

**[Wednesday, March 30, 2016] Exodus Series, Exodus chapter 6, versus 1-30 –  
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There were some facts and helpful points in chapter 5 that could be helpful:

**Patience:**

Faith and obedience are manifested through trial. Trial proves *patience*. By way of practical application, this was the fruit that needed perfecting in the Israelites, from Moses, Aaron, and all of the people.

The **four-part division** that we could make of the chapter:

The **Commandment** and the **Contradiction** (1-9)

The **Cruelty of Service** (10-14)

The **Complaint** (15-19)

The **Confrontation** (20-23)

**The LORD God of Israel:**

It is the first place where we find that national Israel identifies with the LORD publically. They call the LORD, *the LORD God of Israel*. (5.1)

**The Term *Hebrew*:**

The name *Hebrew* which was given to the Israelites. Moses, by the running narrative through the Pentateuch, applies this to Abram first. (Ge. 14.13)

This name soon became a name of reproach among the Egyptians.

(Ge.39.14; Ex.2.6)

3 notable things contributing to a reproach in the Hebrew name:  
(The stigma between Israel and Egypt might have some origination in the dealings they've had in earlier days. )

- The first meeting of Abram with the Pharaoh of Egypt was because of Sarah. Abram had Sarah say that she was his sister. (Ge.12.11-20; Ge.20.12 clarifies Abram's blood relationship with Sarah.)

- Though not in Egypt, but certainly as one could go to Egypt, in the southern parts of the land, Gerar, both Abram and Isaac resort to calling their wives sisters. (Ge.20; 26.1-11)
- The acts of Levi and Simeon may have caused their name to be abhorred by the nations when they killed all the males of Shechem for the abduction of their sister Dinah. (Ge.34)

And the land of promise was called *the land of the Hebrews* by Joseph. (Ge.40.15) And finally God is called the God of the Hebrews. (Ex.5.3)

*Pestilence* defined:

*Pestilence* is any seen and unseen destructive force sent to afflict both man and beast. The unbelieving call these acts of *nature* (diseases and various inclement weathers). Christians know better than to think that weather is a happenstance over which the Lord is not in control. Furthermore, Christians should never take up term *mother nature*. *Mother nature deifies* nature and removes God as its first cause.

The events of chapter 5 ran in this order:

Moses and Aaron present to Pharaoh the LORD's commandment.

Pharaoh rejects the order.

Pharaoh increases the service of the Israelites.

The Israelites cannot meet his expectations, and as a result, the Israelite officers are beaten.

The Israelite officers complain to Moses and Aaron for their failed efforts to mediate.

Moses complains to the LORD: things have only gotten worse, and you have not delivered.

Chapter 6. The LORD reasserts to Moses that deliverance is coming for the nation of Israel, and destruction to Egypt. There are in this chapter expressed the seven 'I wills.' (vss.6-8)

עַתָּה

1 ¶ *Then the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh:*

now, עַתָּה, adverb from root עָדָה

I will do, אַעֲשֶׂה, Qal fut., 1ps, of עָשָׂה; what thou **shalt do** or **make**.

חֲזָקָה - יִשְׁלַחַם - חֲזָקָה  
for with a strong hand shall he let them go, and with a strong hand

strong, חֲזָקָה, adj. fem. sing of חָזַק; context determines whether it is mighty, strong; Ez.3.7, impudent; Ex.19.16, loud trumpet; 2Sa.11.15, hot battle; 2Ki.17.17, sore sickness or famine; Ez.2.4, stiff-hearted; Ez.3.9, comparative adjective, harder than flint; et al.

The LORD knows all things, and He knows what Pharaoh will do before he does it. He knows what Pharaoh will do before Pharaoh ever thinks it. Let's agree with the Word of God and confess that the LORD knew before He brought the heavens and the earth into existence what Pharaoh would do. That is the omniscience of God. The Lord shall drive both Pharaoh and the Egyptians in the hardness of their own hearts (Ex.4.21; 7.13; 9.12; 10.20; 11.10; 14.4, 8, 17) so that they do His will (7.22; 8.19) to send away the Israelites with a strong and urgent hand. (12.33, were urgent)

יִגְרֹשֶׁם מֵאֶרֶצוֹ  
shall he drive them out of his land.

shall he drive them, יִגְרֹשֶׁם, Piel (Intensive active) fut., 3ps, masc. w/ 3pl., masc., suff. (them) of root גָּרַשׁ;; to drive, thrust, expel or cast out; Ge.3.24, So he drove out the man. The use of Piel future is found in Ex.2.17; 6.1; 10.11; 11.1; 23.29, 30.

