

**[Wednesday, November 30, 2016] Exodus Series, Exodus chapter 19, verses 1-13  
– Craig Thurman**

As has been the case in so many of the studies that we have presented, something becomes more clearly understood afterwards and we can share that in the introductory remarks of the next lesson.

One month ago the Israelites entered into the wilderness of Sin. (Ex. 16.1) This place is between Elim, the place of 12 wells, and 70 palm trees, and Sinai. Here they began to receive the daily supply of manna which came down from heaven.

*Joh 6:31 Our fathers did eat manna in the desert; as it is written, He gave them **bread from heaven** to eat.*

From this place Israel travels to Rephidim where, to quench the thirst of Israel, Moses is commanded to *smite* the Rock before him, upon which the LORD stood. This Rock was in Horeb. (Ex.17.6) In a type, the LORD was smitten by the rod of God's justice because of our sin. God *clave* the Rock and gave them drink.

*Ps 78:15 He clave the rocks in the wilderness, and gave them drink as out of the great depths.*

Immediately after this the Amalekites attacked Israel. How do we account for what follows in this battle except to note that Moses showed great spiritual discernment by applying the tactic [pattern] which was successful to the overthrow of the Egyptian army. And what was that tactic? He stretched forth his hand in which was *the rod of God*.

For Israel's safe passage through the sea:

*Ex 14:21 And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.*

For Egypt's destruction in the sea:

*Ex.14.26 And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.*

Moses applied the commandment of the LORD from the Egyptian threat to the Amalekite threat. What better recourse was there for him than to resort to the tried and true commandment of God? In all of life's experiences many, most are *new* to us. I've never been this way before. What do we do? We cry out to God, 'Oh Lord, I don't know what to do! Help me.' And what do we do? We make application to the same commandments of the LORD. And He always meets the need, supplies the grace, and walks with us through whatever it might be. Remember this?

(cf. Ex.18.8; 1Co.10.13)

**God**, who has tempered every trial that we face so that it does not exceed our faith, and Who has also designed in it *the way out* so that when we can come into it we know that we can bear up under it, ***is faithful ...***

Both the battle and the victory are the LORD's.

*1Sa 17:47 And all 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.*

*1Ch 29:11 Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all.*

And now, the LORD through Israel brought judgement to the Amalekites.

In the beginning of the 18<sup>th</sup> chapter of Exodus we read that the fame of the LORD's deliverance of Moses and Israel reached to Jethro, Moses father-in-law and priest of Midian. It was for this reason that Jethro came out to meet Moses and brought with him his wife, Zipporah, and *her* two sons, Gershom (a stranger in a foreign land) and Eliezer (God is my helper). Once there he viewed Moses' lone and lengthy process of daily judging the people. It was his recommendation that, if the LORD will (Ex.18.23, *if God command thee so*), a tiered judicial system be installed which would be much more expedient for both he and Israel. To this Moses agreed. And the chapter closes with Jethro returning to Midian.

## Chapter 19

**1 ¶ In the third month, when the children of Israel were gone forth out of the**

דְּבָרָם, midbar

**land of Egypt, the same day came they into the wilderness of Sinai.**

The wilderness of Sinai is sometimes used synonymously with Horeb. Horeb is only three times referred to as a mountain or mount. (Ex.3.1; 33.6; Deu.1.6) Otherwise it is simply called *Horeb*. This verse particularly reveals that Horeb includes the wilderness of Sinai *and more*. In Ex.17.6 Israel came into Horeb a month ago. (cf. Ex.16.1; 17.6)

דְּבָרָם, midbar

**2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.**

*For they were departed*, יָסְעוּ, yi-s<sup>e</sup>-[g]u, Qal fut. 3ppl. masc. of יָסַע; to depart, journey, go forward, set forward, removed; **14.2.** (cf. 12.37; 13.20; 14.15, 19; 16.1; 17.1; 19.2; 40.36, 37.

