

Exodus 3:9

Authorized King James Version (KJV)

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

Analysis

Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them (וַעֲתָה הִנֵּה צָעֲקַת בְּנֵי־יִשְׂרָאֵל בָּאָה אֵלַי וְגַם־רָאִיתִי אֶת־הַלַּחַץ אֲשֶׁר מִצְרַיִם לֹחֲצִים אֹתָם)—God reiterates His awareness: **the cry... is come unto me** (בָּאָה אֵלַי, echoing 2:23). **I have also seen the oppression** (רָאִיתִי אֶת־הַלַּחַץ)—**oppression** (לַחַץ, lachats) means crushing pressure/affliction. The repetition (v. 7 and v. 9) emphasizes God's compassionate motivation—He acts because He hears and sees suffering. This isn't abstract theology but personal concern. The double emphasis prepares Moses for the call (v. 10): because God has seen and heard, He now sends Moses to act. Divine compassion leads to divine action through human agents.

Historical Context

Israel's suffering had intensified over generations (1:11-14). God's timing in responding wasn't indifference but purposeful—waiting until both Israel's desperation and Moses' preparation reached the appointed moment. The cry reaching God (2:23, 3:7, 9) shows that fervent prayer moves divine compassion to action (James 5:16).

Related Passages

John 3:16 — God's love and salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does God's repeated emphasis on hearing cries and seeing oppression assure you that He's aware of and cares about suffering?
2. What does the connection between God's seeing (v. 9) and God's sending (v. 10) teach about prayer as the catalyst for divine intervention?

Interlinear Text

וְעַתָּה הִנֵּה	צֶעֶק תְּ	בְנֵי	יִשְׂרָאֵל	בָּאָה
H6258	H2009			
Now therefore behold the cry of the children of Israel is come				
	H6818	H1121	H3478	H935
וְגַם אֵלַי	כָּא יָתִי	אֶת	הַלְחָץ	אֲשֶׁר
H413	H1571	H853		H834
unto me and I have also seen the oppression				
	H7200		H3906	
מִצֵּר יִם	אֲתָם לִחַץ יִם			
		H853		
wherewith the Egyptians	oppress			
H4714	H3905			

Additional Cross-References

Exodus 2:23 (References Israel): And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

Exodus 3:7 (References Egypt): And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

Exodus 1:11 (Parallel theme): Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses.

Exodus 1:22 (Parallel theme): And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

Psalms 12:5 (Parallel theme): For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set him in safety from him that puffeth at him.

Ecclesiastes 4:1 (Parallel theme): So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter.

Ecclesiastes 5:8 (Parallel theme): If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.

Amos 4:1 (Parallel theme): Hear this word, ye kine of Bashan, that are in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink.