

[Wednesday, May 25, 2016] Exodus Series, Exodus chapter 10, versus 1-29 –  
Craig Thurman

Previous sign-judgments have been: the rod to a serpent, water to blood, frogs, lice, flies, murrain, boils, and hail. Chapter ten gives the ninth and tenth judgments.

9. Plague of locusts

#9, fruit: plague upon the fruit or produce of the land

10. Plague of darkness for three days

Pharaoh cuts off communication with Moses; 10.28;  
separation from Goshen

הִכְבִּדְתִּי

1 ¶ *And the LORD said unto Moses, Go in unto Pharaoh: for I have hardened his heart,*

*have hardened*, הִכְבִּדְתִּי, Hiphil (causative active) preterite, 1ps. of כִּבֵּד; again, to make heavy, thick, dense to sense the duty to obey the LORD's commandment; Is.6.10, Hiphil imperative, **make their ears heavy**.

*and the heart of his servants, that I might shew*      *these my signs before him:*  
set, appoint,      or, within him  
lay up      in the midst of him

*I might shew*, שִׁית, Qal infin. w/3ps. masc suffix, of שִׁית, shith or sheeth; to appoint, set, put, lay up, array; Qal infinitive is found in Job 22.24, **Then shalt thou lay up gold**; 30.1, **disdained to have set with the dogs**; Is. 22.7, **shall set themselves in array** (Wigram, lit. setting shall set themselves).

*my signs*, אֹתֵי, common gender noun w/1ps suffix, of the root (Wigram, אֹה (אֹה); mark, sign, token.

*before*, בְּקִרְבוֹ, masc, sing. noun w/prefixed preposition בְּ, b<sup>e</sup>; of root בִּקְרַב, qerev; KJV, *therein, in the midst, among, inward, before, purtenance, within, out of, bowels*; בְּקִרְבוֹ, is found in Ex.23.21, *in him*;

*Nu.11.4; Deu.31.16; Jud.1.29, among them; 1Sa.25.37; Job 20.14; Is. 63.11; Zec.12.1, within him; Ps. 109.18, into his bowels; Is.19.1; Hab. 2.19, in the midst of it; Is.19.3, in the midst thereof; Is.25.11, in the midst of them; Is.29.23, in the midst of him.*

Keep in mind that the LORD had hardened Pharaoh's heart, and the heart of his servants, with the purpose of showing His signs among them. The Lord would receive the glory, Egypt would be destroyed, and Israel would be delivered.

*2 And that thou mayest tell in the ears of thy son, and of thy son's son,  
so recount  
again and again*

*thou mayest tell, תִּסְפֹּר, Piel (Intensive active) fut., 2ps., masc. of סָפַר; KJV, to number, declare, tell, speak, show forth.*

*what things I have wrought* בְּמִצְרַיִם  
*in Egypt,*  
*affected or caused myself*

*what things I have wrought, הִתְעַלְלֹתִי, Hithpael (reflexive) preterite, 1ps. of עָלַל, caused, affected; not do, in the sense of work, עָשָׂה.*

*and my signs which I have done among them;  
appointed*

*I have done, שָׁם, sum; to put, set, make;*

*I have done, שָׁם, Qal fut. 3psm of שָׁם, 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)*

*that ye may know how that I am the LORD.*

The Egyptians would know in judgments that there was only one LORD in all the earth:

*Ex 7:5 And **the Egyptians shall know that I am the LORD**, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.*

*Ex 14:4 And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that **the Egyptians may know that I am the LORD**. And they did so.*

*Ex 14:18 And **the Egyptians shall know that I am the LORD**, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.*

Pharaoh, who has confessed that he knows not the LORD (Ex.5.2) shall know Him in his destruction. (Ex.7.17, *water to blood*; 8.10, *frogs*; 8.22, *swarms of flies*; 9.14, *all the plagues*; 9.29, *hail*.)

Concerning Israel, the LORD revealed Himself to a nation of His choosing in a way that He had never done to any other nation before. It is the LORD which brought this nation forward for His own among all of the other nations of the earth. And while at this time they are in a sense the tail among all of the nations of the earth, they shall be one day the head.

*Deu.28.1 ¶ And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth...*

...

*13 And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them ...*

The LORD will not break the promise that He made to Abraham. That promise is an everlasting covenant.

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

One as well replace God as to replace Israel as His chosen nation. The church of our Lord Jesus Christ, as wonderful as she is, has not supplanted Israel as the elect nation of God, though she is called nation.

*1Pe 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light ...*

There has been a remnant of the nation of Israel descended by flesh and blood from Abraham which have the faith of their father, Abraham. He saw the day of Jesus Christ. (Jn.8.56) The N.T. church is the spiritual nation of the elect which comprise, during the interim of God's dealings with Israel, all those of the faith of Jesus Christ whether Jew or Gentile. But Israel shall be brought forth as the nation of nations of the earth at the second coming of Jesus Christ.

