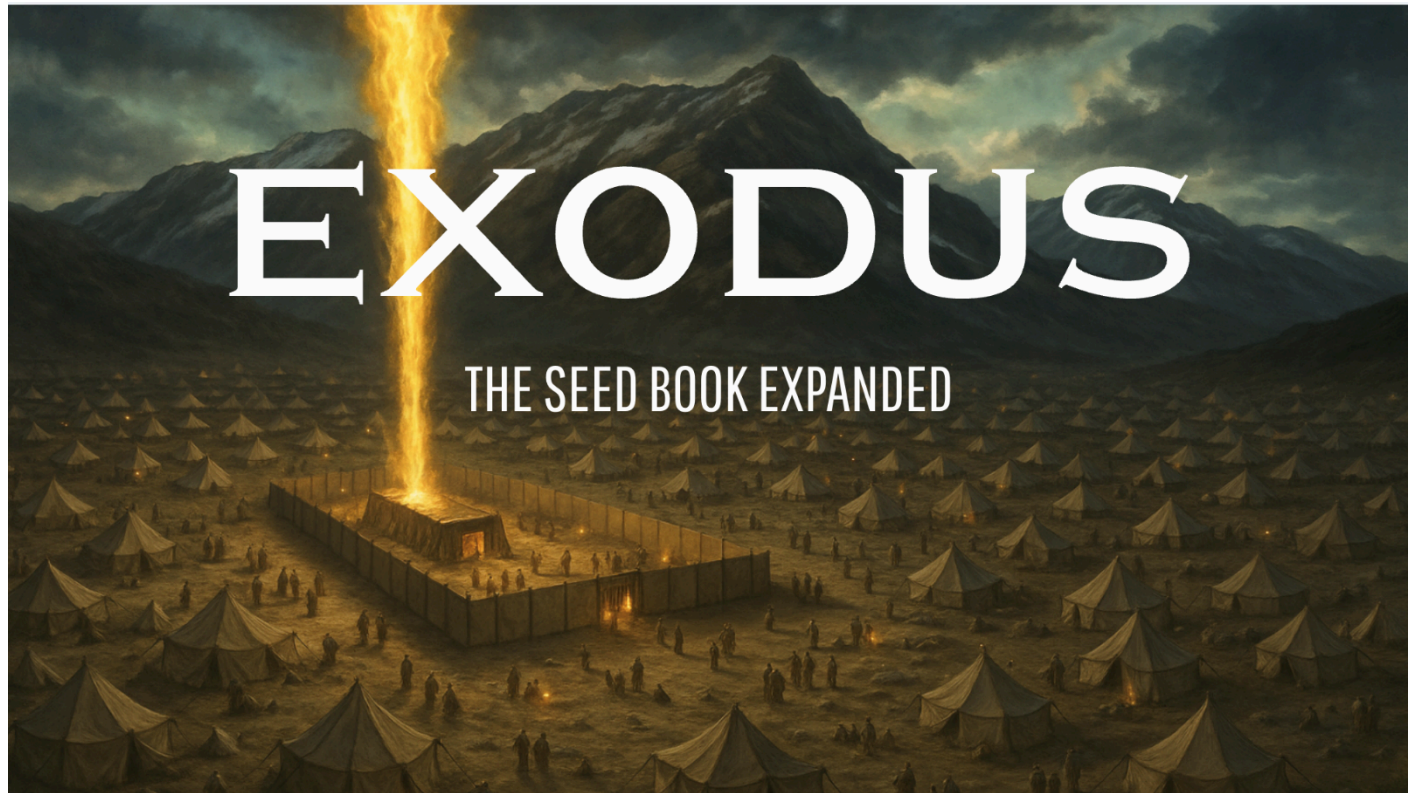


# Exodus 11 (TAC)

Monday, August 18, 2025

4:43 PM



Good evening, Arising Church!

We have reached Exodus 11, the final chapter before judgment is executed upon the "gods of Egypt" through the death of every firstborn in Egypt who did not seek refuge within Israel and under the protection of the blood of the lamb. Our journey through Shemot has spanned 98 days, during which we have dug into an extraordinary wealth of information. Our chapter tonight contains only 10 verses, which gives us the opportunity to review and build upon many of the things that we have learned so far.

In our previous studies, we have focused on the Israelites in Egypt and the plagues that God sent upon the Egyptians. Soon, we will delve into the first Passover and witness the dramatic shift in the Book of Exodus as the Israelites transition from slavery to freedom. With this in mind, Chapter 11 will serve as a review of the

concepts we've explored together, introduce a few new themes, and prepare us for the significance of Pesach, or Passover, in Chapter 12.

The broader flow of the chapters in Exodus reveals a profound journey.

~

**(DO NOT READ)**



## Process of Salvation

- Exodus 11 - Proclaims judgment
- Exodus 12 - Deliverance through judgment.
- Exodus 13 - The consecration of the firstborn signifying a new life
- Exodus 14 - The nation's baptism into this new way of living.
- Exodus 15 - Transformed into Life-giving spring

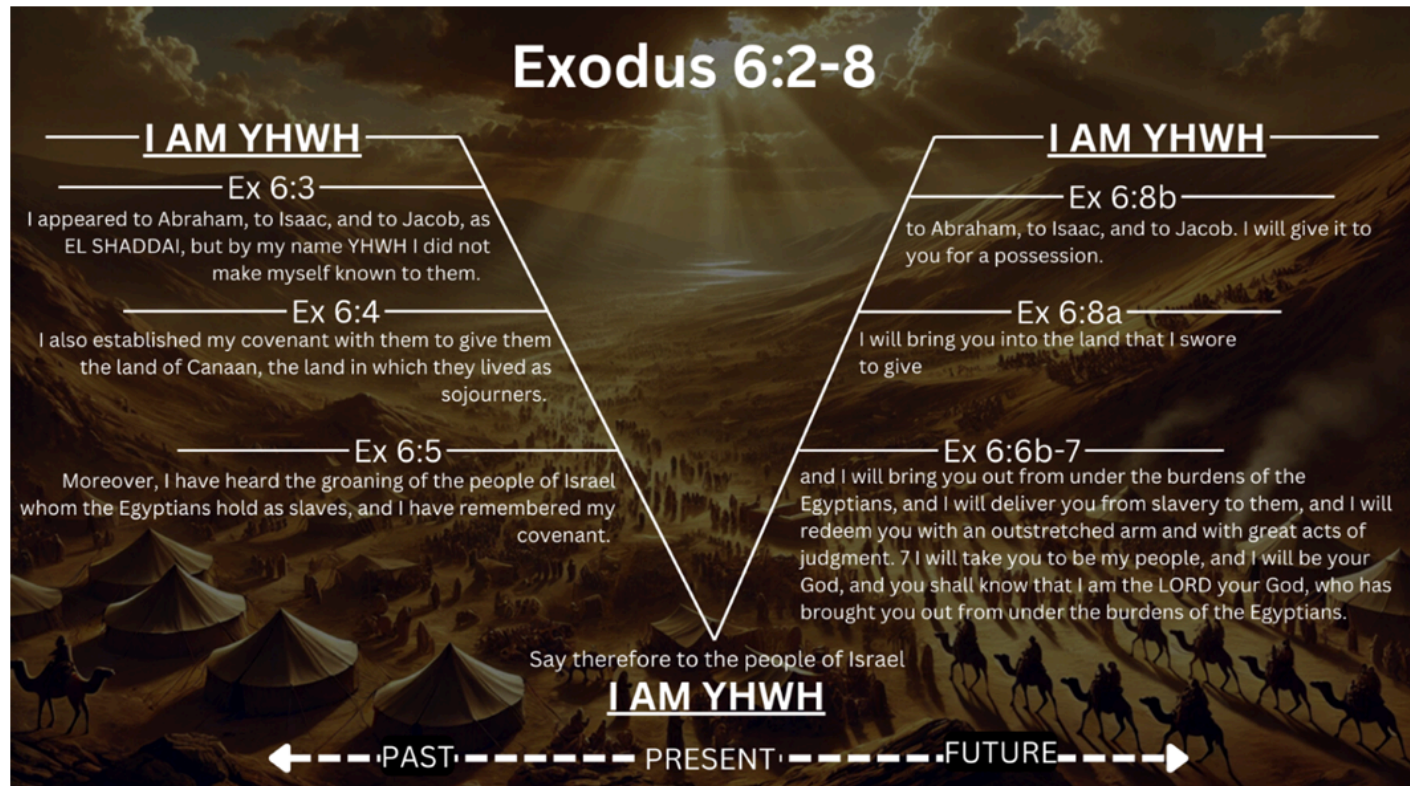
Exodus 11 proclaims judgment, while Exodus 12 showcases deliverance through that judgment. In Exodus 13, the consecration of the firstborn signifies a new life, and in Exodus 14, the nation's baptism into this new way of living is depicted. Exodus 15 then transforms the bitter waters into sweet, symbolizing the nation's transformation into a source of living water for the world. These chapters collectively lay the groundwork for understanding judgment as an opportunity for salvation, the protective power of the blood that allows believers to pass through judgment, the consecration of family lines resulting from salvation, and the purpose of baptism as a new creation emerging from the watery grave to become a fountain for the nations. Exodus serves as a prototype for the believer's life and a roadmap for future events as the gods of this world and their followers face judgment.



We believe it is best to begin the review on the subject of the Divine Name. This is because the Lord's character, authority, reputation, and deeds are revealed in the magnitude of the Exodus story.

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This slide highlights an excerpt from Exodus 6:2-8, where God articulates His purpose and desire to liberate the Israelites from Egyptian bondage and bring them into the land of promise. In Exodus 6, God's declarations form a Chiastic structure, beginning and ending with His covenant name, Yahweh. This structure emphasizes the unparalleled truth of His name, as well as the extent to which His promise is linked to His nature. Put simply, if Yahweh does not do what He has promised, then He is not who He claims to be. The name Yahweh appears as the promise is initiated, then again in the middle of the promise, and finally at the conclusion of the promise. This is a very important concept to grasp because it constitutes a greater revelation of the name Yahweh, which conveys the one who made the promise, keeps the promise, and fulfills the promise to His people.

This format is highly instructive when considering all promises that the Lord made by His name to Israel that are still unfulfilled. Consider:

o **Ezekiel 36:22–28 (ESV)**

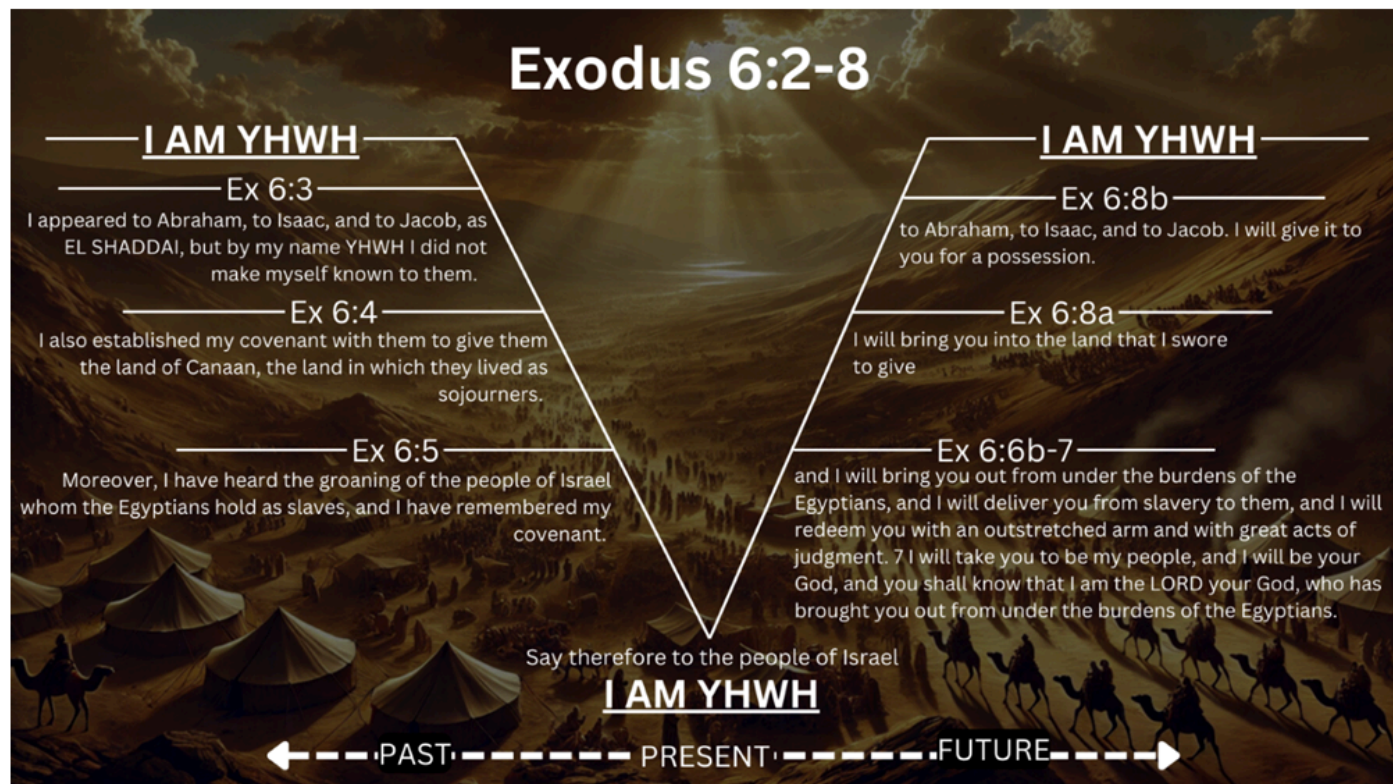
22 “Therefore say to the house of Israel, Thus says the Lord GOD: It is not for your sake, O house of Israel, that I am about to act, but **for the sake of my holy name**, which you have profaned among the nations to which you came. 23 And **I will vindicate the holiness of my great name**, which has been profaned among the nations, and which you have profaned among them. And the nations will know that I am the LORD, declares the Lord GOD, when **through you I vindicate my holiness** before their eyes. 24 I will take you from the nations and gather you from all the countries and bring you into your own land. 25 I will sprinkle clean water on you, and you shall be clean from all your uncleannesses, and from all your idols I will cleanse you. 26 And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. 27 And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules. 28 You shall dwell in the land that I gave to your fathers, and you shall be my people, and I will be your God.