Ex 11:1 And the LORD said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether. (The Hebrew, thrusting he shall thrust ... out completely or utterly.)

What does this say? We know that Pharaoh's resistance was of the LORD. He will cast the Israelites out of the land only because judgment had fallen.

2 And God spake unto Moses, and said unto him, I am the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.

*I appeared, נִאֲרָא, for אֶרְאָה, Niphal (simple passive) fut., 1ps of root רָאָה,*

*was ... known, נִודַעְתִּי, Niphal participle, 1ps of יָדַע; for one other place where נִודַעְתִּי is found:*

*Eze 20:9 But I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I **made myself known** unto them, in bringing them forth out of the land of Egypt.*

In our study at Ex.3.15 we considered to some extent the names of God. Only to the children of Israel had He chosen to define His name as LORD, *I Am That I Am*; meaning that He is the Ever-existent One. I want to reiterate once again that until the LORD had manifested Himself to Moses and the children of Israel He was only *revealed* to the fathers by the name Almighty God, אֱלֹהֵי שַׁדַּי; otherwise rendered God אֱלֹהֵי, Almighty שַׁדַּי; El-Shaddai. Previous instances where we find the name יְהוָה, Jehovah, and rendered in the KJV as L-O-R-D (all capital letters), were until this time in the history of Israel *undefined*. Moses' use of Jehovah, LORD, יְהוָה, beginning at Ge.2.4, is in narration. In other words all earlier instances of the use of Jehovah, LORD, יְהוָה, had not been defined until now.

For example, we know from later texts of Scripture, that the names LORD God, יְהוָה אֱלֹהִים, Jehovah Elohim, mean the Ever-existent Triune One, and we apply that definition to all those places where the combination of these names occur. The definitions themselves are not actually given until some time later. For example, Noah, Abraham, and Sarah called upon the LORD God, יְהוָה אֱלֹהִים, transliterated Jehovah Elohim, yet there is no

indication that they understood the meaning behind these names at all. (cf. Ge.9.26; 15.2; 16.2) There is nothing in Scripture which tells us why they resorted to calling God the LORD God, Jehovah Elohim, יהוה אֱלֹהִים. There is nothing which shows that the LORD revealed Himself to them by this name.

In light of this it should also be pointed out that no one ever *directly addressed* the LORD by any name until Abraham. In Ge.15.2, he called him LORD God, transliterated Jehovah Adonai, אֲדֹנָי יְהוָה, but we do not know why Abraham called Him by this name. All earlier references to the LORD are in the 3<sup>rd</sup> person. So, Eve refers to Him as LORD, (Ge.4.1, ... *I have gotten a man from the LORD.*) and God (Ge.4.25, ... *For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*) Noah refers to Him as LORD God, יהוה אֱלֹהִים. (Ge.9.26, *And he said, Blessed be the LORD God of Shem ...*) And Scripture relates that men began to *call upon the name of the LORD*. (Ge. 4.26, *Or, to call themselves by the name of the Lord.*)

Consider the name Elohim, God, אֱלֹהִים. As far as I know Elohim, אֱלֹהִים, is never defined by any one place in Scripture. Any definition of this name should be the result of comparing Scripture with Scripture. אֱלֹהִים is the Hebrew plural of Majesty, excellence, or amplification. Some would think it should mean *gods*. But we know from the Scripture that such a conclusion is heresy.

*Mr 12:32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he ... (not them)*

and God is One.

*De 6:4 Hear, O Israel: The LORD our God is one LORD (Ever-existent being) ...*

*Ga 3:20 Now a mediator is not a mediator of one, but God is one.*

God is Trinity, three Persons in one God. That is who God is. No Christian can say that that is who the gods are. Such a confession manifests the spirit of antichrist.