*3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse*

*wilt thou refuse, מִאֲרָא, Piel (intensive active) preterite, 2ps. masc. of מָאָר; always in Piel, and always translated with the English verb refuse.*

*to humble thyself before me?*  
to be humbled in my sight, before my face  
to be afflicted

*to humbly thyself, לְעִנּוֹת, Niphal (simple passive) infin. of the root עָנָה, w/לְ, l<sup>e</sup>,to, for, against prefixed;*

Piel Preterite:

*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 ...*

*before me, מִפְּנֵי, masc. sing., followed w/1ps. suffix of פְּנֵים, a masc. pl. noun; lit. the face; KJV, face, open, countenance, before, presence, in the sight, forepart.*

*let my people go, that they may serve me.*

Pharaoh was full of pride. He would not humble himself before the LORD.

*Ps 10:2 The wicked in his pride doth persecute the poor: let them be taken in the devices that they have imagined.*

*Pr 16:18 Pride goeth before destruction, and an haughty spirit before a fall.*

Again, here is the pattern: the commandment of the LORD, followed by a space to repent, followed by judgment. Such is the way of the LORD to prove the truth of the unbelieving, rebellious condition of the heart.

*4 Else, if thou refuse to let my people go, behold,  
to send away my people*

*to morrow will I bring the locusts into thy coast:  
or, border*

*locusts, אַרְבֵּה, masc. sing. noun; locust (20); grasshopper (4); with reference to Egypt's judgment this is found 7 times in Ex.10.4-19, and Ps.78.46, (once); Ps.105.34 (once), **totaling 9 times in the 9<sup>th</sup> sign-judgment.***

into thy coasts, בְּגִבְלוֹךָ, prefix preposition, בְּ, b<sup>e</sup>, in, **into**, with, at, among; sing. masc. noun of גִּבּוּל (Wigram, גִּבּוּל), w/2ps. masc. suffix, thy; KJV, coast, border.

וְכָסָה	אֶת־עֵין	הָאָרֶץ
5 And they shall cover	the face	of the earth,
conceal, clothe, clad, overwhelm, v.15	eye	

And they shall cover, וְכָסָה, Piel (intensive active) preterite, 3ps, masc. of כָּסָה; KJV, cover, conceal, hide, overwhelm, clothe, clad; **cf. v.15**

the face, עֵין, fem. sing. noun of עַיִן, the eye of the face; the fountain of water; in the eyes, in the sight, in the presence; the well of water; openly by the way; before.

לִרְאוֹתָ

that one cannot be able to see the earth:

can ... be able, 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.

וְאָכַל		
and they shall eat	the residue of	that which is escaped,
	rest, remnant of	or, delivered

the rest of, יֶתֶר, masc. sing. noun; the excellency, the residue, what is left, the rest, the remnant.

that which is escaped, הַפְּלִטָה, fem. sing. noun of פָּלַט, to escape, deliver.

which remaineth unto you **from** the hail,  
which was left

which remaineth, הַנִּשְׁאַרְתָּ, Niphal (simple passive) participle, fem. sing. 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*.

וְאָכַל			מִן־הַשָּׂדֶה
<i>and shall eat</i>	<i>every tree which groweth</i>	<i>for you</i>	<i>out of the field:</i>
consume	springs up green		from
	& bears fruit		

which groweth, הַצֹּמֵחַ, Qal part., act. sing. masc. of צָמַח; to grow or spring up.

Evidently whatever was destroyed by the hail had begun sprouting green again and producing fruit (cf. v.15, *fruit*). This would be eaten by the locusts as well as the later crops of wheat and rye. (Ex.9.32) And they shall eat every plant as well. (cf. 12, *every herb of the land*)

6 *And they shall fill thy houses,*

*fill*, וּמָלְאוּ, Qal preterite, 3ppl of מָלֵא; to *fill* or *accomplish*

*and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned himself, and went out from Pharaoh.*

*And he turned [himself]*, פָּנָה, Qal fut. 3ps. masc. of פָּנָה; KJV, Ex. 7.23; 10.6; 32.15, *to turn*; Lev.26.9, **have respect**, Ex.2.12; 16.10, *look to*; Ex.14.27, *appeared*; Ps.102.17, *regard*; Jud.19.26, *dawn*.

In this ninth sign-judgment we read for the first time that Moses *turned himself and went out from Pharaoh*. It should be remembered that Pharaoh did this once to Moses and Aaron.

*Ex 7:23 And Pharaoh turned and went into his house, neither did he set his heart to this also.*

Now Moses turns and leaves from Pharaoh's presence. There are two things that come to mind at this:

First, Moses is thoroughly convinced of the truth of God concerning the hardening of Pharaoh's heart?

*Ex 9:30 But as for thee and thy servants, I know that ye will not yet fear the LORD God.*

And last, 'turning' conveys either a positive or negative aspect of regard. It does not seem appropriate to say that Moses disrespected Pharaoh, though Pharaoh could be said to have dishonored the LORD when he had turned from Moses. But as Pharaoh had no regard for the LORD and His commandment so the LORD through His servant Moses had no regard for Pharaoh.