*encamped*, נִחֲנוּ, Qal fut. 3ppl. masc. of נָחַן, cha-nah; Ex. 13.20; 14.2, 9; 15.27, 18.5, *encamp*; Ex.14.2; 17.1; 19.2, *pitch*.

The Hebrew for *wilderness* and *desert* are both the same: דְּבָרָם, midbar  
Israel now has come to mount Sinai in particular.

אֶל־הָאֱלֹהִים יְהוָה

**3 And Moses went up unto God, and the LORD called unto him out of the**

וַתִּגֵּד

**mountain, saying, Thus shalt thou say to the house of Jacob, and tell**  
declare [it]

*and tell*, וַתִּגֵּד, Hiphil (causative active) fut. 2ps. fem. of נִגַּד; KJV, *to tell, utter, show, declare, profess*. (Hiphil pret., Ex.13.8; Hiphil fut. Ex.4.28; 16.22; **19.3, 9, And ... told**; Hophal fut., Ex.14.5)

לְבָנָי  
**the children of Israel;**  
to the sons

**4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.**

*bare*, נָשָׂא, va-es-sa, Qal fut. 1ps. of נָשָׂא; na-sa; KJV, *to bear, bring, carry, stir, lift, fetch, pluck up, contain*.

*eagles'*, נְשָׂרִים, n<sup>e</sup>-sha-rim, masc. pl. noun, in the absolute state; נֶשֶׁר, ne-she; always (26) tss. with the English noun *eagle*.

*on ... wings*, עַל-כַּנְפֵּי, על, upon; כַּנְפֵּי, kan-pey, dual masc. constr. state of כַּנָּף, ka-naph; *Ge.1.21, winged fowl; Ge.7.14, every bird of every sort (marg. wing); Nu.15.38, borders; Deu.22.12, quarters; Deu.27.20, skirt; Job 37.3, ends of the earth (marg. wings); Ps.148.10, flying fowl (marg. birds of wing); Is.24.16, From the uttermost part of the earth (marg. From the wing of the earth); and so the idea is the edges or extentions of the fowl, skirt, or earth.*

Being borne on eagles' (plural eagles) wings refers to the swiftness of their deliverance from Egypt as well as the renewed strength that Israel received for the exodus.

Eagles for swiftness:

*De 28:49 The LORD shall bring a nation against thee from far, from the end of the earth, [as swift, is a supplied sense] as the eagle flieth; a nation whose tongue thou shalt not understand ... cf. 2Sa.1.23, **swifter** than eagles; Job 9.26, as the eagle that **hasteth** to the prey; Pv.23.5, [riches] **fly away** as an eagle toward heaven.]*

The LORD asks Job a question ... and the answer is that the eagle mounts up at the command of the LORD. *Job 39:27 Doth **the eagle mount** up at thy command, and make her nest on high?*

Eagles for renewed strength:

*Ps.103.2 Bless the LORD, O my soul, and forget not all his benefits:*

*3 Who forgiveth all thine iniquities; who healeth all thy diseases;*

*4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;*

*5 Who satisfieth thy mouth with good things; so that **thy youth is renewed like the eagle's**.*

*Isa 40:31 But they that wait upon (a single Hebrew word)*

קָוִי, qo-vey, Qal part. act. pl. masc. of קָוָה, qa-vah; J. P. Green's Bible Interlinear has, *But the waiters for ...*; cf. Ps.27.14; Pr.20.22; it is to be *stayed upon*, to be in *expectation of*.

*the LORD **shall renew** their strength;*

shall renew, יַחֲלִיפוּ, ya-cha-lee-phu, Hiphil fut. 3ppl. masc. of חָלַף, as a spear which pierces & *strikes through* (Jud.5.26, Qal pret), to be changed (Hab.1.11, Qal pret.), to pass (Job 4.15, Qal fut.), to be altered (Lev.27.10, Hiphil fut.), to sprout (Job 14.7, Hiphil fut.); considered together this would be to be changed in their *strength* so that ...

*strength*, כֹּחַ, ko-ach, masc. noun; KJV, *strength, power, might, ability, substance, force, fruits*.

