

**[Wednesday, June 8 2016] Exodus Series, Exodus chapter 11 – Craig Thurman**

This chapter needs some explanation about its arrangement and content. Verses 1 and 2 give us the information that appears to include in them a statement which prompts Moses to proclaim the final sign-judgment to Pharaoh. That statement is:

*Yet, I will bring one plague more upon Pharaoh and upon Egypt ...  
'one stroke more' ... Keil & Delitzsch*

Otherwise the content in these verses, to include verse 3, have no immediate relationship to the moment as Moses stands before Pharaoh, but seem to be more of a pretext to chapter 12.

Albert Barnes and John Gill both say that verse 1-3 are parenthetical. *Keil & Delitzsch Commentary* say that verse 1-3, 'occurred before the last interview between Moses and Pharaoh (10.24-29), but it is introduced by the historian in this place, as serving to explain the confidence with which Moses answered Pharaoh (10.29) ...'

Verse 3 is the insertion of Moses' narrative explaining from an historical point of view that the LORD in fact gave the children of Israel favor in the sight of the Egyptians. And verse 4 continues the communication between Moses and Pharaoh which began in Ex.10.24.

This is the first public revelation of the 11<sup>th</sup> sign-judgment. It is the death of the firstborn of Egypt, both of man and beast. This is the only sign not affected through the medium of natural occurrence. (cf. Keil & Delitzsch) This was revealed to Moses before he ever came into Egypt from Midian.

*Ex 4: 22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:  
23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה עוֹד נִגַע  
1 ¶ And the LORD said unto Moses, Yet will I bring one plague more upon

and ... said, וַיֹּאמֶר, Qal fut. 3ps. masc. of אָמַר, to say; common verb that is found in 1764 verse.

Pharaoh, and upon Egypt; afterwards he will let you go hence:  
שְׁלַחְךָ מִזֶּה  
he will send you from here

plague, נִגַע, ne-ga[g]; masc. sing. noun that could be synonymous with the Hebrew אֶצְבַּע, etsba, the touch with the finger; נָגַע, naga[g], the verb root is translated in the KJV mostly as, to touch, reach, plague, stricken, beaten; the noun, plague, sore, stoke, stripes, and wound; this is the only time the noun is used in the book of Exodus.

At this Moses instantly knows to proclaim to Pharaoh the final sign-judgment. To my knowledge Moses had not delivered this particular message to Pharaoh at any time until now. That time has come.

This plague comes upon Pharaoh and Egypt because of their rebellion against God and the persecution of His people. The world, like Egypt then, in a similar way is judged and *plagued* by the Lord; in it will be discovered, not meaning that the Lord does not know, but that it shall become known to all that they have shed the blood of the *saints* of God. (Re.16.6, it is the inhabitants of the earth which have conspired together to shed the blood of the saints and prophets; 17.6, Babylon, the great whore, as a religious power was drunken, was intoxicated as in a drunken stupor to kill the people of God; 18.24, Babylon, the great economic power killed anyone and everyone that came into its sights, prophets, saints, **and all**; 19.2, Babylon, the whore avenged of God for the blood shed.) The whole earth shall receive plagues from the Lord.

Re 9:20 And the rest of the men which were not killed by these plagues

### A plague of locust who torment men:

Plagues which were *locusts* ascend out of the abyss and torment men for five months;

**A plague of war and death:**

2,000,000 strong military force kills 1/3 of men.

*yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:*

*21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.*

*Re 11:6 These [two witnesses of Christ] have power to shut heaven, that it **rain not** in the days of their prophecy: and have **power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.***

*Re 15:1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.*

1. A noisome and grievous sore;
2. The sea is turned into blood;
3. The rivers and fountains of water are turned into blood;
4. Men are scorched with the heat of the sun;
5. A darkness so dark that they gnaw their tongues for pain;
6. A deception for the armies of the earth to go to battle at Armegdon;
7. And there was a quake of quakes with a plague of great hailstones of a talent in size

*Re 18:4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her (Babylon's) sins, and that ye receive not of her plagues.*

v.8, a sudden catastrophe (v.17, 21, thus thrown down with violence) of death, mourning, famine, and being utterly burned with fire

In this day it will not be a part of the earth, or a nation here or there that shall be judged. The whole earth is brought into account for the manner in which they treated the saints of God and her prophets.