What should Christian's attitudes be to those whom the Lord has appointed over them? Do we believe the Word of God which says, The Lord has appointed for us the leaders that are and shall over us? (Ro.13.1) If we will do these things we shall be proper witnesses of Christ:

1. Pray for them that we will live quiet and peaceable lives on all godliness and honesty (1Ti.2.2);
2. Honor them for the office which they hold of the Lord (Ro.13.7);
3. Do not speak evil of them (Acts 23.5; Tit.3.2; 2Pe.2.10), but the truth;
4. Learn to behave ourselves wisely before all men, especially before those of our leaders. (1Sa.18.14)

If this is the truth and we will follow it, we are proper witnesses of Jesus Christ. If this is the truth and we do differently we are only religionists who



use Christ for personal advantage. The major consideration for us is whether there is Scripture teaching otherwise?

*7 And Pharaoh's servants said unto him, How long shall this man be a snare unto us?*

*a snare*, לְמוֹקֵשׁ, masc. sing. noun of יָקַשׁ, w/prefixed preposition לְ, I<sup>e</sup>, to, for, against; (Wigram, מוֹקֵשׁ, KJV, *trap, snare, gin*; Ex.10.7; 24.33; 34.12) The differences between the Hebrew פָּחַ, pach, and מוֹקֵשׁ, moqesh, is that one speaks of the machine or device itself, and the other of the bait, enticement, or ensnaring. It is difficult for me to tell which is which, but I am prone to think that מוֹקֵשׁ is the actual ensnaring.

*let the men go, that they may serve the LORD their God: knowest thou not yet that Egypt is destroyed?*

spent, perished,  
failed, broken

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

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

*destroyed*, אָבְדָה, Qal preterite, 3ps. fem. of אָבַד; KJV, Ex.10.7, *destroyed*; Lev.26.38, *perished*; Ps.142.4, *failed*; Jer.25.35, *no way to flee*; Ez.19.5, *is lost*; Deu.32.28, *is void*; Pv.29.3, *is spent*; Ps.31.12, *is broken*.

In verse one we read that the LORD had hardened both Pharaoh's heart and the hearts of the servants. In what way are they hardened? They are only willing to release the men. And this is the very thing that Pharaoh puts before Moses consideration. (v.11, *go now, ye that are men*)

8 And Moses and Aaron were brought again unto Pharaoh:  
returned

and ... were brought again, וַיֵּשֶׁב, Hophal (causative passive) fut. 3ps. masc. of שׁוּב, shuv or shoov; KJV, to restore, brought back, return, put again, come again, turn again.

Qal preterite: 4.7, it was returned; 13.17, and they return;  
33.11, And he turned again  
Qal infin. 4.21, to return  
Qal imper.: 4.19, return; 32.12, Turn; 32.27, and out  
Qal fut.: 4.18 and returned, 20; 5.22; 14.2, that they turn;  
14.26, that ... may come again; 14.27, and ... returned; 14.28  
and ... returned; 24.14, we come again; 32.31, And returned;  
34.31, and ... returned  
Hiphil pret.: Ex.34.35, put ... again  
Hiphil infin.: Ex.23.4, surely (emphasis for duplicated use)  
Hiphil imper.: Ex.4.4, Put ... again  
Hiphil fut.: Ex.4.7, And he brought back; 15.19, and ... brought  
again; 19.8, And ... returned; 21.34, give; 22.26, thou shalt  
deliver it; 23.4, thou shalt ... bring it back  
Hophal fut.: Ex. 10.8, And ... were brought again

and he said unto them, Go, serve the LORD your God: but who are they that shall  
go?

בְּנֵי־נוֹרָא וּבְזִקְנֵינוּ  
9 And Moses said, We will go with our young and with our old,

young, נֶעֱר, a masc. noun; KJV, lad, young, boy, young man, child,  
servant

old, זָקֵן, adjective; KJV, old, eldest, elder, aged, and ancients.

בְּבָנֵינוּ וּבְבָנוֹתֵינוּ  
with our sons and with our daughters,

sons, בֵּן, masc. noun; KJV, son, child

daughters, בָּת; KJV, daughters; and rarely villages, towns.

וּבְצֹאֵינוּ                      וּבְבָקָרֵנוּ  
with our flocks      and with our herds will we go;

flocks, צֹאן, tsohn or tson; KJV, sheep, flock, cattle (Ge.30.41); and shepherd. (2.16, 17, 19; 3.1; 9.3; 10.9, 24; 12.21, 32, 38; 20.24; 22.1, 30; 34.3)

herds, בָּקָר, KJV, bull, ox, oxen, herds, bullock, beeves, kine. (9.3; 10.9; 10.24; 12.32, 38; 20.24; 22.1; 29.1)

Nothing is excepted. We are to go out with everything that is the LORD's.

for we                      [must hold]                      a feast unto the LORD.  
[observe, cf. 5.1]

hold a feast, חָג, chag; this marks the first time this Hebrew is used in the O.T. (cf. Ex. 10.9; 12.14; 13.6; 23.15, 16, 18; 32.5; 34.18, 22, 25); KJV, feast, sacrifice, solemn feast, feast days.

חָגַתְּ, the verb, Qal pret., Ex. 12.14, and ye shall keep; Qal fut., Ex.5.1, that they may hold a feast; 12.14, ye shall keep it; 23.134, thou shalt keep a feast.

