

**[Wednesday, May 11, 2016] Exodus Series, Exodus chapter 9, versus 1-35 – Craig Thurman**

We have seen the first five sign-judgments from the LORD against Pharaoh. The rod to a serpent, the water to blood, the frogs, the lice and the flies. This chapter contains three more judgments of plague proportions:

6. The murrain upon Egypt's livestock (separation from Goshen)
7. The inflamed boils on both man and beast, incl. magicians (separation from Goshen)
8. The hail destroying man, beast, flax and barley (separation from Goshen)

A couple of significant points we saw in our last lesson that would be good for our edification is:

This confession of the magicians of Pharaoh was that this is the *finger of God*. The *finger of God* is touching the world today, and like Pharaoh and his magicians, they will not repent of their evil deeds. God is touching in earthquakes and storms, volcanic eruptions, pestilences of all sorts (diseases and infestations), and famines.

The LORD put a *division* between His people and the Egyptians when it came to these judgments. (Ex.8.23) The Hebrew word for division is פְּדוּת, peduth, a feminine noun, and is used in the O.T. three other times and translated in the KJV as *redemption* and *redeem*. This is related to the verb פָּדָה, padah, and translated *redeem* (50), *deliver* (5), *rescue* (1), *ransom* (1). This instance provided for us an opportunity to define what redemption means. Redemption is making a real transaction for real property. It is not a potential purchase. Applying this to Christ and His elect, the truth is that when He died on the cross He made a real transaction for a real people that have a name (Jn.10.3) and are identified with Christ being given to Him *before the foundation of the world*. (Eph.1.4) *We were ... redeemed* (notice the verb tense, aor. ind. pass.) by the precious blood of Christ. (cf. 1Pe.1.18, 19)

That the mention of *frogs*, (but for once in the N.T., Rev. 16.13), *lice* (but for Is.51.6, *manner*) and the *flies* are limited to this time of Egypt's judgment.



is, הוֹיָהּ, Qal part., sing, fem. act. of הָיָה; this is the only place where, as Wigram shows, the only Qal Poel Participle is used: J. P. Green Sr., IGNT, *is going to be*; Poel expressing the aim or endeavor to perform the actions, especially with hostile intent.

*upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep:*

*cattle*, בְּמִקְנֵהּ, masc., sing., noun, מִקְנֵה, mik-neh, w/2ps. masc. suffix and the prefix of בְּ; cf. Ge.4.20 *and* such as have *cattle* (certainly a reference to domestic animals), whereas בְּהֵמָה, behemah, can be animals of many sorts, clean and unclean, of the field or wild. *Cattle* are generally the *gentle, domesticated* creatures. (cf. to 8.17, for a definition of בְּהֵמָה, behemah.)

The English word, ***cattle***, is the translation of both בְּהֵמָה and מִקְנֵה. **It can refer herds, flocks, horses, asses, camels, wild and domesticated animals.** Then, it can ***exclude*** *horses, flocks* and *asses* (Ge.47.17), and certain other *beasts* (2Ki.3.17). Generally, it refers to the herds and flocks, as our current text indicates. **Only the מִקְנֵה are affected by this disease.** (cf. 9, 10, בְּהֵמָה)

Those whose occupation involves these animals are called herdsmen (Ge.13.7) and shepherds (Ge.46.32). These animals are those that generally flock or herd together. (Ge.26.14; Nu.3 1.9) They are owned (Ge.13.7) and counted as real property (Ge.13.2); *booths* or stalls are constructed to shelter them (Ge.33.17).

דָּבָר כָּבֵד מְאֹד

*there shall be* a very grievous murrain.  
an exceeding, heavy pestilence

*very*, מְאֹד, masc. sing. noun, but generally an adv. of מְאֹד, KJV, *very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good*, et. al. (13 times in Exodus: 1.7, *exceeding*; 20, *very*; 9.3, 18, 24;

10.14, 19, *mighty*; 11.3; 12.28; 14.10, *sore*; 19.16, *exceeding*; 18, *greatly*, 19, *louder and louder*)

*grievous*, כָּבֵד, the same word which we have seen before which means *heavy, thick, or dense*.

*murrain*, דֵּבַר; KJV, *pestilence* (Ex.5.3; 15), *murrain*; (Hos.13.14) *plagues* (1); this is a destructive force which can afflict both man and beast in some way. A pestilence or plague is never called a *famine* (cf. 2Chron.20.9; Jer.14.12; 27.8, 13; 29.17, 18; 32.24, 36, et. al.), or the *sword*. (Jer.34.17; Ez.5.17.

**Murrain**, pestilence or plague are judgments that the Lord sends, whether we understand it to be a direct result of the LORD's hand or through mediums of angels (good or evil), or natural events, to afflict man and beast. This has never changed. This is always the case and Scripture points this out very clearly.

