharaoh made his heart hard this time also. He did not let the people go.
New Living Translation	And the LORD did as Moses asked and caused the swarms of flies to disappear from Pharaoh, his officials, and his people. Not a single fly remained. But Pharaoh again became stubborn and refused to let the people go.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
International Standard V	The LORD did what Moses asked [Lit. <i>did according to the word of Moses</i>], and the swarms of insects departed from Pharaoh, his officials, and his people. Not one remained. But this time also Pharaoh hardened his heart, and he did not let the people go.
New Advent (Knox) Bible	So Moses left Pharaoh's presence, and prayed to the Lord, and what he had promised, the Lord granted, ridding Pharaoh and his servants and his people of the flies, until not one was left. But the heart of Pharaoh was still obdurate, and once more he would not let the people go. V. 30 is included for context.
Translation for Translators	And Yahweh did what Moses/I asked, and he got rid of the swarms of flies from <i>around</i> the king and his officials and <i>the rest of</i> his people. No flies remained. 32 But the king was stubborn [IDI] this time also, and he did not allow the Israeli people to go.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to effect the concern of Moses, even was to turn aside the infestation from Pharaoh, his servants and people - is there to have remained one? - Pharaoh was to make heavy the sensibility of his heart, at that time - is he to have let loose his people? -
Conservapedia	And the LORD did as Moses asked: He withdrew the swarm of flies from Pharaoh, his servant, and his people. Not one fly remained. But Pharaoh became obstinate yet again, and he did not dismiss the people.
Ferrar-Fenton Bible	.
God's Truth (Tyndale)	And the Lord did as Moses had said, and took away the flies from Pharaoh and from his servants and from his people, so that there remained not one. But for all that, Pharaoh hardened his heart even then also and would not let the people go.
HCSB	.
Jubilee Bible 2000	And the LORD did according to the word of Moses, and he removed the swarms of <i>flies</i> from Pharaoh, from his slaves, and from his people; there remained not one. And Pharaoh even hardened his heart this time and did not let the people go.

Lexham English Bible	And Yahweh did according to the word of Moses and removed the flies from Pharaoh, from his servants, and from his people; not one was left. And Pharaoh made his heart {insensitive} also this time, and he did not release the people.
NIV, ©2011	Then Moses left Pharaoh and prayed to the Lord, and the Lord did what Moses asked. The flies left Pharaoh and his officials and his people; not a fly remained. But this time also Pharaoh hardened his heart and would not let the people go. V. 30 is included for context.
Tree of Life Version	<i>ADONAI</i> acted according to the word of Moses, and removed the swarm of flies from Pharaoh, from his servants and from his people. Nothing remained. But Pharaoh hardened his heart this time also, and did not let the people go.
Urim-Thummim Version	And YHWH did according to the word of Moses and He removed the swarms [of flies] from Pharaoh, his slaves, and from his people, there remained not even one. But Pharaoh hardened his heart at this time also, neither would he let the people go.
Wiki-Bible	And Yahweh did as Moses said, and the swarm retreated from Pharaoh and from his servants and from his people, and not a one was left. And Pharaoh hardened his heart, even this time, and did not send the people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses left Pharaoh's house and prayed to Yahweh who did as Moses had asked, and delivered Pharaoh, his officers and people from the horseflies. Not one horsefly was left. But Pharaoh was relentless and refused to let the people go. V. 30 is included for context.
The Heritage Bible	And Jehovah did according to the word of Moses, and he removed the swarm of flies from Pharaoh, from his servants, and from his people; there was not one left. And Pharaoh made his heart heavy also at this time, and he would not send the people out.
New American Bible (2002)	When Moses left Pharaoh's presence, he prayed to the LORD; and the LORD did as Moses had asked. He removed the flies from Pharaoh and his servants and subjects. Not one remained. But once more Pharaoh became obdurate and would not let the people go. V. 30 is included for context.
New American Bible (2011)	.
New Jerusalem Bible	Moses then left Pharaoh's presence and prayed to Yahweh, and Yahweh did as Moses asked; the horseflies left Pharaoh, his officials and his subjects; not one remained. But Pharaoh became obstinate this time too and did not let the people go. V. 30 is included for context.
New RSV	And the Lord did as Moses asked: he removed the swarms of flies from Pharaoh, from his officials, and from his people; not one remained. But Pharaoh hardened his heart this time also, and would not let the people go.
Revised English Bible	The LORD did as Moses had promised; he removed the swarms from Pharaoh, his courtiers, and his people; not one was left. But once again Pharaoh became obdurate and would not let the people go.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe left Pharaoh and interceded with <i>ADONAI</i> , and <i>ADONAI</i> did what Moshe had asked: he removed the swarms of insects from Pharaoh, his servants and his people — not one remained. But this time, too, Pharaoh made himself stubborn and didn't let the people go. V. 30 is included for context.
The Complete Tanach	And the Lord did according to Moses' word, and He removed the mixture of noxious creatures from Pharaoh, from his servants, and from his people; not one was left.

and He removed the mixture of noxious creatures: But they did not die as the frogs had died, for had they [the creatures] died, they [the Egyptians] would have derived benefit from the [animals'] hides. — [from Tanchuma, Va'era 14]

But Pharaoh hardened his heart this time also, and he did not let the people go.

this time also: Although he said, "I will let you go out," he did not keep his promise.

exeGesés companion Bible

...and Yah Veh works
according to the word of Mosheh;
and he turns aside the swarms from Paroh
from his servants and from his people
- not one survives.
And Paroh callouses his heart at this time also,
and sends not the people away.

Israeli Authorized Version
JPS (Tanakh—1985)
Kaplan Translation

Doing as Moses requested, God caused the creatures to leave Pharaoh, his servants and his people. Not a single one remained. But this time again, Pharaoh made himself obstinate, and he would not let the people leave.

Orthodox Jewish Bible

And Hashem did according to the devar Moshe; and He removed the swarms of arov from Pharaoh, from his avadim, from his people; there remained not one.

The Scriptures 1998

And Pharaoh hardened his lev at this time also, neither would he let the people go. And הויה did according to the word of Mosheh and removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained. But Pharaoh hardened his heart at this time too, and did not let the people go.

Expanded/Embellished Bibles:

The Amplified Bible

The LORD did as Moses asked, and removed the swarms of [bloodsucking] insects from Pharaoh, from his servants and from his people; not one remained. But Pharaoh hardened his heart this time also, and he did not let the people go.