*they shall mount up* [יַעֲלוּ, Qal fut; go up, ascend] *with wings*

אֵבֶר, masc. sing. noun, [with] *wings*; Ps.55.6; Is.40.31; Ez.17 references the wings themselves.

*Ps 55:6 And I said, Oh that I had **wings** like a dove! for then would I fly away, and be at rest.*

***as eagles**; they shall run, and not be weary; and they shall walk, and not faint.*

אֶמְשָׁמוּעַ      בְּקוֹלִי  
**5 Now therefore, if ye will obey my voice indeed, and keep my covenant,**  
hear with my voice

יִמְכָּל־הָעַם  
**then ye shall be a peculiar treasure unto me above all people:**  
from all peoples

*peculiar treasure, סְגֻלָּה, s<sup>e</sup>-gul-lah; fem; Ex.19.5; Ps.135.4; Ecc.2.8, peculiar treasure; Deu.7.6; 14.2; 26.18, special people; 1Chron.29.3, mine own proper good; Mal.3.17, my jewels.*

***for all the earth is mine:***

An *if-then* condition is stipulated for Israel. We know as a matter of historical fact that national Israel did not keep this stipulation, and as a result they are temporarily set aside (cf. Ro.11.20, 23, 26). Some of those who come to faith in Christ during this church era are grafted into the New Covenant. One day the nation of Israel shall be wholly grafted into the New Covenant of God when they are turned to the LORD and their hearts are changed. Then the entire nation *shall be both willing and able* to abide amicably with the covenant of God.

*Mal.3.13 ¶ Your words have been stout against me, saith the LORD. Yet ye say, What have we spoken so much against thee?  
14 Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?  
15 And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.*

(Verse 16, 17 speaks of a present remnant of Israel during the nation's disobedience.)

*16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.*

*17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.*

(Vs. 18 is the conversion of the whole nation of Israel to the Lord.)

*18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. (And this interpretation is concordant with Romans chapter 11, And so all Israel shall be saved ...)*

***6 And ye shall be unto me a kingdom of priests, and an holy nation.***

The apostle Peter undoubtedly refers to this text in the book of Exodus in His first epistle. But his words should not be construed to mean that the churches have replaced Israel's future promises of an inheritance with Abraham, Isaac, Jacob, and the children of the nation of Israel. These promises must be fulfilled. Of those, the promise of a land that is to be theirs is clear. (Ge.13.14, 15, 17; 15.18; 17.8; Ex.23.23-31; Nu.32.1-42; Deu.1.7, 8; Jos.1.2-4; ) The nation of Israel shall rule over the nations of the earth under their Messiah from this very land located off the eastern end of the Mediterranean Sea. (Deu.28.13; Zec.14.16-18) The churches haven't these kinds of promises, though they have great promises too. But mostly, the churches of Jesus Christ shall rule and reign with him *in the earth* for a 1,000 years (Chiliasts; premillennial reign of Christ).

On this earth during the Millennium:

*Re 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*

On the new earth in the eternal age:

*Re 22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.*

Reading 1Pe.2.9 speaks of a mostly Gentile priesthood. Yes, the true, N.T. church is a chosen generation, a royal (kingly) priesthood, a holy nation, a peculiar (or obtained/acquired people) ... but so shall national Israel be one day.

***These are the words which thou shalt speak unto the children of Israel.***

וַיִּשֶׂם

***7 And Moses came and called for the elders of the people, and laid before their***  
put

*and laid, וַיִּשֶׂם, Qal fut. 3psm of שָׂם, sum; KJV, made, put, set, done, brought, and appoint. (Qal preterite: Ex. 2.14; 3.22; 4.11, 15, 21; 5.14; 8.12, 23; 9.21; 10.2; 15.25, 26; 18.21; 21.13; 26.35; 28.12, 26, 37; 29.6, 24; 33.22; 40.3, 5, 8, 29; Qal imperative: Ex.17.14, rehearse; 32.27, put; Qal fut.: Ex.1.11; 2.3; 4.11; 5.8; 9.5; 14.21; 15.26; 17.12; 19.7; 21.1; 22.25; 24.6; 39.7, 19; 40.18, 19, 20, 21, 24, 26, 28, 30)*