~

Our point is that the Exodus story reveals the Divine name in a more profound way, showing that the Lord's ability to fulfill His promises is intrinsically linked to His own name and character. This was true of promises made in the Exodus and promises that yet remain for God's nation.

**(DO NOT READ)**





Yahweh's declaration to Moses recalls his past relationship with Abraham, Isaac, and Jacob, emphasizing the eternal covenant he made with them. It then shifts to the future, revealing Yahweh's plans for the Israelites in light of that covenant. We also explored the essential and intentional connection between the name Yahweh and his ability to fulfill the covenant made with Abraham and his descendants. This indicates that, from the perspective of the Author and Yahweh himself, the covenant is central to his determination in sovereignly orchestrating events to maximize his glory.

The context of this great deliverance by the Name of Yahweh was one of great difficulty. This underscores the pattern and prototype that prepares God's people with the revelation of their own need for deliverance as well as the awesome power of Adonai to bring it about. You may remember this slide:

~

**(DO NOT READ)**

# Seven Descriptors of Difficulty

Verse 10	Deal <b>shrewdly</b> , H2449 Hakam: wisely
Verse 11	<b>Oppress</b> , H6031 Anah: afflicted or humbled
Verse 11	<b>Forced labor</b> , H5450 Sebalah: burdened labor
Verse 13	<b>Worked them ruthlessly</b> , H5647 Avad: work & H6531 Perek: cruelty
Verse 14	<b>Embittered</b> , H4843 Marar: harsh grievous offensive, physical attack
Verse 14	<b>Hard labor</b> , H7186 Qaseh: severe, harsh & H5650 Avodah
Verse 14	<b>Used them ruthlessly</b> , H5647 Avad: work & H6531 Perek: cruelty

We previously discussed the seven descriptors of difficulty used in the Hebrew text to illustrate the severity of the Egyptians' treatment of the Israelites. As emphasized throughout these studies, none of these details escaped God's notice or caught Him off guard. These events were part of God's plan, orchestrated to place His people in a situation where they needed rescue, and to provide an opportunity for Him to judge the nation that enslaved them. Not only, did Adonai prepare a Savior for the people, but He also prepared the situation so that the people would be yearning for the Savior that He would send. In the case of Moses, this took two presentations of Moses to appear before the nation of Israel. Likewise, in the case of Jesus Christ, this involves two comings. In both scenarios, nothing was wrong with the deliverer in their first presentation, but the nation required further development in their recognition of the need for the deliverer.

The Lord knew that the physical difficulties endured by His people would also have another effect, preparing them for the arrival of the Salvific figure. Take a look at this next slide.

~

**(READ HIGHLIGHTED PORTIONS)**



# Embittered

For the root *mārar* we suggest not only the traditional translation “to be bitter/embitter” but also the translation “**to be strong/strengthen.**” The reason for this is that in Ugarktic/Arabic/ Aramaic the root *mrr* **may mean one of “to strengthen, bless, commend.”** In at least four OT passages this seems the preferable translation. Thus, Ex 1:14 might better read not “they made their lives bitter,” **but “they strengthened their lives,” i.e. the Egyptians, by imposing hard labor, only toughened the Hebrews.** hence, “I found stronger than death” (cf. Song 8:6). Finally, Ezk 3:14 reads, “I went in bitterness, in the heat of my spirit.” But why should the prophet be “bitter” especially in light of what he saw and heard in vv. 12–13’. We suggest the translation, “I went forth strengthened by the fervor of my spirit.”

*Theological Wordbook of the Old Testament (electronic ed., p. 528). Moody Press.*

Throughout the story of Exodus and the rest of the Bible, we see that at many times throughout their history, the Israelites are often subjected to harsh, degrading, and brutal oppressions.

While it is often difficult to understand the details of the misery that the Israelites had to endure, we learn that these difficulties actually serve only to strengthen them and cause them to grow in endurance while they wait for the Messiah figure to emerge.

We learned that Yahweh can use challenging events to shape his people, while simultaneously using those same events to judge the heavenly powers opposing him that are manipulating Gentile nations.

Throughout our studies, we have discovered that God orchestrated these events to judge the Egyptians and reveal His power and authority to them. The Egyptians, acting as proxies for rebellious spiritual powers, were attempting to undermine Yahweh's supremacy. This divine intervention was meant to demonstrate His might and establish His Name among the nations. This became evident in this slide:

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(READ SLIDE)

## UNDERESTIMATING YHWH

2. And Pharaoh said, Who is the Lord—rather “YHWH.” Lord was a common name applied to objects of worship; but Jehovah was a name he had never heard of. Pharaoh estimated the character and power of this God by the abject and miserable condition of the worshippers and concluded that He held as low a rank among the gods as His people did in the nation. To demonstrate the supremacy of the true God over all the gods of Egypt, was the design of the plagues.

*Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible (Vol. 1, p. 51). Logos Research Systems, Inc.*

In our initial encounter between Moses, Aaron, and Pharaoh, Pharaoh's response, "I do not know Yahweh," was not an indication of never having heard the name of the God of the Israelites. Instead, it was a declaration of his great disregard for Yahweh. This really served to set up an escalating conflict that affected the comforts, possessions, and even the lives of the Egyptians. In effect, after each escalation, the Lord was implying, "Do you remember me now... Do you know me now!"

Our Deuteronomy 32 worldview teaches us that each nation was assigned a lesser "god" or spiritual power to oversee it, while Israel was reserved as a treasured possession for Yahweh. The Bible explains that there is a cosmic conflict between Yahweh, the most high God, and these lesser gods, who use gentile nations to assert their supposed superiority over Yahweh and His people. This concept becomes clear when we understand that Pharaoh was not acting on his own, but was being manipulated like a pawn by spiritual forces in conflict with God.

- o **Deuteronomy 32:8–9 (ESV)**

8 When the Most High gave to the nations their inheritance,  
when he divided mankind,

he fixed the borders of the peoples  
according to the number of the **sons of God**.

9 But the LORD's portion is his people,  
Jacob his allotted heritage.

~

After the Tower of Babel event, Adonai assigned the nations to lesser spiritual beings known as the "Beniah Ha Elohim" or "Sons of God." However, He reserved Israel, which would be born of a promise in the future and had not yet come into existence, for Himself. This set the stage for a prolonged "Proxy War" between the nations under the control of these lesser deities and the people of Yahweh, who were guided by the Most High God. Psalm 82 gives us insight into the indictment of the lesser gods by Yahweh:

o **Psalm 82:1–8 (ESV)**

1 God has taken his place in the divine council;  
**in the midst of the gods** he holds judgment:

2 “How long will you judge unjustly  
and show partiality to the wicked? Selah

3 Give justice to the weak and the fatherless;  
maintain the right of the afflicted and the destitute.

4 Rescue the weak and the needy;  
deliver them from the hand of the wicked.”

5 They have neither knowledge nor understanding,  
they walk about in darkness;  
all the foundations of the earth are shaken.

6 I said, “You are gods,  
sons of the Most High, all of you;

7 nevertheless, **like men you shall die**,  
and fall like any prince.”

8 Arise, O God, judge the earth;  
for you shall inherit all the nations!

~

This Psalm unveils Yahweh's dissatisfaction with the lesser deities that have misled humanity. It also proclaims that Adonai will ultimately prevail over these powers

and reclaim the earth from their hegemony. This theme is particularly relevant to understanding the Exodus, as Egypt represents the first global power to oppress and subjugate the one nation that Adonai has set apart for Himself. While the story might appear to be a struggle between the people of Israel and the nation of Egypt, it is, in reality, a proxy war between Yahweh and the lesser gods, with each side's followers acting under their respective divine guidance.

This was all made clear to us when we understood that Pharaoh was not operating under his own accord, but instead he was being used like a pawn by spiritual forces that are in conflict with God.

On this next slide, you will see that the Heavenly conflict became apparent in the dramatic display of a "duel between two Staffs" in the Book of Exodus.

~

**(READ SLIDE)**

## DUEL OF STAFFS - CONCLUSIONS

1. The main idea demonstrated through this confrontation between Moses, Aaron, and the magicians is that the staffs represented the authority and power of the gods in Egyptian culture. So, YHWH uses this custom to demonstrate His superiority in a palpable way to the Egyptians.
2. By the transformation of the staffs into **tanniyn**, YHWH is employing common mythic imagery for the primordial chaotic forces that threaten to undo the order of creation.
3. By Aaron's staff devouring Pharaoh's, YHWH is asserting that He alone possesses power over the forces of chaos (and order), and He alone is the Most High God.
4. This sign was a prophetic message of the chaotic forces that YHWH will unleash on Egypt through the 10 plagues and the parting of the Red Sea.
5. The themes of YHWH's power over the deep sea, his mockery of false gods, the sea as the location of terrifying wicked monsters, and YHWH's ultimate victory over the ancient serpent (**tanniyn**) and dragon, are replete throughout the Scriptures and strengthen this interpretation.
6. After casting the great sea (chaotic) dragon into the Lake of Fire, John describes the new ordered creation simply by stating that "the sea was no more" (Rev 21:1)

Say it with us Church, "Do you know me now!" A tanniyn is best thought of as a dragon and the dragon has to eat. The showdown between the staffs that turned into dragons was an epic and prophetic display of how the "Proxy War" would progress. Egypt was under the power of a dragon and the Most High God would cause His people to swallow up all the power of the Egyptian people that were



under the control of this malevolent power. Most people have overlooked the rich imagery of the transmogrification of Aaron's staff into a dragon because they are unfamiliar with the nuances of the Hebrew language. However, what is clear is that the sign was meant as a declaration, within Pharaoh's palace, that the power Egypt relied upon would be swallowed up by the power that Israel relied upon.

Pharaoh was supposed to be a "son of the gods" who was assumed to have the authority over the chaotic sea dragon that had tormented every other culture throughout the known world.

When Aaron's staff, or Tanniyn, swallowed up the staffs of Pharaoh's magicians, this was a clear sign to Pharaoh that Yahweh alone has power over the Tanniyn. (Hey Pharaoh, do you know me now!)

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The later Psalms and Prophetic writings frequently allude to this event, especially when Israel faced oppression from foreign powers and their deities. These references are often overlooked or misinterpreted because commentators have not recognized Egypt as the first head of a multi-headed dragon that Yahweh is battling.

**(READ SLIDE)**

## Egypt & Dragons

The relationship between Leviathan, Rahab, and Egypt is complex and rooted in ancient mythology and biblical symbolism. Leviathan and Rahab are often portrayed as primordial sea monsters or chaos creatures that oppose Yahweh (God)[1]. These mythological beings are frequently associated with Egypt in biblical texts. For instance, the dragon (תנין, tannin) is used as a designation for Pharaoh in some passages[1], and Rahab is explicitly linked to Egypt in certain Psalms[1]. This connection between the chaos monsters and Egypt is likely due to Egypt's historical role as an oppressor of Israel and its dependence on the Nile River[2][3]. In Ezekiel, Pharaoh is depicted as a "great dragon" basking in the Nile, claiming ownership and even creation of the river, which symbolizes Egypt's pride and imperial power[2][3]. This imagery draws parallels between the mythological sea monsters and the earthly kingdom of Egypt, both representing forces that oppose God's people[4]. The defeat of these creatures by God is often seen as symbolic of His victory over Egypt and other oppressive powers, both in historical events like the Exodus and in prophetic visions of future judgment[4][5].

[1] Wildberger, H. (1997). *A Continental Commentary: Isaiah 13-27* (p. 576). Fortress Press.

[2] Wright, C. J. H. (2001). *The Message of Ezekiel: A New Heart and a New Spirit* (A. Motyer & D. Tidball, Eds.; p. 247). Inter-Varsity Press.

[3] NIV Bible Speaks Today: Notes (p. 1131). (2020). IVP.

[4] Beale, G. K. (1999). *The book of Revelation: a commentary on the Greek text* (p. 633). W.B. Eerdmans; Paternoster Press.

[5] Jeffrey, D. L. (1992). In *A Dictionary of biblical tradition in English literature*. W.B. Eerdmans.

The Bible often highlights the struggles between the lesser gods of Egypt and Yahweh. In times of adversity, Israel frequently called upon Yahweh to overthrow foreign powers and their deities, just as he had done with Egypt and its gods. This theme is vividly portrayed through prophetic language, depicting Egypt as a sea monster, Leviathan, or Rahab, all of which are roughly synonymous.

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### o Psalm 74:1–14 (ESV)

1 O God, why do you cast us off forever?

Why does your anger smoke against the sheep of your pasture?

2 Remember your congregation, which you have purchased of old,

which you have redeemed to be the tribe of your heritage!

Remember Mount Zion, where you have dwelt.

3 Direct your steps to the perpetual ruins;  
the enemy has destroyed everything in the sanctuary!

4 Your foes have roared in the midst of your meeting place;  
they set up their own signs for signs.

5 They were like those who swing axes

in a forest of trees.

6 And all its carved wood  
they broke down with hatchets and hammers.

7 They set your sanctuary on fire;  
they profaned the dwelling place of your name,  
bringing it down to the ground.

8 They said to themselves, "We will utterly subdue them";  
they burned all the meeting places of God in the land.

9 We do not see our signs;  
there is no longer any prophet,  
and there is none among us who knows how long.

10 How long, O God, is the foe to scoff?  
Is the enemy to revile your name forever?

11 Why do you hold back your hand, your right hand?  
Take it from the fold of your garment and **destroy them!**

12 Yet God my King is from of old,  
working salvation in the midst of the earth.

13 **You divided the sea by your might;**  
**you broke the heads of the sea monsters on the waters.**

14 **You crushed the heads of Leviathan;**  
you gave him as food for the creatures of the wilderness.