The Expanded Bible
Kretzmann's Commentary

And the Lord did according to the word of Moses; and He removed the swarms of flies, the obnoxious vermin, from Pharaoh, from his servants, and from his people; there remained not one. It was another miraculous removal of a plague. And Pharaoh hardened his heart at this time also, neither would he let the people go. It may happen now and then that obstinate sinners will declare themselves willing to reform in the one or the other thing which is offensive to the Lord; but such outward changes do not affect the heart, which remains hardened in sins as before. There is only one thing for Christians to do, namely, to serve the Lord in the manner which He prescribes in His Word. All self-chosen worship is an abomination to the Lord. So Moses went out from Pharaoh and prayed to the Lord, and the Lord did as Moses asked [Heb "according to the word of Moses" (so KJV, ASV).] – he removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained! But Pharaoh hardened [This phrase translates the Hebrew word דָּבַק (kaved); see S. R. Driver, Exodus, 53.] his heart this time also and did not release the people. V. 30 is included for context.

NET Bible®

The Voice

He honored Moses' prayers and removed the swarms of insects that had plagued Pharaoh, his servants, and the people of Egypt. Not a single insect remained. But Pharaoh hardened his stubborn heart this time as well and refused to allow the people to go.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "YHWH ^{He Is}" did just like the word of "Mosheh ^{Plucked out}", and he made the horde turn aside from "Paroh ^{Great house}", from his servants, and from his people, not (one) was remaining, and "Paroh ^{Great house}" made his heart heavy, also in this footstep, and he did not send the people,...

C. Thompson LXX (updated)	And the Lord did as Moses said and removed the dog flies from Pharaoh and his attendants and his people and there was not one left. But Pharaoh emboldened his heart at this time also and would not let the people go.
Concordant Literal Version	And Yahweh did according to the word of Moses; and the mixture of flies withdrew from Pharaoh, from his servants and from his people. Not one remained. Yet Pharaoh gloried in his heart, even at this time, and he did not dismiss the people..
Darby Translation	And Jehovah did according to the word of Moses; and he removed the dog-flies from Pharaoh, from his bondmen, and from his people; there remained not one. And Pharaoh hardened his heart this time also, and would not let the people go.
Emphasized Bible	And Yahweh did according to the word of Moses, and took away the gad-fly, from Pharaoh from his servants and from his people,—there remained not, one. And Pharaoh made his heart dull, this time also,—and did not let the people go.
Jack Ballinger's translation	.
New European Version	Yahweh did according to the word of Moses, and He removed the swarms of beetles from Pharaoh, from his servants, and from his people. There remained not one. Pharaoh hardened his heart this time also, and he didn't let the people go.
New King James Version	And the LORD did according to the word of Moses; He removed the swarms of flies from Pharaoh, from his servants, and from his people. Not one remained. But Pharaoh hardened his heart at this time also; neither would he let the people go.
Ron Snider's Translation	.
Stuart Wolf's Translation	.
Young's Updated LT	And Jehovah does according to the word of Moses, and turns aside the beetle from Pharaoh, from his servants, and from his people—there has not been left one; and Pharaoh hardens his heart also at this time, and has not sent the people away.

The gist of this passage: God removes the flies as promised; but Pharaoh then strengthens his heart.
31-32

Exodus 8:31a

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
ʿâsâh (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 singular, Qal imperfect	Strong's #6213 BDB #793
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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
dâbâr (דָּבָר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command</i>	masculine singular construct	Strong's #1697 BDB #182
Add in some meanings here.			

Exodus 8:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Translation: Y^ehowah did as Moses requested [lit., according to a word of Moses]...

Moses prayed that the swarm of insects be removed, and Y^ehowah did just as Moses requested.

Pharaoh made a weak counteroffer; and Moses promised him that the flies would be removed. So, regardless of what Pharaoh had promised—even though it was not good enough—God still did what Moses had promised.

Man is imperfect; God is faithful.

Exodus 8:31b

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
çûwr (וָרָח) [pronounced soor]	to turn aside, to depart, to go away; to depart from way, to avoid; to remove; to be removed; to come to an end; to deviate	3 rd person masculine singular, Qal perfect	Strong's #5493 (and #5494) BDB #693
ʿârôb (אַרְבֵּעַ) [pronounced gaw-ROH ^b V]	swarm; a swarm [multitude, mass] of flies, gnats and/or lice	masculine singular noun with the definite article	Strong's #6157 BDB #786
ʿârôb is similar to the word for <i>mixture</i> and it comes from a word meaning <i>incessant, involved motion</i> . There was likely several kinds of insects here.			
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʿebādîym (עֲבָדִים) [pronounced ġe ^b -vaw-DEEM]	slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #5650 BDB #713

Exodus 8:31b

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 wāw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<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
ʿam (עַם) [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 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and He removed the [insect] swarm from Pharaoh, [and] from his servants and from his people.

Moses request was to remove the insects, so God removed all of them. They were everywhere among the servants and people of Pharaoh; but God removed them.

Being omniscient, God knows what Pharaoh offered; yet, God allows for that and removes the flies, as this is what Moses, as His representative, promised. God removed all of the flies—from Pharaoh, from his officials and from his citizens.

How much greater is Jesus as our Intercessor? If God has agreed to remove the flies from Egypt for a man he knows is faithless—from a man God knows will go back on his word; how much more can we trust what He has said to us? We are clearly imperfect, but God is still God.

Exodus 8:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâ'ar (שָׂאָר) [pronounced <i>shaw-AHR</i>]	<i>to remain, to be left over</i>	3 rd person masculine singular, Niphal perfect	Strong's #7604 BDB #983
ʿechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective	Strong's #259 BDB #25

Translation: Not a single [insect] remained.

Not a single insect from this swarm was left behind.

Exodus 8:31c **Not one remained.** (NKJV)

God removed all of the flies from the people in Egypt; they did not see any flies remaining.

This particular plague seems to have more supernatural elements than the others. These insects did not swarm Goshen (there may be been reasons for that). And, God rids the area completely of these insects, but we do not have the people sweeping them up into massive, stinking piles (insofar as we know). On the other hand, there certainly could be some naturalistic explanations for these things (which does not, in any way, deny or denigrate the power of God). I lean towards the more natural explanations.

Let me see if I can provide a relatable illustration. We have all watched science fiction movies and the problem with building up any suspense is, nearly anything can happen at anytime. Any character might have a power, an ability introduced early on in a movie or book that, is suddenly called upon to save the day. For me, that is one of the negative aspects of science fiction. A romantic moment might actually develop more suspense than an sci fi action sequence because (1) you (ideally speaking) care about the characters and their relationship (s); (2) and they cannot just do anything at anytime. That is, with respect to #2, the characters ought reasonably to act within their defined character type. But when it comes to the sci fi aspect, virtually anything can occur at any time. Realizing that often removes suspense from a sci fi film (for me, anyway).

This is why Superman was boring to me, as a kid, because he could basically do just about anything, as he was about 1000x superior to the average man. The creators had to develop weaknesses for Superman to make him slightly more interesting.

So God's plan is far more impressive if it all takes place within the confines of God's laws for our universe. God is not confined by these laws, as He made them; but life and God's place in our lives is far more relatable when He chooses to confine Himself to the world's limitations. Further, this is why Jesus is so relatable, as He was fully man who confined Himself, for the most part, to the things of man (Jesus could become tired, hungry, weak; and He could be tempted).

Given all of this, I believe that God, in His interactions with us, chooses to remain within the confines of His universe laws for the most part (but not always, such as Him turning water into wine). He is not subject to these physical laws; but He can choose to act within their confines and, I believe, most often does.

For this reason, I believe the plagues are likely more natural than supernatural. And yet, these plagues are more powerful and meaningful because they are natural events.

Exodus 8:31 *Y^ehowah did as Moses requested [lit., according to a word of Moses] and He removed the [insect] swarm from Pharaoh, [and] from his servants and from his people. Not a single [insect] remained.* (Kukis mostly literal translation)

Moses goes to God in prayer and God answers this prayer. God answered it in eternity past but God is glorified because Moses asked God to do what was His will. The removal of this blood-sucking gad fly (if that is the actual plague) was an amazing thing to occur. Every area of Egypt, other than the land of Goshen was heavily infested with this insect and suddenly there remains not even a single fly. This, like everything else we have studied, is a very unusual set of events.

This particular narrative is never fully fleshed out; and I believe the intention was for these events to move along, and not for things to get bogged down with details. We know that Pharaoh goes on negative signals, as we will read in v. 32. The way that the narrative is laid out, it seems to allow that Moses returns to Pharaoh when the flies are gone, and Pharaoh says, "Not on your life, Moses," when Moses goes to the palace and says, "I am ready to lead the people out." Then Moses might have returned to God, and God says, "Okay, this is the 5th plague."

In the alternative, Moses goes to God, to intercede for Pharaoh, to ask for the flies to be removed. God does this, and then warns Moses, "Pharaoh, even now, has changed his mind. So, when you go in to Pharaoh, you will speak to him about the 5th plague..." which plague will take us to Exodus 9:1.

Whether there is an additional face to face between Moses and God (or between Moses and Pharaoh), we don't know; but, in truth, that does not really make a difference when it comes to our overall narrative. I lean toward

there being fewer meetings, and that, right after the flies are removed, Moses goes in to speak to Pharaoh about the next plague, as Pharaoh will have gone back on his word by that time.

Exodus 8:32a

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
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	<i>to make heavy, to be oppressive; make dull, make unresponsive; to cause to be honoured, to increase with honors; to acquire honor (glory) for oneself; to make dull, to harden [the heart]</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #3513 BDB #457
The infinitive absolute has four uses: ❶ when found alone, it sometimes acts as an English gerund, so that we may add <i>ing</i> to the end of the verb; ❷ When found directly before its verbal cognate, it serves to intensify or strengthen the action or the meaning of the verb which follows; ❸ When it follows its cognate verb, it emphasizes the duration or the continuation of the verbal idea; and, ❹ it is sometimes used as a substitute for a finite verb form. ⁸⁰			
par ^e ôh (פָּרֹה) [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
'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
lêb (לֵב) [pronounced lay ^b v]	<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 gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
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
pa'am (פַּעַם) [pronounced PAH-gahm]	<i>beat, foot, anvil, occurrence, time, steps; the connotation is the passage of time</i>	feminine singular noun with the definite article	Strong's #6471 BDB #821
zô'th (זֶה) [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

⁸⁰ Biblical Hebrew; Page Kelley; William B. Eerdmans Publishing Co., ©1992, pp. 184–185.

Exodus 8:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, these appear to mean <i>at this time</i> .			

Translation: But, Pharaoh made his [own] heart heavy at the same time,...

However, at the same time, Pharaoh is making his own heart heavy; he is hardening his own heart. God wants one thing; so Pharaoh chooses to do something else, which is the process of hardening one's will against God's.

Pharaoh has reconsidered his agreement with Moses, because he looks around and the flies are gone and the pressure off, Pharaoh strengthens his own heart again. He seems to be fundamentally unable to consider that the God of Moses as sovereign over all. Pharaoh will, therefore, strengthen his own resolve enough to resist God once again.

Pharaoh had more or less agreed to a watered-down version of what God demanded; but now, at this point, Pharaoh has backed away from even that.

Exodus 8:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, 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
lô' (לו' or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<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
'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
'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 definite article	Strong's #5971 BDB #766

Translation: ...and he did not send out the people.

God wanted His people sent out to worship Him; Pharaoh refused, even after promising Moses.

Again Pharaoh refuses to let the Hebrew people go. Whatever Pharaoh had offered before, was withdrawn. Therefore, the difference between what God demanded and what Pharaoh offered was not really an issue, as Pharaoh reneged on even his own offer.

God knew that Pharaoh would renege on his vow, yet God keeps His word even when man does not keep his. There is no compromising perfect integrity. We should emulate that (we are commanded to be imitators of Christ and of God). Our word should be our bond; what we say should be enough to commit us. It does not matter if those around us are dishonest or do not keep their word; we are to maintain our own integrity. You may be dealing with someone you know is a cheater and lacks integrity; but if you agree to something, then you need to keep your part of the bargain. That reflects the character of God. The failures of people around us should not affect our reflection of Jesus Christ in our lives. The Pharaoh's word to Moses and to God, as the ruler of his country, means nothing.

Pharaoh, degenerate as he is, finds the strength when the pressure is off and changes his own mind. With the removal of the insect, he feels empowered and strengthened.

A question which I asked at the beginning of this chapter is, *why can't God be glorified if Pharaoh is pliable and goes along with God's demands?* God has to show absolute and complete power—greater power than ever imagined by the Egyptians concerning their own gods. There can be no question of God's complete and total power; and it should be clear that the gods of Egypt are powerless before the God of Moses. Yet, this does not mean that God must violate His Own universal laws.

There is also a long-term strategy here. God requires a muted Egypt while Israel spends 40 years in the desert-wilderness followed by 7 or so years conquering the **Land of Promise**. God cannot allow for some heathen group of Canaanites to go to the Egyptians and make a pact to work together to defeat the Hebrew army. For the next 47 years, at least, Egypt must be a neutered nation. This would allow Israel to establish itself in **Canaan**.

Furthermore, what happened in Egypt was known far and wide in the Land of Promise. These people in Canaan and in the surrounding areas, knew what the Hebrew people (or, more accurately, their God) did to a much stronger nation, Egypt. Therefore, they have the option/opportunity of allying themselves with the Hebrews, when they come into the land. That would have been the smart option (in the book of Joshua, this was an option not taken by many—we only know of one group of people who did).

Exodus 8:32 **But, Pharaoh made his [own] heart heavy at the same time, and he did not send out the people.** (Kukis mostly literal translation)

We have come to the end of the 4th plague, the judgment of the flies (as well as to the end of Exodus 8). Just like the previous plagues, God removes the flies and Pharaoh turns against God once again.