רָשַׁן יִגְרֹשׁ

*when he shall let you go, he shall surely thrust you out hence altogether.*  
he will surely thrust out you from here as determined.

*surely, גָּרַשׁ, garesh, Piel (intensive active) infinitive of the root גָּרַשׁ, garash; to thrust or in thrusting; KJV, to drive, thrust, cast forth or out; in Qal participle, **put away** or **divorce**.*

*he shall ... thrust ... out, יִגְרֹשׁ, Ex. 11.1, Piel (intensive active) fut. of גָּרַשׁ, garash; the Piel (intensive active) fut. is found twice more in Exodus (Ex. 23.29, 30, will drive them out)*

*altogether, כָּלָה, fem. sing. noun; KJV, altogether, was determined, utterly consume, a consumption, a full end, to consume, an end, utter end, riddance.*

Just as the LORD had spoken to Moses in the desert, before he came into Egypt:

*Ex 3:19 And I am sure that the king of Egypt will not let you go, no, not by a mighty hand.*

*Ex 3:20 And I will stretch out my hand, and smite Egypt with **all** my wonders which I will do in the midst thereof: and **after that** he will let you go.*

Moses did not know how many wonders there would be. He didn't know if there was one wonder or four. And he didn't need to know. What he need to do was obey the LORD.

And the remainder of that communication:

Ex.3.21 *And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, **ye shall not go empty:***

22 *But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put them upon your sons, and upon your daughters; and ye shall spoil the Egyptians.*

דְּבַר־נְאֻם      בְּאָזְנֵי      הָעָם      שְׁאַלְוּן אִישׁ  
2 *Speak now   in the ears   of the people, and let every **man** borrow*

*and let ... borrow, וַיִּשְׁאַלוּ, Qal fut. 3ppl. masc. of שָׁאַל; KJV, translates the Qal future as asked (Ge.24.47), enquired (Ge.24.57; Jud.8.14), borrow (Ex.12.35), desired (2Chron.11.23), asked counsel (1Sa.14.37), saluted (1Sa.30.21), required (2Sa.12.20), requested (1Ki.19.4), demand (Job 40.7; 42.4), beg (Pv.20.4), laid to my charge (Ps.35.11), wished (Jon.4.8); clearly the context will help to determine the sense of asking.*

Ex 22:14 *And if a man **borrow**                      ought  
And when a man borrows [anything]*

*ought; it is italicized in the KJV, and by that we know that there is no direct Hebrew word from which this is derived, but that it is the supplied sense of Scripture ; ought is archaic; a variant of aught, meaning, anything; adverb, at all)*

*of his neighbour, and it be hurt, or die, the owner thereof being from his neighbor*

*not with it, he shall surely make it good.*

*Mic 6:8 He hath shewed thee, O man, what is good; and **what doth** the LORD **require** שָׁאַל of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Here, , Qal*

part. Poel, and once more translated *require* (2Sa.3.13; otherwise translated *ask*. (2Sa.14.18; 1Ki.2.16; Jer.38.14; Mic.7.3)

Hannah *lent* her firstborn son, Samuel, to the LORD, with the intent of a permanent *loan*.

*1Sa 1:28 Therefore also I have lent him* (Hiphil preterite; I have caused it by my vow that my son might be borrowed all the days of His life) *to the LORD; as long as he liveth he shall be lent* (Qal participle) *to the LORD. And he worshipped the LORD there.*

*1Sa 2:20 And Eli blessed Elkanah and his wife, and said, The LORD give thee seed of this woman for the loan* (הַשְׁאֵלָה, a fem. noun) *which is lent* (Qal preterite) *to the LORD. And they went unto their own home.*

And this is the sense of Israel's borrowing from the Egyptians:

*Ex 12:36 And the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them* (Hiphil future) [*such things as they required* [italicized to fill in the sense of the statement.].] *And they spoiled the Egyptians.*

Everything, our lives, the substance that we possess is all temporal. Everything that we have and are is the Lord's. In this sense we loan to the LORD.

מֵאֵת רֵעֵהוּ וְאִשָּׁה מֵאֵת רֵעִתָּהּ  
of his neighbour, and every woman of her neighbour,

*neighbor*, רֵעֵהוּ, re-[g]e-hu, masc. sing. noun of רֵעַ; KJV, *another* (Ge.11.3), *friend* (Ge.38.12), *fellow* (Ex.2.13), *other* (Ex.18.7), *companion* (Job 30.29), *lovers* (Jer.3.1), *husband* (Jer.3.20, meaning the wife's fellow).

*neighbor*, רֵעִתָּהּ, fem. sing. noun of רֵעוֹתָּהּ.



very, מְאֹד, masc. sing. noun, but generally an adv. of אֵל, KJV, *very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good*, et. al. (13 times in Exodus: 1.7, *exceeding*; 20, *very*; 9.3, 18, 24; 10.14, 19, *mighty*; 11.3; 12.38; 14.10, *sore*; 19.16, *exceeding*; 18, *greatly*, 19, *louder and louder*)

בְּעֵינֵי עֲבָדֵי־פַרְעֹה                      וּבְעֵינֵי הָעָם  
*in the sight of Pharaoh's servants,              and in the sight of the people.*  
in the eyes of the servants of Pharaoh    and in the eyes of the people

4 ¶ And Moses said,

This verse connects directly to 10.29.

כִּתְּצָה הַלַּיְלָה                      אֲנִי יוֹצֵא בְּתוֹךְ  
*Thus saith the LORD, About midnight              will I go out into the midst of*  
As the midnight [comes]

Egypt:

*about midnight*, כִּתְּצָה, masc. sing. noun of תְּצֹת, which is a fem. noun; found two other times (Job.34.20; Ps.119.62, *at midnight*, which has not the כִּי, *as the*, prefixed); the verb תְּצֹת, cha-tzah, KJV, *to divide, part, halve*, to the midst.

*will ... go*, יוֹצֵא, Qal part, Poel of יָצָא, to go; ,

*into the midst of*, בְּתוֹךְ, b<sup>e</sup>-tho-ke, root תָּוַךְ, with the prefixed preposition בְּ, in, with, by; found many times in Exodus (*among, midst, between them, through* with the varying prepositions.

Neither Pharaoh nor Egypt is told when this will occur. But it will. The LORD will give His people the information that they need in chapter 12.

וּמֵת כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם  
5 And all the firstborn in the land of Egypt shall die,

the firstborn, בְּכוֹר, masc. sing. noun; KJV, *firstborn, firstling, eldest*; we might take this for granted but this exercise of defining words can be done by using our KJV Bible. This is the best means for defining words. Depending on lexicons and dictionaries to define words can mislead us on crucial matters if we are not diligent to prove them by Scripture.

*from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant*

the maidservant, הַשִּׁפְחָה, fem. sing. noun שִׁפְחָה, shiph-chah; KJV, *maidservant, handmaid, maid, womenservant, maiden, bondmaid, bondwomen.*

that is behind the mill;                      and all the firstborn of beasts.  
millstones

the mill, הַרְחִים, masc. dual noun of רַחִים; KJV, *the mill, in mills, nether, the millstones.*

6 And there shall be                      a great cry                      throughout all the land                      of Egypt, such as  
there was none like it, nor shall be like it any more.  
nor shall be like it added [to it.]

a cry, צַעֲקָה, fem. sing. noun; always translated with the English *cry*; expresses the loudness of the voice, like *outcry*.

shall be ... any more, תִּסֶּף, tho-siph; 2ps, masc. Hiphil (causative active) future of יָסַף; *adding*; from which we have the name of Joseph.

It was an incomparable cry of a nation sorrowing the loss of their firstborn. Such a judgment had never taken place before, nor would it ever happen again. This was a unique judgment to Egypt. The judgment of the world shall be a time of great sorrow. It doesn't work in them repentance.