The fact that the Hebrews would hold a feast to the LORD was revealed to Pharaoh from the very first.

Ex 5:1 And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the LORD God of Israel, **Let my people go, that they may hold a feast unto me in the wilderness.**

10 And he said unto them, Let the LORD be so with you, **as I will let you go,**

I will let ... go, אֶשְׁלַח, Piel (intensive active) fut., 1ps of שָׁלַח, to send away, push away, to let go. Piel preterite in Exodus (7.2, that he send;

8.32, *would he let ... go*; 9.7, *he did ... let ... go* 35, *would he let ... go*; 10.20, *he would ... let ... go*; 11.10, *he would ... let ... go*; 14.5, *we have let ... go*; 22.5, *and shall put in*; keep in mind that some variations result some the pronouns prepositions that might be affixed to these root words. )

*and your little ones: look to it; for evil is before you.*

*look to it*, רָאָה, Qal imper., masc. of רָאָה, to see; Qal imperative, cf. Ex. 4.21, *see*; 7.1; 10.10, *look*; 14.13, *see*; 16.29; 25.40, *look*; 31.2, *see*; 33.12, 13, *consider*; 35.30, *see*.

Does Pharaoh care for the Hebrews? No. His policy has been to keep these people under cruel bondage to prevent them from leaving. The implication is that they contributed greatly to the welfare of Egypt.

11 *Not so: go now **ye that are men**, and serve the LORD; for that ye did desire.*

*for it is what you were seeking*

*did desire*, מִבְּקִשִׁים, Piel (causative active) part., pl of בָּקַשׁ; KJV, *to seek, request, beg, require*. (Piel future, Ex.2.15, *he sought*; 4.24, *and sought*; Piel participle, Ex. 4.19, *which sought*; 10.11, *did desire*; 33.7, *which sought*)

Pharaoh cannot comprehend the necessity that is upon the people of God to obey the LORD without compromising.

<i>And they were driven out</i>	מֵאֵת	<i>Pharaoh's presence.</i>
<i>thrust out</i>	<i>from</i>	<i>the face of Pharaoh</i>

*from ... presence*, מֵאֵת פְּנֵי, is found in Ge. 27.30, *from the presence*; Ex. 10.11, *from ... presence*; 2Ki..16.14, *from the forefront*; Job 2.7, *from the presence*.

William Gesenius, *A Hebrew and English Lexicon of the Old Testament*, p.87, of מֵעֵת, me-eth, 'from proximity with (like Gk. παρά with a genit[ive])' ([ ] added)

*Gesenius' Hebrew-Chaldee Lexicon to the Old Testament*,  
H.W.F. Gesenius, p.94, 'from with, from near by any one ...'

*and ... were driven*, וַיִּגְרֹשׁ, Piel (Intensive active) fut., 3ps., masc. of שָׁרַף; this verb in Piel is especially prominent in the book of Exodus; seven times this specific verb, וַיִּגְרֹשׁ, is found: *Ge.3.24, So he drove out; Ex. 10.11, And ... were driven out; Deu.33.27, and he shall thrust out; Jos.24.18, And ... drove out; Jud.9.41, and ... thrust out; 1Ki.2.27, So ... thrust out; Ps.78.55, He cast out ... also.*

Piel preterite: *Ex. 23.28, which shall drive out; 23.31, and thou shalt drive them out; 33.2, and I will drive out;*

Piel infin.: *Ex.11.1, he shall surely [thrust]*

**Piel fut.:** *Ex. 2.17, and drove them away; 6.1, shall he drive the out; 10.11, And ... were driven out; 11.1, he shall ... thrust ... out; 23.29, I will ... drive them out; 23.30, I will drive them out*

Pual (intensive passive) preterite: *Ex.12.39, they were thrust out* (only instance of Pual)

**12 ¶** *And the LORD said unto Moses, Stretch out thine hand*

In which the rod is ... Again, we can visualize that Aaron replicates the actions of his younger brother.

*over the land of Egypt for the locusts,  
with the locusts*

*for the locusts*, בְּאַרְבֵּה, prefix בְּ, ba, abbreviated for בְּהָ, b<sup>e</sup>ha; masc. sing. noun of אַרְבֵּה, ar-beh; cf. v.4, 13, 14, 19.

בְּאֵת־כָּל־עֵשׂ הָאָרֶץ וַיֹּאכְל - וַיַּעַל -  
*that they may come up upon the land of Egypt, and eat every herb of the land,*  
cf. v.14

*that they may come up, וַיַּעַל, Qal fut. 3psm. of עָלָה; cf. v.14;*

*herb, עֵשׂ, masc. noun; translated herb (17) and grass (16); cf. 9.22, 25; 10.12, 15.*

*even all that the hail hath left.*

*hath left 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.*

Verse 5 said that the locust would eat all the new growth which was springing now from those trees which were recovering from the great hail storm. With that also every herb of the land will be devoured. All grain and green for man and beast shall be eaten.