William Gesenius' *Hebrew Grammar*, p.399, 'That the language has entirely rejected the idea of numerical plurality in אֱלֹהִים (whenever it denotes *one* God), is proved especially by its being almost invariably joined with a singular attribute ...' (underlining added for emphasis)

By Scripture the first name that God had revealed to any was the name Almighty God, אֱלֹהֵי שָׁמַיִם. And that was revealed to Abraham (Ge.17.1), then Isaac (Ge.28.3), and then Jacob (35.11). Here in Exodus He *defines* for the children of Israel His name LORD, Jehovah, יְהוָה. By this revelation it seems to communicate to them that time and history should not be thought to be any obstacle to God; He is God who keeps covenant. The passing of 2 millennia since he spoke of the coming of the seed of the woman (Ge. 3.15), or 400 years since he gave promise to Abram concerning the land of promise (Ge. 15.13; or 430 years since Abram was called from Ur (Gal.3.17), or 210 years since Israel descended into Egypt; this alters nothing of the certainty of God's Word. It shall all come to pass as He said.

*2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*

The same God who was with Adam and Eve, and Abraham, is with Moses and Israel in Egypt.

*Jn.8.58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.*

And He is with us, and shall always be with us, and we shall always be with Him. His Word is as certain as it was in the day that He spake it.

*4 And I have also established my covenant with them,*

*I have ... established, הִקְמַתִּי, Hiphil (Causative active) preterite, 1ps of קָוָה; examples of the Hiphil preterite, Ge.26.3, I will perform; Ex. 26.30, will rear up (the tabernacle); to confirm, set up, raise up. The precise verb הִקְמַתִּי is found in Ge.9.17, the covenant, which I have established.*

*Ge 9: 16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.  
17 And God said unto Noah, This is the token of the covenant, which I have established הִקְמַתִּי between me and all flesh that is upon the earth.*

This certainly has given us good reference to the certainty of the promises of God. Just as the Lord had set a bow in the cloud as a witness to **himself** that He would never bring such a destruction of water upon the earth again, so we see that God's promise to Abraham, Isaac, and Jacob is just as certain.

To what covenant is our LORD referring? Genesis 15.7-21 Especially refer to verses 18-21. (cf. v.8, *And I will bring you in unto the land, concerning the which I did swear to give it to Abrhamsam, to Isaac, and to Jacob.*) *In the same day the LORD made a covenant with Abram ...*

*to give them the land of Canaan, the land of their pilgrimage, **wherein they were strangers.***

*pilgrimage* מְגוּר (a masc. noun; stranger, sojournings, dwellings, sojourn) and *strangers* גָּר (Qal preterite verb; sojourn, dwell, remain, afraid, gather) are of the same Hebrew root, גָּר or גָּר.

At this place notice the words, *to give them the land of Canaan, the land of their pilgrimage, **wherein they were strangers.*** Look at Ge.15.13, 14:

*Ge 15:13 And he said unto Abram, Know of a surety that thy seed **shall be a stranger in a land that is not theirs,** and shall serve them; and they shall afflict them four hundred years;*

*14 And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*

Once again, we are reminded that being a stranger in the land means more than being in a foreign land, but of their being a stranger in their own land. This distinction is significant to interpreting the Israelites 400 years of affliction. Those who miss this suppose Israel must be 400 years in Egypt, and that is simply not true. So, in order to make their scheme work they have to s-t-r-e-t-c-h things, and by that create more questions than. (for this some would make the claim that the genealogies are not to be relied upon for an accurate account of descendants.) (Comp Ex.6.4 to Ge. 15.13).

*Ge 17:8 And I will give unto thee, and to thy seed after thee, **the land wherein thou art a stranger, all the land of Canaan**, for an everlasting possession; and I will be their God.*

*Ge 28:4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; **that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham.***

*5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.*

The picture is clear. The children of God, without the working of the LORD to save can do nothing to alter their state.

