

[Wednesday, March 23, 2016] Exodus Series, Exodus chapter 5, versus 1-23 – Craig Thurman

Moses had been called of the Lord to lead His people out of Egypt. But because there was found a breach in the covenant of circumcision in the house Moses the LORD sought to kill him. Therefore his wife, Zipporah, circumcised that son which had not received circumcision, and then the LORD let Moses go. Zipporah may have been the cause for Moses' trouble.

We could certainly use this occasion to segue into an issue of unequal yokes via marriages. Technically, at this time in history taking wives of other nations was not an issue that had been addressed, but it will be defined at the giving of the law, which will be three months after the deliverance of the children of Israel from Egypt.

Her words, *Surely, a bloody husband thou art, because of the circumcision, and her action, to cast it at his feet,*

The Hebrew, 'made it to touch his feet, **עָלָה**, Hiphil future, root, **עָלָה**, KJV in Qal, to touch; in Hiphil, *to reach, come, and bring nigh,* '

are indicators that she despised this practice. My opinion is that on account of her actions Moses *sent* Zipporah and *her* sons back to Midian with Jethro. (Ex. 18.1-3) We cannot stress enough emphasis on the importance of obeying the commandments of God.

Lu 6:46 And why call ye me, Lord, Lord, and do not the things which I say?

Joh 14:15 If ye love me, keep my commandments.

Whether circumcision then or baptism now, the LORD's commandments are to be obeyed.

Aaron and Moses were once again reunited at Horeb and have returned to the Hebrews in Egypt. They gather together all of elders of Israel and reveal to them the message of the LORD's salvation and show the signs or proofs that God was

with them. At this the *people* believed and worshipped the LORD because they knew that He had *visited* them and seen their affliction.

The visitation of the LORD always marks some notable event. It was these visitations which marked the conception of Sarah (Ge.21.1), the deliverance of Israel from Egyptian bondage (Ex.4.31), of Christ coming in flesh (Lk.7.16), of salvation coming to the Gentiles (Acts 15.14), and of Christ's second coming (1Pe.2.12).

After the children of Israel are convinced concerning the LORD's visitation, Moses and Aaron go to Pharaoh and communicate to him the LORD's message. Two prominent issues come to bear in the following chapter: faith and patience. These are the two handmaids of obedience. Proper obedience equals *faith* and *patience*. The necessity is to trust the LORD and also to wait upon Him.

Moses, Aaron, and the Hebrews believe the LORD, obey the LORD, but are impatient with the LORD because, after their belief and obedience their service became hard; instead of their situation improving it became worse.

- Verses 1-9 The commandment & the contradiction
- Verses 10-14 The cruelty of service
- Verses 15-19 The complaint
- Verses 20-23 The confrontation

וַיֹּאמְרוּ

1 ¶ And afterward Moses and Aaron went in, and told Pharaoh, Thus saith

and told, וַיֹּאמְרוּ, Qal fut., 3ppl., masc of אָמַר; it is very often simply translated *and said*; so in this Moses delivered to Pharaoh the *report* of the LORD God.

שְׁלַח אֶת־עַמִּי הָיָה אֱלֹהֵי יִשְׂרָאֵל
the LORD God of Israel, Let my people go,

Let ... go, שְׁלַח, Piel (Intensive active) imp. sing. masc of שָׁלַח; Piel imperative is translated *Send ... away; let ... go; Let ... depart; and cast, cast out*; Pharaoh was to apply himself vigorously to the commandment of the LORD God; he was to be eagerly about

dismissing Israel so that they might *hold a feast* to the LORD in the wilderness.

- וַיִּזְכְּרוּ -
that they may hold a feast unto me in the wilderness.

that they may hold a feast, וַיִּזְכְּרוּ, Qal fut., 3p pl masc, of זָכַר; to observe, keep the feast; feast is the Hebrew זָכַר or זָכַר, chag.

Robert Young's Analytical Concordance concerning the noun, זָכַר or זָכַר, *feast (52) feast day (2), sacrifice (3), solemn feast (3), solemnity (1)*), and chagag, זָכַר, as *celebrate (1), dance (1), hold a feast (1), keep (8), keep a feast (1), deep a solemn feast (1), keep holyday (1), reel to and fro (1, Ps.107.27)*; **the idea is that they shall celebrate to the LORD, implied whatever He will have for them to do.**

Now they present themselves to Pharaoh so that he might hear the commandment of Israel's LORD God יְהוָה אֱלֹהֵי יִשְׂרָאֵל. We can only imagine that this must have offended Pharaoh. Egypt had their gods, and these servants come to tell him that their God requires that he release them so that they may go to him in the wilderness and observe the feast to the LORD. You can almost tell what is in Pharaoh's mind. This cannot be much of a god to allow his people to become subservient to others.

This verse marks the first time that we see the phrase, *LORD God of Israel, יְהוָה אֱלֹהֵי יִשְׂרָאֵל*. This phrase marks Israel's public identification to the LORD.

Ge 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing ...

Ge 46: 2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation ...

הָיָה?

אֲשַׁמַּע

2 And Pharaoh said, Who is the LORD, that I should obey his voice

I should obey, אֲשַׁמַּע, Qal, fut., 1ps of שָׁמַע, KJV, hear, obey.

לְשַׁלַּח אֶת־יִשְׂרָאֵל

to let Israel go?

to be busy about

sending Israel away.

לֹא יָדַעְתִּי אֶת־יְהוָה

I know not the LORD,

וְגַם

neither

and also

אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח

will I let Israel go.

I will not be busy

about the business of

sending Israel away.

to let ... go, לְשַׁלַּח, **Piel** (Intensive active) infinitive w/prefixed לְ, to; Pharaoh has no intention to busy himself eagerly with the issue of releasing the Hebrews to go to worship the LORD.

neither, root נָגַם conj. also, with the prefixed conjunction וְ, and, so both and; KJV, also, even, both ... and, moreover; for all, likewise, with, yea, though, nevertheless, then, neither, nay.

I know, יָדַעְתִּי, Qal preterite, 1ps of יָדַע, to know; the proof is in the pudding. He certainly said it like it is.

Mt 12:37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

will I let ... go, אֲשַׁלַּח, **Piel** fut., 1ps of שָׁלַח. He reemphasizes his unwillingness to let Israel go.

What ignorance and arrogance comes from unbelief. The darkness of sin; the innate rebellion; how blinded the eyes are to whom God is; all of which proves the unregenerate nature of man before Christ; men continue so BUT for the merciful bestowal of God's grace in granting everlasting life. As offensive as this truth is to so many in Christendom, yet I say it again, No man can know God, can come to Him except that He first reveals Himself to them; and that is an act of God's free grace.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Lu 10:22 All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

We expect this behavior in those who are without Christ. The unbelieving are incessantly at enmity with God. (Ro.5.10) Their minds cannot be subject to the things of God. (Ro.8.7) To them it is all foolishness.(1Co.2.14) But when God manifests His election of grace there is then initiated by the quickening to life of the sinner a radical change.

It is true what Pharaoh had said in not knowing the LORD. The Hebrews have only recently come to know Him by the name, LORD, יְהוָה. But it was not that they did not know the Lord. They knew him 'as God Almighty' שֵׁדַי בְּאֵל; or take away the preposition, אֵל שֵׁדַי, El Shadday, God Almighty.

Moses had a message to preach. That message would be believed by the LORD's people

Ex 3:18 And they shall hearken to thy voice ...

and rejected by all others.

Ex 4:21 ... but I will harden his heart, that he shall not let the people go.

How clearly this is in the Word of God; that He knows those that are His, and those that are not.

3 ¶ *And they said,*

They, referring to both Moses and Aaron.

Moses must rely upon Aaron as his spokesman.

אֱלֹהֵי הָעִבְרִים

נִקְרָא

The God of the Hebrews hath met with us:

hath met, נִקְרָא, Niphal (simple passive) Preterite, 3ps, masc of קָרָא;
2Sa.20.1 has this translated, *there happened to be*.

The term *Hebrew* is first applied to Abraham. Abraham is the father of the Hebrews. (The Hebrew has a beginning.)

*Ge 14:13 And there came one that had escaped, and told Abram **the Hebrew**; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.*

The term Hebrew became a name of reproach by the Egyptians. (Ge. 39.14, *He hath brought in an Hebrew to mock us*. Potipher's wife said of her husband.) And Moses', as he was drawn from the river was called *one of the Hebrews' children*. (Ex.2.6) (The Hebrew has a reputation or witness.)

The term Hebrew identifies a people to a land (The Hebrew has a land.):

*Ge 40:15 For indeed I was stolen away out of **the land of the Hebrews**: and here also have I done nothing that they should put me into the dungeon.*

And, the term Hebrew identifies a people to their God. (The Hebrew has God as the LORD.)

Ex.5.3 The God of the Hebrews ...

Everything that marks out this from all the other nations of the earth: a people, a name, a land, and God the LORD.

נִלְכָה
let us go, we pray thee, three days'
let us proceed

דֶּרֶךְ
journey
a way

let us go, גִּלְכָּה, Qal fut, 1ppl of יָלַךְ, to walk; meaning here, entreating (נָא) Pharaoh to let them *proceed* according to the commandment.

journey, דֶּרֶךְ, a way; seems to say that they were to go out *a way* [of the LORD] three days. Therefore this means a certain way, not just any way.

וְנִזְבַּחְהָ לַיהוָה אֱלֹהֵינוּ פִּגְמָנוּ
into the desert, and sacrifice unto the LORD our God; lest he fall upon us
lest he meet us

and sacrifice, וְנִזְבַּחְהָ, Qal fut., 1ppl of נִזַּח; it could be translated, *let us sacrifice* because of the future, but the sense has already been supplied with the preceding verb *let us go*, גִּלְכָּה; KJV, *offer, sacrifice, kill, slay*.

lest he fall upon us, פִּגְמָנוּ;

פִּן as a conj. *lest, lest perhaps, for*.