*13 And Moses stretched forth his rod over the land of Egypt,*

Someone raised an interesting point a couple of weeks ago concerning the length of Aaron's rod. The length of his *rod* must fit inside of the ark of the covenant. The ark measured 2 ½ cubits long X 1 ½ cubits deep X 1 ½ cubits high.

*Ex 25:10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.*

A cubit is generally 18" in length (the length of a man's forearm to the tip of his fingers).

With those measurements in mind, the *rod* of Aaron, if laid flat and straight in the box, would measure 45"; if laid flat and diagonally, 52 ½"; and if

positioned with each end in the opposite corners, one end low and the other high, the rod could have been as long as 59 ½” in total length.

וַיָּבִיחַ

and the LORD brought an east wind upon the land all that day,  
drave, guided, led

brought, וַיָּבִיחַ, Piel (Intensive active) preterite, 3ps. masc. of וַיָּבִיחַ; KJV, drave, carried, led, brought, guided; Piel preterite, Ex.10.13; Piel future, Ex.14.25, that they drave them.

וַיָּשֹׂא

and all that night; and when it was morning, the east wind brought the locusts.  
carried (v.19)

brought, וַיָּשֹׂא, nasa, Qal preterite; raised up, lift up, carried, stirred.

14 And the locusts went up over all the land of Egypt,  
came up  
ascended

And ... went up, וַיַּעֲלֶה, Qal fut. 3psm. of וַיַּעֲלֶה ; cf. v.12;

Quoted from web site of National Geographic, ‘Locusts are related to grasshoppers and the two insects look similar. However, locust behavior can be something else entirely. Locusts are sometimes solitary insects with lifestyles much like grasshoppers. But locusts have another behavioral phase called the gregarious phase. When environmental conditions produce many green plants and promote breeding, locusts can congregate into thick, mobile, ravenous swarms.

...

‘A desert locust swarm can be 460 square miles (1,200 square kilometers) in size and pack between 40 and 80 million locusts into less than half a square mile (one square kilometer).

‘Each locust can eat its weight in plants each day, so a swarm of such size would eat 423 million pounds (192 million kilograms) of plants every day.’

נָכַד

and rested in all the coasts of Egypt: very grievous were they;

and rested, וַיִּנָּח, Qal fut., 3psm of נָח, nuach; to rest, remain, be quieted.

Qal fut.: Ex.10.14, and rested; 20.11, and rested; 23.12, may rest

Hiphil pret.: Ex.33.14, and I will give ... rest

Hiphil fut.: Ex. 17.11, he let down

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

לִפְנֵיהֶם

before them there were no such locusts as they, neither after them shall be such.

before, לִפְנֵיהֶם, masc. pl. noun of פָּנִים, w/3ps. masc. suffix; KJV, face, before, presence, by reason; cf. v.3, 10, 11, 14, 28, 29.

וַיִּכְסוּ

15 For they covered

concealed, clothed, clad,  
overwhelmed, v.5

אֶת-עֵינַי

the face

eye

כָּל-הָאָרֶץ

of the whole earth,

so that the land was darkened;  
and **darkened** the land

so ... was darkened, **note that this is a verb**, וַתְּחָשֶׁךְ, Qal fut. 3ps. fem. of חָשַׁךְ; cf. also the masc. noun חֹשֶׁךְ, cf. 10.21, 22; 14.20; many times חָשַׁךְ is translated dark/darkness; Job 26.10, night (1); Is.58.10; 59.9, obscurity (2)[cf. 1Jn.2.9 study, in the darkness];

וַיֹּאכַל

כָּל-פְּרִי

הָעֵץ



and they did eat every herb of the land, and all the fruit of the trees  
herb, עֵשֶׂב, cf. 9.22, 25; 10.12.  
all produce

fruit, פְּרִי, masc. sing. noun of פָּרָה, to be fruitful; the noun פְּרִי is translated in the KJV as *fruit* except for *Lev.23.40, boughs* (1), and rightly so by the context.

which the hail had left: and there remained not any green thing in the trees,  
any green  
כָּל־יֵרֶק

green, יֵרֶק, masc. sing. noun; in the O.T. six times (*Ge.1.30; 9.3; Ps.37.2, green herb; Ex.10.15; Is.15.6, green thing; Nu.22.4, grass.*)

or in the herbs of the field, through all the land of Egypt.

The trees are stripped; all vegetation of the land and in the field are consumed by the locusts.

16 Then Pharaoh called for Moses and Aaron in haste;  
And Pharaoh hastened to call for Moses and Aaron

in haste, וַיִּמְהַר, Piel (Intensive active) fut., 3psm. of מָהַר; in Piel future, *straightway, suddenly, made speed, to be ready*, once each; but otherwise translated with the English word *haste*; other verb forms would be translated as *swift, quick, fetch quickly, rash, fearful, and headlong*.

and he said, I have sinned against the LORD your God, and against you.  
וְלָכֶם אֱלֹהֵיכֶם לַיהוָה

I have sinned, הִטָּאתִי, Qal preterite, 1ps. of הִטָּא; KJV, *sin, fault, offense, punishment*.