*Ex.5.3 lest he fall upon us with pestilence*

*9.3 The **hand of the LORD** is upon thy cattle...*

*Nu.14.12 I will smite them with the pestilence*

*Deu.28.21 **The Lord shall make** the pestilence cleave unto thee*

*2Sa.24.15 So **the Lord sent** a pestilence*

*Ez.14.18 Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.*

*19 Or if I **send a pestilence** into that land, and pour out my fury upon it in blood, **to cut off from it man and beast**:*

*20 Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.*

*21 For thus saith the Lord GOD; How much more when I send my four **sore judgments** upon Jerusalem, the sword, and the famine, and the noisome beast, **and the pestilence**, to cut off from it man and beast?*

Ps.78.49 He cast upon them (referring to the Egyptians) the fierceness of his anger, wrath, and indignation, and trouble, **by sending evil angels among them.**

Interesting. Remember the study of the *frogs* in the previous chapter? Remember comparing it to the only instance of the mention of *frogs* in the New Testament which are the appearance of unclean spirits coming out of the mouths of the dragon, the beast and false prophet? They are the *spirits of devils*. (cf. Re. 16.13)

50 He made a way to his anger; he spared not their soul from death, but **gave their life over to the pestilence ...**

(Hebrew is not in verbal order)

4 And the LORD shall sever between the cattle of Israel and the cattle of Egypt:

shall sever, וְהִפְלָה, hiphlah, Hiphil (causative active) preterite, 3ps, pres masc. of פָּלַח, palah; KJV has the Hiphil preterite three times (Ex. 8.22, will sever; Ex. 9.4, shall sever; Ps.4.3, and hath set part; Niphal, Ex.33.16, so shall we be separated; Hiphil fut., Ex.11.7, doth put a difference.

cattle, מִקְנֵה, the domesticated animals described in verse 3: cattle in the field, horses, camels, asses, oxen and sheep.

between, וּבֵין, preposition properly constructed of בֵּין, bayin; between, betwixt; Ex.12.6, in the evening; Ex.16.12, at evening; among, whether, within; coupled with the preposition מִן, from, מִבֵּין translates into Ex.25.22, from between.

There is no mistaking the distinction that the LORD puts between those of Egypt and those of the Hebrews. This can be likened to the LORD *dividing* the light *from* the darkness in Ge.1.4. It isn't that He made a division, but He made a division between. We can make a division and yet not make a distinction. The livestock could have been divided and yet both could still have suffered the murrain. But not only are the livestock divided, but **there**



וְיָמְקִינָהּ

*but of the cattle of the children of Israel*

לֹא־מָת אֶחָד

*died not one.*  
not died one

When the LORD removed the swarms of flies *there remained not one.* And when the LORD put a difference between the Egyptians' livestock and the Israelites, while all of the Egyptians' livestock died, there died not one of the Israelites' animals.

*Da.4.35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?*

The perfect will of God encompasses all things. It involves animals (2Pe.2.16, the speaking donkey directing a false prophet), fish (Mt.17.27, the piece of money), angels, elect and fallen (1Ki.22.22, an evil spirit to convince Ahab to go to battle and be killed.), and mankind.

*Mt 6:10 Thy kingdom come. Thy will **be done** in earth, as it is in heaven.* (Let thy kingdom come. Let thy will be done in earth, as it is in heaven.)

*be done, γινηθήτω, 3ps., aor. imper. pass. of γίνομαι, to become; translated in the KJV also, *be* (2), *be done* (6).*

We should understand as the children of God that the will of God is done throughout all of His domain. Jesus taught us to pray in the imperative mood for the fulfilment of His will. This is to be in a place that we are resolved to be subject to whatever His will is for us and for all. We know intellectually that His Word shall not fail to accomplish all that He has spoken. Now, are we willing to be subject to the outworking of that will? When the Lord appoints men and women to places of authority that oppose everything that is Christian, and yes, perhaps everything that is American? How subject will we be then? When the Lord touches us where we work, or where we live? When he touches our health or the health of

our loved ones? Can we pray this prayer? Do we trust the Lord that he will do right? (Ge.18.25)

7 And Pharaoh sent, and, behold, there was not מִמִּקְנֵה עֲדָאֶקֶד one of the cattle of the  
a

one, עֲדָאֶקֶד, Ex.14.28, not so much as one of them; Jud.4.16, there was not a man left.

וַיִּכְבֵּד  
Israelites dead. And the heart of Pharaoh was hardened,  
heavy, dense or thick

וְלֹא שָׁלַח אֶת־הָעָם  
and he did not let the people go.  
and he sent not away the people

he did ... let ... go, שָׁלַח, Piel (intensive active) preterite, 3ps., masc. of שָׁלַח, to send away, push away, to let go. Piel preterite in Exodus (7.2, that he send; 8.32, would he let ... go; 9.7, he did ... let ... go 35, would he let ... go; 10.20, he would ... let ... go; 11.10, he would ... let ... go; 14.5, we have let ... go; 22.5, and shall put in; keep in mind that the variations in the translations are the result of the various pronouns that are added as suffixes, and for the prepositions that are added as prefixes to these root words. )

8 ¶ And the LORD said unto Moses and unto Aaron, קְחוּ לָכֶם מְלֵא קִפְיָיִם Take to you handfuls of  
fistfuls of

take, קָחוּ, Qal imper., pl., masc. of קָח, to take; the Qal imperative in Exodus (5.11; 7.9, 19; 9.8; 12.21, 32; 16.33; 17.5; 29.1; 30.23, 34.)

-fuls, מְלֵא, masc., sing., noun of מָלָא, m<sup>e</sup>lo; KJV, noun, multitude;-fuls, fill, full, fulness, all that is therein.

hand-, קִפְיָיִם, dual, masc., noun w/ 2pl., masc. pronoun suffix, of root קָפַח, chop-ná-yim; six times in the O.T. (Lev.16.12, his hands full of sweet incense; Pro.30.4, who hath gathered the wind in his



**fists**; Ecc.4.6, than **both the hands** full; Ez.10.2, fill **thine hand** with coals; Ex.10.7, and put it into **the hands** of him.