***faces all these words which the LORD commanded him.***

***8 And all the people answered together,***  
alike, at once

*And ... answered, וַיַּעֲנוּ, vay-ya-[g]a-nu, Qal fut. 3ppl. masc. of עָנָה; KJV, answer, testify, speak, witness, hear, sing, shout, cry; cf. Qal infin., Ex.32.18,(twice) shout & cry; Qal fut., Ex. 4.1; 15.21; 19.8, 19, And ... answered; Ex.20.16, shalt ... bear; 23.2, shalt thou speak; 24.3, shalt thou speak.*



together, יַחְדָּו, yach-dav, adverb of יָחַד; KJV, *together, alike; Ps.62.9, altogether; Ps.74.6, at once; Ps.141.10, withal;*

***and said, All that the LORD hath spoken we will do.***

*hath spoken, דִּבֶּר, Piel (Intensive active) preterite, 3ps. masc. of דִּבֵּר; KJV, hath spoken, had said, had named, hath told, commanded, promised; this Piel preterite is found in Ex. 1.17; 4.15, 16, 30; 7.13; 8.15; 9.1, 12; 10.29; 12.25, 32; 14.12; 16.23; 19.8; 20.22; 24.3, 7; 25.22; 32.14, 34; 33.9, 11, 17; 34.32, 34.*

This implying that all of the elders had communicated the same message to the tribes of Israel. Yes, we want to be a peculiar treasure to the LORD. Yes, we want to be a kingdom of priests and a holy nation!

‘Sincerity in a man’s professing that which is agreeable to the real sentiments of his mind is certainly a very laudable thing, but it can never take away the guilt of a man’s not conforming the sentiments of his mind to the objective, revealed truth.’ *John Gill*

וַיָּשָׁב

***And Moses returned the words of the people unto the LORD.***

*returned, וַיָּשָׁב, Hiphil (causative active) fut. 3ps. masc. of שָׁב; KJV, to return, come again.*

בָּעָב

***9 ¶ And the LORD said unto Moses, Lo, I come unto thee in a thick cloud,***  
Behold

*in a thick, בָּעָב, b<sup>e</sup>-[g]av; prefix preposition בְּ, b<sup>e</sup>, with or in; masc. sing. noun, construct state, עָב, [g]av; KJV, thick, the clouds, thick clouds, in the clay (marg. in the thickness of the ground); in thickets; v. 16 is not the same: it is heavy.*

בְּעֵבוֹר

**that** *the people may hear when I speak with thee,*  
to the intent that

*that, עֵבוֹרָה, preposition and conjunction, w/the prefixed preposition  
בְּ, in, with, at; KJV, for ... sake, that, for, because of, to, to the intent  
that.*

**and believe thee for ever.**

The thick cloud veils the LORD from the view of the nation. It is the LORD's purpose to conceal Himself from them. He is pointing them to Moses.

*Jo.5.45 Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.*

*46 For had ye believed Moses, ye would have believed me: for he wrote of me.*

*47 But if ye believe not his writings, how shall ye believe my words?*

What the LORD is doing with Israel is bigger than Israel. He will save some of them. And by saving some of them He will save some of us. Then, when all of us have been save He will return to save all of them.

In effect the LORD *blinded* the nation of Israel.

*2Co.3.13 And not as Moses, which put a vail over his face, that*

*πρός, to the end that ...*

*the children of Israel could not stedfastly look*

*ἀτενίσαι, aor. infin. of ἀτενίζω; KJV, to fasten, stedfastly  
look or behold, earnestly look.*

*to the end of that which is abolished:*

*14 But their minds were blinded: for until this day remaineth the thoughts were hardened*

verb πωρώ; Mk.6.52; 8.17; Jn.12.40, *hardened*; Ro.11.7; 2Co.3.14, *blinded*.

noun πώρωσις; Mk.3.5, *hardened*; Ro.11.25; Eph.4.18, *blinded*.