The second professed acknowledgment of sin by Pharaoh. (cf. 9.27) And this time he asked for it to be removed, forgiven. This is not because of repentance, but because he is found out. The lack of willingness to profess sin to God is an indication of a lack of grace in heart. Thanks be to God that

He works in us a willingness to come clear of sin or else we would continue in hardness but for those instances where we are found out.

אֶדְהַפְעֵם

17 Now therefore forgive, I pray thee, my sin only this once,

*forgive*, אָזַר, Qal imper. sing. masc. of נָשָׂא, KJV, *to raise, lift up, take up, set up, bear up*.

*only*, אַךְ, KJV translates, *only, but, yet but, surety, yet, surely, even, notwithstanding, verily, nevertheless, also, and ... but, howbeit, at least, in any wise, truly, certainly*.

*this once*, הַפְּעֵם, prefixed הַ to a masc. sing. noun, פְּעֵם; KJV, *now, this time, this once, as at other times, times, \_\_\_ times, feet, steps* (esp. Psalms); perhaps meaning *occasion ... this occasion*.

*and intreat the LORD your God, that he may take away from me this death only.*

pray

only remove from me this death.

perhaps as being so dreadful)

*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**

*that he may take away*, וְיָסַר, Hiphil (causative active) fut., 3ps. masc. of the root סָוַר; Ex.25.15, **they shall not be taken**; for Qal preterite cf. vs. 4 below; Hiphil future, cf. **8.8; 10.17**, *that he may take away*, 31, *and he removed*; 14.25; 34.34, *and took off*; (Ex.3.3, 4)

*only*, אַךְ, adverb; KJV, *only, surely, nothing but, except, but, in any wise, howsoever, nevertheless, howbeit, yet, notwithstanding, yet so, even*; Almost as varied as the verses in which they are found. (cf. v.24

This marks the fourth 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)

*Only*, the adverb, modifies the very *may take away* (may remove). ‘Intreat the Lord that he only remove this death from me.’ In other words Pharaoh states, *Enough!* No more. Alright, I’ll do it. ... But he lied. Moses’ has not the least expectation that Pharaoh will do any differently. He simply leaves and intreats the LORD.

18 And he went out from Pharaoh, and intreated the LORD.

רַחֲמֵי־יְהוָה

19 And the LORD turned a mighty strong west wind,  
changed

*turned*, נִיָּהַרְפָה, Qal fut. 3ps., masc. of נִיָּהַרַפְ; Niphal (simple passive) preterite, Ex.7.15, *was turned*; 17, *and they shall be turned*; Niphal (simple passive) fut., Ex. 7.20, *were turned*; meaning to change, overturn, and overthrow.

*strong*, קָזָק, a masc. sing. adj.; the verb has been used to refer to Pharaoh’s heart, cf. v. 20, which the LXX Gr. has σκληρύνειν, English sclerosis; (although here, for the adjective the LXX has σφοδρόν, *strong* [meaning, exceeding]).

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

רַחֲמֵי־יְהוָה, likely meaning that wind which would come from off of the Mediterranean Sea.

*which took away*      *the locusts, and cast*      *them*      *into the Red sea;*  
carried, bore      blow or pitch

which took away, וַיִּשָׂא, Qal fut. 3ps. masc. of נָשָׂא; Qal preterite, **Ex.10.13, brought**; to take or lift up; **to carry**, to bear, forgive.

and cast them into, וַיִּתְקַעְהוּ, Qal fut., 3ps. masc. w/3ps. masc. suffix, root תִּקַּע; Ge.31.25, to pitch; Nu.10.3, to blow; 1Chr.10.10, to fasten; Pv.6.1, to strike; Jud.3.21, to thrust; Neh.4.18, to sound.

*there remained not one locust in all the coasts of Egypt.*

*there remained* of נָשָׂא, 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*.

The locusts have eaten everything. And while locusts are edible, not even this benefit is had of them. Every single one of them are removed as Pharaoh had asked.

וַיִּחְזַק

*20 But the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.*

*hardened*, וַיִּחְזַק, Piel (intensive active) fut., 3ps. masc of חָזַק; stiff, hard, stubborn, LXX, Gr. σκληρύνειν, English, sclerosis; the very same verb in **v.27**.

As the LORD had directed Pharaoh, so he did. For what purpose? To be glorified through him.

*Ro 9:19 Thou wilt say then unto me, Why doth he yet find fault? **For who hath resisted his will?***

The LORD stirs those who are not of the elect to do His will.

*1Ki 11:14 And the LORD stirred up an adversary unto Solomon, Hadad the Edomite: he was of the king's seed in Edom.*

And he stirs adversaries to help His people.