Exodus 8:31–32 **Y^ehowah did as Moses requested [lit., according to a word of Moses] and He removed the [insect] swarm from Pharaoh, [and] from his servants and from his people. Not a single [insect] remained. But, Pharaoh made his [own] heart heavy at the same time, and he did not send out the people.** (Kukis mostly literal translation)

Exodus 8:31–32 **Jehovah did just as Moses requested and he removed the insect swarm from Pharaoh, from his servants and from his people. Not a single insect remained. However, at the same time, Pharaoh hardened his heart and did not let the people go.** (Kukis paraphrase)

Obviously, there is a great deal of related suffering leading up to these confrontations between Pharaoh and Moses. The Hebrew people suffered for a century or more of slavery; and right now, the Egyptians are suffering due to these plagues. Some may wonder, why can't God simply make a passageway for the Hebrew people out of the land, where they are supernaturally separated from Egypt; and *boom*, they are gone, outside of Egypt, with perhaps a magical barrier to make it impossible for Egypt to pursue them? God is fully capable of doing this. God could separate His people from Egypt supernaturally, where they could leave without being pestered by the Egyptians, but He does not do this. God could have wiped out every single Egyptian suddenly, overnight—but He doesn't. Generally speaking, when God does something, it involves a lot of human interaction; and, more importantly, human volition, both positive and negative. In fact, there is far more human interaction, drama and

volition revealed in this narrative than there are miracles (and, as I have suggested on many occasions, there may not have been any miracles in the sense of defying God's natural laws).

With these plagues, God is giving every person in the land of Egypt the ability to make a clear choice, either for or against Him, Egyptians and Hebrew alike. The Egyptians may have been raised to believe in all of their various gods, but the God of Israel is clearly far more powerful than any of those gods. With every plague, God shows Himself to be greater than any Egyptian god (or any alliance of Egyptian gods). Any Egyptian, at any time, can choose to take a stand with the Hebrew people (and some will⁸¹).

God puts on the pressure, allows the people to endure it and think about it and to consider His power. Then He removes the plague. The Egyptian people get to consider each event as it occurs. Every one of these Egyptians experiences something that he has never experienced before with the intensity of each separate plague.

These acts of God also have an effect upon the Hebrew people. As we will discover, they do not hear the Word of God through Moses and then say, "Okay, we will do that;" and then they do whatever God has required. No, not at all. These people are very hard-hearted; and a significant portion of the book of Exodus will be about them rebelling against Moses and against their own God (that is a considerable portion of the second half of the book of Exodus). So, God had to (1) allow their lives to become completely and totally miserable; this will give them the motivation to leave Egypt. Secondly, (2) God also allows them to see multiple signs in order for them to learn respect for His power. Thirdly, (3) God gives the Hebrew people a clear leader, a man who is clearly associated with God's power. The Hebrew people would be without excuse; and the Egyptians would be without excuse. Both nations are given a space within which their free will might operate.

The free will of man is integral to the plan of God. What God wants is not for man to act simply as automatons, but as men making the right choices from their uncoerced volition (putting the truth in front of people is *not* coercion).

The Egyptians will see, over a very short period of time, that the God of Moses, the God of the Hebrew people, is far superior to their gods; and that this God has afforded great protections to the Hebrew people throughout these plagues. There is clear interaction between the Egyptian people and the Hebrew people near the end of these plagues, and any of the Egyptians could have joined up with the sons of Israel at any time.

We learn a great deal about the free will of man through this study. Every Hebrew person was, at the very end, ready to leave Egypt, despite them being, in general, negative towards God's plan (we are going to find them to be very inconsistent). Some Egyptians were also willing to leave Egypt—I assume that they made up a portion of the mixed multitude, which group we will study later. However, for the most part, the Egyptians will remain in their land, despite it being gutted and destroyed by these successive acts of God. Both the Egyptians and the Hebrew people saw the same things; yet they reacted in different ways to the same stimuli.

The angels which observe us also notice this—the Hebrew people and the Egyptian people see the same great signs and see the distinction that God draws between the peoples. They see the same things and view the same struggles; and yet, every Hebrew will follow Moses out of the land. Most of the Egyptians will remain in their destroyed land; and, in fact, many in their military will make one final attack against the Israelites before this is all over. The Egyptians will give one last expression of anger, hatred and negative volition. They hate God; and so they hate God's people, the Hebrews (the same thing holds true today; people who hate God are far more likely to be antisemitic than those who don't).

Free will, God, evolution and politics:

One of the most difficult things to understand—even though we all have it and use it—is free will. Every person in the world can choose for or against God—specifically, for or against His Son. Many people today live to the

⁸¹ The Bible speaks of a mixed multitude of people who go out with the Hebrew people; and I have assumed that this included some Egyptians.

age of 70 and older; and amazingly, some will spend every moment of their lives in rebellion against God, not wanting anything to do with Him. And, it is not as if these people simply lack the knowledge. I know many atheists who spend all of their lives resisting God, some of them actually learning more about certain parts of the Bible than the average Christian, using this acquired knowledge to bolster their reasons to reject God. From time to time, many of them even appear to have legitimate objections; but even when you clear up their objections, that negative volition is still there. I am not aware of any atheist, who, after having 3 or 4 objections cleared up, say, "Okay, you have presented some good arguments. What must I do to be saved?" Most of the time they will not acknowledge that you are given them a good argument or explanation.

No doubt there are yet millions of Jews in this world today who have heard the gospel. They know about Jesus, and yet, they choose to reject Him (on the other hand, millions of Jews today have believed in Jesus). As an aside, interestingly enough, Jews who believe in Jesus often believe themselves becoming more Jewish as a result of exercising faith in Christ—or more authentically Jewish. This makes sense, as they are accepting and believing in the Messiah sent to them by their God.

What we find throughout the Bible is a clear indication that people make decisions, acting in accordance with their free will, some believing in the God of Moses, and others completely rejecting the Lord.

Free will is a fascinating aspect of the human experience, and when we isolate our free will relationship with God from all other free will actions, we sometimes come up with some very odd theories. Ultra Calvinism maintains that, when it comes to God, we really have no free will, but God simply chooses us, presents us with irresistible grace, and we are drawn to Him, unable to resist. I have not studied Calvin deeply enough to know whether this is what he himself believed, but 5-point Calvinism takes the position that God irresistibly draws us to Him, and that we cannot resist this. The logical result of believing 5-point Calvinism is, no believer believes in Jesus Christ completely of his own free will; he is simply irresistibly drawn to God, his free will not being a factor. They believe that, only if they are irresistibly drawn to the Lord by God will they choose to believe. The only will that matters in their theology is God's sovereignty. Our free will is never really an issue. This is despite the hundreds of passages which seem to stress the importance of individual choice.