*6 Wherefore say unto the children of Israel, I am the LORD,*

Moses receives the 7 'I wills' of the LORD. (cf. v.8)

*and I will bring you out from under the **burdens** of the Egyptians, carry*

*and I will bring ... out, והוצאתי, Hiphil (Causative active) preterite of the root יצא, to bring; Lev.4.21, carry; cf. v.7, bringeth ... out is Hophal preterite (causative passive).*



*burdens*, תַּלְבָּס: סָבַל, Wigram root, סָבַלָה;

*and I will rid you out* *of their bondage,*  
take, deliver, recover,  
rescue, save, escape

I will rid out, וְהִצַּלְתִּי, Hiphil (causative active) preterite of נָצַל; KJV,  
also for Hiphil preterite has, *Ge.31.16, take; Ex.2.19, deliver;*  
*Jud.11.26, recover; 1Sa.30.18, rescue; 2Sa.19.9, save; 2Sa.20.6,*  
*escape.*

מִעֲבֹדָתָם, of עָבַד, Wigram, עֲבוּדָה; fem. noun;

*and I will redeem you with* *a stretched out arm,*  
shoulder

*great power, 2Ki.17.26*  
*thy right hand, and thine arm,*  
*and the light of thy countenance, Ps.44.3*  
*a mighty hand, Deu.5.15*

and I will redeem, וְגָאֵלְתִּי, Qal Preterite, 1ps of גָּאֵל; **first usage in the O.T. is by Jacob** (Ge.48.16, *The Angel which hast redeemed me from all evil bless the lads* (Ephraim and Manasseh)).

*Job 19:25 For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth ...*

*with a ... arm,* בְּזְרוּעַ, Qal participle of root זָרַע; Deu.18.3, *the shoulder;*

**Ps 44:3** *For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them.*

*stretched out*, נָטוּיָהּ, Qal participle of root נָטַח, *to spread* his tent; *to pitch* the tabernacle; *to incline* the heart; *to decline* from the law; *to stretch out* the hand, the arm, heaven, spear; *to turn, turn away, turn aside*.

**Those other places where this this phrase is used in reference to Israel's deliverance from Egypt: (a total of six)**

בְּזָרוּעַ נָטוּיָהּ or נָטוּיָהּ וּבְזָרוּעַ or נָטוּיָהּ וּבְאֶזְרוּעַ נָטוּיָהּ; a stretched out arm:

*De 4:34 Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out נָטוּיָהּ arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?*

*De 5:15 And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out נָטוּיָהּ arm: therefore the LORD thy God commanded thee to keep the sabbath day. (They rested to honor the LORD's work. He saved by His hand alone; not by their workds.)*

*De 26:8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched נָטוּיָהּ arm, and with great terribleness, and with signs, and with wonders:*

*2Ki 17:36 But the LORD, who brought you up out of the land of Egypt with great power and a stretched out נָטוּיָהּ arm, him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.*

*Ps.136.10 ¶ To him that smote Egypt in their firstborn: for his mercy endureth for ever:*

11 And brought out Israel from among them: for his mercy endureth for ever:

12 With a strong hand, and with a stretched out נְטוּיָהּ arm: for his mercy endureth for ever.

and with great judgments:

great terribleness, Deu. 26.8

great terrors, Deu.4.34 (terribleness and terrors are the same Hebrew.

Deu.4.34 (cited above); *terrors*, וּבְמוֹרָאִים, noun of root יָרָא, (Wigram root, מוֹרָה; KJV, *fear*, as animal kind is of humankind, or as a servant should have of his master (Ge. 9.2; Mal.1.6); *terror*, the sights that Israel beheld of the LORD worked through Moses during all his office as prophet (Deu.34.12); *dread* (Deu.11.25); *terribleness* (Deu.26.8).

and with ... judgments, וּבְשִׁפְטֵים, masc. pl. noun of שִׁפַּט (verb, שִׁפַּט); cf. 7.4, *by great judgments*; 12.12, *I will execute judgment*; Nu.33.4

*Ex 12:12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute (עָשָׂה, make or do) judgment (שִׁפַּטִּים, judgments, as it is plural; but the idea is likely a complete judgment): I am the LORD.*

*Pr 19:29 Judgments שִׁפַּטִּים are prepared for scorers, and stripes for the back of fools.*

וְלָקַחְתִּי

7 And **I will** take you to me for a people,

*I will take, וְלָקַחְתִּי, Qal preterite of root לָקַח; Ge. 2.22, as the rib from Adam to form Eve; Ge. 3.22 or the fruit from the tree of life; Ge.5.24 of taking Enoch; Ge.24.4, **of taking a wife** (many times); simply, to take or receive.*

and **I will** be to you a God:  
to God

The Israelites are His; and God is theirs.