*2Ch 36:22 Now in the first year of Cyrus king of Persia, that the word of the LORD spoken by the mouth of Jeremiah might be accomplished, the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing ...*

The Lord uses whomever He pleases to speak the truth. He did on occasion speak the truth through false prophets. (cf. 1Ki.13.21, the old man of God of Bethel; Nu.22.20, Balaam) He spoke through an unbelieving high priest of Israel. (Jn.11.49.52)

*21 ¶ And the LORD said unto Moses, Stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness [which] may be felt.*

*even ... may be felt, וַיִּמַּשׁ, Hiphil (causative active) fut. 3ps. masc. of מָשַׁח; KJV, Ge.27.12, will feel me; Ge.27.22, and he felt him; Ge.31.37, thou hast searched (mar. felt); Deu.28.29, grope; i. q. (idem quod) the same as, מָוַשׁ; Jud.16.26, that I may feel; Ps.115.7, they handle.*

Qal future

Of Jacob in his attempt to deceive his father, Isaac, so that he might have the firstborn blessing that Esau despised:

*Ge 27:12 My father peradventure **will feel me** וַיִּמַּשְׁנִי, and I shall seem to him as a deceiver; and I shall bring a curse upon me, and not a blessing.*

...

*21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee (root, מָוַשׁ), my son, whether thou be my very son Esau or not.*

*22 And Jacob went near unto Isaac his father; **and he felt him** וַיִּמַּשֶׁהוּ, and said, The voice is Jacob's voice, but the hands are the hands of Esau.*

Piel (intensive active) future

*Job 5.12 He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise.*

*13 He taketh the wise in their own craftiness: and the counsel of the froward is carried headlong.*

*14 They meet with darkness in the daytime, and **grope** יִמְשְׁכוּ in the noonday as in the night. (These have no perception that the evil that they do is the very thing that the LORD uses to ensnare them and bring about their destruction.)*

*15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.*

*16 So the poor hath hope, and iniquity stoppeth her mouth.*

There is a darkness which causes the unregenerate to gnash with their teeth:

*Re.16.10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they **gnawed** their tongues for pain,*

*11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. (There appears to be a consecutive pouring out of vials upon the earth. Adding to their pain and sores was darkness.)*

*Mt 8:12 But the children of the kingdom (of this world, or of this earthly kingdom) shall be cast out into outer **darkness**: there shall be weeping and **gnashing** of teeth.*

*Mt 22:13 Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer **darkness**; there shall be weeping and **gnashing** of teeth.*

*Mt 25:30 And cast ye the unprofitable servant into outer **darkness**: there shall be weeping and **gnashing** of teeth.*

*gnashing, βρυγμός, LXX, Pv.19.12; roaring of a lion; Dict., gnashing is to grind or strike together [the teeth]. O.E.D., grind or snap the teeth.*

There is in the judgment of the Christ-less sinner a coming blackness of darkness. It will be an unending, real and intense darkness. Peter calls this the *mist* of darkness.

*2Pe 2:17 These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever.*

Jude calls it the *blackness of darkness*:

*Jude 1:13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.*

Whether we can explain it or not, this darkness is so black it can be felt and causes great distress.

*22 And Moses stretched forth his hand toward heaven;*

חֹשֶׁךְ־אִפְלָה

*and there was a thick darkness in all the land of Egypt three days:*  
darkness of gloominess

*thick, אִפְלָה, fem. sing. noun; also of the root אִפֵּל, ophel; this is the unseen, not just dark, but the unsee-ability of the darkness; translated as gloominess (darkness and of gloominess) in Joel 2.2; Zep. 1.15;*

*Interlinear Bible, J. P. Green Sr., darkness of gloom*

Contrasted to the Hebrew, חֹשֶׁךְ, choshek, which speaks of the darkness itself; it is one thing to be in the dark, but worse is darkness in which there is the unsee-ability within it. There is something within the darkness that causes great distress in those who are without Christ. (Ps.91.6, the world of the bacteria/germ)

*Deu.28.15 ¶ But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his*

commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

...

28 The LORD shall smite thee with madness, and blindness, and astonishment of heart:

29 And thou shalt grope (משש, feel, vs. 21) at noonday, as the blind gropeth משש in darkness (אפלה, in the unseen), and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

לֹא־רָאוּ אִישׁ אֶת־אָחִיו אִישׁ 23 They saw not one another, neither rose any from his place for three days:  
a man his brother a man

they rose, קמו, qamu, Qal preterite, 3ppl of קום; to arise, be established, remain.

בְּמוֹשְׁבֹתָם 24 And Pharaoh called unto Moses, and said, but all the children of Israel had light in their dwellings.  
but to all the children of there was light habitations

in their dwellings, בְּמוֹשְׁבֹתָם, masc. sing. noun of מושב, w/3ppl. masc. suffix; KJV, Ex.10.23, dwelling; Ex. 12.20; 35.3, habitation; Ex. 12.40, sojourning; 1Sa.20.18, seat; the verb of this is ישב. to dwell, inhabit, sit, abide, remain, endure, tarry, which appears to be synonymous to the Greek μένω, meno.

The Egyptians were prevented from doing anything at all for three days. As the LORD had made a division between the Egyptians and the Israelites, so he does between the world and His own. Wherever the children of God are there is the Light of life.

24 And Pharaoh called unto Moses, and said,

Perhaps for fear that the thick darkness might be brought upon them again.