The recollection of this event during times when Israel faced oppression from foreign powers is a recounting of the power of Yahweh to triumph over gentile nations as He had triumphed over Egypt. The first global power to oppress Israel in the "Proxy War" between celestial powers was Egypt and Egypt was stylized as a dragon. Let's look at two more and then we will review a slide that summarizes them:

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o **Psalm 89:6–11 (ESV)**

6 For who in the skies can be compared to the LORD?  
Who among the heavenly beings is like the LORD,

7 a God greatly to be feared in the council of the holy ones,  
and awesome above all who are around him?

8 O LORD God of hosts,



who is mighty as you are, O LORD,  
with your faithfulness all around you?

9     **You rule the raging of the sea;**  
when its waves rise, you still them.

10    **You crushed Rahab like a carcass;**  
you scattered your enemies with your mighty arm.

11    The heavens are yours; the earth also is yours;  
the world and all that is in it, you have founded them.

This is a review, so we will not read every parallel passage; however, Rahab is a name associated with Egypt that is also linked to a dragon or sea monster. From the time of the Exodus forward, Egypt becomes an example of Adonai's power over the Leviathan, Rahab, or a dragon.

o **Isaiah 51:9–10 (ESV)**

9     Awake, awake, put on strength,  
O arm of the LORD;  
      awake, as in days of old,  
the generations of long ago.  
      Was it not you **who cut Rahab in pieces,**  
**who pierced the dragon?**

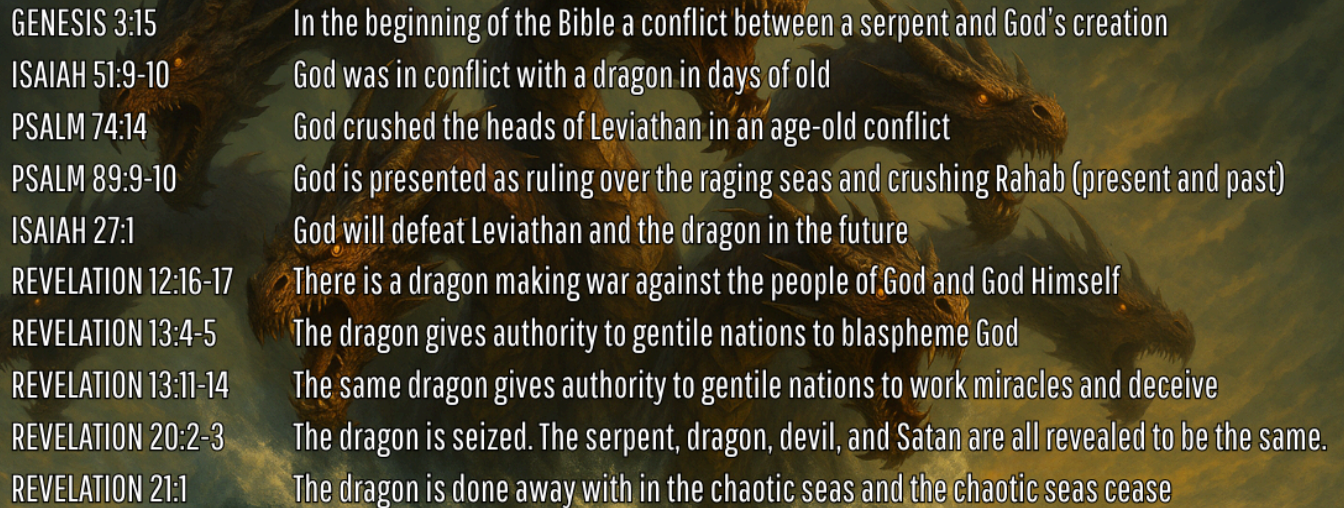
10    Was it not you who dried up the sea,  
the waters of the great deep,  
      who made the depths of the sea a way  
for the redeemed to pass over?

~

These and many other references are harkening back to the way that Yahweh decimated Egypt as a prototype of every Satanic power that would rise to oppress Israel. Let's pull back the mask and reveal the identity controlling these lesser deities and nations by looking at an overview of this imagery in the Bible.

**(READ SLIDE)**

## PULLING BACK THE VEIL—UNMASKING THE DRAGON



GENESIS 3:15	In the beginning of the Bible a conflict between a serpent and God's creation
ISAIAH 51:9-10	God was in conflict with a dragon in days of old
PSALM 74:14	God crushed the heads of Leviathan in an age-old conflict
PSALM 89:9-10	God is presented as ruling over the raging seas and crushing Rahab (present and past)
ISAIAH 27:1	God will defeat Leviathan and the dragon in the future
REVELATION 12:16-17	There is a dragon making war against the people of God and God Himself
REVELATION 13:4-5	The dragon gives authority to gentile nations to blaspheme God
REVELATION 13:11-14	The same dragon gives authority to gentile nations to work miracles and deceive
REVELATION 20:2-3	The dragon is seized. The serpent, dragon, devil, and Satan are all revealed to be the same.
REVELATION 21:1	The dragon is done away with in the chaotic seas and the chaotic seas cease

We learned together that throughout the entirety of the Bible, a conflict exists between God and a serpent. That conflict is mentioned as having occurred in the past and will be completely finished in our future.

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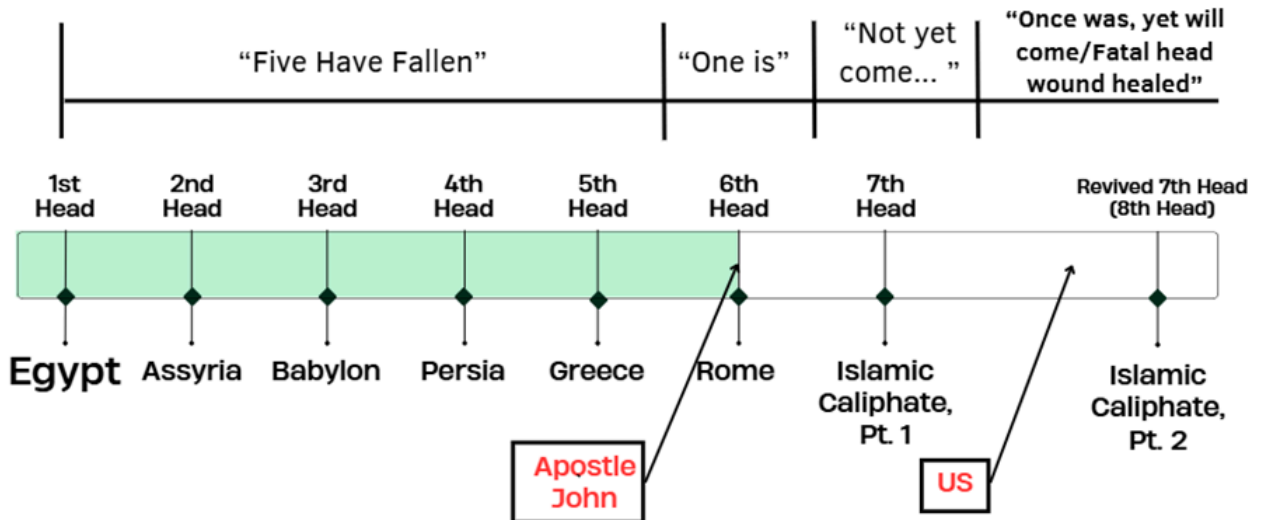
In the book of Revelation, we learn that the Dragon is ultimately identified as Satan. This revelation informs us that the book of Exodus is not merely a tale of nations in conflict with God intervening; rather, it is a narrative of a greater struggle between God and Satan. Pharaoh's interaction with the Tannin serves as a clear indication to the reader that Satan is manipulating him to oppose God.

This serves as an interpretive key for the Book of Revelation, where we observe nations being influenced by a dragon to manipulate, deceive, and wage war against the People of God. Let's proceed to our next slide.

**(DO NOT READ)**

# 7 HEADS/ 7 KINGDOMS

Revelation 13:1-7,17:7-11



In Revelation 13 & 17, we learned that the Dragon had given his authority to a beastly figure to make war on the people of God and to blaspheme God. This Beast is revealed to have seven heads, which represent seven gentile kingdoms that make up the beast.

~

We were able to determine who these seven nations are by examining the descriptors of the beast and by understanding the explanation of the seven kingdoms given to the Apostle John.

In Exodus 7, we discover that Pharaoh's interactions with a Dragon reveal Egypt as the first Kingdom of the beast, who derives authority from the Dragon in Revelation. This insight clarifies Pharaoh's motivations, showing that he is influenced by Satan and driven by God to oppose the People of Israel. In that light, perhaps this imagery is appropriate:

**(SLIDE)**





Understanding this imagery puts the early chapters of Exodus into perspective. Moses and Aaron are seen as facing down imperial Egypt but also as the proxy of God in defeating spiritual powers that oppose God's authority to rule the nations.

This also means that Egypt forms the prototype example of how God would deal with every other gentile representation of the beast that Satan uses to oppose God and that God raises up for His Glory... Jesus Christ will defeat the final and fullest representation of the Gentile Beastly powers in the book of Revelation. Moses was a blessing, and Jesus is a blessing on top of that blessing.

~

The book of Exodus demonstrates that God's actions towards the Egyptian nation are neither coincidental nor reactionary. Instead, they are deliberate and meticulously planned. As the Creator who established the order of the universe, God exercises His authority to bring about de-creation, using the plagues to illustrate His supreme dominance over all that He has made. Consider this slide in our review:

**(READ SLIDE)**

# CREATION VS. DE-CREATION

CREATION DAY	CREATION DESCRIPTION	PLAGUE ON EGYPT	PLAGUE DESCRIPTION
<b>Day 1</b> Gen 1:1-5	Light created out of darkness	<b>Plague 9</b> Ex 10:21-29	Darkness prevailing over light
<b>Day 2</b> Gen 1:6-8	Ordering and separation of the waters	<b>Plague 1</b> Ex 7:15-25	Chaos and destruction brought by the changing of water into blood
<b>Day 3</b> Gen 1:9-13	Appearance of dry land and creation of vegetation	<b>Plagues 7-8</b> Ex 9:18-10:20	Destruction of vegetation by hail and locusts
<b>Day 4</b> Gen 1:14-19	Creation of luminaries	<b>Plague 9</b> Ex 10:21-29	Darkening of luminaries
<b>Day 5</b> Gen 1:20-23	Creation of birds, fish, and swarming creatures in the sea	<b>Plagues 1-2</b> Ex 7:15-8:15	Death of fish; multiplication and death of frogs
<b>Day 6</b> Gen 1:24-31	Creation of land animals and humans	<b>Plagues 3-4:</b> Ex 8:16-24 <b>Plague 5:</b> Ex 9:1-7 <b>Plague 6:</b> Ex 9:8-12 <b>Plague 10:</b> Ex 11-12	Pestilence of insects; anthrax; boils on beasts and humans; destruction of firstborn

*Currid, J. D. (1997). Ancient Egypt and the Old Testament (p. 115). Baker Books.*

Hey Pharaoh, do you know me now?!

In effect, the plagues are a statement that says, "The God who built your world can also wreck your world!"

~

As we dove into our overview of the plagues as a whole, we began to see that the plagues are not separate supernatural events that are disconnected from each other, but rather they are one event, designed and engineered by God as a complete unit. We learned that the plagues' design was to undo the creation itself by using the order of creation to introduce chaos. You may recall that we taught you that because Pharaoh was regarded as a divine son of the gods, the act of maintaining the forces of creation in balance was assumed to be part of his divine role.

By undoing the creation in every category that it existed, God was stripping Pharaoh of his claim to divinity while mocking him and the lesser deities controlling him at the same time. This, of course, would be the same way that God will act with every other Gentile nation that sets itself up to oppose Yahweh by

mistreating the people of God, and this is seen most clearly in the Book of Revelation.

This pattern of de-creation should also serve to emphasize the creation of Israel out of the chaotic waters. When we reach Exodus 12-14, you will see Israel emerge from the turbulent and chaotic waters as a nation led by Yahweh. This is stylized in the same manner as the ordered world we know was brought forth from the chaotic and dark waters that once encompassed the globe, as described in Genesis chapter 1.

~

With that said, we also examined the pattern of the plagues in terms of their increasing severity, as if Adonai were saying... I can ramp this up all the way to the point of ending your life and nation! Hey, Pharaoh, do you know me now?!

**(DO NOT READ)**



The initial plagues began with relatively mild consequences, primarily affecting the comfort of the people. However, as they progressed, the plagues inflicted increasingly severe harm on the Egyptians and their possessions. This escalation



was intertwined with the sovereign hardening of Pharaoh's heart, as he was driven by God and persistently resisted divine intervention.

This orchestration by God was designed so that he could get the maximum amount of Glory for himself as he humbled Pharaoh and humiliated the lesser gods controlling him. God was making His name known and using the event to spread the knowledge of Him to the entire world. This taught us that within these cycles of dealing with Gentile nations that oppress his people, God is doing several things at once. Redemption and judgment were occurring at the same time!

~

Our God is able to use an event to refine his people and judge the nations while he is making his power and glory known throughout the earth! For this to occur, a pivotal point in our story turned the tide of oppression and served as a catalyst to begin the process. You may remember that the initial presentation or 1st coming of Moses was rejected by the people of Israel. However, the oppression of Israel by Egypt served to prepare the people of Israel for the 2nd coming of Moses. In this way, all of Satan's oppressive efforts can be viewed as if Satan were a rabid dog on God's short leash. Meaning, the enemy's best efforts only served to prepare God's people and make them receptive to the very Savior they needed.

**(READ SLIDE)**





In the midst of the worst enslavement that the People of God had ever known, there was a moment that was shrouded in dire circumstances that changed the course of events for the people of God...