Similarly, I have talked and argued with people on *Christian versus Atheist* facebook pages, and they present a very similar view to 5-point Calvinism, but from the other side. Christians believe in the God of the Bible; and atheists do not. And these atheists put the onus upon Christians to convince them, by argument, that there is a God and that God is the God of the Bible. Even though many of these people understand Christianity and many have heard and understood the gospel message, it does not matter what approach that you take with them, your argument and reasoning is never going to be enough to convince them. In fact, many such people, no matter how well you reason with them, will always, at the very end, accuse you of lacking sufficient evidence and/or reasoning skills to convince them. They may say, "Your argument is just not persuasive enough" (or words to that effect). However, the problem is and will always be with their own volition.

If you have ever studied Christian apologetics, you will find that there are a great many logical reasons to believe in a Creator God, to believe in the Savior Jesus, and to believe the Bible is the Word of God. Josh McDowell has written many excellent books on these topics. I found several of McDowell's books more much logical and persuasive than books that I have read, written by atheists and skeptics.

Speaking of atheists: many of them present the idea that they themselves are random events which have occurred in a random universe, and their thoughts and thinking are nothing more than random electronic signals running through an evolved brain sloshing around in their skulls. They do not see themselves as having been created or designed. Their life is a happy (or unhappy) evolutionary accident. Their excuse before God will be, "You did not do enough to convince me that You are God. Therefore, my rejection of You is Your fault!"

In all other aspects of life, these same people will accept their free will as a very real thing; even to the point of accepting the idea that, if a man wants to think of himself as a woman (or vice versa), which concept is completely

an act of free will that defies all biological science and logic. The current political climate is, we should accept this and even celebrate it; and a preponderance of atheists do (most atheists appear to be very liberal—I should say *leftist* to be more accurate).

At this time (I write this in 2019 & 2020), there are climate science fanatics and climate science deniers; and both sets of people believe that science is on their side. We have had a very popular politician on the left recently say that we have 12 years remaining (I believe until there is no *going back* on our denial of science) (and, of course, lest you be worried, this problem can be solved if he or she and members of his or her party are elected to power). The side which we take in politics is very much related to free will; and where we place our faith—because, quite obviously, you or I have *not* done any actual climate research ourselves (reading a few articles from the internet is not really climate research⁸²).

Furthermore, it is clear that our politics is very closely related to our belief that the world is coming to an end this century due to global warming (or not). One side, for the most part, believes that earth will be inundated with water, as we heat up due to man's use of fossil fuels; and the other side, for the most part, does not believe that man can destroy planet earth or even himself. Interestingly enough, these beliefs often highly correlate with whether or not a person believes in the Christian God. The Christian is far more likely to reject the *end-of-the-world* predictions of global warming alarmists; and the atheist is far more likely to believe these warnings (notice the word *believe*).

Speaking of politics, we have had two recent presidents, Barack Obama and Donald Trump, about whom there seems to be an undeniable split in the thinking of most Americans. One set of Americans, when they hear a negative news story about Donald Trump, believe it. Often, they believe that any negative news story about him was well-researched and well-documented, and that it is true; and that he should be removed from office (a significant percentage of Americans *still* believe that candidate Trump colluded with Russia to steal the 2016 election). Another equally large group of Americans reject virtually every negative story about him, either as not true or as exaggerated or as unimportant. I could have said essentially the same thing about President Obama when he was in office.

I have seen lifelong friendships dissolved because two people have opposite ideas about Trump (or about Obama); and I have seen family members sever ties for the same reason. Essentially, these lifelong friends or relatives often go their separate ways, not because one of cheated or harmed the other person, but simply because they *believe* in different things. Again, note the word *believe*. A person's faith/free will is the underpinning of most everything a person is passionate about—and it ought to be clear that, in the United States in the year 2020, there is a great deal of passion for diametrically opposed candidates and systems of government that people support.

My point in giving these illustrations is to indicate that we have free will. In politics, many of us choose a side and often are vociferous about defending it (more so in the past decade than any time in the past century). With regards to climate change, some of us believe that we or our children will see the end of this inhabitable earth and others of us believe that to be hooey. These beliefs are surely not a result of scientific fact, or else, virtually everyone would believe them (just as virtually everyone believes in gravity or in a spherical earth).

There are even strong disagreements in the scientific community, and it may be surprising to know that, there is not a 97% agreement that electing the right political party is going to save us from this climate crisis. Even if 97% of scientists believe that the earth is in a warming trend (which figure is strongly contested), this is not the same as having the belief that an inhabitable earth will no longer be a thing in the 21st century or that electing politicians from one particular party is going to solve this problem. Even with scientists, there is this thing called free will, and it plays an important part in what each scientist believes. In case you wonder, *how can that be?* Here is how that is possible: scientists determine for themselves what constitutes evidence of this or that belief (politically-charged

⁸² Instead of speaking of climate change, I could have used the illustration of evolution instead.

climate change and evolution are both concepts which a person believes or does not believe, scientist or not). And one set of people say, X, Y and Z prove my point of view absolutely; and another set of people disagree vehemently; believing that X, Y and Z prove nothing. What is the true basis for these disagreements? Free will. Free will is at the heart of these passionate disagreements.

About these particular topics, myself and two of my brothers think one way; my mother and a middle brother think the other. We were all raised in the same household in roughly the same environment, seeing the same television and news programs, reading the same newspapers. Somewhere in this similar environment, free will plays an essential part in these opinions. I have a set of values which I believe in, and they form my world view and my beliefs (which I believe is very much centered upon the Word of God); and yet, I have a brother whose beliefs, as a whole, are not really much different than mine (as compared to the thinking of other cultures), who also attends church; and yet, his views and mine are polar opposite in many issues of the day.

My belief is, that, fundamentally, all of this comes down to free will.

If we accept free will as being a very real part of our daily lives, then logically, our free will functions when it comes to God. If I am able to come to a set of free will conclusions, based upon what I read about President Trump or about global warming; then has God not also made me *able* to exercise my free will regarding Him?

That God has given us free will seems like an obvious truth to me, having given many examples of areas where our free will functions. If we exercise our free will throughout our lives, regarding the things that we do or choose not to do; then does this not mean that we have a free will when it comes to God and to God's plan?

There is certainly another dimension to this which I did not mention—grace and free will. It should be clear, based upon what we read in the Scriptures, that I cannot take any personal credit for believing in Jesus Christ. I cannot say, "I am better than Charley Brown because I believed in Jesus, but he did not." Now, I am better off than Charley Brown, as I will spend eternity with God (and he won't); but I am still a sinner separated from God by my sins, my **sin nature** and **Adam's original sin** (which sin is imputed to me). My salvation depends completely upon Jesus. Take Jesus out of the picture and I have no real or legitimate access to God.

Throughout the Bible, there are numerous Scriptures which speak of man's free will; and man choosing to commit this or that sin; or choosing to resist that temptation. Men are, over and over again, encouraged to believe in Jesus. Now, if someone cannot really believe in Jesus unless irresistibly drawn by God, isn't the call of the gospel almost mocking? Or, if God wills for all men to be saved, and since Jesus died for the sins of all mankind, why does God not draw all men to Himself? For me, there are too many logical problems with 5-point Calvinism.