*A Hebrew and English Lexicon of the Old Testament*, William Gesenius, '[חֲפִיָּן] n. [m.] hollow of hand (NH חוֹפֵן, Aram. חֲפִנִי ...)'

*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*, H. W. F. Gesenius, 'חֲפִיָּן, only in dual *both fists* [*both hands*, as full of anything], Ex. 9:8; Levit. 16:12; Prov. 30:4; Eze. 10:2, 7; Eccles. 4:6 ...'

*The Analytical Hebrew and Chaldee Lexicon*, Benjamin Davidson, '[חֲפִיָּן] m. only dual חֲפִיָּיִם ... *the hollow hands, the fists*. חֲפִיָּי (fighter, comp. Lat. pugnus and pugnator)

כִּבָּשׁ

*ashes of the furnace,*

kibash or kabash

*ashes*, פִּי־אֵח, pi'-ach, masc., sing., noun; only used in verses 8, 10; appears to be related to פּוֹ-אֵח, poó'-ach, the *breath, puff, or blow* of the furnace, which would be the ashes.

*furnace*, כִּבְשָׁן, kiv-shań, masc., sing., noun; Davidson refers to the root כָּבַשׁ, to subdue; כִּבְשָׁן, kiv-shań, is found four times in the O.T. and always translated *furnace* (cf. Ge.19.28; Ex.9.8, 10; 19.18, twice referring to *smoke* and twice referring to *ashes*.) **The English transliteration of this word is *kabash, or kibash*. In part, this is putting the *kabash/kibash* on Egypt.**

וַיִּזְרֹקוּ

הַשָּׁמַיְמָה

*and let Moses sprinkle it toward the heaven in the sight of Pharaoh.*

the heavens before the eyes

*and let ... sprinkle*, וַיִּרְקֹוּ, Pual (Intensive passive) preterite, 3ps, masc w/ 3ps., masc suffix of the root קִרַּף, to *sprinkle*; KJV, *sprinkle* (30 times); *scatter* (twice); *here and there* (1); *strowed* (1). No doubt what the meaning of this Hebrew verb is.

This is the first use of the word *sprinkle* in the Bible. (7 times in Exodus; 27 in Leviticus; 8 in Numbers, etc. There are two Hebrews words translated into the English *sprinkle*. The other is נָזַף, nazah. **If there is any perceivable distinction that could be made between these two words, perhaps it would be that the first, קִרַּף, is to drip (Ex.24.6), and the second, נָזַף, is to splatter. (2Ki.9.33)**

*the heaven*, הַשָּׁמַיִם, masc. pl. (dual) noun w/the definite article הַ, root שָׁמַיִם, sha-ma'-yim; this is translated in either singular or plural, but **the plural should always be kept in mind.**

All heaven is a created feature of the Almighty's hand. God Himself cannot be contained within it. (2Chron.6.18) We limit the God of the Bible if we understand Him as being in heaven. Get a Biblical view of God. He is higher than the highest heaven. All manifestations of Him are in condescension to every creature, whether in heaven or on earth. That the heavenly creatures surround His throne is yet a condescension of Himself into their midst. (Ne.9.6) Paul's rising in spirit to the third heaven is very likely the highest manifestation of God that any creature may behold outside of Jesus Christ. God Himself is incapable of being viewed without destroying the very creation of His hand. (Jn.1.18; 1Jn.4.12) None can approach to Him in that realm. (1Ti.6.16; Jn.6.46) He will always be unapproachable in this respect. But Jesus Christ is God come in the flesh. (1Jn.4.3; Jn.20.28) Seeing Jesus is to see God. Every description of God, apart from that which we perceive to be of Christ, are of the glory, the splendor, the majesty, the wonder with which He is surrounded and not of the person Himself; ever notice that? If we have seen Jesus Christ, perceiving that He is God, we know God and the Father of our Lord Jesus Christ as well. (Jn.14.9) Denying Jesus Christ

is to deny both the Father and the Son. (1Jn.2.23) No Jew, no Gentile knows the Father except they know the Son.

וְהָיָה<sup>1</sup> אֶבְרָקָ<sup>2</sup> עַל<sup>3</sup> כָּל-אֶרֶץ<sup>4</sup>  
9 <sup>1</sup>And it shall become <sup>2</sup>small dust <sup>3</sup>in <sup>4</sup>all the land of Egypt,  
powder

*small dust*, אֶבְרָקָ, masc., sing. noun of אֶבְרָקָ, a-vaq; KJV, *small dust* (twice); *dust* (three times); *powder* (once). Only found this once in Exodus. (Ex.9.9; Deu.28.24; Is.5.24; 29.5; Ez.26.10; Nah.1.3)

and shall be a boil breaking forth with blains upon man,  
springing or budding blisters

*boil*, לִשְׁחִין, lish-'cheen, masc., sing., noun of שָׁחַן, sh<sup>e</sup>- 'chan; KJV, *boil* (11 times); *botch* (2); Deu. 28.27 directly refers to this account and calls it *the botch of Egypt ... v.35 ... with a sore* (great, terrible) *botch*. (Green's Interlinear, *ulcer*)

O.E.D:

'OF., *boce*, (now *bosse*) ulcer, botch, a common Romantic word ... of the same meaning.'