*same veil untaken away (or, un-recovered, un-removed, vs. 17) in the reading of the old testament; which veil is done away in Christ.*

*15 But even unto this day, when Moses is read, the veil is upon their heart.*

*16 Nevertheless when it (referring to the heart) shall turn to the*

*Lord, the veil shall be taken away.  
is lifted*

περιαίρειται, 3ps. pres. ind. pass. of περιαιρέω; noting a simple statement of fact why the heart turns to the Lord ... because the Lord lifted away their *blindness*.

*17 Now the Lord is that Spirit:*

... that does what? The immediate context would have us refer to the veil that is upon the heart of the Jew who has continued in unbelief. The Holy Spirit recovers the veil which was upon the minds of many in Israel, and then, at that time they are all liberated to perceive Jesus Christ as the Messiah/Christ of God and believe.

*and where the Spirit of the Lord is, there is liberty.*

Consider this truth. For the Spirit to come to the soul of any man means that He comes to do a full work of God. As Jesus Christ came and fulfilled the work that the Father commissioned Him to do,

*Joh 17:4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.*

which was to redeem all of the elect to God, so the purpose for sending the Holy Spirit is to enliven the minds of the elect of God to receive and believe what Jesus Christ did for them by His death, burial, and resurrection. There are no half-way measures with God. In the case of the Spirit of God, He does not temporarily lift a veil from the heart to present to the sinner an momentary opportunity to come to Christ, and if he fails to respond during this time the veil is returned upon the mind. Absolutely not! When He opens the understanding the understanding perceives the truth. When He gives life, that life is received. (cf. Jo.6.33; 2Co.3.6; Lk.24.45)

18 But we all, with open face  
[the vail] recovered [from the] face by the Spirit  
of God

*open, ἀνακεκαλυμμένῳ, dat. sing. neut. part. perf. pass. of ἀνακαλύπτω, ἀνά anew, again, from above + καλύπτω to cover, conceal, hide; vs.14, [un]taken away; being recovered gives a good sense of this word; cf., vs. 14.*

*beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.*

When the Spirit of Christ liberates the soul from the bondage of sin he perceives Christ and begins to be transformed in his mind unto the day of Christ. The sinner is not returned to a former state of depravity and deadness to God.

***And Moses told the words of the people unto the LORD.***

*and ... told, דָּבַר, Hiphil (causative active) fut. 3ps. masc. of דָּבַר; v.3, and tell.*

**10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,**

*and sanctify them, וְקִדְּשָׁתָם, Piel (intensive active) preterite, 2ps. masc. of קִדַּשׁ and קִדֵּשׁ; Ex.29.21, hallowed; Qal fut., Ex.29.37; 30.29, shall be holy; Niphal preterite, Ex.29.43, shall be sanctified; Piel preterite, Ex. 19.10, 23; 28.41, and sanctify; 29.27, and thou shalt sanctify; 37, and sanctify it; 44, And I will sanctify; 30.29, And thou shalt sanctify; 30, and consecrate them; 40.9, and shalt hallow; 10, 11, 13, and sanctify; Piel infinitive, Ex.20.8, to keep it holy; 28.3, to consecrate him; 29.1, to hallow them; 33, and sanctify; 36, to sanctify it; Piel imperative, Ex. 13.2, Sanctify; Piel fut., Ex.19.14, and sanctified; 20.11, and hallowed it; 29.44, I will sanctify; Piel participle, Ex. 31.13, that doth sanctify you; Hiphil fut., Ex. 28.38, shall hallow; Hithpael fut., Ex.19.22, sanctify themselves.*

*let them wash, וַיִּכְבְּסוּ, v<sup>e</sup>-kib-su, Piel (intensive active) preterite, 3ppl. of כָּבַס; KJV, fuller, wash.*

Moses, was to get busy with the business of sanctifying the people, and the people were to get busy with the business of washing their garments. (The Hebrew Piel verbs) For them the matter is a literal issue. For us, we understand this to mean that they should have cleansed themselves of all filthiness of the flesh and spirit. Certainly by this the Israelites were signifying that they have put away from them the sins of the flesh.