יִפְגְּעוּ, Qal fut., 3ps, masc, *he*, w/1ppl suffix *us*; root פִּגַע; Qal fut., *Ge.28.11, and he lighted; 32.1, and ... met; Ex.5.20, And they met; 23.4, thou meet; Jer. 7.16; 27.18, make intercession; 1Ki.2.25, and he fell upon him that he died; Hiphil, Is.53.6 the Lord hath laid on him; cf. v.20, וַיִּפְגְּעוּ*

בַּדָּבָר אוֹ בַחֶרֶב
with pestilence, or with the sword.

pestilence, בַּדָּבָר, noun, masc, sing of דָּבָר; KJV, *pestilence, murrain upon livestock (9.3), plagues (Hos.13.14); here, a pestilence of hail; Deu. 28.21 the pestilence of consumption with fever, inflammation, and extreme burning ...; 2Sa.24.13-17, a pestilence sent through the hand of an angel killed 70,000 people in three days; 1Ki.8.37, the pestilence; Ps.91.3, destructive (root הָרַח, perhaps the sense of *fall* or*

heavy ...) pestilence; Ps.91.6, **the pestilence that walketh in darkness (the unseen germ/bacteria)**; Hos. 13.14, O death, I will be thy plagues; **this appears to refer to various destructive forces that men call acts of nature, which afflicts both man and beast in some way, whether incidentally or directly (assorted diseases and weathers.)** sword, כֶּחָרֶב, noun, fem, sing of כָּרֶב; KJV, sword (very often), tool (1), knives (3), dagger (2), mattocks (1).

Does this message represent what we have ever read of the LORD's instruction to Moses? Perhaps it could. Was this an explanation of the Hebrews' perception about the things that were shortly coming to pass, and how these would affect them if they were not allowed or had been unwilling to come out to the LORD?

2Co.6.14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore [because we are His temple, because he dwells in us and walks with us] come out (ἐξέλθετε, cf. below, Re.18.4) from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (As opposed to what? Denying us; not life, but certain blessings or reward. [Mt.10.32; Col.2.18; 2Jn.8]),

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Re 18:4 And I heard another voice from heaven, saying, Come out

ἐξέλθετε ἐξ αὐτῆς, come out of her, 2ppl, aor., imper. of ἐξέρχομαι; interestingly, this aorist, imperative verb is only used one other time: 2Co.6.14.

of her [city of Babylon; economic Babylon; USA (?)], my people, that ye be not partakers

συγκοινωνήσητε, 2ppl, aor, sub. of συγκοινωνέω, Eph.5.11, have fellowship with; Phl. 4.14, did communicate with; This does not seem to indicate a moving from one place to another so much as a warning against involvement in the sins this Babylon commits and promotes.

of her sins, and that ye receive not of her plagues.

Of the message that Moses conveyed to Pharaoh, and the apparent deviation he made from it, there might be something for us to learn by considering a couple of points. If the message that Moses communicated here to Pharaoh reflects an attempt on his part to appeal to his sentiments we discovered that:

1. Pharaoh didn't care either way, whether the LORD would penalize the Hebrews for not coming out to Him, or that the LORD threaten to destroy Egypt. Why? Because he never believed the LORD.
2. The LORD will do as He said He would regardless how we interpret or convey His message.

The LORD has stated 400 years earlier that He would judge Egypt for their crimes against His people (Ge.15.14), and recently stated that their hearts would be hardened. (Ex.3.19, 20; 4.21) The best thing at this point is to speak the clear, unchangeable truth of the Word of God. The fruit of faith must be preceded by regeneration, and then the Word of God affects men in their thinking. But for this, men may be naturally affected at the inhumane, cruel, and brute treatment of a fellow human being or creature, yet remain in unbelief. An example is: remorse at the treatment and death of Christ is not a proof of the experience of grace.

4 *And the king of Egypt said unto them, ^{למה} Wherefore*

To what [purpose]

- תִּפְרִיעוּ - מִמְעֲשָׂיו
do ye, Moses and Aaron, let the people from their works?
strip occupations

do ye ... let, תִּפְרִיעוּ, Hiphil (causative active) fut., 2ppl, masc of פָּרַע;
Qal preterite, the KJV, *naked, uncovered*; Qal infinitive, *avenging*; Qal
imperative, *avoid*; Qal future, *uncover, set at nought, refuse, go back*;
here, can the sense be, do ye strip ... the people from their works?

from their works, מִמְעֲשָׂיו, prefix מִ, from; w/suff. 3psm of the noun
*מַעֲשֵׂה, root עָשָׂה to do; KJV, work, deeds, **occupation**, art, labor, do,*
wrought, offering, doings.

לְכוּ לְסִבְלֹתֵיכֶם
get you unto your burdens.
depart you
proceed you

get you, לְכוּ, Qal, imper., pl., masc of יָלַךְ, to go or walk; depart ye.

unto your burdens, לְסִבְלֹתֵיכֶם, prefix לְ, to w/suffix 2ppl, masc of noun,
fem., pl. סִבַּל, KJV, of the verb, carried, borne, bear, carry, labour,
burden; noun (fem. [5] and masc. [3] is always tss. burden.