This appears to be what affliction was laid upon Hezekiah, and from which he would die had the Lord not healed him. (2Ki.20.7) This is also what the Lord allowed Satan to afflict Job's flesh with in his trial. (Job 2.7)

*breaking forth*, פָּרַח, po-rey-ach, Qal part., (Poel) act., sing., masc. of פָּרַח, parach; the Qal part., Poel is translated, *Ge.40.10, it was as though it budded*; *Lev.13.42, a leprosy sprung up in his bald head*.

Various translations of this root:

*Le.13.20, broken out*; *39, growth*; *Nu.17.8, Aaron's rod was budded*; *S of Sol., flourished*; *Hos.10.4, springeth up*; *Lev.13.12, if a leprosy break out abroad*; *Is.35.2, It shall blossom abundantly*; *Lev.13.57. it is a spreading* plague;

[with] blains, אֲבַעְבֵּעַת, fem., pl., noun of (Davidson) בּוּעַ, Chaldean, to boil or swell up.

O.E.D.

1. An inflammatory swelling or sore on the surface of the body, often accompanied by ulceration; a **blister**, botch, pustule; applied also to the eruptions in some pestilential diseases.

The *blistering* aspect of this sign-judgment is limited to Egypt and not found anywhere else in the Scriptures but verse 9, 10. **The frogs, the lice, the swarms of flies, and the blisters are each peculiar to the judgment of God upon Egypt.**

וּבַבְּהֵמָה  
and upon beast, throughout all the land of Egypt.

beast, וּבַבְּהֵמָה, fem., sing. noun of בְּהֵמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19; this creature can be wild or domestic.

**This disease only affects the of בְּהֵמָה, which can be large, wild and domesticated, but generally not the herding and flocking livestock. There is no mention of death.**

10 And they took ashes of the furnace, and stood before Pharaoh;

and stood, וַיַּעֲמֵד, Qal fut., 3pl., masc. of עָמַד; to stand, stay, cease, to position oneself uprightly. (v.11)

and Moses sprinkled it up toward heaven; and it became a boil breaking forth with

וּבַבְּהֵמָה  
blains upon man, and upon beast.

beast, בְּהֵמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19.

עמדל

11 And the magicians could not stand before Moses because of the boils;  
were not able to stand

could, יכלו, Qal preterite, 3ppl of יכל, yakol, to prevail, to be able;  
this verb is used 13 times in the book of Exodus (2.3; 7.21, 24; 8.18;  
9.11; 10.5; 12.39; 15.23; 18.18, 23 (twice); 33.20; 40.35.

This is the last time we read of Pharaoh's magicians. Also, it appears to say that Pharaoh and his livestock were exempted from this affliction. (cf. 14, 19, thy cattle)

for the boil was upon the magicians, and upon all the Egyptians.

ויחזק

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

hardened, ויחזק, Piel (Intensive active) fut., 3ps, masc. of חזק;

Piel fut., Ex. 4.21, will harden; 9.12, and ... hardened; 10.20, 27,  
But ... hardened; 11.10, 14.8, and ... hardened;

Piel part., Ex.14.17, will harden;

Qal fut., Ex. 7.13, and he hardened; 7.22; 8.19, was hardened;  
9.35 and ... was hardened; 12.33, And ... were urgent;

Piel preterite, Ex. 14.4, And I will harden;

Hiphil fut., and caught;

Hiphil part, Ex.9.2 hold.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand  
stand yourselves  
position yourselves

and stand, וְהִתְיַצַּב, Hithpael, imper., sing., masc. of יָצַב, always in Hithpael (reflexive); the main idea is the *continuance*; to remain still. עָמַד is more at *stayed*.

*before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.*

14 For I will at this time

at ... time, בַּפֶּעַם, fem., sing., noun, פֶּעַם, w/prefixed preposition בְּ for בָּהּ, meaning *with the* or *at the*; KJV, *at ... time, at the ... time, once, at once*.

*send all my plagues upon thine heart,*

*all my plagues*, אֶת־כָּל־מִגַּפְתֵּי, אֶת, indicating the object; כָּל meaning *all*; מִגַּפְתֵּי, fem., sing., nounw/1ps, suffix, of root נָגַף, Davidson; מִגַּפָּה, Wigram; KJV translates מִגַּפָּה, as *plague* (22); *slaughter* (3); *stroke* (1).

This is now when the LORD will touch personally Pharaoh in a way that he has not suffered to this time. (cf. v.11, which seems to indicate that Pharaoh had been to some extent exempted) Now the strokes of the LORD are intensified. The greater the judgment the more distinct the LORD is *from* all the earth.

*and upon thy servants, and upon thy people; that thou mayest know*

so that  
for [the] sake

*that*, or so that, בְּעִבּוּר, a preposition and conjunction, עִבּוּר, root w/prefixed בְּ; *Ge.8.21, for ... sake; 21.30, that; Ex. 9.16, for; 13.8 because of; 2Sa.10.3, to; cf. v.16, cause*.

*thou mayest know*, תִּדַּע, Qal fut. 2ps., masc. of יָדַע, yada, to know; 15 times the Qal fut. 2ps. is found in Scripture; it is to become

personally positively or negatively acquainted with something or someone; this verb, Qal fut, 2ps, masc. is found in 7.17, *thou shalt know*; 8.10, 22; 9.14, 29, *thou mayest know*; 10.7, *knowest thou*.