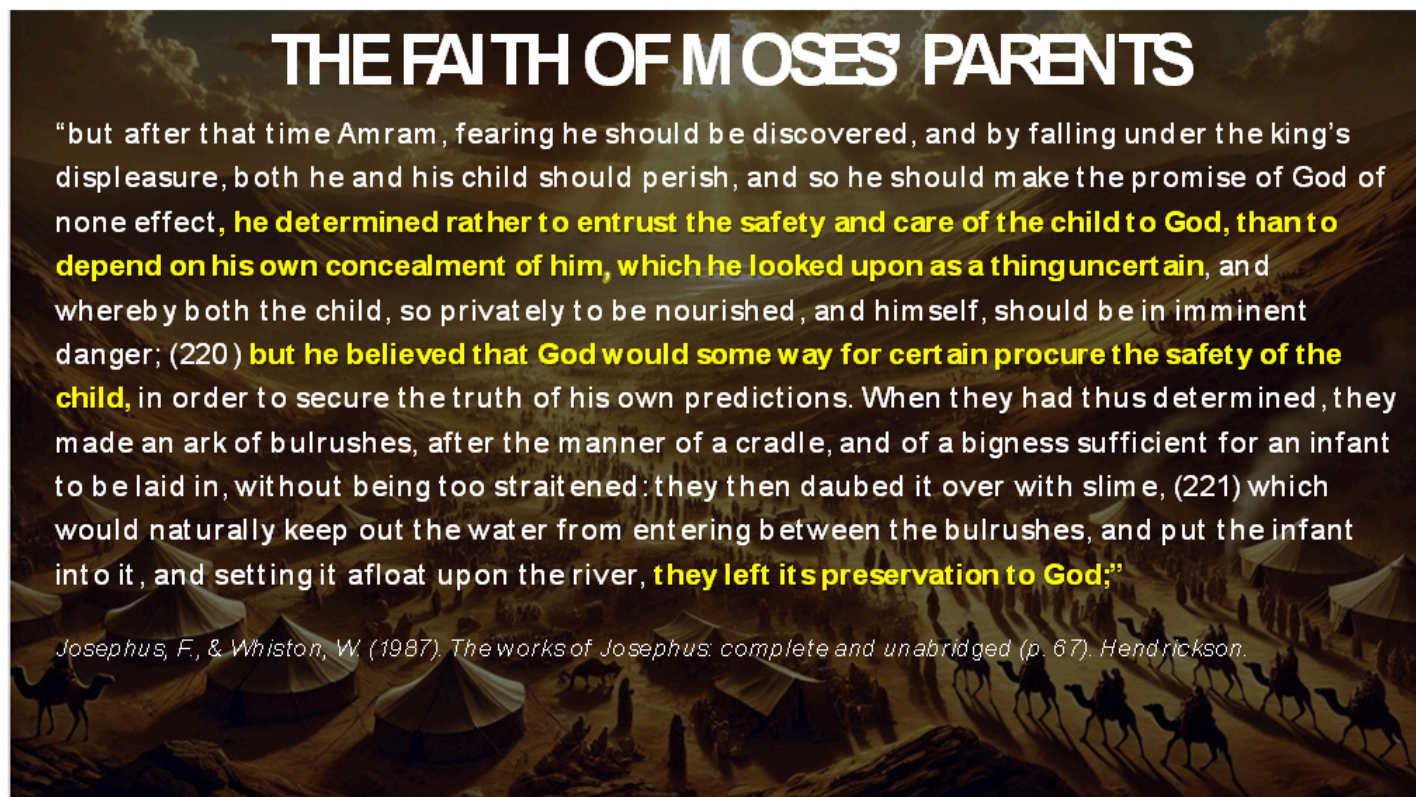
The Israelites had suffered to the point of being used up and were so exasperated in spirit that they had rejected the deliverer that God had sent them, initially.... In the absence of a deliverer, they cried out to the Lord and the text says that God himself heard his people's cries.

~

Their cries reached the ears of their father, who was the sovereign of the universe, and it caused him to remember the promise he had made with their ancestor Abraham.... And then send Moses a 2nd time to his people.

Before we get to the 2nd coming of Moses, let's discuss some of the details of his 1st appearance:

**(READ SLIDE)**



## THE FAITH OF MOSES' PARENTS

"but after that time Amram, fearing he should be discovered, and by falling under the king's displeasure, both he and his child should perish, and so he should make the promise of God of none effect, **he determined rather to entrust the safety and care of the child to God, than to depend on his own concealment of him, which he looked upon as a thing uncertain**, and whereby both the child, so privately to be nourished, and himself, should be in imminent danger; (220) **but he believed that God would some way for certain procure the safety of the child**, in order to secure the truth of his own predictions. When they had thus determined, they made an ark of bulrushes, after the manner of a cradle, and of a bigness sufficient for an infant to be laid in, without being too straitened: they then daubed it over with slime, (221) which would naturally keep out the water from entering between the bulrushes, and put the infant into it, and setting it afloat upon the river, **they left its preservation to God;**"

*Josephus, F., & Whiston, W. (1987). The works of Josephus: complete and unabridged (p. 67). Hendrickson.*

~

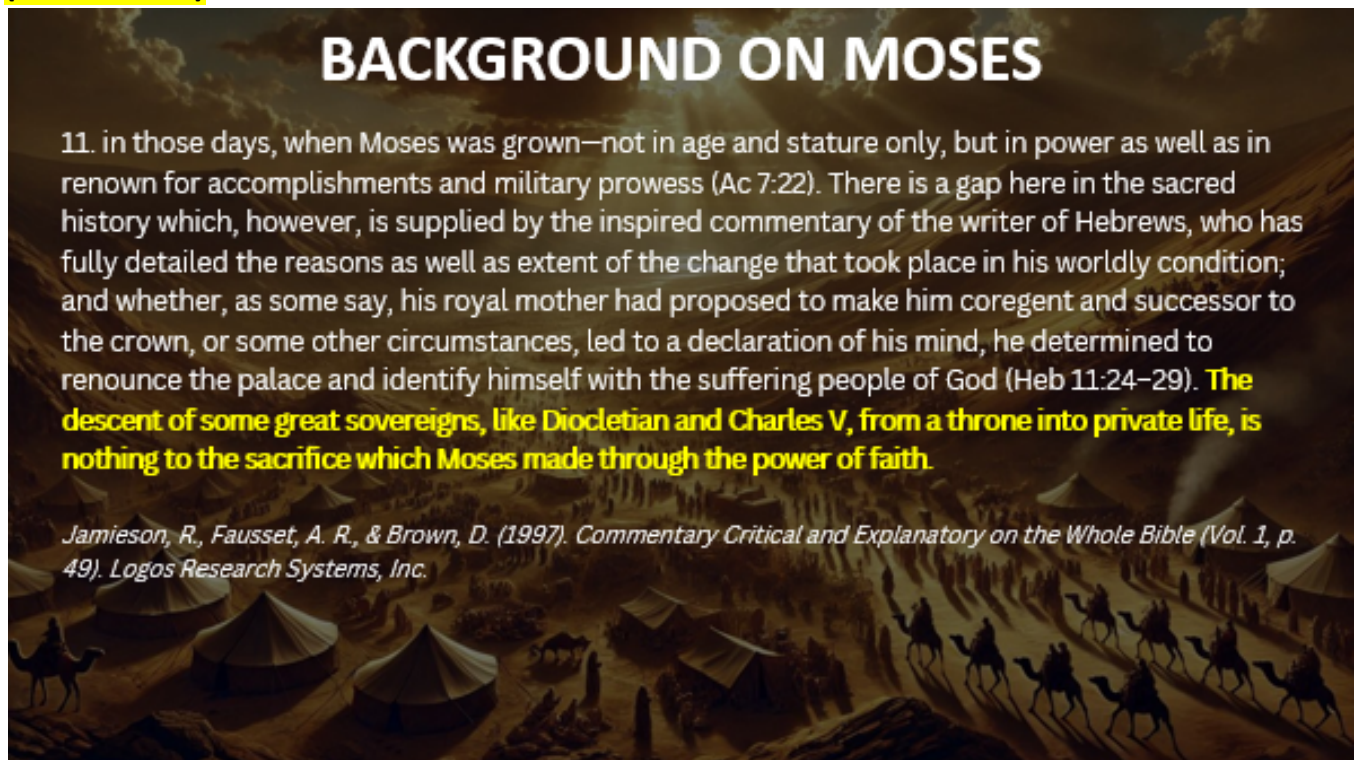
In the midst of the difficulties that were cast upon the People of God, there was a silver lining that was being threaded through all of the details that were occurring in the lives of the people. You should remember that the Pharaoh, previous to the one we'll be reading about tonight, was motivated by fear to declare an order that all of the male children of the Israelites were to be put to death by casting them into the Nile.

Two Hebrews who feared God defied Pharaoh's orders by saving their child and placing him in the Nile, entrusting his fate to God. This divine orchestration led Pharaoh to unknowingly raise Moses, who God would ultimately use to bring about the downfall of Pharaoh's nation. Moses' parents could be viewed as a faithful remnant that received the Savior in his first coming. Of course, the rest of the nation would receive him in his second coming.

Let's take a minute and look into the background of Moses and his first appearance:

~

**(READ SLIDE)**

The background of the slide is a dark, atmospheric illustration of a desert camp. In the foreground, several large, conical tents are pitched on the sand. To the right, a caravan of camels with riders is moving across the dunes. The sky is filled with dramatic, swirling clouds, and a bright light source, possibly the sun or moon, is visible in the upper left, casting a glow over the scene.

## BACKGROUND ON MOSES

11. in those days, when Moses was grown—not in age and stature only, but in power as well as in renown for accomplishments and military prowess (Ac 7:22). There is a gap here in the sacred history which, however, is supplied by the inspired commentary of the writer of Hebrews, who has fully detailed the reasons as well as extent of the change that took place in his worldly condition; and whether, as some say, his royal mother had proposed to make him coregent and successor to the crown, or some other circumstances, led to a declaration of his mind, he determined to renounce the palace and identify himself with the suffering people of God (Heb 11:24–29). **The descent of some great sovereigns, like Diocletian and Charles V, from a throne into private life, is nothing to the sacrifice which Moses made through the power of faith.**

*Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary Critical and Explanatory on the Whole Bible (Vol. 1, p. 49). Logos Research Systems, Inc.*

We learned that the story of Exodus is relatively silent about the formative years of Moses' life, but the rest of the Bible is not. Drawing from the books of Acts and Hebrews, we learned that through Pharaoh's house, God used the riches of Egypt to develop Moses into a man who was mighty in word and deed.

Although Moses was aware of the fact that he was a Hebrew, he took advantage of every opportunity that the royal court afforded him. He grew into a Man who was renowned for his physical and academic accomplishments. While benefiting from a royal upbringing, we learned that Moses, at some point in his life, experienced an inward transformation that caused him to relinquish his royal status and humble himself by stripping away his privileged status.

~

It is hard not to think of this in the light of the description of Jesus' first coming:

- o **Philippians 2:5–11 (ESV)**

5 Have this mind among yourselves, which is yours in Christ Jesus, 6 who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but **emptied himself**, by taking the **form of a servant**, being born in the likeness of men. 8 And being found in human form, he **humbled himself** by becoming obedient to the point of death, even death on a cross. 9 Therefore God has highly exalted him and bestowed on him the name that is above every name, 10 so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, 11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Both Moses and Jesus stepped down from royal places and lowered themselves to become humble servants of Adonai's will. Moses was a blessing and Jesus Christ is a greater blessing on top of that blessing.

It was this stepping down into the position of a lowly slave that eventually caused Moses to act in an event where an Israelite was being mistreated, and this resulted in Moses' rejection by his own people and his subsequent exile to a foreign land.. As we continued in the story, we caught a glimpse of Moses' prayer life while he was in the desert... This is between the two comings of Moses and is analogous to the time period in which we live now, between the two comings of Jesus Christ.



~

**(DO NOT READ)**

## PSALM 90: Moses' time in Midian—The beginning of the 2<sup>nd</sup> Coming of Moses

Psalms 90 (NIV84) A prayer of **Moses**, the man of God.

Lord, you have been our dwelling place throughout all generations. Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God. You turn men back to dust, saying, "Return to dust, O sons of men." For a thousand years in your sight are like a day that has just gone by, or like a watch in the night. You sweep men away in the sleep of death; they are like the new grass of the morning—though in the morning it springs up new, by evening it is dry and withered. We are consumed by your anger and terrified by your indignation. You have set our iniquities before you, our secret sins in the light of your presence. All our days pass away under your wrath; we finish our years with a moan. The length of our days is seventy years—or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away. Who knows the power of your anger? For your wrath is as great as the fear that is due you. Teach us to number our days aright, that we may gain a heart of wisdom. Relent, O Lord! How long will it be? Have compassion on your servants. Satisfy us in the morning with your unfailing love, that we may sing for joy and be glad all our days. Make us glad for as many days as you have afflicted us, for as many years as we have seen trouble. May your deeds be shown to your servants, your splendor to their children. May the favor of the Lord our God rest upon us; establish the work of our hands for us—yes, establish the work of our hands.

As we read the Song of Moses, it became increasingly clear to us that this Psalm must have been written during the time of Moses' exile in Midian. In the first half of the psalm, you can see that Moses was dwelling on the finite nature of man and the waning of a man's strength in his old age. Moses even mentioned that the age of 70 or 80 years is the limit of a man's life, which is exactly how old Moses was during his stay with the Gentiles.

In the second half of the psalm, you can see his hope and cries to the Lord that he would redeem his own people who are back in Egypt. As you can see, we are on the verge of this prayer being answered in the Book of Exodus, but what Moses did not know is that God would actually use him to do it! This should be seen in the light of Jesus' first coming, which saved a remnant of His people, but in the interim, He lives to make intercession for the salvation of the rest of the nation. At the second coming of Moses and Jesus, the entire nation of Israel will be delivered. We are living in the timeframe of Midian right now. We are between the comings and should be interceding for the deliverance of Israel!

As we progressed throughout the story, we saw that this hope of Israel led to an interaction with the Lord at the Mountain of God that would change the course of Moses' life and the nation of Israel forever. The interaction prompted the 2nd coming of Moses!

~

**(DO NOT READ)**

## THE GOD OF YOUR “FATHER”

The word “father” is pointedly singular (cf. Gen 26:24; 31:5; 43:23; Exod 15:2; 18:4) despite the various (and unjustified) attempts to make it plural. What Moses is told must therefore be understood as a means of connecting the speaking deity with the faith of Moses’ family in Egypt. Then Moses is told that this God who addresses him is also the God of the three great patriarchal fathers—Abraham, Isaac, and Jacob/Israel himself—a linking of the speaking deity with the faith of Moses’ people, the sons of Israel.