הַנִּרְבִּים

5 And Pharaoh said, Behold, the people of the land now are many,

Behold, הֵן, part., adj. of הֵנָּה; KJV, hither, here, now, this way or that
way, to and fro, thitherward.

are many, רַבִּים, adj. of רַב, KJV, great, many, enough, more,
multitude, abundant, sufficient, long.

וְהִשְׁבַּתֶּם

and ye make them rest from their burdens.

and ye make ... rest, וְהִשְׁבַּתֶּם, Hiphil (causative active) preterite, 2ppl, masc of שָׁבַת; Hiphil, Lev. 26.6, and I will rid; Jos.22.25, so shall ... make ... cease; Ru.4.14, hath ... left; 2Ki.23.5, And he put down; Ne.4.11, and cause ...to cease; Ps.119.119, Thou putttest away.

וַיִּצַו

6 And Pharaoh commanded the same day the taskmasters of the people, and

commanded, וַיִּצַו, Piel (Intensive active) fut., 3ps, masc for צִוָּה; commanded, gave charge.

לְאֹמְרֵי

their officers, saying,
their [Israelite] officers

saying, לְאֹמְרֵי, Qal infin. w/ לְ prefixed to the root, אָמַר; to say, demand, bid. (cf. v.10)

The officers appear to be Israelites. vss. 16-19, (16) '... they (referring to the taskmasters) say to us, Make brick ... Pharaoh responds to them, the officers (17), 'Ye are idle, ye are idle: therefore **ye say**, *Let us go and do sacrifice to the LORD.* (18) *Go therefore now, and work ...*' (19) *And the officers of the children of Israel did see that they were in evil case ...*

כִּתְמוֹל שְׁלֹשִׁים לֹא תֹאסְפוּן לַתַּת תִּבְנוּ תִבְנוּ לָעַם לְלִבָּן הַלְבָנִים

7 Ye shall no more give the people straw to make brick, as heretofore:
Ye shall not add to give to produce brick

You shall ... more, תֹאסְפוּן, Hiphil, fut., 2ppl, masc of יָסַף, to add; name of Joseph; the idea is that they shall not add straw for the people to make brick.

give, לָהֵט, Qal infin. w/ לָ prefixed to the root נָתַן, to; to give, pay; 5.16, Niphal part., given; 5.18 Qal future, shall ye deliver; 5.18, Niphal, there shall ... be given); will give, Qal part. Poel 5.10, will ... give; Qal infin., v.21, to put; 6.4; 13.5; 16.8; 22.17; to give; 30.15, when ... give; 32.29 that he may bestow; 39.31, to fasten.

to make, לָלַבֵּן, Qal infin. w/ לָ, prefixed to the root לָבַן; cf. v.14, in making brick; as in produce: Joel 1.7 are made white; Dan.11.35, to make white; Ps.51.7, shall be whiter.

יֵלְכוּ וְקָשְׂרוּ
let them go and gather straw for themselves.

let them go, יֵלְכוּ, Qal fut., 3ppl, masc of יָלַךְ; cf. 3, 7, 8, 17.

and gather, וְקָשְׂרוּ, Poel preterite, 1p pl of קָשַׁר; Poel infinitive, v.12; Poel takes ('the place of the ordinary causative Piel) expresses an aim or endeavour to perform the action, especially with hostile intent, and is hence called, by Ewald, the stem expressing aim ... endeavor ... or attack ...' Wm. Gesenius' Hebrew Grammar, p.152 (bolding added)

וְאֵת־מִתְכַּנֶּתֶת
8 And the tale of the bricks, which they did make heretofore, ye shall lay upon
And the composition,
number, or weight

the tale of, מִתְכַּנֶּתֶת, noun, fem. sing of מִתְכַּנֵּת; (also see תִּכַּן; Qal part (Poel) Pv.16.2, weigheth; 21.2; 24.12, pondereth); מִתְכַּנֶּתֶת, Ex.30.32, 37, neither ... after the composition of it; 2Chron.24.13, his state; Ez.45.11, the measure thereof.

did make, עָשִׂים, Qal participle Poel of the root עָשָׂה.

shall lay, תְּשִׂימוּ, Qal fut. 2ppl, masc of root שָׂם; KJV, lay, put, set; cf. v.15, had put.

כִּי־נִרְפִים

them; **ye shall not diminish ought** thereof: for they be idle; therefore they cry, saying, *Let us go and sacrifice to our God.*

ye shall ... diminish, תִּגְרַעוּ, Qal fut., 2ppl, masc of גָּרַע; 5.19, *ye shall ... diminish*; 21.10, *shall he ... diminish*; also Job 15.4, 8, *restrain*; Job 36.7, *withdraw*.

be idle, נָרַפּוּ, Niphal (Simple passive), part., pl., masc. of root רָפַח; cf. v.17; *become weakened*.

cry, צַעֲקוּ, Qal part. **Poel**, of צָעַק; KJV, *Ge.4.10, the voice of thy brother's blood crieth*; 2Ki.8.5, *cried to the king for her house*; Poel, expresses aim, endeavor, or attack.

Let us go, נִלְכָּה, Qal fut., 1ppl of לָךְ, to go, depart.

sacrifice, נִזְבַּחַה, Qal fut., 1ppl of זָבַח; KJV, also to *offer*.

