

[Wednesday, May 4, 2016] Exodus Series, Exodus chapter 8, versus 16-32 – Craig Thurman

We have seen the first three sign-judgments: the rod into a serpent, the water into blood, and the plague of frogs which came out of the river and upon the Egyptians in plague proportions. Pharaoh asked to pray to the LORD for the removal of the frogs. You might recall the answer that Pharaoh gave to Moses when asked when he would like them removed: *tomorrow*. And so, the frogs *died out* of all of the places where they had come and the land *stank*. But Pharaoh, seeing he had respite made his heart hard against the LORD.

Following this are the 4<sup>th</sup> and 5<sup>th</sup> sign-judgments; the lice and swarms of flies.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod,

*stretch out*, נָטָה, the imperative, 7.19; 8.16; 10.12, 21; 14.16, 26, *stretch out*; 8.5; 9.22, *stretch forth*.

and smite      אֶת־עֹפֶר הָאָרֶץ  
the dust of the land,  
earth

*and smite*, נָתַתּוּ, Hiphil (causative active) imperative, sing, masc. of נָכָה, meaning to *strike* the dust of the ground with the rod; much like Elisha commanded Joash to do in smiting the children of Amelek:

2Ki 13:18 And he said, Take the arrows. And he took them. And he said unto the king of Israel, Smite upon the ground (הִנֵּךְ הָאֲרָצָה), or smite the earth). And he smote thrice, and stayed.

Hiphil preterite,

**In obedience:** Ex 17:6 Behold, I will stand before thee there upon the rock in Horeb; and thou **shalt smite** the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

**In disobedience:** Nu 20:11 *And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts also. 12 And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.*

*dust*, עֶפְרָר; that from which man was made; that which the serpent was to eat of; the promised number of Abraham's generations; that which Shemei cast up when David fled from Absalom, et. al. this is not the same as the dust of the ashes of a furnace that we shall see in chapter 9. There *dust* refers to the powder of the furnace. (cf. 9.9)

The dust is distinguished from the earth in that it is the element of the least weight which is easily cast about with the wind.

בְּכָל־אֶרֶץ מִצְרַיִם  
*that it may become lice throughout all the land of Egypt.*  
in all the earth of Egypt.

*lice*, לְכָנָם, masc. pl. noun of כָּנָם; vss. 17, 18 also of root כָּן; (cf. Ps.105.31; Is.51.6, *manner*, margin, like a louse]); six of seven times *lice* refers to this historical account (v.17, 18 twice each).

17 *And they did so; for Aaron stretched out his hand with his rod, and smote the*

אֶת־עֶפְרָר הָאָרֶץ                      בְּאָדָם                      וּבַבְּהֵמָה  
*dust of the earth, and it became lice in man, and in beast;*  
with man    and with behemah

*and in beast*, וּבַבְּהֵמָה, fem., sing., noun w/ prefixed ב; can include both the domestic and wild animals. It could be that בְּהֵמָה, b<sup>e</sup>-hemah, refers to the generally gentle creature, large and small. For example:

בְּהֵמוֹת, behemoth (fem. pl; Job 40.14) certainly speaks of more than domestic livestock. This being perhaps a gentle, massive creature, that lived, if we will believe the Biblical account, along with man (*made along with you*, Ge.40.15) that ate grass like an ox and drank quite a volume of water at one time. I think of the brontosaurus, Apatosaurus when reading Job's account. Neither the elephant nor an hippopotamus fits this description.

There is another Hebrew word that is translated both *beast* and *cattle* that begins to be afflicted by the sign-judgments. (cf.9.3) The Hebrew מִקְנֵה, miq-neh, which most often refers to herds and flocks. It can **exclude** horses, flocks and asses (Ge.47.17), and certain other *beasts* (2Ki.3.17), but it does rarely **include** them. Generally, it refers to the herds and flocks, as our current shows.

And finally, wild animals are distinguished in Scripture with the Hebrew, חַי, hay, probably pronounced ha-i. Ge.3.14, the beasts (field 'livers'; and so, creatures of the field).

כָּל־אֲרֶזְבֵּךְ מִצְרַיִם                      כָּל־עֹפֶר הָאָרֶץ  
*all the dust of the land    became lice    throughout all the land of Egypt.*  
in

*18 And the magicians did so with their enchantments*

The magicians mimicked Aaron's actions. They stretched forth their rods and they smote the dust of the earth ...

*to bring forth lice,*

*to bring forth*, לְהוֹצִיא, Hiphil (causative active) infin. of יָצָא, to bring forth or out.

וְהִבְבִּהֶם  
*but they could not: so there were lice upon man,    and upon beast.*

*they could*, יָכְלוּ, Qal preterite, 3ppl of יָכַל, 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.

\*is the only positive sense given in the use of this word in Exodus.

In Ex.7.12 there was the **indomitable** (not to be dominated) work of God. His work is incapable of being subdued before others. When the magicians did their evil works to change their rods into serpents, in mockery to the work of God, He swallowed up all of those rods and brought them to a sudden end. And now there is the **indubitable** (not to be doubted) work of God. There is no mistaking the work of God with the works of men.

*Ps 145:17 The LORD is righteous in all his ways, and **holy in all his works.***

When judgment begins to fall upon men and they feel the sure touch of the Almighty they cry out to God. When the severe, localized instances of storms; drought's, floods, tornados, hurricanes, heat; and pestilence of insects and diseases; earthquakes, and the social and moral confusion, they'll cry out to God, but not for repentance. They only want relief so that they may continue in their sin. Judgments come from the Lord all of the time, but perhaps we, the children of God, have become dulled to it because of the influence of the world upon our thinking. Some nations still report in their news media that God caused this or that cataclysmic event. And if you and I should say something like this today, even the religious will call you unloving and heretical, even blasphemous. Was God not involved in 9/11? Was He sleeping in Hurrican Katrina? Has He nothing to do with the droughts in the southwestern and western states? What about all of the flooding? What kind of Christianity is this that doesn't know the works of God throughout the record of Scripture? Have we become deluded into thinking that these things are the results of natural phenomena. What a manifestation of unbelief this would be to discount that God touches our everyday lives. Whenever we see such shocking, disturbing, fearful, powerful things we ought to know that our God is at work judging the earth. He is working today as much as He ever has in the past. Such things as these have ample testimony in the prophets and the book of Revelation.

How can they not come to pass except that God is a liar, and that is not so. God is judging the earth, and will bring the whole into judgment. The wickedness, unbelief, and rebellion against God He will bring to an end.

In this **fourth** sign-judgment, the works of the LORD stands alone. Pharaoh's magicians acknowledge that this is *the finger of God*. How, in that moment, they must have been smitten with an awesome and sudden fear. It is from this moment forward, as far as the Biblical account reveals, these wicked men are stayed from any further works of deception

Natural abilities and deceitful works only do so much. All nature and all works to deceive shall fail. What can we take away from this for a lesson? What a blessing it is to the children of God that He has equipped us with gift that go beyond nature. Grace bestowed upon us the will and the ability to accomplish His good pleasure to the glory of God.

*Php 2:13 For it is God which **worketh in you** both to will and to do of his good pleasure.*

What we cannot do and should not attempt to do with the arm of flesh He gives us the power to accomplish by His Spirit which indwells and works in us.

*Php 4:13 **I can do** all things through Christ which strengtheneth me.*

*1Co 15:58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always **abounding in the work** of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.*

As the people of God grow in grace and knowledge of Christ they learn to walk more in the Spirit.

*Ga 5:25 If we live in the Spirit, let us also walk in the Spirit.*

*19 Then the magicians said unto Pharaoh, This is the finger of God:*

*finger*, אֶצְבָּעַתְּ, fem., sing., noun of אֶצְבָּעַתְּ; always translated with the English word *finger*; this speaks of the personal touch or application of something; three times this noun is used in the book of Exodus. It refers to:

In our text, Ex.8.19, The *touch* or *application* of the judgment of the LORD upon Egypt.

Ex. 29.12, The *touch* or *application* of the blood of the sacrifices upon various objects for atonement.

Ex. 31.18, The *touch* or *application* of the Law upon the tables of stone.

From the outset, the purpose of God for Egypt and Israel has been clear. He is destroying Egypt and saving Israel, through both of which He shall receive peculiar glory. There is no confusion in the work of the LORD.

*Ex.8.16 And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth.*

*Ro.9.17 For the scripture saith unto Pharaoh, Even for this same purpose [τοῦτο, thing] have I raised thee up, that I might **shew my power** in [ἐν] thee, and that my name might be declared [διαγγεληῖ, thoroughly announced, proclaimed] throughout [ἐν] all the earth.*

...

*22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering [longsuffering has two sides ... one for punishing; the other for blessing] the vessels of wrath fitted to destruction:*

*23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory ...*

The judgment of Egypt is the deliverance of Israel.

*Ex 10:1 And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart, and the heart of his servants, that I might shew these my signs before him:*

*2 And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; that ye may know how that I am the LORD.*

and Pharaoh's heart      <sup>קָזַח</sup>      was hardened,      and he hearkened not unto them;  
impudent, stubborn,  
hard as a flint, Gr. LXX sclerosis

Again we have the Hebrew <sup>קָזַח</sup>, chazaq, applied to Pharaoh's heart; and this is so **11 times in Exodus**. (cf. Ex.4.21; 7.13; 7.22; 8.19; 9.12; 9.35; 10.20, 27; 11.10; 14.4, 8) Remember the three terms used to describe Pharaoh's heart are <sup>קָזַח</sup>, chazaq (confirmed, stout, loud, sore, impudent, harder than flint), <sup>כָּבֵד</sup>, kabad (heavy, thick, dense), and <sup>קָשָׁה</sup>, qashah (cruel, harsh, rigid, inflexible, grievous, stiff). (cf. 4.21; 5.19; 6.9)

**as the LORD had said.**

Don't miss this. This marks the indisputable omniscience of God.

*20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh; lo, he cometh forth to the water; and say unto him, Thus saith the LORD, Let my people go, that they may serve me.*

It might be that **Pharaoh is cowering** slowly back from Moses and the LORD as the judgments fall. The wicked will do this in unrepentant stubbornness.

*Re.6.15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;*

*16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:*

17 For the great day of his wrath is come; and who shall be able to stand?

There are three times that Moses is commanded to meet with Pharaoh in the morning. (Ex.7.15; 8.20; 9.13) This is the second of three times. The first, Moses met Pharaoh by the river's bank as he came out to the river. Following this occasion the water was turned to blood.

Second, in our present text, once again Moses meets with Pharaoh as he comes to the water, after which falls the judgement of *swarms of flies*.

And finally, Moses shall stand before Pharaoh, no mention of his coming to the water, after which the destruction of hail falls.

21 Else, if thou wilt not let my people go, behold, I will send swarms of flies upon  
**the** swarm  
**singular noun**

*swarms of flies*, אֶת־הָעֶרֶב, noun, masc., **sing.** of עֶרֶב, arab or garob, KJV, is translated, *Ex. 8.21, swarms of flies*, or *Ps. 78.45; 105.31, divers sorts of flies* [flies usually are italicized, but not always; cf. neither Psalm reference are italicized]; this Hebrew word appears to be related to עֶרֶב, ereb or gereb, translated *Ex. 13.38, mixed; Neh.13.3, mixed multitude; Lev.13.48, woof*; and עֶרֶב, areb, gareb, translated *Dan.2.41, mixed; Is.24.11, darkened; Jud. 19.9, evening* (cf. also ereb, gerab, for evening).

O.E.D.

1. Any winged insect; as the bee, gnat, locust, moth, etc. *Obs.*
3. In farmers' and gardeners' language, often used without defining prefix for the insect parasite chiefly injurious to the particular crop or animal indicated by the context ...

Like the frogs, the insect indicated by this Hebrew singular noun עֶרֶב, arab, and translated *swarms of flies*, is only used in reference to this plague that the LORD brought upon Egypt. It is found seven times in the book of Exodus, and twice in the Psalms; again, all referring to the same account.

This is not only *a swarm* of flies, but **the swarm**. This is a very notable infestation of these noisome insects.

It appears that עָרֹב, arob or garob, involves a *mixture* of black, flying insects, and not only the flies that we might be most familiar with. Young's Concordance puts *bettle* or *dog fly*. The English translation of the LXX has for κυνόμυια, *dogfly*. **(And the LXX Greek use of this term is restricted to this Exodus judgment. It is not found anywhere else in Holy Scripture.)**

*The Interpreter's Bible*, vol.1, p.900, 'In Hebrew "the swarm" is the term for our **swarms of flies** (cf. Ps.78.45). A moving mass of insects is indicated. Flies and insects were so thick in Egypt that they were synonymous with the country as such (Isa.7:18; 18.2 [ evidently referring to the phrase, 'land of *whirring wings*: **added**]).