That Moses understood these connections is made clear by his reaction. Where before he continued, albeit in awe, to gaze at the bush, he now covered his face, afraid to stare at God, who is referred to, in view of the revelation of his identity, as “הָאֱלֹהִים the God.” As Alt (Essays, 10–15) long ago pointed out, this passage and others like it are conscious attempts to identify Yahweh and the God (or gods; Essays, 54–61) of the fathers as one and the same. The accuracy of this suggestion is affirmed by Moses’ immediate response once he understands that the deity appearing to him in the theophanic fire is his own God, the god of his father and the God of the fathers.

*John I. Durham, Exodus, vol. 3, Word Biblical Commentary (Dallas: Word, Incorporated, 1987), 31–32.*

You should remember that Moses was told by God that Yahweh was the God of his father, and that this word was in the singular, not the plural. This meant that God wanted to establish an intentional connection between Himself and the faith of Moses' father, as well as between his father and the Patriarchs: Abraham, Isaac, and Jacob. This is an important link because it can be likened to the faith of the Jewish Remnant in the first coming of Jesus and the kind of faith that will be present within the whole nation at the second coming of Jesus.

We also learned that it was this event that Jesus used to teach that the Bible attests boldly to the reality of a resurrection, implying that God is saying that he is presently the God of Moses' father.



This was only the beginning of the formation process that would make Moses the deliverer he was born to become. On this next slide, you will see the growing character that Moses possesses throughout the narrative.

~

**(READ SLIDE)**

BURNING BUSH CONVERSATION	
YHWH SAYS...	MOSES RESPONDS...
1. Ex 3:4 "Moses, Moses!"	1. Ex 3:4 "Here I am"
2. Ex 3:5-10 "You are on holy ground I am the God of your father and fathers...I have come down to rescue my people....Therefore <b>GO!</b> "	2. Ex 3:11 But Moses said to God, "Who am I"
3. Ex 3:12 "I will be with you!"	3. Ex 3:13 "Suppose I go...Then what shall I tell them?"



BURNING BUSH CONVERSATION	
YHWH SAYS...	MOSES RESPONDS...
<p>4. Ex 3:14-22</p> <p>"I AM WHO I AM.....I AM has sent me to you....YHWH the God of your fathers has sent me to you....GO assemble the elders!</p>	<p>4. Ex 4:1</p> <p>"What if they don't believe that YHWH has appeared to me and sent me to them?"</p>
<p>5. Ex 4:2-9</p> <p>What is that in your hands?...</p> <p>God responds by giving 3 signs so that Israel may believe.</p>	<p>5. Ex 4:10</p> <p>"I have never been eloquent, and I am slow of speech and tongue!"</p>
<p>6. Ex 4:10-12</p> <p>"I give and take away a man's senses I will help you as you speak and teach you what to say!....Now GO!</p>	<p>6. Ex 4:13</p> <p>"Please send someone else"</p>
<p>7. Ex 4:14-17</p> <p>The anger of YHWH burned against Moses."Your brother is coming, and I will help you both and teach you what to do."</p>	<p>7. Ex 4:18-31</p> <p>Moses obeys!</p>

At the start of Moses' interaction with the Lord, he responds with fear and self-centeredness. However, as the interaction progresses, Moses' trust in God grows as the Lord faithfully addresses each of his concerns and redirects his focus to God's provision and ability. By the end of this interaction, Moses is transformed into a new man, ready to pursue the path God has set before him with renewed vision and character. In the next slide, we will see Moses' growing boldness as he continues to interact with Pharaoh.

~

**(READ SLIDE)**

# MOSES' DEVELOPMENT

Exodus 5:3 (ESV)

<sup>3</sup>Then they said, "The God of the Hebrews has met with us. Please let us go a three days' journey into the wilderness that we may sacrifice to the Lord our God, lest he fall upon us with pestilence or with the sword."

Exodus 5:22 (NIV)

22 Moses returned to the Lord and said, "Why, Lord, why have you brought trouble on this people? Is this why you sent me?"

Exodus 6:12 (NIV)

12 But Moses said to the Lord, "If the Israelites will not listen to me, why would Pharaoh listen to me, since I speak with faltering lips?"

In Moses' initial encounter with Pharaoh, he politely requests Pharaoh's cooperation in fulfilling the Lord's will, even using the word "please." However, this approach does not yield favor for the Israelites; instead, Pharaoh's hostility increases, leading the Israelites to blame Moses. In response, Moses turns to the Lord, crying out to Him, which is remarkable as he does not seek solace elsewhere. God then instructs Moses to return to Pharaoh, prompting Moses to express his doubts. This gives the Lord an opportunity to provide Moses with further clarity about His will and actions.

Moses was a normal man and he had to be developed as a man. However, Messiah was anything but in need of development. He was in perfect alignment with the Father at all times. As Moses gains boldness and clarity in his second coming to Egypt, he begins to foreshadow the second coming of the Messiah that we are all awaiting.

~

**(READ SLIDE)**

## MOSES FULL THROTTLE

Exodus 8:9 (NIV)

<sup>9</sup> Moses said to Pharaoh, "I leave to you the honor of setting the time for me to pray for you and your officials and your people that you and your houses may be rid of the frogs, except for those that remain in the Nile."

Exodus 8:29 (NIV)

<sup>29</sup> Moses answered, "As soon as I leave you, I will pray to the Lord, and tomorrow the flies will leave Pharaoh and his officials and his people. Only let Pharaoh be sure that he does not act deceitfully again by not letting the people go to offer sacrifices to the Lord."

Exodus 9:30 (NIV)

<sup>30</sup> But I know that you and your officials still do not fear the Lord God."

Exodus 10:6 (NIV)

<sup>6</sup> They will fill your houses and those of all your officials and all the Egyptians—something neither your parents nor your ancestors have ever seen from the day they settled in this land till now.' " Then Moses turned and left Pharaoh.

As the story unfolds, Moses becomes increasingly confident in his interactions with Pharaoh. This growing boldness stems from his deepening understanding of God's actions and methods.

In Exodus 8:9, Moses speaks to Pharaoh with a hint of sarcasm, suggesting that Pharaoh should honor himself while being plagued by frogs. Later, Moses publicly calls out Pharaoh for his deceitful behavior and warns him not to repeat it. As the narrative progresses, Moses' discernment grows, and he directly confronts Pharaoh, pointing out that despite Pharaoh's seemingly correct words, he still lacks a genuine fear of God.

In the final passage of this slide, we observe Moses no longer waiting for Pharaoh's response. It appears that Moses is solely there to deliver the Lord's message, and mid-sentence, he turns and leaves. Tonight, we will witness Moses' development in full display, as his boldness and discernment reach their peak. This growth will prepare Moses for his upcoming role in leading the Nation of Israel to the destination God has set for them.

Take a look at this last slide as we prepare to read our text...



~

**(DO NOT READ)**



You will remember that we taught you that the Israelites were not slaves in Egypt for 430 years, but rather they could have only been slaves for a maximum of 144 years total. What the scripture does state is that there was a total of 430 years that the Israelites would be mistreated AND enslaved in a land that was not their own which started at the time that God spoke to Abraham while he was in Canaan and would end at the time that the Israelites exited Egypt, received the Law, and entered Israel to take possession of it.

More significant than the number of years is the fact that God predicted the outcome in advance. In the proxy war with lesser gods, Adonai foresaw the mistreatment and enslavement of His people, as well as His own ability to deliver them in the fourth generation.

**(Read slide and point to Moses as the 4th generation)**



~

This is an incredible detail to remember that God knew in advance what was going to happen to the Israelites in Egypt and he also knew in advance exactly when it was going to end!!

o **Isaiah 43:9–13 (NIV)**

<sup>9</sup> All the nations gather together  
and the peoples assemble.

Which of their gods foretold this

and proclaimed to us the former things?

Let them bring in their witnesses to prove they were right,  
so that others may hear and say, "It is true."

<sup>10</sup> "You are my witnesses," declares the Lord,

"and my servant whom I have chosen,  
so that you may know and believe me  
and understand that I am he.

Before me no god was formed,  
nor will there be one after me.

<sup>11</sup> I, even I, am the Lord,  
and apart from me there is no savior.

<sup>12</sup> I have revealed and saved and proclaimed—  
I, and not some foreign god among you.  
You are my witnesses,” declares the Lord, “that I am God.  
<sup>13</sup> Yes, and from ancient days I am he.  
No one can deliver out of my hand.  
When I act, who can reverse it?”

Everything we have read so far, and everything we will read in the coming weeks, has been preordained by God. He has already determined what will happen. Tonight, we will finish Chapter 11, which means that in the next two weeks, we will witness the events that God spoke to Abraham about come to pass!

Read & Pray \*\*\*beginning in verse 24 of Ex 10

~

**Exodus 10:24–29 (NIVUK84)**

**24 Then Pharaoh summoned Moses and said, “Go, worship the LORD. Even your women and children may go with you; only leave your flocks and herds behind.”**

**25 But Moses said, “You must allow us to have sacrifices and burnt offerings to present to the LORD our God.**

**26 Our livestock too must go with us; not a hoof is to be left behind. We have to use some of them in worshipping the LORD our God, and until we get there we will not know what we are to use to worship the LORD.”**

**27 But the LORD hardened Pharaoh’s heart, and he was not willing to let them go.**

**28 Pharaoh said to Moses, “Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die.”**

**29 “Just as you say,” Moses replied, “I will never appear before you again.”**

As we saw last week, the chapter concluded with Pharaoh issuing another threat to Moses, warning him that he would die if he ever appeared before him again. There are a few key points to note regarding Moses' response to Pharaoh and the unfolding nature of the events. Chapter 11 primarily centers on the continuing interaction between Moses and Pharaoh. Moses does not actually leave Pharaoh's presence until Exodus 11:8.

To start, it may seem at face value that Moses responds to Pharaoh's command with compliance by saying "Just as you say", but this would not make sense



considering that Pharaoh summons Moses again in Chapter 12, and Moses does appear before him...

To understand what is happening here, we need to fully examine the scope of Chapter 11 to see how this conversation continues....

~

### **Exodus 11:1–10 (NIVUK84)**

#### **The Plague on the Firstborn**

**11 Now the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. 2 Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." 3 (The LORD made the Egyptians favorably disposed towards the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.)**

When you read these verses, it can be very easy to assume that this is now a new line of thought being expressed in the 11th chapter, one that is distinct from the discussion between Moses and Pharaoh at the end of Chapter 10. Keep in mind that in the original text of the Book of Exodus, there were no verses or chapter breaks! So when you are reading the last verse of chapter 10, and then you continue to chapter 11, you would not have gotten the impression that chapter 11 begins with a new thought or direction that is distinct from Chapter 10. In the original text, Chapters 10 & 11 were intended to be read consecutively as one story...

With that said, it is easy to see that verses 1-3 are something like a parenthetical insertion that the Author intended to give more background information and then verse 4 of chapter 11, picks up with Moses' additional response to Pharaoh when he said "on the day that you see my face again, you will surely die..." Look at this slide.

~

**(DO NOT READ)**

## Exodus 10-11 Parenthetical Insert

Exodus 10:27-11:8 (NIV)

<sup>27</sup> But the Lord hardened Pharaoh's heart, and he was not willing to let them go. <sup>28</sup> Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."

<sup>29</sup> "Just as you say," Moses replied. "I will never appear before you again."

Conversation

Exodus 11

11 Now the Lord had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely." <sup>2</sup> Tell the people that men and women alike are to ask their neighbors for articles of silver and gold. <sup>3</sup> (The Lord made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.)

Parenthetical Insert

<sup>4</sup> So Moses said, "This is what the Lord says: 'About midnight I will go throughout Egypt. <sup>5</sup> Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well. <sup>6</sup> There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. <sup>7</sup> But among the Israelites not a dog will bark at any person or animal.' Then you will know that the Lord makes a distinction between Egypt and Israel. <sup>8</sup> All these officials of yours will come to me, bowing down before me and saying, 'Go, you and all the people who follow you!' After that I will leave." Then Moses, hot with anger, left Pharaoh.

Same Conversation Continued

As you can see on this slide, the first bracket of verses is the conversation between Moses and Pharaoh, which concludes with "I will never appear before you again." In yellow is the parenthetical insert of 11:1-3, where Moses is retelling the conversation he had with Adonai *BEFORE* he entered into Pharaoh's presence this time. The NIV really helps us here, as it says, "Now the Lord **HAD SAID** to Moses."

Then, the last portion, with the brackets "same conversation continued," is the story picking back up with Moses and Pharaoh in the same conversation before he leaves. We will show it to you in one other way:

**(DO NOT READ)**

## ONE CONVERSATION / TWO CHAPTERS

Exodus 10:27-29 / 11:4-8 (NIV)

<sup>27</sup> But the Lord hardened Pharaoh's heart, and he was not willing to let them go. <sup>28</sup> Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."

<sup>29</sup> "Just as you say," Moses replied. "I will never appear before you again." ...

<sup>4</sup> So Moses said, "This is what the Lord says: 'About midnight I will go throughout Egypt. <sup>5</sup> Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well. <sup>6</sup> There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. <sup>7</sup> But among the Israelites not a dog will bark at any person or animal.' Then you will know that the Lord makes a distinction between Egypt and Israel. <sup>8</sup> All these officials of yours will come to me, bowing down before me and saying, 'Go, you and all the people who follow you!' After that I will leave." Then Moses, hot with anger, left Pharaoh.

One Continuous Conversation

Parenthetical Insert

Exodus 11:1-3 (NIV)

<sup>1</sup> Now the Lord had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. <sup>2</sup> Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." <sup>3</sup> (The Lord made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.)

On the left, you have the entire conversation uninterrupted by the parenthetical insertion. Moses goes straight from saying "I will never appear before you again" to continuing with—

*"By the way, at midnight, my God is going to kill your son."*

On the right, we have the explanation of the plague that was a conversation between Moses and God before Moses and Pharaoh spoke.

~

This is like many movies, where the characters pause and a narrator comes in or the story has a flashback to explain context before the story continues.

We will have another parenthetical insert of sorts in the next chapters. These are good reminders that you cannot rely on the pericopes and chapter breaks to understand the flow of the Bible.