Pharaoh lays upon the officers of the children of Israel the responsibility to cause the people to produce brick, though they have to do more in order to meet the same quota.

- תִּכְבֵּד הָעֲבֹדָה - וַיַּעֲשׂוּ-בָהּ -
9 *Let there more work be laid upon the men, that they may labour therein*;
Let be heavy the servitude

Let there more be ... laid, תִּכְבֵּד, Qal fut., 3psm of כָּבַד; earlier we had the adjective which Moses used to describe his inability to speak for the LORD to the people of before Pharaoh, *heavy, dense, thick*; here we have verb form, which predicate adjective, when used of substance means *rich*; of sin *grievous*; of battle *sore*; of hair or hearing *heavy*; of work *more*; of heart *hardened*.

work, הָעֲבֹדָה, noun, fem., sing w/ה, prefixed definite article *the*, root עָבַד, cf. also to עָבַד to serve; עֲבוּדָה, KJV, *service, bondage, work, servitude, act, tillage*.

that they may labor, וַיַּעֲשׂוּ, Qal fut., 3ppl, masc of עָשָׂה; KJV, make, do, labor, execute, show.

וְאַל-יִשְׁעוּ and let them not regard respect	בְּדַבְרֵי-שָׁקֶר vain words. false or lying
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let them ... regard, יִשְׁעוּ, Qal fut., 3ppl, masc. of שָׁעַה; KJV, respect, regard, look, depart, shall ... be dim.

vain, שָׁקֶר, root שָׁקַר; KJV, vain, false, wrongful, falsehood, lie, lying, lying, deceitful.

10 ¶ And the taskmasters of the people went out, and **their** officers,

the taskmasters, נִגְשֵׁי, Qal part. Poel, pl, masc. of נָגַשׂ; KJV, Qal. preterite & future to exact; Qal part., **Poel**, taskmaster, oppressor, driver, exactors; cf. v.13

their officers, וְשֹׁטְרֵי, Qal part., pl, w/suff 3ps, masc of root שָׁטַר; KJV, officers (20), ruler (1), overseer (1); cf. v.14.

and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

saying, לֵאמֹר, Qal infin. w/לָ prefixed to the root, אָמַר; to say, demand, bid. (cf. v.6)

give, נָתַן, Qal part., Poel of root נָתַן, give, pay [cf. vss. 7, 18 (twice) for variations of this verb; the Poel takes ('the place of the ordinary causative Piel) expresses an aim or endeavour to perform the action, **especially with hostile intent**, and is hence called, by Ewald, the stem expressing *aim ... endeavor ... or attack ...*' Wm. Gesenius' Hebrew Grammar, p.152 (bolding added)

So the taskmasters took their officers and communicated the message Pharaoh to the Hebrews.

11 Go ye, get you straw where ye can find it:

Away,

Go ye, לכו, Qal imper. pl, masc of ילך, KJV, Get you, Go, Away.

get, קחו, Qal preterite, imper., pl, masc of לקח; KJV, bring, get, take, receive, receive, fetch.

ye can find, תמצאו, Qal fut., 2ppl, masc of מצא, KJV, also once hit, as an archer hits the target.

yet not ought of your work shall be diminished.

‘not a thing from your work shall be reduced.’ J. P. Green’s *Interlinear Bible*

shall be diminished, נגרע, Niphal (Simple passive) fut., part., sing., masc of גרע, 5.8 ye shall ... diminish; Niphal fut has we are kept back; should ... be done away; shall it be taken; shall be taken away.

your work, מעבודתכם, Qal infin w/ suff, 2ppl, masc of עבד; cf. also, עבד.

- ויפץ - בכל־ארץ

12 So the people were scattered abroad throughout all the land of Egypt to dispersed

gather stubble instead of straw.
scrounge
forage

So ...were scattered abroad, ויפץ, Hiphil (causative active) fut. 3ps, masc פוץ; Hiphil, KJV, scatter, abroad, dash; Qal also has dispersed.

to gather, לקוש, Poel infinitive of קוש; cf. 5.7, Poel preterite.

stubble, שֶׁבֶלֶט, masc., noun; KJV, always translated (16) with the English word *stubble*.

וְהַנְּגִשִּׁים	דְּבַר־יוֹם בְּיוֹמוֹ
13 And the taskmasters hastened them, saying, Fulfil your works, your daily tasks,	
וְהַנְּגִשִּׁים	Finish, accomplish, the matter of
וְהַנְּגִשִּׁים	compelled make an end a day, in a day
וְהַנְּגִשִּׁים	rash, constrained and be busy about it

Taskmaster נְגִשׁ, is most often Qal, participle, Poel, which expresses aim or endeavor (like Piel) especially with *evil intent*. And that is true of the taskmaster; also translated *oppressor, driver, and exactor*.

hastened them, הִצִּיחֵם, Qal particle, active, masc, pl. of אָצַח, root אָוֶח; the Qal participle is found in Exodus (1 of 5 times). The remaining four uses are also translated with the English word *haste* and are found in the book of Proverbs (19.2; 21.5; 28.20; 29.20); otherwise the KJV has this in Qal preterite and Hiphil *haste, labour* and *narrow*. Total times as *haste* (9); *Jos. 17.15, narrow* (1); *Is.22.4, labour* (1).