*2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

*Ps 51:2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.*

The topic of sanctification has been a recent subject for us. Again notice that sanctification is not progressive but instant. We either are holy, or we are not holy. Can we suppose that someone washed only some of his garments? If the Israelites had worn socks in that day, would they have been considered sanctified had they only washed their socks? Properly, to be sanctified they were to wash all of their garments. The notion of a progressive aspect to sanctification is a fiction concocted by well-meaning brethren in time past and picked up by others that mean well, but the concept is not correct; it is a misunderstanding of God's Word. We would do better to keep to the clear principals of the Word of God, unmixed with human reasoning.

ליום השלישי

**11 And be ready against the third day:**

become ordered [in holiness] for

*ready, נִכְנָנִים, n<sup>e</sup>-co-nim, Niphal (simple pass.) part. masc. pl. of כָּנַן, coon, cun; KJV, be established, fashioned, prepared, stable, directed, fitted, ordered, ready.*

כי ביום השלישי

**for the third day the LORD will come down in the sight**

because in the third day descend before the eyes

*will come down, יֵרֵד, ye-red, Qal fut. 3ps. masc. of יָרַד, ya-rad; KJV, to come down, descend; Ex. 19.11, 14, 18, 20, 21, 24, 25.*

**of all the people upon mount Sinai.**

From here to the end of this chapter there is emphasis on either the descending of the LORD upon the mount or of the need for Moses to come down from the mount to the people. And apparently Moses does come down and the LORD begins to sound out the great commandment in the ears of all of the people. Moses will not go up into the mount again until Ex.24.12.

**12 And thou shalt set bounds unto the people round about,**

*And thou shalt set bounds to, וְהִגַּבְלָהּ, Hiphil (causative active) preterite, 2ps. masc. of גָּבַל; KJV, Ex. 19.12, And thou shalt set bounds unto; Ex. 19.23, Set bounds about; Deu.19.14, have set; Jos.18.20, was the border; Zec.9.2, shall border.*

The people are to remain beyond the base of Mount Sinai.

הַשָּׁמַר לָכֶם  
**saying, Take heed to yourselves, that ye go not up into the mount,**  
Keep or guard to you

בְּקִצְהוּ  
**or touch the border of it:**  
to touch its edge

*touch, וַיִּגַּע, vu-n<sup>e</sup>-go-a[g], infin. construct state; most often translated with the English word touch, but also, once getting up, was come, came.*

*edge, בְּקִצְהוּ, masc. sing. noun of קִצְהוּ; KJV, edge, border, utmost, the border, outside, the end, the uttermost. (Ex.13.20; 16.35; 19.12; 26.5, 28; 36.12, 33)*

**whosoever toucheth the mount shall be surely put to death:**

**13 There shall not an hand touch it, but he shall surely be stoned, or shot through;** [... with a spear. (cf. He.12.20)]

**whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.**

*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 shewed, וַיִּזְרֶהוּ, Hiphil fut. 3ps. masc, w/ 3ps. masc. suff.; root יָרָה; only used in Qal & Hiphil; in **Qal** to cast stones up for a memorial or to cast the host of Egypt into the sea (**vs.4**), to shoot an arrow or to be shot *through* with a spear; to shoot; but in **Hiphil** it adds the*

element of *giving knowledge*, to teach, instruct, to rain righteousness.

**Qal pret.**, Ex. 15.4, *hath he cast*; **Qal infin.**, Ex. 19.13, [shot] *through*; **Niphal fut.**, Ex. 19.13, *shot*; **Hiphil pret.**, Ex.4.12, *and teach thee*; 15, *and will teach*; **Hiphil infin.**, Ex.24.12, *that thou mayest teach them*; 35.34, *And ... that he may teach*; **Hiphil fut.**, Ex. 15.25, *and ... shewed him*.