Understanding that verses 1-3 are a parenthetical insert designed to give background information helps us to understand the tone and mood of Moses' response to Pharaoh when Moses replied: "As you say, I will never appear before you again."



We will not go through all of the commentaries on this verse, because frankly, most of them are wrong, but we do want to give you an idea of how many scholars have misinterpreted Moses' response.

Many of them accuse Moses of being misleading, or perhaps somewhat misdirected, or even compliant when he should not have been, because in their minds, Moses seems to agree with Pharaoh, and then later relents by going back to see him. In their view, Moses was wrong to say this to Pharaoh, and they consider Moses' return to Pharaoh in Chapter 12 a mistake...

~

This line of thought can only stem from their erroneous assumption that Chapters 10 and 11 are disconnected, and therefore, it seems to them that Moses can't keep his head on straight.

Upon examining their suppositions and the text itself, we must say that we believe this line of thought to be categorically wrong and could not be further from the truth regarding what is actually happening in Chapters 10-12.

Understanding that there are no chapter breaks, helps us to see the intent of the Author by his insertion of verses 1-3 of Chapter 11 as a parenthetical insert that is designed to tell the reader that before Moses continues his response to Pharaoh in verse 4, this is what Moses was probably thinking about and what God was reminding him of while Pharaoh was threatening to kill him if he sees him again.

To pick back up the flow of the conversation, let's review what has been said so far...

- In 10:28, Pharaoh tells Moses that if he ever sees Moses again, Moses will die.
- In 10:29, Moses replies by telling him, "As you say, I will never appear before you again".
- Then in 11:1 we see some background information about the Lord speaking to Moses that there will be one more plague..... Keep in mind that all evidence of the text points to this happening while Moses is still standing in front of Pharaoh!

~

You should also be aware that Moses already knew that God was going to kill the firstborn son of Pharaoh in Exodus 4...

- o **Exodus 4:23 (NIVUK84)**

23 and I told you, "Let my son go, so that he may worship me." But you refused to let him go; so I will kill your firstborn son.' "

God had also told Moses that the Israelites were going to plunder the Egyptians as early as Exodus 3!

- o **Exodus 3:22 (NIVUK84)**

22 Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians."

So it seems that **while Moses is standing in front of Pharaoh**, God is reminding him of what he already spoke to him about by telling him in

- o **Exodus 11:1-3**

11 Now the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely.

2 Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." 3 (The LORD made the Egyptians favorably disposed towards the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.)

~

Keeping in mind what Moses had already been told and the fact that there is no chapter break between chapters 10 and 11, helps us understand that Chapter 11 is a continuation of the conversation that began in Chapter 10.

This means that Moses' earlier response to Pharaoh: "As you say" "I will never appear before you again", was probably not a complaint or rash response but rather it was most likely given with a sarcastic and defiant tone and then it seems like Chapter 11 picks up with the parenthetical insert of verses 1-3 to let us know that God is reminding Moses of what he previously said and is now telling Moses

that the time has come for these things to occur. All of this is being spoken to Moses while he is still standing in front of Pharaoh!

What you should see in the way Moses responds is how he has grown in his boldness to address Pharaoh, and he is no longer concerned about his delivery or his preconceived lack of ability!!!

~

What helps to understand this line of thought is the additional detail that the Hebrew language is explicit in its tenses and tone regarding verses 1-3 of chapter 11. Something linguistically is happening that our brothers at LCM have shown us. Chapter 11 immediately begins with verbs that convey past-tense narrative in a literary style, and these verbs are intentionally used to convey background information, alerting the reader to what motivates the present actions in the story.

For example, when you read that verse 1 says "NOW, the Lord said to Moses", this is intended to convey that there is something else happening simultaneously that is motivating what Moses is going to say next.

With that in mind, all these details are intended to help us understand that Verses 1-3 are most likely being spoken by God to remind Moses of what God had already said, with the additional detail that now is the time to act. And all of this is still happening while Moses is standing before Pharaoh, because remember, there is no record of Moses leaving yet. This should cause you to realize that this is a monumental point in the story that has been forecasted for hundreds of years, and now God is telling Moses that the time for God to fulfill what He spoke is NOW!!!!

~

Remember that God spoke these things to Abraham almost 4 centuries earlier!

- o **Genesis 15:12–14 (NIVUK84)**

- 12 As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him.

- 13 Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and ill-treated four hundred years.



14 But I will punish the nation they serve as slaves, and afterwards they will come out with great possessions.

God is now telling Moses that it is time for God to do what he had promised nearly 400 years ago! And this word is coming to him while he is being threatened by the most powerful known world! God in his sovereignty was able to forecast this 4 centuries in advance and bear in mind that this word necessitated that the People of God would be subject to slavery and mistreatment before God would cause them to come out with great possessions!

You really have to wonder what most in today's Christianity would do with a word like this! Most who call themselves Christians today would accept the word about plundering their enemies without accepting the fact that they will be mistreated first! It is largely probable that most would try to negotiate a word like this, and it is questionable whether there would be anyone who would remain faithful after four centuries!

~

This was precisely the case before May 14th, 1948, when most Christian Theologians bowed down to faithless doctrines about the nation of Israel because there had not been a nation for almost 1900 years! Then, when Israel became a nation in a day, all of a sudden, all of their ridiculous rhetoric about the Nation of Israel made them look like idiots, forcing them to go further into metaphor, such as "we are the nation of Israel and they are not"...

With that in mind, understand that God spoke for a second time in Exodus 3:21, reconfirming what he told Abraham back in Genesis 15..

This should inspire you to place the utmost trust and adherence in the Word of God, rather than relying on your own perception of how events are unfolding according to His plan! If God says that he is going to cause prosperity or that you will plunder the enemy, he is definitely going to make it happen! If he is faithful to tell you the same thing twice, then you should leave no room for doubt that God is the one who will make it happen and there is nothing that can stop him from fulfilling his word!

~

What is even more remarkable is that in Chapter 11:3, we are now given the additional detail that a larger group of Egyptians has come to favor the Israelites,

and there is a growing number among Pharaoh's officials who highly regard Moses and the Israelites.

This is interesting for a few reasons... 1 because this has been building up throughout the story of Exodus for some time, two because the same thing happened to Jesus, and three because this same thing occurs throughout the rest of the Biblical narrative in regards to Beastly Gentile empires and it will find its fulfillment in the Book of Revelation! You should remember by this point what we covered in Exodus 9:20

- o **Exodus 9:20 (NIVUK84)**

- 20 Those officials of Pharaoh who feared the word of the LORD hurried to bring their slaves and their livestock inside.

~

By this point, a growing fear of the Lord had begun to form within the officials, causing them to respond rightly to the commands of God that were given by Moses...

You can see clearly that while God was hardening the heart of Pharaoh and his officials, some were starting to have their hearts softened and this would lead to what we are going to see in Exodus 12:38

- o **Exodus 12:37–38 (NIVUK84)**

- 37 The Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, besides women and children.

- 38 Many other people went up with them, as well as large droves of livestock, both flocks and herds.

By the time that the Israelites leave Egypt, there will be many "other peoples," or, to put it another way, a "mixed multitude," that will leave Egypt with the Israelites! This was always God's design to cause some of the Egyptians to want to contribute to the Israelites by offering their wealth and even join the Israelites on their journey to becoming God's treasured possession!

~

Egypt is the prototype for all successive nations that would rule over Israel, and thus, the mixed multitude of Egyptians who join Israel are also a prototype of Gentiles in latter days. Listen to Zechariah's words concerning times yet to come:

- o **Zechariah 2:11 (NIV)**

<sup>11</sup> “Many nations will be joined with the Lord in that day and will become my people. I will live among you and you will know that the Lord Almighty has sent me to you.

Exodus is the seed book expanded, and the details prevalent in our chapters recently have prophetic ramifications we will still see in our future!

Moreover, the word for "other peoples" in this passage could not be any clearer; the word is "Erev" or "mixed," which refers to different kinds of ethnic groups other than the Hebrews. God has been working in the background to soften some of the hearts of the Egyptians while he had been hardening the hearts of others, so that what he said about the Israelites plundering them would happen just like he said it would!

~

This is exactly the same thing that happened with Jesus, and it is the same thing that happens throughout the rest of the Biblical narrative regarding the nation of Israel! Not all Egyptians rejected Moses, just like not all Israelites or Gentiles rejected Jesus!

Rather, God was seeking to form a mixed multitude that would become one man through Moses and Jesus, and he would cause that mixed multitude to bring their wealth to his chosen nation as they would join them! Just like we see Egypt as being the prototype of how God would deal with every other iteration of the beastly gentile powers in regards to the plagues and the judgments, Egypt also forms the prototype model of how God will use these gentile nations to deliver their wealth to his people while causing some of them to leave their Gentile destinies and join the People Of Israel because they fear the God of Israel and want to participate in their blessings!

Take a look at the next few slides because you will see that these themes are replete throughout the scriptures!

~

**(READ SLIDE)**



## GENTILES FAVORING ISRAEL pt.1

Zechariah 14:13-14 (ESV)

13 And on that day a great panic from the Lord shall fall on them, so that each will seize the hand of another, and the hand of the one will be raised against the hand of the other. 14 Even Judah will fight at Jerusalem. And the wealth of all the surrounding nations shall be collected, gold, silver, and garments in great abundance.

Isaiah 60:5 (ESV)

<sup>5</sup> Then you shall see and be radiant; your heart shall thrill and exult, because the abundance of the sea shall be turned to you, the wealth of the nations shall come to you.

Isaiah 61:6 (ESV)

<sup>6</sup> but you shall be called the priests of the Lord; they shall speak of you as the ministers of our God; you shall eat the wealth of the nations, and in their glory you shall boast.

Haggai 2:6-8 (ESV)

<sup>6</sup> For thus says the Lord of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. <sup>7</sup> And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the Lord of hosts. <sup>8</sup> The silver is mine, and the gold is mine, declares the Lord of hosts.

As you can see the scriptures are not silent on the fact that God is going to use gentile nations to further the purposes of his people while causing them to want to join Israel in their blessings.

As you look at this next slide, notice how this theme continues all the way into the book of Revelation.

~

**(READ SLIDE)**

## GENTILES FAVORING ISRAEL pt.2

Isaiah 18:7 (ESV)

<sup>7</sup> At that time **tribute will be brought to the Lord of hosts from a people tall and smooth**, from a people feared near and far, a nation mighty and conquering, whose land the rivers divide, to Mount Zion, the place of the name of the Lord of hosts.

Psalms 72:10–11 (ESV)

<sup>10</sup> May the kings of Tarshish and of the coastlands render him tribute; may the kings of Sheba and Seba bring gifts! <sup>11</sup> May **all kings fall down before him**, all nations serve him!

Matthew 2:11 (ESV)

<sup>11</sup> And going into the house, they saw the child with Mary his mother, and they fell down and worshiped him. Then, **opening their treasures, they offered him gifts, gold and frankincense and myrrh.**

Romans 15:26–27 (ESV)

<sup>27</sup> For they were pleased to do it, and indeed they owe it to them. **For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.**

Revelation 21:22–24 (ESV)

<sup>22</sup> And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. <sup>23</sup> And the city has no need of sun or moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb. <sup>24</sup> By its light will the nations walk, and **the kings of the earth will bring their glory into it,**

Again, our story in the Book of Exodus is the prototype of how God will use these Gentile nations to deliver their wealth to His people, while causing some of them to leave their Gentile destinies and join the People of Israel because they fear the God of Israel and want to join in their blessings!

Before we move on to verse 4, we want to highlight one last aspect in verse 1 of our chapter tonight, specifically the word that is used for "plague". This is the first time this specific word is used in Exodus to refer to a plague. Up to this point, the word for "plague" has been a different Hebrew word.

~

Take a look at this slide to explain what we mean and to show a couple of sources on this word from the UBS and the Theological Wordbook of the Old Testament:

**(Read Slide)**

# Reach Out and Touch You

Early on in Exodus the word used for “plague” is usually the word דֶּבֶר (dever) which is semantically very similar to the word דָּבָר (davar) meaning “word” hinting at the fact the YHWH's words are sending proxies to destroy Egypt (I.E. frogs). In Exodus 11, in reference to the last plague the word used is נָגַע (nega) which connotes that YHWH himself will reach out and touch them this time. In the past He used His words to send plagues, but now it is personal, He Himself will strike them.

---

The root ng' denotes that which pertains when one thing (or person) physically contacts another.

Leonard J. Coppes, "נגע," in Theological Wordbook of the Old Testament, ed. R. Laird Harris, Gleason L. Archer Jr., and Bruce K. Waltke (Chicago: Moody Press, 1999), 551.

The word used here for plague has the basic meaning of touch or hurt.

Noel D. Osborn and Howard A. Hatton, A Handbook on Exodus, UBS Handbook Series (New York: United Bible Societies, 1999), 258.

With this in mind, we would like to present the following scriptures, which illustrate the personal nature of God's involvement in this final "plague" in comparison to the other plagues, to hammer home the fact that God was personally involved.

**(Read Highlights)**



# It's Personal Now

Exodus 4:23 (ESV) - "I will kill your firstborn son."

Exodus 11:4 (ESV) - "So Moses said, 'Thus says the LORD: 'About midnight I will go out in the midst of Egypt'"

Exodus 12:12-13 (ESV) - "I will pass through the land of Egypt that night, and I will strike all the firstborn"

Exodus 12:23 (ESV) - "the LORD will pass through to strike the Egyptians"

Exodus 13:15 (ESV) - "the LORD killed all the firstborn in the land of Egypt"

Numbers 3:13 (ESV) - "On the day that I struck down all the firstborn in the land of Egypt"

Psalms 78:51 (ESV) - "He struck down every firstborn in Egypt"

Psalms 105:36 (ESV) - "He struck down all the firstborn in their land"

Psalms 135:8 (ESV) - "He it was who struck down the firstborn of Egypt"

Psalms 136:10 (ESV) - "to him who struck down the firstborn of Egypt"

~

Let's focus in on one passage from the slide:

- o **Psalm 135:8–9 (ESV)**

8     **He it was who struck down the firstborn of Egypt,**  
both of man and of beast;  
9     who in your midst, O Egypt,  
**sent** signs and wonders  
against Pharaoh and all his servants;

Do you see that in this Psalm, God **sent** signs and wonders, but then singles out the final plague that **He** was the one who struck down the firstborn of Egypt?