Go ye, serve the LORD; only let your flocks and your herds be stayed:



present

only, קָרַר, v.17

herds, בָּקָר, KJV, bull, ox, oxen, herds, bullock, beeves, kine. (9.3; 10.9; 10.24; 12.32, 38; 20.24; 22.1; 29.1)

let ... be stayed, יָצַג, yutsag, Hophal (causative passive) fut., 3ps., masc. of יָצַג; KJV, to set, place, put, leave, (to 'cause to be present')

let your little ones also go with you.

and, or also your little ones may go with you.

let ... go, יָלַךְ, yelek<sup>e</sup>, Qal fut. 3ps. masc. of יָלַךְ, to go or walk; for the same verb see vs. 26 ... shall go.

Still the hardness against the LORD.

25 And Moses said, Thou must give us also sacrifices and burnt offerings,  
into our hands

וְעָשִׂינוּ לַיהוָה אֱלֹהֵינוּ  
that we may sacrifice unto the LORD our God.  
that we may dress

that we may sacrifice, וְעָשִׂינוּ, Qal preterite, 3ppl of עָשָׂה, to make, do, or dress (as food; preparation, Ge.18.8).

וְגַמ־מִקְּנֵינוּ יֵלֶךְ עִמָּנוּ  
26 Our cattle also shall go with us; there shall not an hoof be left behind;

there shall ... be left behind, תִּשָּׁאַר, Niphal (simple passive) fut. 3ps, fem. of שָׂאַר, left, remain; 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.

an hoof, פִּרְסָה, fem. sing. noun; hoof (16), claw (2), -footed (2); the verb, פָּרַס, refers to the dividing of the hoof.

for thereof must we take to serve the LORD our God; and we know not with what we must serve the LORD, until we come thither.

וַיִּחַזֶּק

27 But the LORD hardened Pharaoh's heart, and he would not let them go.

v. 20

the very same verb, Piel future

he would, אָבָה, avah, Qal preterite; KJV has this in two ways, to be willing (Ge. 24.25) or to consent (cf. 1Ki. 20.8; Pv. 1.10, if sinner entice thee, **consent thou** not; Pv.6.35, will ... rest content.

At the frogs, 8.8, Pharaoh said that he would let them go

At the flies, 8.25, Pharaoh said that they could sacrifice in the land; and then adjusted it to say, *not too far*. 8.28

At the hail, 9.28, Pharaoh, I will let you go

Before the locusts, 10.11, let the men go

After the thick darkness, 10.24, go, but not your flocks and herds

28 And Pharaoh said unto him, Get thee from me,

Go thee ... note the singular to Moses.

Get thee, הֵלֵךְ, Qal imperative, sing., masc. of הָלַךְ; to go or walk.

Pharaoh now threatens the messenger of the LORD. Get thee ... 2<sup>nd</sup> person singular pronoun.

אַל-תִּסְקַף

take heed to thyself, see my face no more;

watch

add not my face again [understood, to your sight.]

take heed, הִשָּׁמֶר, Niphal (simple passive) imperative, sing. masc. of שָׁמַר; KJV, Niphal Imperative, *Beward, take heed*; שָׁמַר, is to keep, observe, regard, preserve, heed, be diligent (must be synonymous with the Greek, τηρέω, tereo, but not φυλάσσω.)

more, יָסַף, to-seph, Hiphil (causative active) fut., 2ps. masc or fem. of יָסַף, yasaph; to add or increase; the noun of this would be Joseph, adding; to make more, to add again; (cf. 5.7, **Ye shall no more give**; 8.29, **let not Pharaoh deal deceitfully any more**; 9.28, **ye shall stay no longer**; 34, **And when ... he sinned yet more**; 10.28, **see my face no more**; 29, **I will see thy face again no more**; 11.6, **nor shall be like it any more**; 14.13, **ye shall see them again no more**.)

כִּי בַיּוֹם	רְאִיתָ פָּנַי	תָּמוּת
for in that day	thou seest my face	thou shalt die.

The threat of death from Pharaoh. It might sound serious. It might take on various and intimidating forms, but it is an empty threat. Moses has nothing to fear. Pharaoh can only do what the LORD will direct him to do. The children of God never have anything to fear in death. We go immediately into the presence of Lord and world faces a sure judgment.

דְּבַרְךָ  
29 And Moses said, Thou hast spoken well,  
so, thus  
the state (of things)

*I will see thy face again no more.*  
I will not add any more to see thy face.

more, יָסַף, to-seph, Hiphil (causative active) fut., 2ps. masc or fem. of יָסַף, yasaph; to add or increase; the noun of this would be Joseph, adding; to make more, to add again; (cf. 5.7, **Ye shall no more give**; 8.29, **let not Pharaoh deal deceitfully any more**; 9.28, **ye shall stay no longer**; 34, **And when ... he sinned yet more**; 10.28, **see my face no more**; 29, **I will see thy face again no more**; 11.6, **nor shall be like it any more**; 14.13, **ye shall see them again no more**.)

*more, עוד, od or god; KJV, again, more, furthermore, besides, as yet, longer, moreover, et al.*

We come to the final sign-judgment, the 11<sup>th</sup> which brings about Pharaoh's last lie and rebellious act. The Hebrews are about to see the awesome power of God and the promised salvation of the LORD.