*Barnes' Notes*, vol. 2, p.24 has footnoted, '*a mixture of noisome beasts, &c*'

*Matthew Poole*, vol.1, p.132, '*Swarms of flies; Heb. a mixture of insects or flies, as appears from Psal. lxxviii. 45, which were of various kinds, as bees, wasps, gnats, hornets, &c., infinite in their numbers, and doubtless larger and more venomous and pernicious than the common ones were.*'

J-F-B Bible Commentary, vol. 1, p300, '... the predicted evil overtook the country in the form of what was not "flies" such as we are accustomed to, but, as the original work signifies, a *mingling*, divers sorts of flies (Ps. lxxviii. 45) – the gad-fly, the dog-fly, the cockroach, the Egyptian beetle –for all these are mentioned by different writers.'

*Kiel & Delitzche Commentary on the Old Testament*, vol. 1, p. 314, '...probably Dog-Flies. עָרֹב, literally a mixture, is rendered κυνόμυια (dog-fly) by the LXX, πάμμυια (all-fly), a mixture of all kinds of flies, by *Symmachus*. These insects are described by *Philo* and many travelers as a very severe scourge (vid., *Hengstenberg ut sup.* p. 113). They are much more numerous and annoying than the gnats; and when enraged, they fasten themselves upon the human body,

especially upon the edges of the eyelids, and become a dreadful plague.'

*John Gill's Exposition of the Old and New Testaments*, vol. 1, p.352, '[R]ather a mixture of insects is intended; the Septuagint version renders it the *dog-fly*, and so Philo the Jew; which, as Pliny says, is very troublesome, to dogs especially, about their ears, and this version Bochart approves of ...'

*The Layman's Bible Commentary*, vol. 3, p.41, 'Insects in unprecedented profusion ...'

*A Dictionary of the Bible*, James Hastings, vol. 2, p.25, 'In all three passages LXX gives *κυνόμυια*, a *dog-fly*, a word the significance of which in Greek is not clear. the Rabbins interpret '*arobh*' as referring to a mixture of noxious insects, as if from *אַרַב*, '*arab*, to mix.

...

As it is impossible to determine whether a particular insect, or a mixture of insects, is intended, we may accept *swarms of flies* as conveying the essential meaning in the passages in question.

'A resident in the cooler parts of Europe and America can hardly realize the number and persistence of the flies which swarm in Egypt and Syria. They not only defile food, but convey contagion, particularly that of *ophthalmic*, *diphtheria*, and, one kind of fly, that of *malignant pustule*. They also deposit their eggs in wounds and sores, and sometimes in the nose and ears of filthy people, and their larvae hatch out, and fill these cavities, to the great distress and injury of the unfortunate patient.'

*Smith's Dictionary of the Bible*, vol. 1, p.832, "'Of insects," says Sonnini ... "the most troublesome in Egypt are flies; both man and beast are cruelly tormented with them. No idea can be formed of their obstinate rapacity. It is in vain to drive them away; they return again in the self-same moment, and their perseverance wears out the most patient spirit.'"

*Antiquity of the Jews*, Josephus, p.61, ‘...various sorts of pestilential creatures, with their various properties ...’

This massive swarm of insects corrupts the land. (v.24)

**thee**, and upon **thy servants**, and upon **thy people**, and into thy houses: and the houses of the Egyptians shall be full of swarms of flies, and also the ground whereon they are.

22 And I will sever in that day the land of Goshen, in which my people dwell,  
separate stand  
set apart

And I will sever, וְהִפַּלְתִּי, Hiphil (causative active) preterite, 1ps of פָּלַח, pahlah; Hiphil preterite, Ex.8.22 And I will sever; Ex.9.4, And ... shall sever; Ps.4.3, hath set apart; Hiphil future, Ex.11.7, put a difference; Niphal, Ex.33.16, so shall we be separated; divide.

dwell, עָמַד, omed, Qal part. Poel, act., masc., sing of עָמַד, amad; most often the Hebrew participle is translated with the English word to stand.