The major emphasis we are trying to convey is that God Himself will be enacting this judgment. He won't be commanding it or having it sent. And when God himself personally strikes them in judgment, the contest that has dragged on will be finished with the crushing, undeniable victory of the Almighty.

Next week, we will see how it is not God alone who does this, but that he goes out with a band of destroying angels. This time God is not using frogs or gnats to judge

the Egyptians; instead, He Himself is enacting this judgment through the agency of a band of destroying angels to kill all the firstborn.

~

This follows the same pattern that we will see in Revelation. God will send or pour out his plagues on the earth, but then HE HIMSELF will come and bring the final judgment that puts an end to everything.

o **Revelation 19:11–16 (ESV)**

11 Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and **in righteousness he judges and makes war**. 12 His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. 13 He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. 14 And the **armies of heaven**, arrayed in fine linen, white and pure, were following him on white horses. 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. He will tread the winepress of the **fury of the wrath of God the Almighty**. 16 On his robe and on his thigh he has a name written, King of kings and Lord of lords.

There will be many plagues in the end times that will be sent from God's throne, but just like Pharaoh, many will not repent. In Exodus, he deals the final blow by personally coming with a band of destroying angels; in the end, he will come with the armies of heaven and deal the final blow.

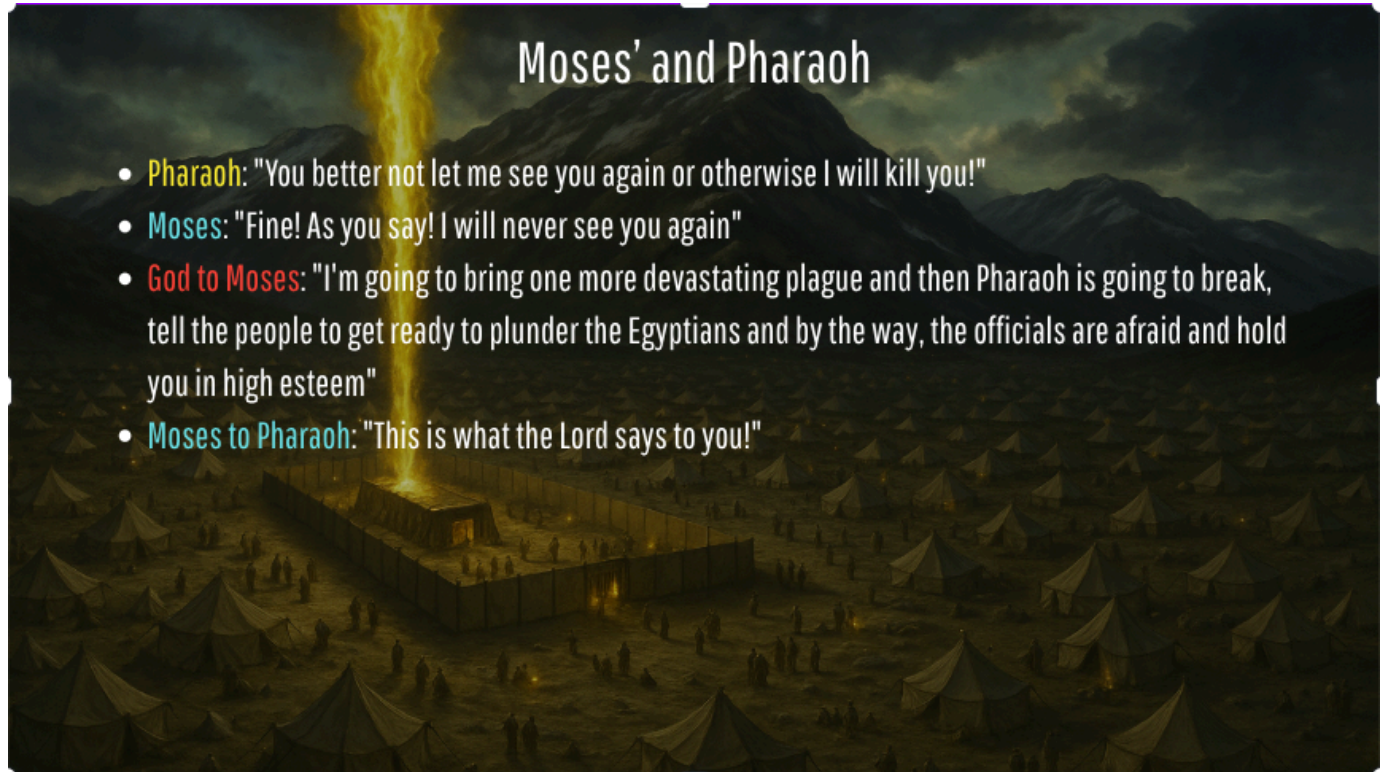
~

**4 So Moses said, “This is what the LORD says: ‘About midnight I will go throughout Egypt.**

Continuing our line of thought about the flow of this conversation so far, please take note of what is happening here. Moses heard Pharaoh threaten him with the punishment of death. Then Moses responds by sarcastically and defiantly tells Pharaoh "As you say", and then it seems like Moses has a moment where the Lord speaks to him about what is going to happen next, while Moses is still in the presence of Pharaoh. Now Moses is turning back to Pharaoh and telling him what is going to happen next!!!!

There could not be a better display of boldness and masculine holiness than what is being displayed here by Moses. The conversation could be understood as follows:

**(READ SLIDE)**



### Moses' and Pharaoh

- **Pharaoh:** "You better not let me see you again or otherwise I will kill you!"
- **Moses:** "Fine! As you say! I will never see you again"
- **God to Moses:** "I'm going to bring one more devastating plague and then Pharaoh is going to break, tell the people to get ready to plunder the Egyptians and by the way, the officials are afraid and hold you in high esteem"
- **Moses to Pharaoh:** "This is what the Lord says to you!"

~

This all points to Moses' ability in this moment to hear the voice of the Lord and to stand on the word he has already spoken and defiantly resisting the enemy's threats while proclaiming what is going to happen!

Now before we get into the rest of this dialogue, we want to show you a slide or two on the topic of midnight or "the middle of the night" because this term forms a neat homiletic about what midnight means in terms of the pivotal moment in a story where something changes dramatically and God ushers in redemption and deliverance.

**(READ SLIDE)**





# MIDDLE OF THE NIGHT

## OLDER TESTAMENT

Judges 16:3 (NIV)

<sup>3</sup>But Samson lay there only until the **middle of the night**. Then he got up and took hold of the doors of the city gate, together with the two posts, and tore them loose, bar and all. He lifted them to his shoulders and carried them to the top of the hill that faces Hebron.

Ruth 3:8 (NIV)

<sup>8</sup>In the **middle of the night** something startled the man; he turned—and there was a woman lying at his feet!

2 Kings 19:35 (NIV)

<sup>35</sup>That **night** the angel of the Lord went out and put to death a hundred and eighty-five thousand in the Assyrian camp. When the people got up the next morning—there were all the dead bodies!

As you can see, all of the scriptures on the screen feature examples of different events occurring in the middle of the night. Although the specific events are different, you should be able to see that in each of the passages, something dramatic happens in the middle of the night that changes the outcome of the story dramatically.

~

**(READ SLIDE)**



The point that should be made clear through this *derash* is that midnight is the darkest hour of the day, it is the furthest point from the sunrise and sunset. This is the time when things are darkest, the most ominous, and when everything looks the most desperate; even a time when most people are asleep, unsuspecting, and vulnerable.

It is hard for us to really grasp the volume of death and tragedy this event brought to Egypt. Much like when you hear a statistic like: over 13,000 Ukrainian civilians have died, it's hard to connect with because it's so far away and removed from our culture. But imagine if you knew dozens of people in the conflict who had died? Wouldn't it feel much more severe?

~

Here is an example: if you are a firstborn, young or old, in this room - stand up!

Now imagine the impact on the room and culture if all of these people died. Needless to say, this interaction is no joke to Pharaoh or Moses; the stakes have never been higher, and it's only going to escalate from here.

Thus, it is then shocking that it is at this time when redemption comes.

Not only that, but these passages also show that the middle of the night is connected to an event that dramatically changes the outcome of the story and is intended to be remembered! God is so powerful that he can work his greatest acts of salvation in the darkest moments. This reminds us of Psalm 112:4

- o **Psalm 112:4 (NIV)**

<sup>4</sup> Even in darkness light dawns for the upright,  
for those who are gracious and compassionate and righteous.

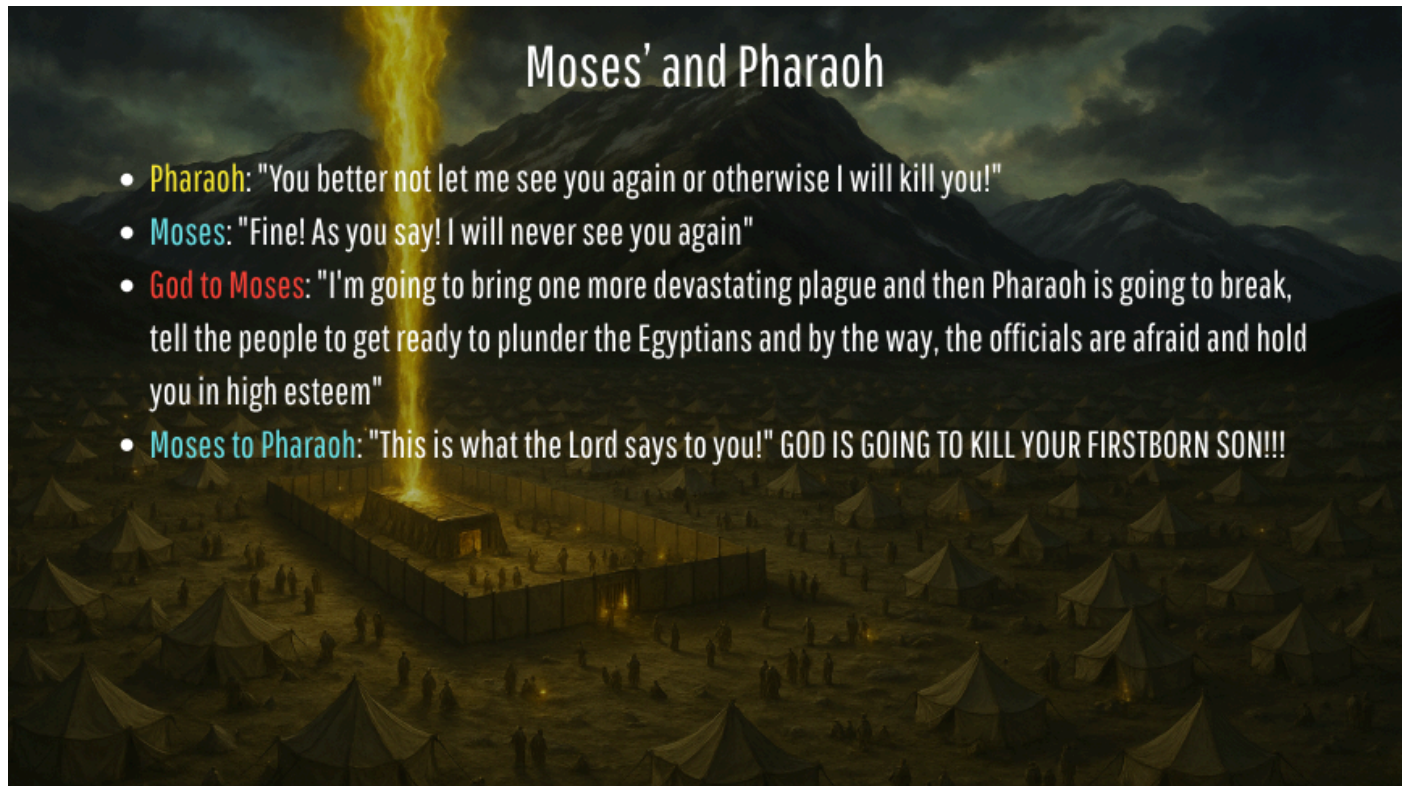
It is clear that in the middle of the night is when God often acts on behalf of His people and uses unparalleled events to do so!

~

**5 Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the slave girl, who is at her hand mill, and all the firstborn of the cattle as well.**

To capture the absolute audacity that Moses possessed while saying this, we need to review our conversation so far and then process what is now being told to Pharaoh...





Moses is now acting the way that every true man of God should... When there are threats of any kind, whether physical, emotional, or spiritual, that come as a result of you doing what God wants you to do, or being where he called you to be, boldly advocating the Word of God is the only policy that works. We could provide you with 100 passages on this subject, but if these three don't do it for you, neither would the other 97...

~

o **Acts 4:29 (NIVUK84)**

29 Now, Lord, consider their threats and enable your servants to speak your word with great boldness.

Boldness is required when standing on the Word of God in the face of conflict. This Boldness comes from the throne of God and is attained through asking him to empower you!

o **Acts 28:31 (NIVUK84)**

31 Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ.



At the end of Paul's life, this Boldness did not wane; it grew! This is because he knew what the Lord had done in him, and he had a real encounter with God through his word.

Your boldness is directly tied to your knowledge of the Word and your ability to gain revelation about what God wants through your interaction with it.

~

- o **2 Corinthians 3:12 (NIVUK84)**

12 Therefore, since we have such a hope, we are very bold.

Interaction with the Lord and his word causes hope to rise up in you. Even in the midst of attack and threats, the hope that you have in what the Lord says is going to happen should cause you not to flinch in the face of an adversary but rise up and declare what God said is going to happen, even if it seems like everything has been difficult so far.

The next thing that we want you to take away from Moses' continued response is how Jesus uses Moses' words to convey what the Judgment will look like in the future. As we get into that, notice how Moses is declaring that the coming judgment will spare no one.

He mentions that it will affect Pharaoh, the Egyptians, and the slaves who do not adhere to the Words of God. The question is: We know who the Egyptians are, but who are the slaves? The slaves are certainly not the Egyptians but are the other Gentile nations that are serving as slaves because the Egyptian Empire has subjugated them. This tells us that the Judgment that is about to come is going to be like death that comes for every man, but there is only one group that is being chosen in this story for salvation to come through! The knowledge of the Judgment is coming from a Hebrew Prophet and the method of salvation from that judgment is going to come from the Hebrew people!