*I will be*, וְהִיְתִי, Qal preterite of root הָיָה, to be verb.

וַיִּדְעֻם  
and ye shall know that I am the LORD your God,

ye shall know, וַיִּדְעֻם, Qal preterite of יָדַע, KJV, to know, perceive; to be, understand; to be aware, to learn; and so to be familiar or acquainted.

הַמּוֹצִיא [ - ]  
which bringeth you out from under the burdens of the Egyptians.

which bringeth ... out, הַמּוֹצִיא, Hiphil part, sing, masc of יָצָא; to go or come forth. (cf. Hiphil preterite; 6.6; Hiphil Infinitive, 6.13, 27)

וְהִבֵּאתִי  
8 And **I will** bring you in unto the land, concerning the which <sup>1</sup> I did <sup>2</sup> swear  
And I will cause you to enter I lifted my hand

*I will bring*, וְהִבֵּאתִי, Hiphil Preterite of the root בָּא; the idea is to enter, arrive; almost always the Hiphil preterite is translated with the English word *bring*.

*I did swear*, וַיִּשְׁאַתִּי אֶת־יָדִי; the phrase is translated, Ex.6.8, *I did swear*; Nu.14.30, *I sware*; Ez. 20.23, 28, 42; 47.14, *I lifted up my hand*; Ez.36.7, *have lifted up my hand*.

*I did*, Qal preterite, 1ps of root נָשָׂא; to bear or carry; to lift up.

*swear*, יָדָי, common dual noun of יָד, hand, w/1ps pronoun suffix, I.

to give it to Abraham, to Isaac, and to Jacob;

This oath of the LORD was first made to Abraham in Ge.12.1 (**cf. vs.4**, *And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.*)

*Ge 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew (אֶרֶץ, Hiphil future of אָרָץ; The LORD would cause Abraham to see this land!) thee ...*

Isaac:

*Ge 26:2 And the LORD appeared unto him, and said, Go not down into Egypt; **dwell** (דָּוַן, Qal imperative) **in the land which I shall tell thee of** (Or, stay in the land which I shall say to you):  
3 **Sojourn in this land**, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and **I will perform the oath which I swore unto Abraham thy father ...***

Jacob:

*Ge 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed ...*

...

*15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.*

And the children are clearly brought into the covenant:

*Ge 17:7 And I will establish my covenant between me and **thee** and **thy seed** after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

My hermeneutic is literalism.

*Biblical Hermeneutics*, Milton Terry, p.173, The Grammatico-Historical interpretive method says, 'Its fundamental principle is to gather from the Scriptures themselves the precise meaning which the writers intended to convey.'

So I mean that unless there is proof that the text is to be interpreted other than literally, for example as allegory or parable, it means what it says. Those whose claim it is that God is finished with Israel would have God break His covenant with Abraham, Isaac, and Jacob. It is irrefutable that God was not misleading Abraham, Isaac, or Jacob about the land of promise. He said it as clearly as can be said. They understood what He meant. There is no alternative understanding to this covenant. The allegorical, mystical, or spiritualization is a very destructive mechanism for understand the plain statements of the Word of God.

*and I will give it you for an heritage: I am the LORD.*

*I will give, וְנָתַתִּי, Qal preterite of root נָתַן; mainly, to give, put, appoint, set, assign.*

*an heritage, מוֹרֶשֶׁה, fem., sing. noun of root יָרַשׁ; Wigram, מוֹרֶשֶׁה; KJV, Deu.33.4, the inheritance; All other passages are in Ez. 11.15; 25.4, 10; 36.2, 3, 5, possession/s; Ez. 33.24 inheritance.*

The seven 'I wills' of the LORD, from verses 6-8. This expresses with absolute certainty the full salvation of the LORD. He will deliver His people from bondage in Egypt and bring them into possession of the land promised them.