fulfil, פָּלַח, **Piel** (Intensive active) imperative, pl, masc, of חָלַח; this Piel imperative is found only four times (*Ps.59.13, consume* (2); *Ps.74.11, pluck* (1)); otherwise the Piel is translated *to make an end, to consume, to destroy utterly, to finish and accomplish*; the Qal verb is used with reference to a *barrel of meal, speech, purpose, eating, drinking, et al.*; translated *determined, finished, wasted, consumed, spent, faileth, fainteth, ceaseth, is done, accomplished, an end*, and more; **Piel**, be busy, eager, active, repetitively, intensively involved in this matter; Piel future, cf. Ex. 32.10, *that I may consume*; 33.3, *I consume thee*; 34.33, *And ... had done*; 40.33, *So ... finished*; cf. v.14.

as when there was straw.

Hard work is difficult enough as it is, but when you have one for whom you do the task that hates you the toil becomes so much the more unbearable.

And that is the Christian's lot. Doing the best that they can will not remove the stigma of Christ before those that they serve. Instead of blessing they receive cursing, correction and additional labor. Instead of making the work easier it is frustrated with stumbling blocks laid in the way.

Col.3.22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

*24 Knowing that **of the Lord ye shall receive the reward** of the inheritance: for **ye serve the Lord Christ**.*

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

How committed are we to obeying the LORD? even when the world opposes us? I believe that the LORD will prove our commitment by testing the extent of our resolve. Even with things as they are, the Lord prospers us in our work in spite of the difficulties and setbacks.

בְּנֵי יִשְׂרָאֵל

14 And the officers of the children of Israel,
sons

officers, root שָׁטַר; KJV, officers (20), ruler (1), overseer (1); cf. v.10;

- אֲשֶׁר־שָׂמוּ עֲלֵהֶם נֹגְשֵׁי - לְאָמַר
which Pharaoh's taskmasters had set over them, were beaten, and demanded,
which were ordained or put over them [by] the taskmasters saying, v.15

had set, שָׂמוּ, Qal preterite of שָׁם, to make, appoint, ordain, put, set;
cf. v.8, shall lay.

were beaten, נִיבּוּ, Hophal (Causative passive) future 3ppl, masc of נָכַח; only other Hophal future is Is.1.5, Why **should ye be stricken** anymore; Hophal, KJV, be smitten, was slain, were smitten was wounded, are beaten; this is the root in Hiphil, Ex.2.11 where Moses

spied an Egyptian **smiting** an Hebrew, and v.12, and Moses slew; cf. v.17.

מַדּוּעַ כְּלִיתֶם
Wherefore have ye not fulfilled your task in making brick
accomplished

both yesterday and to day, as heretofore?

Wherefore, מַדּוּעַ, adverb of interrog., compound of מָה & יָדוּעַ, Qal part. pass. of יָדַע to know; KJV, *why, how, wherefore*.

have ye ... fulfilled, כְּלִיתֶם, Piel (Intensive active) preterite 2ppl, masc. of root כָּלָה; cf. v.13; to finish, accomplish

your task, הַקָּבֵץ, noun, masc sing [task, not tasks], w/3ppl, masc suff, of root חָק; see also, חֻקִּים; KJV, *portion, a law; task, ordinance; statute; thy due; bounds, set time, ordinary, decree, and custom*.

in making brick, לַלְבֵן, Qal infin. w/ לְ, prefixed to the root לָבַן; cf. v.7, to make brick.

Rabbit:

As if to say, 'I gave you one thing to do and you still didn't do it.' Sometimes parents, perhaps not purposely, set their children up for failure. Homeschooling children is work, and it can be a great blessing; but it has its challenges to be sure. Be alert to the environment which set for your children for learning. From time to time evaluate their surroundings. It should be quiet, bright and comfortable. Remove unnecessary distractions and keep them to a schedule. Have a set time that they know it is time to begin their work. Encourage every child; help them set achievable goals; reward success; and chasten misbehavior, sloppiness, laziness; not necessarily failure. It is better to have tried and failed, than not to have tried at all. Learn the unique gifts and abilities of each child and help to prepare for life beyond the home. This time represents about 1/5th of what children will use for the remaining 4/5ths of their lives. The bulk of it is

learned under your care. Give them what they need. That is your task as a parent to your children.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh,

and cried, וַיִּצְעֲקוּ, Qal, future, 3ppl, masc of יָצַעַק; found nine times in Exodus; **to cry in order to gain the attention of others**; Deu.22.24, the victim was to cry out; 1Ki.20.39; Lam. 2.18, cries to a king or the LORD; Ge.4.10, the blood of Abel cried from the earth; 2Ki. 2.12, the expression of Elishah when Elijah was taken up from him in an whirlwind.

תַּעֲשֶׂה כֹּה לְעַבְדֶּיךָ

saying, Wherefore dealest thou thus with thy servants?

Or, Why doest though thus

dealest, תַּעֲשֶׂה, Qal fut., 2ps masc. and 3ps fem. of עָשָׂה, to do or make; v. 16 Make.