~

Understand what is going to happen... The Hebrews will be present in the midst of the judgment, but they will be given the method for how to escape it! That means that the Egyptians and the other foreign slaves around them would have to accept the words of Moses and join the Israelites under the blood of the Lamb so that they could pass through the judgment with them!

Furthermore, take a look at exactly what Moses is saying in this verse. He said that even the slave girl who is at the hand mill will be affected by this judgment. With that detail, would it interest you to know that the term "hand mill" only occurs 2 times in the bible? If we understand the Law of First Occurrences, then we need to examine the context of these two occurrences and see how the first occurrence informs the second.

Let's examine the second occurrence of the hand mill in the Bible.

~

o **Matthew 24:36–41 (NIVUK84)**

36 “No-one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father.

37 As it was in the days of Noah, so it will be at the coming of the Son of Man.

38 For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark;

39 and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

40 Two men will be in the field; one will be taken and the other left.

41 *Two women will be grinding with a hand mill; one will be taken and the other left.*

Jesus is saying that the coming judgment will be exactly like it was in the Book of Exodus... the slave girl's son will die in Judgment if she does not join Israel. Furthermore, Jesus also likens this event to the days of Noah by saying that people were "taken away in judgment"...

In Noah's day:

- Everyone taken in judgment - not rapture.
- That is how it will be at His coming... one taken in judgment - not rapture.
- Two grinding, one taken, and one left ... one taken is in judgment - not rapture.
- The coming of the Son of Man will be just like the Exodus; those who do not join Israel will be taken away in Judgment! There will be no rapture, but the People of God will remain because they are righteous, and there will be Gentiles who join them or face death...

~

There is one other thing we would like to mention before we move on... The word says that "Every firstborn" will face judgment, not just children...

This means that not just children are dying, but all the firstborns. So if a 30-year-old man were a firstborn, then he is liable to death as well.

This would mean that there would be households where the Son, the Father, and the Grandfather all die because they were all firstborns!

As an interesting side note, that means Pharaoh is not the firstborn.. We have to wonder how he came to power.

**6 There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again.**

Before we get to verse 7, notice that God says this judgment will be the worst it has ever been, but in the future, it will not reach this severity...

~

It's a minor note but Assyria and other gentile nations are forecasted to have their severest judgments in the future and then the Bible begins to project that God is going to deal with them kindly after that, it is clearly God's sovereign will that a remnant of every tribe, people, language, and nation on earth will be worshipping The Lamb in Rev 7:9

Many passages about the plagues on Egypt regularly suggest that what happened to them during this time is the worst they will ever receive. As we move forward in the Bible, God begins to reveal that he is going to have mercy on them at some point. For example, let's read Isaiah 19:16-22

o **Isaiah 19:16–18 (NET)**

16 At that time the Egyptians will be like women. They will tremble and fear because the LORD who commands armies brandishes his fist against them. 17 The land of Judah will humiliate Egypt. Everyone who hears about Judah will be afraid because of what the LORD who commands armies is planning to do to them.

18 At that time five cities in the land of Egypt will speak the language of Canaan and **swear allegiance to the LORD who commands armies**. One will be called the City of the Sun.

These verses are talking about another judgment that will come upon the Land of Egypt in the future, but notice that this judgment is not mentioned as being the worst that has ever happened in their past. Now look at the next few verses.

~

o **Isaiah 19:19–22 (NET)**

19 At that time there will be an altar for the LORD in the middle of the land of Egypt, as well as a sacred pillar dedicated to the LORD at its border. 20 It will become a visual reminder in the land of Egypt of the LORD who commands armies. When they cry out to the LORD because of oppressors, he will send them a deliverer and defender who will rescue them. 21 The LORD will reveal himself to the Egyptians, and they will acknowledge the LORD's authority at that time. They will present sacrifices and offerings; they will make vows to the LORD and fulfill them. 22 The LORD will strike Egypt, striking and then healing them. They will turn to the LORD and he will listen to their prayers and heal them.

You first have to recognize that this has never happened before...

In the future, God declares that He will judge Egypt again, but this judgment does not seem as severe as it was in Exodus. Then, after that, God declares that He is going to restore the Egyptians and they will become His people as well!

~

This is fascinating because, as you mine the Word of God, you discover that God has similar plans for the other nations He has judged in the past. We are learning that God will use these Gentile nations to oppress his people so that he can judge them while displaying his power, but he does not destroy them totally; he spares them in the end because he wants Men and Women from those nations to join his People in making up his collective treasured possession! For more on this topic, please review our teachings on the Book of Jeremiah.... Moving on.

**7 But among the Israelites not a dog will bark at any man or animal.' Then you will know that the LORD makes a distinction between Egypt and Israel.**



This is now our fifth distinction that God makes between the Israelites and the Egyptians. Notice that this distinction did not alleviate the Israelites from having to obey what God will command them in the future regarding how to escape the Judgment. This distinction is made by carrying out God's instructions. Every individual Israelite included for salvation will have to obey His instructions. Being that this is the 5th distinction that is being made, you should be able to understand these instructions are GRACE!!!

~

It was God's grace that he was going to deal with the Egyptians, and it is God's Grace that he gives the Israelites his commands and the ability to obey them! You should be able to view the commands of God in this light as life-giving rather than restrictive! God gave them grace by providing the blood that they were to put on their doors, but they still had to get themselves into the house!

With this in mind, we think that Titus 2:11 should be clearer to you now...

- **Titus 2:11–12 (NIVUK84)**

11 For the grace of God that brings salvation has appeared to all men.

12 It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,

**8 All these officials of yours will come to me, bowing down before me and saying, ‘Go, you and all the people who follow you!’ After that I will leave.” Then Moses, hot with anger, left Pharaoh.**

~

**(DO NOT READ)**

## Exodus 10-11 Parenthetical Insert

Exodus 10:27-11:8 (NIV)

<sup>27</sup> But the Lord hardened Pharaoh's heart, and he was not willing to let them go. <sup>28</sup> Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."

<sup>29</sup> "Just as you say," Moses replied. "I will never appear before you again."

Conversation

Exodus 11

11 Now the Lord had said to Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely." <sup>2</sup> Tell the people that men and women alike are to ask their neighbors for articles of silver and gold. <sup>3</sup> (The Lord made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.)

Parenthetical Insert

<sup>4</sup> So Moses said, "This is what the Lord says: 'About midnight I will go throughout Egypt. <sup>5</sup> Every firstborn son in Egypt will die, from the firstborn son of Pharaoh, who sits on the throne, to the firstborn son of the female slave, who is at her hand mill, and all the firstborn of the cattle as well. <sup>6</sup> There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. <sup>7</sup> But among the Israelites not a dog will bark at any person or animal.' Then you will know that the Lord makes a distinction between Egypt and Israel. <sup>8</sup> All these officials of yours will come to me, bowing down before me and saying, 'Go, you and all the people who follow you!' After that I will leave." Then Moses, hot with anger, left Pharaoh.

Same Conversation Continued

We have now reached the part in the story where Moses finally leaves Pharaoh's presence.

The last thing that Pharaoh says to Moses is, "*Get out of my sight and the next time I see you, I will kill you.*" To which Moses replies, "*Just as you say, I will never see you again.*"

Then Moses recalls the words the Lord had spoken to him about this final plague that was coming, as well as the subsequent plundering of the Egyptians and the exodus of the Israelites. In addition to this, we are told that Pharaoh's officials and the people highly regard Moses.

Before leaving, Moses elucidates the coming plague.

*"YOUR FIRSTBORN SON AND EVERY FIRSTBORN SON OF EGYPT FROM THE LEAST TO THE GREATEST WILL DIE TONIGHT. BUT NOTHING WILL HARM OR EVEN DISTURB THE ISRAELITES TO SHOW YOU THE DIFFERENCE BETWEEN EGYPT AND ISRAEL, AND YOUR PEOPLE WILL COME BEGGING US TO LEAVE BECAUSE THIS WILL BE THE WORST THING TO EVER HAPPEN TO YOU."*

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To be sure, these words from Moses are fueled by the Spirit of God, which highlights how he leaves this conversation, hot with anger.

So, we have to ask you the question: Was Moses justified in being angry?

After all, the people who have been oppressing and torturing the Israelites are about to be judged, and Moses knows that Israel will be set free, so what is there to be angry about?

The truth is, there is an epidemic among Christians; people are ignorant about the anger of God and how to represent Him rightly in HIS anger.

Let's examine some key verses that highlight this often-overlooked and misunderstood characteristic of our God.

- o **Psalm 7:11 (NIV)**

- God is a righteous judge, a God who displays his wrath every day.

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It is time for you to wake up to the reality that things are happening all over the world that God sees, not only making Him angry, but also stirring up His wrath. God does not just feel that wrath internally; He displays it. Moses has represented God to Pharaoh throughout these events, and now in this moment, Moses is angry because God is angry. This anger comes out in Moses being hot with anger, declaring that every firstborn in Egypt is going to die, everybody will beg us to leave, nobody is going to touch us, and this will be the worst thing that has ever happened here. In a few hours from this conversation, God is going to display His wrath on every firstborn in Egypt, from the lowest slave to the great son of Pharaoh, from babies to fathers. Pharaoh, in his selfishness and rebellion, is driving this car straight off a cliff because he will not relent. Yes, God is angry, so Moses not only has the right to be angry, but he is obligated to represent God in that anger rightly.

- o **Psalm 78:49-50 (ESV)**

- 49 He let loose on them his burning anger,  
wrath, indignation, and distress,  
a company of destroying angels.  
50 He made a path for his anger;

he did not spare them from death,  
but gave their lives over to the plague.

~

God's anger is followed by action. God actually makes a path to transfer the indignation and distress that He feels over unrighteousness onto the object of His wrath. Godly anger that rises up in a believer is meant to drive a righteous man to action.

- o **Psalm 2:12 (NIVUK84)**

12 Kiss the Son, lest he be angry and you be destroyed in your way, **for his wrath can flare up in a moment.** Blessed are all who take refuge in him.

God's anger can flare up in an instant, leading to the destruction of those who refuse to turn. Many people take comfort in thinking they have more time before judgment comes upon them. God does not owe you anything, especially time, while you are rebellious and unyielding. The one who is doing wrong should be afraid, knowing that at any moment, God's anger could flare up and bring upon you the disaster you have deserved all along. The right response is to humble yourself before him, turn your affection toward Him, and take refuge in Him.

- o **Mark 3:4–5 (ESV)**

4 And he said to them, “Is it lawful on the Sabbath to do good or to do harm, to save life or to kill?” But they were silent.

5 And he looked around at them with anger, grieved at their hardness of heart, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored.

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Does it surprise you that Jesus, burning with holy indignation and pierced with grief at their stubborn hearts, could look around the room and, in that very state, heal a man's hand? Most people are uncomfortable when strong wrath rises, assuming it must be ungodly. Yet Jesus shows us the opposite: the power of God can flow mightily through someone who shares God's own outrage at the hardness of heart.

- o **Ephesians 4:26 (NIVUK84)**



26 **"In your anger do not sin"**: Do not let the sun go down while you are still angry,

This often-quoted verse does not say 'do not be angry'; it says, 'in your anger, do not sin.' It also does not say, 'In your anger, do nothing.' Action is expected. The time constraint of not letting the sun go down without dealing with the cause of your anger implies doing something about what is angering you before the sun goes down and your anger subsides.

o **James 1:20 (ESV)**

20 for the anger of **man** does not produce the righteousness of God.

If you are angry over sin and disobedience, probably safe to say that God is too. If you are angry over petty preferences and stupid expectations or opinions or selfish desires, then you might need to check yourself...

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There is a righteousness that God requires, rightly representing Him will help you play a part in bringing that about, man's anger is not enough, fits of rage are not helpful, rightly representing a holy God who is set apart from wickedness will help you hit the mark and draw a distinction between what is pleasing to God and what is not which is what action driven by Godly anger will accomplish like Phinehas driving a spear between the Israelite man and the Moabite woman that ended the plague on the people and brought peace.

**9 The LORD had said to Moses, "Pharaoh will refuse to listen to you—so that my wonders may be multiplied in Egypt." 10 Moses and Aaron performed all these wonders before Pharaoh, but the LORD hardened Pharaoh's heart, and he would not let the Israelites go out of his country.**

In the last verse, we are catching a summary of everything that has happened so far. We will pick up next week with the first Passover and the instructions that will form the foundation of Israel as a nation! As we close, we want to leave you with the hope that we find in Moses' life as he has been developed so far.

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Moses has received revelation from God all the way in chapter 3 and his life and interaction with one of the staunchest opponents has only caused him to grow more and more in his life. Now you should view Moses as a man who was freed by

the promise of God when he first heard from the Lord on the mountain, and he has been growing in that freedom while he is still waiting for the Lord to fulfill what he said would happen.

Moses is the first sign of what Israel will become!

**(DO NOT READ)**



We are watching Moses begin to fire on all cylinders! Remember, it was just a short time ago that he was tending flocks in Midian, and now he walks as a free man before a tyrant, unafraid of empty threats and assured of God's power.

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Tonight, we saw Moses burn with anger, like God. He will do this again in the future as he leads millions in the desert.

He has been interceding for Pharaoh, like God, he will do this for the Israelites to an even greater degree.

He is remembering the promises that God has made and the words that He has spoken. He is enduring like God, and in the coming chapters, we will see his face shine like God's.

It is not just Moses who is being made like God; he is leading the people of God into becoming the same thing that he is, and that has been God's plan all along.

For now, we rejoice at seeing a man properly image the God of creation. He is the leader given to them by God to break open the way and guide them into the promises of God.

o **Mic 2:12-13**

12 "I will surely gather all of you, O Jacob;  
I will surely bring together the remnant of Israel.  
I will bring them together like sheep in a pen,  
like a flock in its pasture;  
the place will throng with people.  
13 One who breaks open the way will go up before them;  
they will break through the gate and go out.  
Their king will pass through before them,  
the Lord at their head."