Given this discussion, I am forced by reason to believe that God allows every single person the free will to respond to Him (or to resist Him). In our era of the Church Age, God requires believers to take the gospel into the world; but that God has not left out any person who might believe in Him. That is, no matter where or when a person might live, if he would respond positively to the gospel message, then God must provide that message for him—in every single case.

Because this discussion was focused upon the reality of man's free will, I did not cover in any details God's grace when it comes to our having believed in His Son. If a person is positive towards God at God consciousness (when he considers that there may be a God much greater than himself), God is obligated, by His love and by His justice, to provide gospel information for that unbeliever. God can do that in a myriad of ways. However, what God always does—and this is the grace process—the Holy Spirit acts as the human spirit for this unbeliever, so that he might apprehend the spiritual information (information that he is, without the Holy Spirit or the human spirit, unable to fully process). This may take place over a period of a few minutes or a few hours. This decision may be offered once or many times by God; but, no matter what the circumstances are, this is a window of opportunity which will close at some point. That is, for a period of time, this person will understand that he has a decision to

make, that this decision involves the Son of God, and that decision is something which he and he alone can make. That time frame where he has the ability to understand and believe is limited.

Chapter Outline	Charts, Graphics, Short Doctrines
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	Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 8 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

What We Learn from Exodus 8

1. T
- 2.

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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 8

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Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 8

Plagues 2, 3, and 4: Frogs & Bugs

Shmoop Summary of Exodus 8

- God, Moses, and Aaron again team up to dump thousands and thousands of frogs onto the Egyptians. Pharaoh's magicians can reproduce the miracle, ironically only worsening the problem. Oops.
- Moses and Aaron ask Pharaoh when he'd like the frogs removed, and Pharaoh lets them know he'd like the friendly amphibians gone by the following day. Moses and Aaron pray, and the frogs leave.
- Pharaoh, happy that his bed is frog-free, decides to ignore the Israelites' requests for freedom.
- Next plague. Gnats. Millions and billions and shmillions of gnats. Everywhere. On animals, people, the works.
- This time, the magicians in Pharaoh's entourage can't replicate the miracle. They tell Pharaoh, "Look man. Even we can't do this. Maybe this God character has some skills."
- Pharaoh ignores them.
- God tells Moses to go to Pharaoh as he washes himself in the river. This happens with pretty much every plague. Think of it as God's good-morning-TPS Report to Pharaoh.
- As if gnats weren't enough, get ready for plague #4. Flies. Everywhere.
- This time, God notes that he will ensure that the Israelites' homes are protected from the plague, just to make sure Pharaoh gets the message.
- Weirdly, God says that he will set apart "the land of Goshen," where the Israelites live. The text is unclear with us here. Do the Israelites live among the Egyptians, or next to them? In 7:22, God mentions that Goshen shall be set apart, but in 7:25, Pharaoh tells the Israelites to stay "within the land," implying that they were in the land to begin with. It could be a writer's mistake, the result of two texts being melded together, or we just might not understand Goshen. Food for thought.
- Pharaoh finally tells Moses to go take his people around the block for their little religious stroll. Moses reminds Pharaoh that it would be insensitive for the Israelites to worship near the Egyptians, and Pharaoh agrees.
- Moses asks God to lift the fly plague, and God does it. Pharaoh again "hardens his heart, and would not let the people go" (8:32).

From <http://www.shmoop.com/exodus/chapter-8-summary.html> accessed June 26, 2017.

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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 8

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

Edersheim Summarizes Exodus 8

Pharaoh saw that there was respite (literally, enlargement, breathing-space), he made heavy his heart."

* Speaker's Commentary, vol. 1. see note

The third stroke, as always the third in each of the three series of plagues, came unannounced to Pharaoh, and consisted, not exactly of what we call "lice," but rather of a kind of small insects, scarcely visible, but which penetrate everywhere and cause the most intense inconvenience. Sir S. Baker describes this visitation of vermin, which is not uncommon after the rice-harvest, in almost the words of Scripture: "It is as though the very dust were turned into lice." The "plague" came when Aaron, as directed by God, had smitten the dust of the earth with his rod. As twice before the river, so now the fertile soil, which the Egyptians also worshipped, became their curse. In vain the magicians tried to imitate this miracle. Their power was foiled. But, to neutralize the impression, they "said unto Pharaoh, This is the finger of Elohim" (8:19) - the result of the power of a God. He has done this. Therefore, being in no way due to Moses and Aaron, it cannot confirm their demand. We are vanquished, yet not by Moses and Aaron, but by a Divine power equally superior to them and to us. Therefore "Pharaoh's heart was hardened" ("made firm" and insensible).

And now in the second series of plagues commenced the distinction between the Egyptians and Israel,* the latter being exempted from "the strokes," to show that it was not "the finger of Elohim merely," but that He was "Jehovah in the midst of the land" of Egypt (8:22). For the same reason, Moses and Aaron were not used as instruments in the fourth and fifth plagues. They were simply announced to Pharaoh by the messengers of Jehovah, but inflicted by God Himself, to show that they came directly from His hand.

* The word does not properly mean "division" (as in our Authorized Version, 8:23), but, in the first place, deliverance, salvation, and also separation, distinction, and selection. Thus the Hebrew term as the reality connects the two ideas of salvation and separation.

The fourth stroke consisted of swarms of so-called dog-flies, which not only infested the houses, but "corrupted the land" by depositing everywhere their eggs. This "plague" (Psalm 78:45) is to this day most troublesome, painful, and even dangerous, as these animals fasten upon every uncovered surface, especially the eyelids and corners of the eyes, and their bites cause severe inflammation. It was announced to Pharaoh, as he went to the river early in the morning (8:20), as has been suggested, probably "with a procession, in order to open the solemn festival which was held one hundred and twenty days after the first rise" of the Nile (i.e. about the end of October or early in November). Although it wrung from Pharaoh consent for the people to go, yet on its removal, "he hardened his heart at this time also" - perhaps because in this and the next plague he did not see the instrumentality of Moses, and therefore fell back upon the theory of the magicians about "the finger of Elohim."

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-6.html accessed .

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Addendum

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 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⁾

3. Accordingly, God punished his falseness with another plague, added to the former; for there arose out of the bodies of the Egyptians an innumerable quantity of lice, by which, wicked as they were, they miserably perished, as not able to destroy this sort of vermin either with washes or with ointments. At which terrible judgment the king of Egypt was in disorder, upon the fear into which he reasoned himself, lest his people should be destroyed, and that the manner of this death was also reproachful, so that he was forced in part to recover himself from his wicked temper to a sounder mind, for he gave leave for the Hebrews themselves to depart. But when the plague thereupon ceased, he thought it proper to require that they should leave their children and wives behind them, as pledges of their return; whereby he provoked God to be more vehemently angry at him, as if he thought to impose on his providence, and as if it were only Moses, and not God, who punished the Egyptians for the sake of the Hebrews: for he filled that country full of various sorts of pestilential creatures, with their various properties, such indeed as had never come into the sight of men before, by whose means the men perished themselves, and the land was destitute of husbandmen for its cultivation; but if any thing escaped destruction from them, it was killed by a distemper which the men underwent also.