נָתַן

עָשׂוּ

16 There is no straw given unto thy servants, and they say to us, Make brick:

given, נָתַן, Niphal (Simple passive), part. sing. masc of נָתַן, to give; 2Ki.22.7, that was delivered; 2Chron.28.5, he was also delivered; Is.33.16, shall be given; Ez.32.25, was caused.

Make, עָשׂוּ, Qal imperative of עָשָׂה; Make brick; Ex.25.19, make one cherub; 25.40; 28.42, make them (the tabernacle furniture; linen breeches); 32.23, make us gods. All instances of the imperative, עָשָׂה, *asah*, to do are found in the book of Exodus.

and, behold, thy servants are beaten; but the fault is in thine own people.

are beaten, מִכִּים, Hophal (Causative passive) part., masc., pl., of נָכַח; Is.1.5, to be stricken; beaten; Ze.13.6, wounded; Is.53.4, smitten; Nu.25.14, even slain; **cf. v.14.**

but the fault, וְהִטָּאת, Qal preterite, 3ps, fem of אָטָה; this particular verb is found only three times: Job 35.6, *thou sinnest*; Hos.10.9, *thou hast sinned*.

Do you recall the message, 'I Bare the Loss of It'? The text was Ge.31.39. (Sunday, March 13, 2016) This phrase comes from the same Hebrew word, except instead of Piel or Hithpael (which is translated also as *purify, purge, cleanse, and reconcile*), it is in Qal & Hiphil. This verb is the act of sin, the commission of sin; the trespass or offense, blameworthiness or guilt. So, *the fault*, the blame, the offense, the sin is not in the officers of the children of Israel, but in your people. It is an injustice to beat us for the fault of others.

17 *But he said, Ye are idle, ye are idle: therefore ye say, Let us go and do sacrifice to the LORD.*

be idle, נִרְפִּים, Niphal (Simple passive), part., pl., masc. of root רָפָה; cf. v.17; become weakened.

Pharaoh thinks that this desire to come out to the LORD and do sacrifice is a result of idle chatter, and nothing more.

18 *Go therefore now, and work; for there shall no straw be given you, serve now, וְעַתָּה, adverb of עַתָּה*

yet shall ye deliver the tale of bricks.
total or talley

yet ... the tale, וְתִכֶּן, noun root תִּכַּן; Ez.45.1, also noun, *measure*; the verb תִּכַּן, is to *weigh, ponder, to be equal, to tell, bear, mete*.

shall ye deliver, תִּתְּנוּ, Qal fut, 2ppl masc of נתן, *to give*.

אתם

19 And the officers of the children of Israel did see that they were in evil case,
in trouble

in evil [case], בְּרָע; prefixed preposition בְּ to evil, bad, meaning with, in.

after it was said, Ye shall not minish ought from your bricks *of your daily task.*
the matter of the day
with the day

Now the officers understand fully what obligation is laid upon them if the people fail to keep their production levels up to previously established standards.

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof.

This is *cruel* bondage. (Ex.6.9, *cruel*; 7.3, *hardened*, קָשָׁה, qashah, KJV, *cruel, hard, sore, fierce* [meaning, stiff, rigid, inflexible]; cf. 4.21 for the Hebrew words חָזַק and כָּבֵד.)

20 And they met Moses and Aaron,
fell upon

And they met, נִפְגְּעוּ, Qal fut, 3psm of פָּגַע; cf. v.3, יִפְגְּעֵנוּ, he fall upon us and probably with such an idea that they fell upon Moses and Aaron.

So, instead of the LORD falling upon them (v.3) they fell upon Moses and Aaron with their complaint.

נִצְבִים	לְקִרְיָתָם	
who stood	in the way,	as they came forth from Pharaoh:
who were set	for conferences, or	
who were appointed	to meet them	

who stood, נִצְבִים, Niphal (Simple passive) participle, masc, pl. of נִצַּב; KJV, stand, set, appoint, settle, officers, deputy;

in the way, לִקְרֹאתָם, Qal infin w/לְ, to, prefix; 3pplm suffix, them, to root קָרָא; 4.14, cometh forth **to meet thee**; 4.27, Go into the wilderness **to meet** Moses; 7.15, stand by the river's brink **against he come**; 14.27, The Egyptians fled **against it**; 18.7, Moses went out **to meet** his father in law; 19.17, Moses brought forth the people ... **to meet with** God; evidently it can mean a good or evil confrontation; a conference.

as they came, בְּצִאתָם, Qal infin w/בְּ prefix, by, with; 3pplm suffix, they of root יָצָא, to go or went.

21 And they said unto them, The LORD look upon you, and judge;

look, נָרָא, Qal fut, 3psm of רָאָה; KJV, to see, behold, look; 5.19, **And the officers of the children of Israel did see ...**

and judge, וַיִּשְׁפֹּט, Qal fut. 3psm of שָׁפַט; almost always translated with the English word *judge* (meaning to discern and/or decide between); *defend, execute, rule, deliver, condemn* (each once); until passive. Then it is also translated *to plead, contend*.