*I will bring you out from under the burdens of Egypt.*

*I will rid you out of their bondage.*

*I will redeem you with a stretched out arm, and with great judgments.*

*I will take you to me for a people.*

*I will be to you a God.*

*I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob.*

*I will give it you for an heritage: I am the LORD.*

**These 7 'I wills' mark a full or complete deliverance. Egypt will never again hold such a position of prominence over their lives. It is not that Egypt will be gone, but it is destroyed so that I may never the foe that it once was.**

In contrast to the world, so it is with the people of God. The world since Christ, cannot ever hold the same power that it once held over us. The weight of the world, the burden of the world are gone because of the blood of Jesus Christ. He purchased us with His own blood. (Acts 20.28) And now we are the people of God, and He is our God, and the Lord's churches have been grafted into the hope of Israel, to receive an eternal inheritance in Him, and we shall possess it!

In contrast to this, not only shall the people of God be delivered from this bondage, but the adversary shall be destroyed. On one hand the determinate counsel and foreknowledge of God saves, and on the other destroys. There is no will which supersedes the will of God.

There are the five vain 'I wills' of Lucifer in Is.14.13, 14:

*I will ascend into heaven.*

*I will exalt my throne above the stars of God.*

*I will sit also upon the mount of the congregation, in the sides of the north.*

*I will ascend above the heights of the clouds*

*I will be like the most High.*

But against such creaturely pride stands the inimitable, sovereign *will* of God:

*Yet thou shalt be brought down to hell, to the sides of the pit ...*

To this same creature the LORD marks a sure destruction in Ez.28.17: it is written of the *anointed cherub* that,

*Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. 18 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned ... And yet sure and certain:*

*I will **cast thee** as profane **out** of the mountain of God.*

*I will **destroy thee**, O covering cherub, **from** the midst of the stone of fire.*

*I will **cast thee to the ground**.*

*I will **lay thee before** kings, that they may behold thee.*

*I will **bring forth a fire** from the midst of thee, it shall **devour thee**.*

*I will **bring thee to ashes** upon the earth in the sight of all them that behold thee. (cf. Is.66.24)*

Whose will is preeminent? It is the LORD's of course. Anyone who reads the Word of God and considers His works as they are recorded in Scripture must conclude that God is sovereign over all at all times and in all places. It is sin that alters the creature's view of God. Sin always manifests by the exaltation of the creature and the diminishment of God. God isn't looking to save Pharaoh or the Egyptians. And at this time we do not see that He is working to save any among all of the nations of the earth. He hasn't determined to save them. He is in reality saving an elect remnant among the Israelites, called the elect seed of Abraham. (Ro.11.5; Jn.8.39)

וַיְדַבֵּר

9 And Moses spake **so** unto the children of Israel:

*spake, וַיְדַבֵּר, Piel future.*

What a message of encouragement the LORD gave to Moses. One can imagine how animated he became at this Word. As a result he got about the business of eagerly, busily, urgently speaking these things to the children of Israel to convince them of the LORD's will and guarantees.

שָׁמְעוּ

*but they hearkened not unto Moses*

listened

מִקְצָר

*for anguish*

from weakness

or little

רוּחַ

*of spirit, and for cruel bondage.*



*hearkened*, שָׁמְעוּ, Qal preterite of , to hear, obey.

But the Word of Moses was not heard, not even in the same way that Moses heard it.

What could the Israelites do at this time, or what was being expected from them of the LORD? One thing. It could either be summed up as *trust* or *patience*. Real trust would wait in the midst of the hardship, the daily, cruel bondage and servitude; trusting that the LORD will do as He said He will. They weren't commanded to do anything to affect a change in their circumstances. They were simply commanded to believe that He had come to save them. Faith didn't change the circumstances. Faith proved that they had a change in relation to their circumstances and that their lives would reflect it. Outwardly, same situation, same work, same difficulty, same obstacles, but inwardly their faith had overcome Egypt. In the worst of the worst of circumstances they knew that the LORD was saving them. This stands for us as a type of our coming to Christ. When we were brought to faith in Christ we overcame the world, though in the outward or external experience nothing had changed at all, yet we are victors. Our condemnation for sin with the world was gone. Faith claimed the promises of God in Christ and we could see beyond this present veil of tears to a day when Christ would come, and we would be changed to being in a body like His. But we lived presently what we would be in prospect.