בְּכָל־הָאָרֶץ

*that there is none like me in all the earth.*

In these judgments Pharaoh will learn these things of the LORD: There is no other God; He is in the earth; there is none like Him; and all things belong to Him.

Pharaoh shall learn that the LORD is incomparable to all gods:

*Ex 8:10 And he said, To morrow. And he said, Be it according to thy word: **that thou mayest know** that there is none like unto the LORD our God.*

Pharaoh shall learn that the LORD is among the inhabitants of the earth:

*Ex 8:22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; to the end **thou mayest know** that I am the LORD in the midst of the earth.*

Pharaoh shall learn that the LORD is incomparable to anything in all earth:

*Ex 9:14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; **that thou mayest know** that there is none like me in all the earth.*

Pharaoh shall learn that the earth belongs to none other than the LORD:

*Ex 9:29 And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there be any more hail; **that thou mayest know** how that the earth is the LORD'S.*

*15 For now I will stretch out my hand, that I may smite thee and thy people with*

מִגֵּאֲרִיץ

*pestilence; and thou shalt be cut off from the earth.*

*pestilence, בַּדָּבָר; KJV, pestilence (Ex.5.3), murrain (9.3), plagues (Hos.13.14).*

*and you shalt be cut off, וְתִכָּחַד, Niphal (simple passive) fut., 2ps, masc. of כָּחַד; to be cut off or down; hidden or desolated, concealed.*

בְּעֵבוֹר

*16 And in very deed for this **cause** have I raised thee up,*

*cause & for, or so that, בְּעֵבוֹר, a preposition and conjunction, עָבוֹר, root w/prefixed בְּ; Ge.8.21, for ... sake; 21.30, that; Ex. 9.16, **twice: cause, for, for; 13.8 because of; 2Sa.10.3, to; cf. v.14, that***

*I have raised you up, הֶעֱמַדְתִּיךָ, Hiphil (causative active) preterite, w/2ps., masc., suffix; root עָמַד, to stand; the main idea of this verb is to stay, remain, withstand, to stand up, take this position.*

What did the LORD say? He said that He raise up, caused for Pharaoh to stay in this position before Him. Why? What purpose could this serve? What good can come of this, someone might ask? But first of all, do we believe the written record of the Word of God, or must alter it to make it agree with our sentiments? What is the answer? ...

If we were to take the translations of this Hiphil preterite in the KJV this could be translated as:

Lev.14.11, 'I have presented in thee ...'

Nu.5.16, 'I have set thee ...'

1Ki.12.32, 'I have placed thee ...'

Ne.10.32, 'I have made thee ...'

Est.4.5, 'I have appointed thee ...'

Dan. 11.11, 'I have set thee forth ...'



הִרְאִיתִךָ      בְּעֵבֹר  
**for** to shew in thee my power;  
to see [in] thee

to shew in thee, הִרְאִיתִךָ, Hiphil (causative active) infin. w/2ps.  
pronoun *you* or *your*, masc of הָאָתָּה; to see or shew; Hiphil infin. is  
always translated *to shew*; Or perhaps, '**that you shew my power.**'

*LXX, Ex. 9.16 And for this purpose hast thou been preserved,  
that I might display in thee [ἐνδείξωμαι (aor. subj.) ἐν σοὶ,  
or, by thee] my strength, and that my name might be published  
in all the earth. (the very same Greek verb, ἐνδείξωμαι, as in  
Ro.9.17)*

The italicization of the preposition *in* might be thought by some to diminish the sovereignty of the LORD in this place. However, the preposition certainly understood and bears support in Ro.9.17. It should not be denied that the LORD was going to use Pharaoh to magnify Himself, and not only cause Pharaoh to see or understanding this. Rather, we will all see how the LORD works through their rebellion and glorifies Himself.

*my power, כֹּחִי, masc. sing. noun w/1ps. suffix of כֹּחַ, co-ách, KJV,  
strength, power, might, ability, substance, and force. (the difference  
between this and the following texts are the pronominal suffix here,  
and the prepositional prefix there:*

*Ex 15:6 Thy right hand, O LORD, is become glorious **in power**  
בְּכַחַת: thy right hand, O LORD, hath dashed in pieces the enemy.*

*Ex 32:11 And Moses besought the LORD his God, and said,  
LORD, why doth thy wrath wax hot against thy people, which  
thou hast brought forth out of the land of Egypt **with great  
power** בְּכַחַת, and with a mighty hand?*

בְּכָל־הָאָרֶץ  
*and that my name may be declared throughout all the earth.  
in all the earth*

and that, וְלִמְעַן, KJV, that, for, to, to the end, for to, to the intent.

may be declared, סִפַּר, Piel (intensive active) **infinitive** (George Wigram), imperative (Benjamin Davidson), sing., masc. of סִפַּר; KJV, to declare, tell, number.