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.

among, within

that no, לְבַלְתִּי, adv. of בְּלֹא, (cf. v.29, in not); KJV, Ge.3.11, that ... not; Ge.4.15; 38.9, lest; also, and ... not; from; without; inasmuch as ... not; no ... neither; to the intent that .....none; nothing; no, etc.

thou mayest know, יָדַע, 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.

in the midst of, בְּקִרְבּוֹ, noun, masc., sing. of קִרְבָּ, qerev; KJV, therein, in the midst, among, inward, before, purtenance, within, out of, bowels.

23 And I will put a division between my people and thy people:  
redemption (price)

to morrow shall this sign be.

I will put, וְשַׁמְתִּי, ve-samti, Qal preterite, 1ps. of שָׁם, sum; to put, set, make; v.12; 9.21

a division, פְּדוּת, defective for פְּדוּת, peduth, fem., sing., noun; 3 of the 4 times used in the O.T. it is translated with the English word *redeem* (Ps.111.9; 130.7; Is.50.2); the Hebrew verb פָּדָה, padah, often translated *redeem*; rescue (1Sa.14.45); ransom (Hos.13.14); delivered (Job 33.28; Ps.69.18; 78.42); the meaning is *to free*;

There is another word for redeem, גָּאַל, gaal, which Robert Young in his concordance to the KJV Bible remarks that is to redeem by avenging or repaying.

It is as if the LORD were saying, 'I will put a price between my people and thy people.' That is precisely what made the difference between Egypt and the Hebrews, the world and the children of God. Grace put a price that made the difference.

### **Biblical Redemption:**

The LORD culls out his people by making a separation (פָּדָה, palah, divide, parting) between them and the Egyptians. What does it mean to *redeem*? What is a redemption that doesn't actually rescue, deliver, ransom or purchase?

The concept of redeeming is very basic. It is to pay a price and to make a purchase for something or someone; to free it by payment for yourself. This means that the one paying the price presents something real in exchange for something else. It is very important to mark this: when nothing is paid for, then nothing is redeemed; therefore whatever the transaction might be, if it is not paid for and an exchange is not really made, it might be called a number of things, but *redemption* should not be one of them.

Plunking down our money for something that is not really purchased may be called a loan, a down payment, perhaps a gift, but it is not redemption. If I received a notice in the mail which says that I may take the enclosed coupon and use it to redeem a particular product from the sponsoring retailer, I can expect *to redeem* that particular item with that coupon. A real transaction takes place in the redemption of that item. Christ's shed blood is not a loan, a down payment, or a gift. It is a full payment for something He purchase by Himself to free to God. Redemption is the price that Jesus paid with His shed blood to receive real property.

What about this property? This property is the elect of the Father that were given to the Son before the foundation of the world. This property fell along with all of the rest of the world when Adam sinned. This is the real property for whom Christ died. This property that was His in eternity, which incurred the debt of sin in time, was *redeemed* to God by the death of Christ on the cross. These shall receive eternal life and come to faith in Christ. None of them shall be lost; they shall all be saved. Jesus Christ redeemed, rescued, delivered, ransomed, and purchased a *real* substance of people that day on the cross. His death wasn't to potentially redeem, but to really redeem those for whom He died.

The next time you go to make a purchase, think about the real substance of your transaction, and then think of Christ's purchase. He had a people in mind when He shed His blood and died on that cross that day.

*1Pe.1.18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;*

*19 But with the precious blood of Christ, as of a lamb without blemish and without spot ...*

*24 And the LORD did so; and there came a grievous swarm of flies into the house of Pharaoh, and into his servants' houses, and into all the land of Egypt: the land was corrupted by reason of the swarm of flies.*

*was corrupted*, תִּשְׁחַת, Niphal (simple passive) fut., 3ps., fem. of שָׁחַת; KJV, *marred, corrupted, perished, and destroyed*.

They couldn't drink a sip of water, eat a morsel of bread, breathe without these creatures biting, stinging, landing, crawling, eating everything everywhere.

25 *And Pharaoh called for Moses and for Aaron, and said, Go ye, sacrifice to your*

בְּאֶרֶץ  
*God in the land.*

*go*, לָכוּ, Qal, imper., pl., masc. of יָלַךְ; *to go or walk*.