⁽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 June 26, 2017. Josephus *Antiquities of the Jews*; Book 2, Chapter 14.

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I believe that there is a mixture between natural phenomenon and actual miracles from the hand of God.

The Cambridge Bible on a Possible Natural Explanation for the Plagues

The account of the plagues follows. There is no occasion to repeat here either the details of the narrative, or particulars respecting the differences of representation in the different narratives: some general remarks on the whole will suffice. As is shewn in detail in the notes, the plagues all stand in close connexion with the natural conditions of Egypt, and, as represented in the narrative, are in fact just miraculously intensified forms of the diseases or other natural occurrences to which the country is still more or less liable. Every June, when the annual inundation begins, the Nile assumes a reddish colour, due to the red marl brought down from the Abyssinian mountains. Frogs, gnats, flies, and locusts are common pests of the country. Destructive murrains or cattle plagues have occurred in Egypt during the last century. Cutaneous eruptions ('boils') are common there. Hailstones, accompanied by lightning, though unusual, are not unknown. The darkness was probably the result of the hot wind called the *amsin*, which blows at intervals for nearly two months every year, frequently fills the air with thick clouds of dust and sand, and obliges people, while it lasts, to remain indoors. Malignant epidemics, accompanied sometimes by great mortality, are frequently mentioned by historians and travellers. It is highly improbable that the narrative of the plagues rests upon no basis of fact. No doubt, Egypt was visited at the time by an unusual combination of natural calamities, which materially facilitated the Israelite exodus. If, however, it is true that the narratives are all of much later date than the events themselves, it must be left an open question how far their miraculous character can be insisted on. The hand of God, it must be remembered, is as really and as fully present in the ordinary course of nature as in the most amazing miracle; and the ordinary course of nature is in reality infinitely more marvellous and astounding than any miracle can be. It may thus have been, as Dr McNeile says (p. 43 f.), that 'the divine power of God worked in Egypt by means of a wonderful series of natural phenomena; and the religious instinct of the Hebrew narrators seized upon these as signs of God's favour to the Israelites and of punishment to their oppressors. This religious conviction led, as time went on, to accretions and amplifications; and the stories, in the course of frequent and triumphant repetitions, acquired more and more of what is popularly called "miracle" ¹[83].'

[83] Comp. the quotation from Dillm., below, p. 57 f.

The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Exodus Book Commentary (Historical and Religious Character of Exodus).

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It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 8

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Judgement #2: the great frog invasion

A Complete Translation of Exodus 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Y ^e howah said to Moses, "Go in to Pharaoh and say to him, 'Thus Y ^e howah has spoken: <i>Send out My people and they will serve Me. And if you refuse to send [them] out, listen, I will strike your entire country with frogs. The frogs will swarm the River and then they will come up [out of the River] and they will come into your house and into your bedroom (even onto your bed); and into the house of your servants and among your people. Furthermore, [you will find the frogs] in your ovens and in your kneading bowls; they [will come] upon you and upon your people and upon all of your servants.'</i> "	A week later, Jehovah said to Moses, "Go in to speak to Pharaoh and say this to him: "Thus Jehovah has spoken: <i>Send My people out of Egypt so that they may serve Me. And listen, if you refuse to send them out, I will strike your entire country with frogs. These frogs will be first found in the Nile river, but then they will come into your house, into your bedroom (even upon your bed); and they will go into the homes of your servants and out among your people. The frogs will be found in your ovens and in your kneading bowls; and the frogs will come upon you personally and upon your people and upon all of your servants.'</i> "
Y ^e howah said to Moses, "Command Aaron [to do this:], 'Stretch out your hand with your staff over the rivers, the canals and the ponds, and cause the frogs to come up onto the land of Egypt.' "	Jehovah said to Moses, "Command this to Aaron: 'Stretch out your hand with the staff in it over the rivers, the canals and the ponds of Egypt; and cause the frogs to come up out of them onto the land of Egypt.' "
Aaron stretched out his hand over the waters of Egypt and the frogs came up [out of the waters] and they covered the land of Egypt. The magicians by their secret [arts] did the same; they also caused frogs to come up over the land of Egypt.	Aaron stretched out his hand over the waters of Egypt and the frogs came up out of the waters and covered the land of Egypt. The magicians called in by Pharaoh did roughly the same thing, using their secret tricks, and they also caused frogs to come up onto the land of Egypt.
So Pharaoh summoned Moses and Aaron, and said, "Entreat Y ^e howah that He might remove the frogs from me and my people; and then I will send [your] people out that they might scarifice to Y ^e howah."	So Pharaoh summoned Moses and Aaron, and said to them, "Ask Jehovah to remove the frogs from my people and from me; and then I will send your people out so that they might sacrifice to Jehovah."
So Moses said to Pharaoh, "Glorify yourself over me for when I should make supplication for you, for your servants and for your people [to God]; to destroy [and withdraw] the frogs from you and from your houses—they will remain in the River only."	So Moses said to Pharaoh, "Chose for yourself when I should make supplication to my God for you, your servants and your people; tell me when you want God to destroy and remove the frogs from you and from your houses—at that time, they will remain only in the River."
Pharaoh [lit., <i>he</i>] replied, "Tomorrow."	Pharaoh replied, "Tomorrow."
Then Moses [lit., <i>he</i>] said, "As you have said, with the intent that you will know that [there is] no one like Y ^e howah my Elohim. The frogs will depart from you, from your houses, from your servants and from your people; they will remain only in the River."	Therefore, Moses said, "Just as you have indicated, and so that you know there is no one like Jehovah my God, He will remove all of the frogs from around you and from your houses, from your servants and from your people. The frogs will remain only in the River."
Moses went out, along with Aaron, from Pharaoh.	Then Moses and Aaron went out.