בְּעַמִּי

17 As yet exaltest thou thyself against my people, that thou wilt not let them go?  
by or with my people

As yet, עוֹדָה, sing., adverb, עוֹד, w/2ps masc pronoun thou; Ge. 18.22, but Abraham stood **yet** before the Lord; 29.9, **and while he yet** spake with them, et al.

exaltest thou thyself, מִסְתַּלֵּל, Hithpoel (passive reflexive) part., sing., masc., for סָלַל;; Qal imperative, Ps.68.4, **extol** him that rideth upon the heavens by his name JAH; Is.57.14, **Cast ye up, cast ye up** prepare the way; Job 19.12, His troops come together, **and raise up** their way against me; Qal Participle (Paul), Pv. 15.19, the way of the righteous is **made plain**; Pilpel Imperative, Pv. 4.8, **Exalt her**, and she shall promote thee;

The feminine noun of this root is translated *a bank* (an embankment), *a mount*.

כֶּבֶד

18 Behold, to morrow about this time I will cause it to rain a very grievous hail,  
heavy, thick,  
or dense

very, מְאֹד, masc. sing. noun, but generally an adv. of אִדָּ, KJV, very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good, et. al. (13 times in Exodus: 1.7, exceeding; 20, very; 9.3, 18, 24; 10.14, 19, mighty; 11.3; 12.28; 14.10, sore; 19.16, exceeding; 18, greatly, 19, louder and louder)

will cause it to rain, מִמְטֵיר, Hiphil, (causative active) part. sing., masc. of מָטַר, to rain; what is *rained* depends on the context: it can rain water, fire and brimstone, hail, and manna: *Ge.2.5, the Lord God had not caused it to rain; 19.24, the Lord rained upon Sodom and; Ex.16.4, I will rain bread from heaven.*

*hail*, בָּרָד, masc.; always translated hail.

אֲשֶׁר	כְּמֹהוּ	כִּי	לֹא	הָיָה	בְּמִצְרַיִם	מֵעַד-עֲתָה	וְעַד-הַיּוֹם	הַיּוֹם	הַיּוֹם	הַיּוֹם	הַיּוֹם
<i>such</i>	<i>as</i>		<i>hath</i>	<i>not</i>	<i>been</i>	<i>in</i>	<i>Egypt</i>	<i>since</i>	<i>the</i>	<i>foundation</i>	<i>thereof</i>
<i>which</i>	<i>like</i>							<i>from</i>	<i>the</i>	<i>day</i>	<i>it</i>
								<i>was</i>	<i>founded</i>	<i>until</i>	<i>now</i>
											(cf. v.24)

*as*, כְּמֹהוּ, root כָּמוֹן, KJV, *when, as, as it were, as thyself, like.*

*the foundation*, הַיּוֹסֵדָה, Niphal (simple passive) infin. of יָסַד, to found; KJV, *found, establish, lay.*

What better warning could have been given from the LORD to Pharaoh of the coming destruction, and yet the message fell on deaf ears. Not a single judgment fell but that there preceded a clear warning to repent.

*Ro.2.4 [O Man,] despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth (ἀγεί, 3ps, pres. ind. of ἄγω,) thee to repentance?*

*5 But (for the grace of God, continuing) after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

*6 Who will render to every man according to his deeds ...*

*1Pe.3.18 ¶ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

*19 By which also he went and preached unto the spirits [taking this to mean, which are now] in prison;*

*20 Which sometime [once, ποτέ, in time past, in old time] were disobedient, when once the longsuffering of God waited in the days*

*of Noah (who was a preacher of righteousness, 2Pe.2.5), while the ark was a preparing (giving a space of repentance, Re.2.21), wherein few, that is, eight souls were saved by water.*

אֶת־מִקְנֶךָ

19 *Send therefore now, and gather thy cattle, and all that thou hast in the field;*

וְהַבְּהֵמָה

*for upon every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.*

*beast, בְּהֵמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19; is a reference to broader genus of animals than was in verse 3, מִקְנֶה.*

**This sign-judgment now falls upon both kinds of cattle, the בְּהֵמָה and the מִקְנֶה, man, and present crop.**

Both kinds of animals are found in this portion of Scripture. All that we can say is that apparently of the מִקְנֶה, or domesticated livestock, Pharaoh's may have been spared, and that of his army. This particular plague, as far as these animals are concerned might be directed more personally against Pharaoh. (cf. 14, *upon thine heart, and upon thy servants, and upon thy people ...*) Had it not been for the servants who believed that this judgment would come, he would have lost every animal of both kinds. (9.20) But we know that he will need horses to drive the chariots to that final destruction in the days ahead.

הֵיירָא

20 *He that feared the word of the LORD among the servants of Pharaoh made his*

*He that feared, הֵיירָא, masc. sing. adjective of יָרָא; to be afraid or fearful.*

וְאֶת־מִקְנֵהוּ

הֲנִיס

*servants and his cattle flee into the houses:*

*flee*, הָגִיס, Hiphil (causative active) preterite, 3ps, masc. of נוּן, most often translated with the English word *flee*.

לֹא־שָׁם לְבוּ

21 And he that regarded not the word of the LORD left his servants set not his heart on

regarded not, לֹא־שָׁם, mar. **set** not his heart, שָׁם, sum; to put, set, make;

וְאֶת־מִקְנֵהוּ

and his cattle in the field.

עַל־הַשָּׁמַיִם

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, to the heavens

... in which is his rod(vs.23), and which Aaron raises of his rod as well.

וְעַל־הַבְּהֵמָה

that there may be hail in all the land of Egypt, upon man, and upon beast, and

beast, בְּהֵמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19.

כָּל־עֵשֶׂב

בְּאֶרֶץ

upon every herb of the field, throughout the land of Egypt.  
in the land

every plant, כָּל־עֵשֶׂב, or all plants; עֵשֶׂב, masc; KJV, herb (17), grass (16).