2Co 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

לִשְׁנוֹ      לֹא יִחְרַצ־כָּלָב

7 But against any of the children of Israel shall not a dog move his tongue, against man or beast:

shall move, יִחְרַץ, ye-che-rats, 3ps. masc. Qal fut. of חָרַץ;  
Jos.10.21, **moved**; 1Ki.20.40, hast **decided**; Ex. 11.7, shall move;  
2Sa.5.24, thou shalt bestir thyself; Lev. 22.22, maimed; Is. 10.22,  
**decreed**; Is.10.23; 28.22; Job 14.5; Dan. 9.26, 27; 11.36, **determined**.

a dog, כָּלָב, ke-lev, masc. sing. noun; always translated dog;

his tongue, לִשְׁנוֹ, l<sup>e</sup>-sho-no, noun w/3ps. masc. suffix, לְשׁוֹן, la-shon;  
KJV, tongue; wedge (Jos.7.21); bay of the sea (Jos.15.2, 5); according  
to the language, (Ne.13.24); speaker (Ps.140.11), et. al.

Most of us are well acquainted with dogs. There is not much that misses the ears or noses of dogs, and especially at night. The phrase, *shall not a dog move his tongue*, if we think of tongue as it is often used, literally in two senses: the literal tongue and organ of the mouth, and the literal means for framing a communication, it could mean here a dog's bark. And so, not so much as a dog would bark against the Hebrews.

There is another instance where this phrase, *move his tongue*, is found. It was when Joshua had asked the LORD to cause the sun and the moon to stand still. (Jos. 10.12, 13)

*Jos 10:21 And all the people*

of Joshua's army

*returned to the camp to Joshua*

after a great slaughter by the LORD's hail storm and the sword  
of Joshua

at Makkedah

Where the five kings, Adonizedek, Hoham, Piram, Japhia, Debir, hid themselves in a cave, to which Joshua commanded great stones be rolled to keep them there until he returned.

*in peace: none* (of the inhabitants and people which belonged to these city-kings) **moved his tongue against any of the children of Israel.**

Combined with the word *moved*, **הִרְבִּיץ**, meaning *to decree, determine, to stir* with the tongue, the inhabitants of these cities uttered, no sound, no speech, and no threat against Israel.

that ye may know how that the LORD doth put a difference  
to the end [Pharaoh] which the Lord separates

*that*, in order that, **לְמַעַן**, KJV, *that, for, to, to the end, for ... sake, because of, to the intent.*

*doth put a difference*, **יַפְלֵה**, yap-leh, 3ps. masc. Hiphil (causative active) fut. of **פָּלַה**, pa-lah; KJV, *Niphal (simple passive), Ex.33.16, so shall we be separated, I and thy; Ps.139.14, I am fearfully and wonderfully made; Hiphil preterite, Ex. 8.22, And I will sever in that day; 9.4, And the Lord shall sever between; Ps. 4.3, the Lord hath set apart him that is; Hiphil Imperative, Ps. 17.7, Shew thy marvelous lovingkindness.*

בֵּין מִצְרַיִם וּבֵין יִשְׂרָאֵל  
between the Egyptians and Israel.  
Egypt between

וַיֵּרְדוּ  
8 And all these thy servants shall come down unto me,  
(Pharaoh's)

shall come down, וַיֵּרְדוּ, 3ppl. Qal preterite of יָרַד, KJV, to go or come down, **descend**.

- וַהֲשִׁתַּחוּ וְיִשְׁתַּחוּ לִּי -  
and bow down themselves unto me,

and bow down themselves, וַהֲשִׁתַּחוּ וְיִשְׁתַּחוּ, 3ppl. Hithpalel (passive reflexive) preterite of שָׁחַ, sha-chah; Wigram has Hithpael preterite, Ex.11.8 and bow down themselves; 24.1, and worship ye; 33.10, and worshipped; 2Sa.16.4, I humbly beseech thee.

Hithpael fut. is Ex.4.31; 12.27; 18.7; 20.5; 23.24; 32.8; 34.8, 14

saying, Get thee out, and all the people that follow thee: and after that I will go out.

Beyond question I am leaving Egypt.

And he went out from Pharaoh in a great anger.  
(Moses)

Pharaoh ended his last remarks with a death threat to Moses. (Ex.10.28) And Moses ended his by departing in anger. It was unnecessary for him to say anything more.