26 *And Moses said, It is not meet so to do;*

*meet*, נִכּוֹן, Niphal (simple passive) part., sing., masc. of כּוֹן; the Niphal participle is translated in the KJV as, *Ge.41.32, established; Ne.8.10, prepared; Ex.19.11, ready; Ps.5.9, faithfulness; Deu.13.14, certain; Ps.57.7, fixed; 1Sa.26.4, very deed; Ps.51.10, right*.

*for we shall sacrifice the abomination of the Egyptians to the LORD our God:*

*the abomination*, וְעִבְתָּהּ, Niphal fut., sing. of תָּעַב; this refers to offering their **cattle, meaning that which of the flocks and herds**. (cf. Ge.43.32; 46.34; **Ex.9.3, here we give a greater definition of cattle**)

*lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?*

*abomination*, אֶת־תּוֹעֵבָהּ, Niphal (simple passive) fut. sing. of תּוֹעֵבָהּ, to[g]ebah; *abhor* is the only other word which the KJV translates the derivative of this Hebrew word, which is תָּעַב; seems synonymous to *rejected, despicably, repugnant, loathsome and abhorrent*; the English, *abhor*, comes from Latin, ab + horrere, to shudder from.

*will they ... stone us*, יִסְקְלוּנוּ, Qal fut. w/1ppl., suff. of סָקַל, saqal; only four times does this refer to just the gathering or casting stones (cf. Is.62.10; 2Sa.16.6, 13; Is.5.2); all other instances refer to *death by stoning*. (18 times)

There is no other solution to this but for the people of God to be allowed to go out to the LORD in the wilderness. Pharaoh's suggested alternative appears to contradict something of the perceived conscience of the Egyptians. There was something about this recommendation which Moses knew, if they did, they could receive a sentence of death by stoning. Whatever this means, is hard to say for certain. Here are some things that we know.

We know from the Word of God that the occupation of tending livestock is abominable to the Egyptians. But we also know that the Egyptians possessed livestock and that some of their own people must have been employed in this business. The *abomination* in this instance would be to *rub elbows, eat*, for example, the lower class of Egyptian society with the upper class. That can be seen in the following Scriptures. However, the abomination is not related in any way with the intermingling of the societies.

**The occupation of shepherding is abominable:**

*Ge 43:32 And they set on for him by himself, and for them by themselves, and for the Egyptians, which did eat with him, by themselves: because **the Egyptians might not eat bread with the Hebrews; for that is an abomination** unto the Egyptians.* (to eat with shepherds)

*Ge 46:33 And it shall come to pass, when Pharaoh shall call you, and shall say, What is your occupation?*

*34 That ye shall say, Thy servants' trade hath been about cattle from our youth even until now, both we, and also our fathers: that ye may dwell in the land of Goshen; for **every shepherd is an abomination unto the Egyptians.***

**The Pharaoh and the Egyptians possessed livestock and some must have been employed in this activity:**

*Ge.46.5 And **Pharaoh** spake unto Joseph, saying, Thy father and thy brethren are come unto thee:*

*6 The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over **my cattle**.*

*Ex.9.3 Behold, the hand of the LORD is upon **thy cattle** which is in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: there shall be a very grievous murrain.*

*4 And the LORD shall sever between the cattle of Israel and **the cattle of Egypt**: and there shall nothing die of all that is the children's of Israel.*

With this in mind, it seems that the thing that would likely be an abomination to the Egyptians would be the **rite of offering sacrifices to another god of which they knew nothing at all**. Such offerings could have been abominable as well as unlawful. Moses, having been raised in the house of Pharaoh from a baby was certainly familiar with Egyptian law. His response lends to the notion that for the Hebrews to make such a sacrifice in Egypt would occasion their condemnation under Egyptian law to death by stoning.

*27 We will go three days' journey into the wilderness, and sacrifice to the LORD our God, as he shall command us.*

*28 And Pharaoh said, I will let you go, that ye may sacrifice to the LORD your God in the wilderness;*

רַק הִרְחַק לֹא-תִרְחִיקוּ לְלֶכֶת

*only ye shall not go very far away: intreat for me.*

*only, רַק, adv. of רַק; KJV, surely, only, nothing but, except, **but** [v.29], and ... in any wise; at the least, however; save, nevertheless, yet, notwithstanding, yet so, even.*

very, הִרְחִיק, Hiphil (causative active) infin. of רָחַק; KJV translates the Hiphil infin. as *a good way off, afar off, far, to remove ... far, might remove them far*; see directly below.