נָתַן

23 And Moses stretched forth his rod toward heaven: and the LORD sent

קִלְת

thunder

gave a sound or a voice

-

וַתִּהְלַךְ אֵשׁ אֲרָצָה

and hail, and the fire ran along upon the ground;

went

-

the land or earth

*thunder*, קִלֹּת, a masc. noun with a fem. pl. termination, root קוּל; it the *sound* made from someone or something; most often referring to the *voice*, and therefore translated with that English word.

*and fire ran along*, וַתִּהְלֶךְ, Qal fut., 3ps., masc., for הָלַךְ, to go, proceed, walk; the Qal fut. is translated in the KJV as *ran along*, *passeth, eased; go, come, walk.*,

*Re 6:1 And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.*

*Re 14:2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps ...*

עַל־אֶרֶץ

*and the LORD rained hail upon the land of Egypt.*

מִתְלַקַּחַת בְּתוֹךְ

כְּבֵד

*24 So there was hail, and fire mingled with the hail, very grievous,*

KJV, *infolding*

J. P. Green, *flashing*

*mingled*, מִתְלַקַּחַת, Hithpael (reflexive active) part., sing., fem of לָקַח, *to take* or *receive*; the Hebrew Hithpael is found in one other place (Ez.1.4, *a fire infolding itself ...*); perhaps as J. P. Green's Bible Interlinear shows, *flashing*.

*with*, בְּתוֹךְ, masc., sing., noun of תָּוֶךְ, KJV, *in the midst, among, with, within*.

*very*, מְאֹד, masc. sing. noun, but generally an adv. of אֵד, KJV, *very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good*, et. al. (13 times in Exodus: 1.7, *exceeding*; 20, *very*; 9.3, 18, 24; 10.14, 19, *mighty*; 11.3; 12.28; 14.10, *sore*; 19.16, *exceeding*; 18, *greatly*, 19, *louder and louder*)

*such as there was none like it in all the land of Egypt since it became a nation.*  
(cf. v.18)

25 *And the hail smote throughout all the land of Egypt all that was in the field,*

וְעַד־בְּהֵמָה

*both man and beast; and the hail smote every herb of the field,*

*beast, בְּהֵמָה; cf. 8.17, 18; 9.9, 10, 19, 22, 25; 11.5, 7; 12.12, 29; 13.2, 12, 15; 19.13; 20.10; 22.10, 19.*

*and brake every tree of the field.*  
shattered

*brake, שָׁבַר, Piel (Intensive active) preterite, 3ps., masc of שָׁבַר; Piel pret. is used in reference to the breaking of the tables of stone, Ex.34.1; Deu.10.2; brake in pieces, 2Ki.11.18, and therefore this is thorough shattering.*

26 *Only in the land of Goshen, where the children of Israel were, was there no hail.*

*only, וְכִּי, adverb, KJV, only, surely, , but, in any wise, yet, at the least, howsoever, notwithstanding, even.*

The name *Goshen*, is only used in the Old Testament Scriptures a total of 15 times. Fifteen is the number for *rest*. This is the place where the LORD had separated his people from the Egyptians and were spared from the judgments which the LORD sent against Egypt.

Goshen is the place that Joseph had selected for his family to live through the time of famine with which they had begun to be afflicted. Here he would care for them else they come to poverty.

*Ge 45:10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:*

*11 And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty.*

Here the people of God became rich with substance, fruitful even though servants and under the toil of the day, until the time of their deliverance.

I think that this speaks to us in a type as we await the coming of our Lord Jesus Christ. Our Lord Jesus has appointed for us to dwell in the land yet be separated. We are to be faithful and fruitful until the day of our redemption comes to pass at the coming again of our Lord Jesus Christ; While in one sense of the word we are nothing but servants in a land that is not ours, yet in another it is all ours (1Co.3.21, *all things are yours*) and we shall rule over the earth with Jesus Christ in the not-too-distant future.

*27 And Pharaoh sent, and called for Moses and Aaron, and said unto them,*  
to and to

*I have sinned this time:*

*I have sinned, הִטָּאתִי, Qal preterite, 1ps of אָטָה, I have sinned or offended.*

The first of Pharaoh's two professed acknowledgments of sin to Moses. (cf. 10.16) Two is the number for establishment of truth. Pharaoh was truly an unrepentant sinner. His profession was because he was like the child caught with his hand in the cookie jar. Otherwise he would have said nothing concerning his wickedness.

*the LORD is righteous, and I and my people are wicked.*

*is righteous, הַצַּדִּיק, masc. sing. adj. of צָדִיק; KJV, just, righteous. The LORD is right in His dealing.*

*are wicked, הַרְשָׁעִים, masc. pl. adj. of רָשָׁע, contrasted with the right, these would be the wrong; KJV, many times wicked, about 7 times ungodly, about two times guilty, and once condemned and wrong.*



28 Intreat the LORD

*intreat*, of root עָתַר, *intreat; once pray*; cf. Ex.8.8, 9, 28, 29, 30; 9.28; 10.17, 18; the verb is all but once translated with the English word *intreat*: Job 22.27, *make prayer*. (total times 20); **fuller definition, cf. Ex.8.8**

This marks the third of four times that Pharaoh asks for Moses to intreat the LORD in his behalf. (cf. 8.8, frogs; 28, flies; 9.28, hail; 10.17, locusts)

אֱלֹהִים

*(for it is enough) that there be no more mighty thunderings and hail;*  
the sounds of God and the hail are enough

וְאֶשְׁלַחְךָ

*and I will let you go, and ye shall stay no longer.*  
send you away not stand or endure longer [here].