Anger can be communicated without a word. Just the manner of a look may communicate *anger*.

Mk.3.1 ¶ And he (Jesus) entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

*5 And when he had looked round about on them **with anger**, being **grieved for the hardness of their hearts**, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.*

The reason that Moses departed in anger is not stated. It could have been the callousness of Pharaoh even for his own people's suffering and the prospect of the death of so many. But it was most likely the his refusal to agree to let the Hebrews go. There was nothing wrong with Moses' anger, but I would caution the saints by saying, be slow to anger.

*Pr 14:29 He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.*

*Jas 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath, ὀργή ...*

Sin, at the least, is very close at hand when we become angry. Our nature is prone to it. In your anger do not sin seems to be what Paul advises in Ephesians:

Eph.4.26, 27, *Be ye angry*

ὀργίζεσθε, 2<sup>nd</sup> ppl, pres. imper. pass.

*and sin not; let not the sun go down upon your wrath: Neither give place to the devil.*

While we might not be able to prevent the passion to rise up in us, we do not have to be controlled by it. It is an act of our will.

Jonah, a great prophet of the Lord, and, in my opinion, sinned in his anger. And the reason for his anger was because he took to himself judgments that belonged to God. Jonah was commanded to preach God's message, not bring results. The results rest in the hands of God alone. Jonah wanted to see the judgment of God fall upon the unwashed masses and had no

regard for who they were except that they were Gentiles. Jonah learned a valuable lesson that day.

*Jon.4.3 Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live.*

*4 Then said the LORD, Doest thou well to be angry?*

...

*10 Then said the LORD, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:*

*11 And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?*

Now, Egypt was destined to this end. The Lord had revealed this to Abraham 400 years earlier. The time for judgment has come. As we proved before, the LORD hardened Pharaoh's heart and the heart of the Egyptians to bring about their judgment. (cf. Ge. 15.14, 400 years earlier)

*9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.*

The assurance of the LORD comes to Moses in these words.

And the next verse, vs. 10, the insertion of narrative. Moses added the objective testimony which states two historical facts: Moses and Aaron were faithful to obey the LORD and perform all His works, and the LORD hardened Pharaoh's heart.

*10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.*

*he would ... let ... go, פָּשַׁח, Piel (intensive active) preterite, 3ps., masc. of פָּשַׁח, to send away, push away, to let go. Piel preterite in Exodus (7.2, that he send; 8.32, would he let ... go; 9.7, he did ... let ... go 35, would he let ... go; 10.20, he would ... let ... go; 11.10, he would ... let ... go; 14.5, we have let ... go; 22.5, and shall put in; keep in mind that*

some variations result some the pronouns prepositions that might be affixed to these root words. )

Even before the LORD had sent Moses into Egypt:

*Ps 105:25 He (the Sovereign God, Jehovah, the LORD) turned their heart to hate his people, to deal subtilly with his servants.*

As our young brother preached in the first message of the services this past Sunday, the LORD does what He will with whom He will and that does not mean that all that are so used know Him as do the *elect* of God. But all men, the elect and the reprobate can be anointed, appointed and equipped to perform some task in the will of God, for better or for worse, among men. He anoints kings to rule among the heathen as well as among the nation of Israel. (cf. Hazael, king of Syria [1Ki.19.15]; Cyrus, king of Persia [2Chr.36.22, 23; Ezra 1.1]; Saul, first king of Israel [1Sa.10.1]; David, the second king of Israel [1Sa.16.6, 12, 13]; Rehoboam, the first king of a divided Israel, Judah [1Ki.11.32]; Jeroboam, the first king of the northern tribes of Israel [1Ki.11.31];, etc., etc.) Some were of the elect and some were not. But God's will is done, and all men are brought into judgment.

*Jn.3.17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.*

*18 He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*

*19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*

*20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.*

*21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

Jesus Christ bore the judgment for the sins of His people. It is in the next chapter that the Lamb dies. The LORD accounted the death of that lamb for them. Without Christ they would have perished as the Egyptians. Do you know Christ as Savior and Lord?