Judging things by the outward evidence the officers were persuaded that that LORD disapproved of that which resulted from Moses and Aaron's mediation.

			בְּעֵינֵי פַרְעֹה
because ye	have made our savour to be abhorred	in the eyes of Pharaoh,	
who --	have made to stink our scent	in the view	

you have made ... to be abhorred, הִבְאִשְׁתָּם, Hiphil preterite, 2pplm of שָׂאָה; In Qal, Ex.7.18, **and the river shall stink**; 7.21, **and the river stank**; 8.14, **and the land stank**; 16.20, it bred worms, **and stank**; Niphal, abomination; Hiphil, Ps. 38.5, My wounds **stink**, et al.

our savour, אֶת־רִיחֵנוּ, masc, sing, noun w/1ppl suff to root נָחַן; KJV,
savor, scent, smell,,

לְתַת־חֶרֶב

and in the eyes of his servants, to put a sword in their hand to slay us.
to give a sword

to put, לָתַת, Qal infin. w/לָ prefixed to the root נָתַן, *to give*; **v.7**, *give*,
pay; 5.16, Niphal part., *given*; 5.18 Qal future, *shall ye deliver*; 5.18,
Niphal, *there shall ... be given*); *will give*, Qal part. **Poel 5.10**, *will ...*
give; **Qal infin., v.21, to put**; **6.4; 13.5; 16.8; 22.17; to give; 30.15,**
when ... give; 32.29 that he may bestow; 39.31, to fasten.

אֶל־יְהוָה

אֲדֹנָי

22 *And Moses returned unto the LORD, and said, Lord,*
Jehovah Master

אֲדֹנָי, see also אֲדֹנָי, Adonai, Adon; is translated also
master/Master.

wherefore hast thou so evil entreated this people?

ill treated

hast thou ... evil entreated, הִרְעַתָּה, Hiphil preterite, 2psm of רָעַע; **cf.**
v.23; *dealt ye ill; hath done evil, hast thou afflicted; have hurt; do*
hurt; hath done wickedly; did worse; cf. v.23.

why is it that thou hast sent me?

thou hast sent me, שְׁלַחְתָּנִי, Qal preterite, 2ps masc w/1ps suff, of
root שָׁלַח.

וּמֵאָז

23 *For since I came to Pharaoh to speak in thy name, he hath done evil to this*
For ever since

For since, **אָז**, adv. w/**מִן** prefix from; Ge.39.5, from the time; Ex.4.10, since; Jos. 14.10, even since; Ru.2.7, even from; 2Sa.15.34, hitherto; Ps. 76.7, when once; 93.2, of old; Is.48.3, 5, from the beginning.

he has done evil, **הָרַע**, Hiphil (Causative active) preterite, 3ps, masc of **רָעַע**; Nu.11.11, Wherefore **hast thou afflicted** they servant; Ru.1.21, the Almighty **hath afflicted me**; 2Ki.21.11, **hath done wickedly**; Jer. 7.26, **they did worse than their fathers**; Mic. 3.4, **they have behaved themselves ill**; cf. v.22.

people; neither hast thou delivered thy people at all.
and delivering thou hast not delivered

neither ... at all, **וְהִצִּיל**, Hiphil infin of **נִצַּל**; lit. per Wigram, and delivering

hast thou delivered, **הִצִּילָהּ**, Hiphil preterite, 2psm of **נִצַּל**; KJV, recovered, escaped, delivered, saved.

Faith, obedience, and patience. Moses, Aaron, the elders, and the children of Israel believed the report that came to them from the LORD. They obeyed in doing what the LORD had commanded them to do. Now they needed to endure the increasing hardships which tests their dedication to the LORD. They were faltering in their faith, or becoming weakened through trial. There is not a short-cut to learning patience for us. Patience means we endure to the end. If we do not endure, we are not faithful, obedient and waiting on the LORD. We believe the promises of God. We observe His commandments and do His will.

Ex 14:13 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

*2Ch 20:17 Ye shall not need to fight in this battle: set yourselves, **stand ye still**, and see the salvation of the LORD with you, O Judah*

and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you.

La 3:26 It is good that a man should both hope and quietly wait for the salvation of the LORD.

Ps 27:14 Wait on the LORD: be of good courage, and he shall strengthen thine heart: wait, I say, on the LORD. (contrary to this is discouragement and weakness)

Ps 37:34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.

Pr 20:22 Say not thou, I will recompense evil; but wait on the LORD, and he shall save thee. (When we would take matters into our own hands we are to wait.)

He.6.9 ¶ But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence

σπουδήν, urgency, business, earnest care.

to the full assurance

πληροφορία, a compound of πληρώω, fulfilment, accomplishment + φορέω, bear, wear; that is, we are to be urgent until we have have born a full fruit of hope that in Christ and His promises that shall come to pass.

of hope unto the end:

*12 That ye be not slothful, but followers of them who **through faith and patience** inherit the promises.*

13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

*15 And so, **after he had patiently endured**, he obtained the promise.*

What promise was that? The promise that he would have a child of his own through whom the people of God would receive an eternal inheritance.

David, a young, unproven lad went and confronted Goliath with these Words,

1Sa.14.47 [A]ll this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.