*anguish*, מִקְצָר, masc., sing., the noun of the root קָצַר with a prefixed preposition, מִן, from; *shortness* or *straitness* [of spirit, Wigram]; the adjective קָצַר, in the KJV is translated, 2Ki.19.26; Is.37.27, *small* power (mar. short of hand); Job 14.1, *few* days (mar. few of days; Pv.14.17, *soon* angry [mar. short of nostrils]; **Pv.14.29**, *hasty* of spirit [mar. short of spirit].

**LXX**, has ὀλιγοψυχίας; to emphasize this it could be translated, ... but they hearkened not to Moses for littleness of soul, and from a task-related sclerosis.

This is a terrible trait for a Christian. Let this sink into our hearts. The children of Israel could not hear the encouraging words of the LORD because their spirits were too weak or little to bear them.

God, give us a strong faith to hear and to bear all that your will has for us that we might glorify you as the true people of God.

Ex.6.9, *cruel*; 7.3, *hardened*, **הִשְׁחִיחַ**, qashah, KJV, *cruel, hard, sore, fierce* [meaning, stiff, rigid, inflexible]; **cf. 4.21** for the Hebrew words **קָשָׁה**, chazaq, *hardened* (Gr. derivative, *schlerosis*) and **כָּבֵד**, kated, *heavy, thick, dense*.

The cruel bondage affected their spirit. We can be affected by our surroundings. I'm not sure that there is any way to prevent such affectations. There are some things over which we can have control over how we are affected, and there are some things that we do not have control. Since our Lord was affected then we can be sure that we are as well. In all of these though, it is not a lack of faith for being affected. It is a lack of faith for not continuing to trust the Lord as He bring them to us and brings us through them.

*Mt 14:26 And when the disciples saw him walking on the sea, they were **troubled** (ταράσσω), saying, It is a spirit; and they cried out for fear.*

*Lu 10:41 And Jesus answered and said unto her, Martha, Martha, thou art careful and **troubled** (μεριμνάω, careful, anxious, thoughtful) about many things ...*

*Lu 24:38 And he said unto them, Why are ye **troubled** (ταράσσω)? and why do thoughts arise in your hearts?*

*Joh 11:33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was **troubled** (ταράσσω) ...*

Joh 12:27 Now is my **soul troubled**(ταράσσω); and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

Joh 13:21 When Jesus had thus said, he **was troubled** (ταράσσω) in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

So while we are going to be affected by various circumstances to which we are subjected, we are to trust God through them.

וַיְדַבֵּר

10 ¶ And the LORD spake unto Moses, saying,

spake, וַיְדַבֵּר, Piel infinitive; Same verb used of Moses speaking to the children of Israel. Here the Lord, דַּבְּרוּנִי, urges him to go to Pharaoh.

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

speak, דַּבֵּר, Piel imperative.

וַיְדַבֵּר

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?

lips, עֵרְלָא, adj, masc. sing. of עֵרְלָל; cf. v.30; probably a reference to the fact that he as a Hebrew would be rejected as having any authoritative word among the Egyptians.

וַיְדַבֵּר

13 And the LORD spake unto Moses and unto Aaron, and gave them a charge and commanded them

and gave them a charge, וַיְצַוֵּם, Piel (Intensive active) fut., 3ps, masc w/ 3ppl masc suff. of root צָוָה; this verb is only in two forms, Piel

(intensive active) or Pual (Intensive passive); most often it is in Piel (Per Robert Young, 480), and only 9 times in Pual;

וַיְצַו־ם:

*Ex 34:32 And afterward all the children of Israel came nigh: **and he gave them in commandment** וַיְצַו־ם all that the LORD had spoken with him in mount Sinai.*

*2Ki.11.5 ... and he commanded them, וַיְצַו־ם*

*2Ki.17.35 ... and commanded them, וַיְצַו־ם*

*unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.*

The Lord put a commandment upon Moses and Aaron which related to the children of Israel and to Pharaoh to bring out Israel from Egypt. To the Israelites the message was that the LORD God of Israel had come to deliver them; the Pharaoh the message was, release my people.