*ye shall ... go ... far away*, לֹא־תִרְחִיקוּ, the negative, לֹא, lo, is joined by the maqqeph [binder, ׀]; תִּרְחִיקוּ, Hiphil (causative active) fut., 2ppl, masc. of רָחַק; see directly above, *very*.

*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 second 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)

*29 And Moses said, Behold, I go out from thee, and I will intreat the LORD that the swarms of flies may depart from Pharaoh,*

*that ... may depart*, וְסָר, Qal preterite of the root סָר; Ex.25.15, **they shall not be taken**; for Qal preterite cf. vs. 4 below; Hiphil future, cf. 8.8, 31; 10.17; 14.25; 34.34. (Ex.3.3, 4)

*from his servants, and from his people, to morrow: but*  
רַק, only, except, notwithstanding, cf. vs.28

This time Moses applies the time for removing this plague of swarming insects as Pharaoh had done before: *tomorrow* (8.10); not immediately.

*let not Pharaoh deal deceitfully any more*  
do not continue, Pharaoh, to deceive

*let ... any more*, יִסַּף, 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.

*deal deceitfully*, הָתַל, Hiphil (causative active) infin. of תָּלַל; **Wigram mar. add to mock**; Ge.31.7, *hath deceived me*; Jud.16.10, 13, 15, *mocked*; Job 13.9 twice, *mocketh*; 1Ki.18.27, *mocked*; Jer.9.5, *deceive*; Is. 44.20, *deceived*.

Pharaoh, don't increase deceits.

*in not letting the people go to sacrifice to the LORD.*  
*sending the people to sacrifice to the LORD.*

*in not*, לְבַלְתִּי, adv. of בְּלֹתִי, (cf. v.22, *that no*); KJV, Ge.3.11, *that ... not*; Ge.4.15; 38.9, *lest*; also, *and ... not*; *from*; *without*; *inasmuch as ... not*; *no ... neither*; *to the intent that .....none*; *nothing*; *no*, etc.

30 *And Moses went out from Pharaoh, and intreated the LORD.*  
*and prayed*

*and intreated*, וַיַּעֲתַר, Qal fut. 3ps, masc. of עָתַר, [g]athar; this verb is found in Exodus in its varied forms: cf. 8.8, 9, 28, 29, 30; 9.28; 10.17, 18; *to intreat or make prayer*.

כְּדָבָר

31 *And the LORD did according to the word of Moses; and he removed the*  
*as Moses' word*

*and he removed*, וַיִּסַּר, Hiphil (causative active) fut. of סָר; *to take off or away*; *to depart, turn aside*; Ex.25.15, **they shall not be taken**; for Qal preterite cf. vs. 4 below; Hiphil future, cf. 8.8, 31; 10.17; 14.25; 34.34. (Ex.3.3, 4)

*swarms of flies from Pharaoh, from his servants, and from his people; there remained not one.*

*there remained* of שָׁאַר, *to be stayed, remain, to be left*; in its various forms is found in Ex.8.9, *they may remain*; 11, *they shall remain*; 31,

*there remained; 10.5, which remained; 12, hath left; 19, there remained; 26, there shall ... be left; 14.28, there remained.*

*one, אֶחָד, adj; KJV, first, one, some, other, once, any, certain, each, et. al.*

אֶת־לְבוֹ וַיִּכְבֵּד

*32 And Pharaoh hardened his heart at this time also, neither would he let the people go.*

*at time, בַּפֶּעַם, sing., fem. noun of פֶּעַם; KJV, now, this once; two times, this time, twice, at time; the idea of at this once, at this moment.*

The glory of God shall be demonstrated, even through this rebel. And if the LORD shows us this power in Pharaoh has He not done the same with every leader and every man since? Of course He has.

Our nation is in the midst of the throes of a presidential race. By the Word of the LORD we know that whoever receives this office, and all those that receive appointments to offices of authority, receive them because God appointed them to it for His own peculiar purpose and glory. How resigned are we to the will of God? Consider what the LORD did 4000 years ago. He is doing the very same things today. Let us rest in the perfect will of God and be proper witnesses of our Lord Jesus Christ until He comes again and takes us to Himself.