*and ye shall ... longer*, תִּסְפֹּן, Hiphil (causative active) fut., 2ppl, masc. of יָסַף, *yasaph*; to add or increase; the noun of this would be *Joseph*, adding; to make more, to add again; (cf. 5.7; 8.29; 9.28, 34; 10.28, 29; 11.6; 14.13.

*stay*, לַעֲמֹד, Qal infinitive of עָמַד, to stand or endure.

29 *And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the LORD; and the thunder shall cease, neither shall there*

*be any more hail; that thou mayest know how that the earth is the LORD'S.*  
henceforth so that to Jehovah is the earth.  
for the sake

*thou mayest know*, יָדַע, Qal fut. 2ps., masc. of יָדָע, *yada*, to know; 15 times the Qal fut. 2ps. is found in Scripture; it is to become personally positively or negatively acquainted with something or someone; this verb, Qal fut, 2ps, masc. is found in 7.17, *thou shalt know*; 8.10, 22; 9.14, 29, *thou mayest know*; 10.7, *knowest thou*.

30 *But as for thee and thy servants,*

*I know that ye will not yet*                      תִּירְאוּן יִמְפַּן יְהוָה אֱלֹהִים  
*fear the LORD God.*  
fear from the face of the LORD God.

*yet, טָרָם, KJV, before, ere, not yet, (Ex.9.30; 10.7)*

untranslated, מִפְּנֵי, masc. pl. noun of פָּנִים, KJV, *by reason of, from the face, before, et al.*

31 *And the flax and the barley was smitten: for the barley was in the ear, and the flax was balled.*

*blossomed*

*balled, גִּבְעֵל, dict. the pod or capsule of a plant (as cotton).*

Flax is a food and fiber crop which is also called linseed.

*Barley* is a major cereal grain.

*Barley is not as cold tolerant as the winter wheats ...*

*Barley has a short growing season and is also relatively drought tolerant.*

32 *But the wheat and the rye were not smitten: for they were not grown up.*

rye

Rye actually grows during any warmer days of the winter, when sunlight temporarily warms the plant above freezing, even while there is general snow cover.

Rye grows well in much poorer soils than those necessary for most cereal grains. Thus, it is an especially valuable crop in regions where the soil has sand or peat. Rye plants withstand cold better than other small grains do. Rye will survive with snow cover that would otherwise result in winter-kill

for winter wheat. Most farmers grow winter ryes, which are planted and begin to grow in autumn.

33 *And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.*

was ... poured, נָתַךְ, Niphal (simple passive) preterite, 3ps., masc. of נָתַךְ, KJV, *poured forth, poured out.*

34 *And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, he increased or added to sin*

*were ceased, נִחַךְ לְ, Qal preterite; KJV, to cease, leave, forsake, fail, forbear.*

*more, וַיִּסַּף, Hiphil (causative active) fut., 3ps, masc. of יָסַף, yasaph; to add or increase; the noun of this would be Joseph, adding; to make more, to add again; (cf. 5.7; 8.29; 9.28, 34; 10.28, 29; 11.6; 14.13.*

וַיִּכְבֵּד

*and hardened his heart, he and his servants.*

As sinners will do, they incite others to join with them in their offense.

וַיִּחְזֶק

35 *And the heart of Pharaoh was hardened,*

*neither would he let the children of Israel go;*  
*send away --*

*would he let ... go, שָׁלַח, Piel (intensive active) preterite, 3ps., masc. of שָׁלַח, to send away, push away, to let go. Piel preterite in Exodus (7.2, that he send; 8.32, would he let ... go; 9.7, he did ... let ... go 35, would he let ... go; 10.20, he would ... let ... go; 11.10, he would ... let ... go; 14.5, we have let ... go; 22.5, and shall put in; keep in mind that*

some variations result some the pronouns prepositions that might be affixed to these root words. )

***as the LORD had spoken by Moses.***

1. At the turning of rod into a serpent (#1):

Ex 7:13 And he hardened Pharaoh's heart, that he hearkened not unto them; **as the LORD had said.**

2. At the turning of the water to blood (#2):

Ex 7:22 And the magicians of Egypt did so with their enchantments: and Pharaoh's heart was hardened, neither did he hearken unto them; **as the LORD had said.**

3. At the plague of frogs (#3):

Ex 8:15 But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; **as the LORD had said.**

4. At the plague of lice (#4):

Ex 8:19 Then the magicians said unto Pharaoh, This is the finger of God: and Pharaoh's heart was hardened, and he hearkened not unto them; **as the LORD had said.**

**Not the swarm of flies (#5) or murrain (#6)**

5. At the plague of boils (#7):

Ex 9:12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; **as the LORD had spoken unto Moses.**

6. At the plague of hail (#8):

Ex 9:35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; **as the LORD had spoken by Moses.**

As the people of God we are taught that we can trust the LORD and His Word to be as He said.

*1Ki 8:56 Blessed be the LORD, that hath given rest (remember the mention of Goshen 15 times) unto his people Israel, according to all that he promised: there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.*