Now, what follows is a genealogy to prove the lineage of Aaron and Moses.

*14 ¶ These be the heads of their fathers' houses: The sons of Reuben the firstborn of Israel; Hanoch, and Pallu, Hezron, and Carmi: these be the families of Reuben.*

*15 And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these are the families of Simeon.*

*16 And these are the names of the sons of Levi according to their generations; Gershon, and Kohath, and Merari: and the years of the life of Levi were an hundred thirty and seven years.*

*17 The sons of Gershon; Libni, and Shimi, according to their families.*

*18 And the sons of Kohath; **Amram**, and Izhar, and Hebron, and Uzziel: and the years of the life of Kohath were an hundred thirty and three years.*

*19 And the sons of Merari; Mahali and Mushi: these are the families of Levi according to their generations.*

*20 And Amram took him Jochebed his father's sister to wife;*

In this day, prior to the law, Moses here is shown to have married his aunt.

and she bare him **Aaron and Moses** (vs.26): and the years of the life of Amram were an hundred and thirty and seven years.

21 And the sons of Izhar; Korah, and Nepheg, and Zichri.

Why is there is no mention of the sons of Hebron? (cf.18)

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba, daughter of Amminadab, sister of Naashon, to wife; and she bare him Nadab, and Abihu, **Eleazar**, and Ithamar.

Elisheba was of the tribe of Judah. (Nu.10.14)

*Nu 10:14 In the first place went the standard of the camp of the **children of Judah** according to their armies: and over his host was **Nahshon the son of Amminadab**.*

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these are the families of the Korhites.

Korah and Moses are cousins.

25 And **Eleazar** Aaron's son took him one of the daughters of Putiel to wife; and she bare him Phinehas: these are the heads of the fathers of the Levites according to their families.

*So there is ample detail for the Israelites who Aaron and Moses are in relation to the house of Israel.*

26 These are that **Aaron and Moses**, to whom the LORD said, Bring out the children of Israel from the land of Egypt according to their armies.

*armies, צְבָאוֹתָם, Qal preterite, pl. fem. noun, with a 3ppl, masc, suff. of root צָבָא; KJV, host, armies, war; Numbers chapter 4 appointed the sons of Levi to their warfare (cf. 4.3, 23, 30, 35, 39, 43; chpts. 8, 10, and 31 are major texts for ordering the war) the service (mar. warfare, worth noting).*

It cannot be overemphasized that the saints of God are in a great conflict or battle. Here we see that the battle or the conflict for Israel has begun.

*Nu 33:1 These are the journeys of the children of Israel, which went forth out of the land of Egypt **with their armies** under the hand of Moses and Aaron.*

We note the order now that is according to their ages.

*27 These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these are that Moses and Aaron.*

Verses 28-30 appear to be a reiteration of a historical fact. Perhaps Moses was setting before us the undeniable reality that he too struggled with unbelief in the will of God, yet pressed forward in obedience.

*28 And it came to pass on the day when the LORD spake unto Moses in the land of Egypt,*

*29 That the LORD spake unto Moses, saying, I am the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.*

*30 And Moses said before the LORD, Behold, I am of uncircumcised lips,*

cf. v.12; where this is first stated, *uncircumcised lips*. It appears that this is synonymous to his complaint in 4.10,

*Ex 4:10 And Moses said unto the LORD, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.*

Though Moses' lips and tongue may have been regarded as uncircumcised in the physical sense of the word, heavy and dense, yet his heart and ears were opened to hear the Word of God. On the other hand all of the eloquence that a man might possess could not open the uncircumcised ears of Pharaoh to obey. (cf. Jer.6.10, *uncircumcised ear*) All of the gifts of Christ for service are received by the sovereign imposition of life or they are not truly possessed at all.

*The Book of Exodus*

*and how shall Pharaoh hearken unto me?*

Pharaoh shall not hearken. And that is the truth.