A Complete Translation of Exodus 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Then Moses cried out to Y ^e howah because of the frogs which Y ^e howah had placed regarding Pharaoh [‘s negative volition]. Consequently Y ^e howah did as Moses requested [lit., <i>as a word of Moses</i>], and the frogs then died from the houses, from the villages and from the fields.	Moses called out to Jehovah because of the frogs which infested all of Egypt. Consequently, God acted and all of the frogs in the house, villages and fields, died.
Then [the people of Egypt] gathered up the frogs [lit., <i>them</i>] into many, many mounds [lit., <i>heaps, heaps</i>] [of dead frogs]; and they stunk up the land.	The people of Egypt gathered up the frogs into many mounds and they stunk up the land.
When Pharaoh saw that [there] was a respite [from the frog invasion], he made his heart unresponsive [to God] and he no longer listened to Moses and Aaron [lit., <i>them</i>], just as Y ^e howah had warned.	As soon as Pharaoh observed that there was a respite from the invasion of frogs, his heart was hardened and he stopped listening to Moses and Aaron, just as Jehovah had warned.
Judgment #3: the invasion of gnats	
Y ^e howah then said to Moses, “Say to Aaron, ‘Stretch out your staff and [use it to] strike the dust of the land’ so that it becomes gnats throughout all the land of Egypt.”	Jehovah then said to Moses, “Speak to Aaron; tell him to stretch out his staff and to use it to strike the ground, so that the dust of the ground become gnats throughout all the land of Egypt.”
And they did so. Aaron stretched out his hand with his staff and he struck the dust of the earth, which became gnats on man and on beast. All the dust of the land became gnats throughout all the land of Egypt.	Moses and Aaron then did as God had commanded. Aaron stretched out his hand with the staff in it, and he struck the ground, and instantly, gnats sprung up, and they were all over men and animals. It was as if all the dust of the land became gnats everywhere in Egypt.
The magicians in their secret [arts] tried to bring forth the gnats, but they were unable to; so there are gnats on man and beast. The magicians say to Pharaoh, “This [is] the finger of Elohim.”	The magicians attempted to duplicate what Moses and Aaron had done, but they were unable to bring forth gnats as Moses and Aaron had done. As a result of God’s power, the gnats of God were on man and beast in Egypt. The magicians admitted to Pharaoh, “This is clearly the work of God.”
But Pharaoh strengthened [his] heart and he would not listen to them, as Y ^e howah had warned.	However, pharaoh would not hear of it, and strengthened his heart against God (as God warned would happen).
Judgment #4: invasion of the warms of flies	
Y ^e howah [later] said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water [at that time].	Jehovah later said to Moses, “Rise up in the morning and station yourself before Pharaoh—listen, he will be going towards the water at that time, as he habitually does.

A Complete Translation of Exodus 8

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>You will say [to him], ‘So Y^ehowah says [to you]: <i>Send My people [out of Egypt] so that they may serve Me. If [you] do not send My people, listen [to what I will do]: I will send swarms of flies [and various insects] against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, [these insects will be all over] the ground upon which [you walk].</i></p>	<p>Say this to him: ‘Thus Jehovah says to you: <i>Send My people out of Egypt so that they may serve Me. If you do not send My people, listen to what I will do: I will send swarms of flies and various insects against you, against your servants, against your people and against your homes. These swarms of insects will fill the houses of the Egyptians. Furthermore, these insects will be all over the ground upon which you walk.</i></p>
<p><i>I have made a distinction this day in the land of Goshen, where My people live [lit., are standing]; [there] will not be a swarm [of insects] there, so that you will know that I [am] Y^ehowah throughout [lit., in the midst of] the earth and [that] I have made a distinction [or, redemption] between My people and your people; and this [distinction that you will see] tomorrow will be the sign [proving that].’ ”</i></p>	<p><i>I will make a clear distinction on this day in the land of Goshen, where my people live. There will be no swarms of insects in that land, so that you know that I am Jehovah throughout all the earth; and that I am able to make a distinction between My people and your people; and what happens tomorrow will be a sign which proves that.’ ”</i></p>
<p>Y^ehowah did so, and numerous swarms [of insects] went into the house of Pharaoh and [into] the house of his servants and in all the land of Egypt. The land is ruined because of the swarms [of insects].</p>	<p>Jehovah did exactly as He said he would, and massive swarms of insects went to the house of Pharaoh and to the houses of his citizens, and throughout the entire land of Egypt. The land was ruined because of these swarms of insects.</p>
<p>Pharaoh called to Moses (and also to Aaron), and he said, “Go [and] sacrifice to your Elohim in the land.”</p>	<p>Pharaoh called to Moses (and also to Aaron) and he said to them, “Go and sacrifice to your God in the land of Egypt.”</p>
<p>Then Moses said, “He did not confirm [for us] to do this, for [it is] an abomination [to the] Egyptians [if] we make sacrifices to Y^ehowah our Elohim. If we sacrifice [to our Elohim, this would be] an abomination in the thinking of the Egyptians, so will they not stone us? We [need to] go on a three day journey into the desert-wilderness and [there] we will sacrifice to Y^ehowah our Elohim, as He has said to us.”</p>	<p>Then Moses said, “It is not a good idea for us to offer up sacrifices to our God in the land of Egypt, as this is an abomination to the Egyptians. Any such sacrifice to our God would be an abomination to the Egyptians, so will they not then stone us? We need to take a three-day journey into the desert-wilderness where we can sacrifice to Jehovah our God, just as He has commanded us to do.”</p>
<p>Pharaoh said, “I [even] I will send you [all] out and you [all] will sacrifice to Y^ehowah your Elohim in the desert-wilderness; however, you will definitely not go away too far [lit., go away far to walk]. [Also,] make supplication on behalf of me.”</p>	<p>Pharaoh then promised, “Okay, I will send you out so that you may sacrifice to Jehovah your God out in the desert-wilderness; however, you definitely cannot go away too far. Also, make supplication for me from your God.”</p>
<p>Moses said, “Listen, I am going out from you and I will make supplication to Y^ehowah. As a result, the swarm [of insects] will depart from Pharaoh, from his servants and from his people tomorrow. However, Pharaoh will not add in [another] deception [as before], to not send out the people to sacrifice to Y^ehowah.”</p>	<p>Moses said, “Listen, I am now going to go out from you, and I will make supplication to Jehovah. As a result, tomorrow, the plaguing swarms of insects will depart from you, from your servants and from your people. However, do not defraud the Lord again, refusing to send out His people to sacrifice to Him.”</p>

A Complete Translation of Exodus 8	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Moses went out from Pharaoh and then he prayed to Y ^e howah. Y ^e howah did as Moses requested [lit., <i>according to a word of Moses</i>] and He removed the [insect] swarm from Pharaoh, [and] from his servants and from his people. Not a single [insect] remained.	Moses went out from Pharaoh and then he prayed to Jehovah. Jehovah did just as Moses requested and he removed the insect swarm from Pharaoh, from his servants and from his people. Not a single insect remained.
But, Pharaoh made his [own] heart heavy at the same time, and he did not send out the people.	However, at the same time, Pharaoh hardened his heart and did not let the people go.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 8			
	Series	Lesson (s)	Passage
R. B. Thieme, Jr. taught this	1985 Ephesians (#412)	#1330	Exodus 8:15

R. B. Thieme, III has not taught from this chapter on any available lesson.

[illegible]

⁸³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of Exodus 8 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