

Exodus 041

Plundering the Egyptians

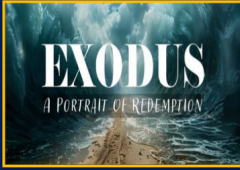
Exodus 11:1-7

May 3, 2026

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Let us take our Bibles this morning and open them to Exodus 11:1. The title of our message this morning is "Plundering the Egyptians." The first twelve chapters of the Book of Exodus describe God redeeming a nation; raising up a human instrument—Moses; and through that human instrument bringing the various plagues on Egypt. As each plague hits, Pharaoh's grip over the nation of Israel is becoming progressively looser, so that by the time you finish these plagues, you have a nation that has been liberated from Egyptian bondage.

TEN PLAGUES REDEMPTION (7:14–12:30)

1. Nile to blood		6. Boils
2. Frogs		7. Hail
3. Gnats		8. Locusts
4. Flies		9. Darkness
5. Death of livestock		10. <u>Death of 1st born</u>

Here are the different plagues that we have studied thus far in the Book of Exodus: the Nile has turned to blood; we have had frogs, gnats, flies, death of livestock, boils, and hail. We have also had locusts, and darkness. Now comes the worst of the worst: the death of the firstborn. What you see in Exodus 11 is a prelude to the death of the firstborn that will be manifested as the final and 10th judgment all throughout the land of Egypt.

Death of the First Born (Exodus 11:1-10)

- I. Conversation Interrupted (1-3)
 - A. Plague (1)
 1. Liberation (1a)
 2. Permanence (1b)
 - B. Plundering (2)
 - C. Favor (3)
 1. For Israel (3a)
 2. For Moses (3b)

- II. Conversation Continued (4-8)
 - A. Plague predicted (4-8c)
 - 1. God's direct involvement (4)
 - 2. Comprehensive death of first born (5)
 - 3. Emotional anguish (6)
 - 4. Israel exempted (7)
 - 5. Servants' reaction (8a-b)
 - 6. Moses' exit (8c)
 - B. Conversation terminated (8d)
- III. Conversation Aftermath (9-10)

Exodus 11:1-3 interrupts a conversation that Moses has been having with Pharaoh. The conversation stops in Exodus 10:29, and then Exodus 11:1-3 is an interruption in that conversation where some critical background information is given. Then the conversation continues (Exodus 11:4-8). After the conversation ends, then you get to the last two verses of the chapter where you have what I would call the aftermath of the conversation (Exodus 11:9-10). What was that conversation about?

Notice, first of all, the interruption to this conversation as Moses is declaring to Pharaoh this final judgment that is coming on Egypt. There is the plague, there is the plundering, and then there is some divine favor. Notice if you will, first of all, the plague. I am in Exodus 11:1. It says,

"Now the Lord said to Moses, 'One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely'" (Exodus 11:1).

God, now speaking to Moses, says, "What is about to happen is that you are about to be liberated." You have to understand that they had been in this place of Egyptian bondage for 400 years, and now they are getting—shall we put it this way?—their get-out-of-jail card. "You have been here for 400 years, you have been enslaved, you have been mistreated, and now you are getting out. You are going to go."

One of the things that we have brought up, as we have talked about this liberation that is coming, is that it is a type, a prefigurement, of everything that Jesus offers us. He offers us liberty and He offers us freedom. The Bible is all about freedom. This is what Leviticus 25:10 says. It is one of the many verses that we could quote talking about the liberty that God has for us.

You might be interested to know that this verse is actually inscribed on our own Liberty Bell, celebrating our freedom politically in 1776. It says,

""You shall thus consecrate the fiftieth year and proclaim a release through the land to all its inhabitants. It shall be a jubilee for you, and each of you shall return to his own property, and each of you shall return to his family"" (Leviticus 25:10).

We can quote verse after verse after verse like this, talking about how in Christ, in God, the chains are removed. The debt for original sin has not been postponed, but it has

been completely and totally canceled. This is what the nation of Israel is about to experience politically, being removed from Egyptian bondage.

As this happens it is going to be a permanent situation. Again, Exodus 11:1 says,

"Now the Lord said to Moses, 'One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here. When he lets you go, he will surely drive you out from here completely'" (Exodus 11:1).

"When you leave, you are not turning back." Of course, this is what Christianity is. You are not to go back to your chains. You are not to go back to your place of bondage. You have been alleviated and relieved from that. It is also a picture of the whole world. This is God's destiny for planet Earth: to take planet Earth out of bondage. Pharaoh, in a certain sense, is a type of the devil himself.

The devil, right now, is running this world. Did you know that he is the prince of this world (John 12:31; 14:30; 16:11), the god of this age (2 Corinthians 4:4), and the prince of the power of the air (Ephesians 2:2)? This is why we have to put on the full armor of God, because we are living in enemy territory (Ephesians 6:12). He roams about like a roaring lion, seeking someone to devour (1 Peter 5:8). The whole world lies within his power (1 John 5:19), and it has been that way ever since the Fall of man in Eden in Genesis 3.

Our earth, the cosmos, humanity itself, is in a state of bondage. The world as we know it is not the way God designed it. That is why so many of the plagues in the Book of Exodus look like the judgments described in the Book of Revelation—sores, rivers to blood, darkness, frogs, hail. As you are reading the Book of Revelation, to quote that great theologian, Yogi Berra, you are thinking, "It's déjà vu all over again."

In both books there is liberty. In the Book of Exodus, it is Israel's liberty; in the Book of Revelation, it is the world's liberty. This is why Revelation 11:15, describing all of that yet future, says,

"...The kingdom of this world has become the kingdom of our Lord and of His Christ;..." (Revelation 11:15).

Every single judgment that will hit this planet will loosen Satan's grip a little bit more—just as every judgment that has happened in the Book of Exodus has loosened Pharaoh's grip over God's chosen people just a little bit more—until that glorious day arrives when this planet will be liberated from satanic bondage, and Satan, the illegitimate ruler over this planet, is taken away finally, and the glorious kingdom of our Lord Jesus Christ erupts throughout the earth instantaneously.

This is the kind of thing that God is now communicating to Moses. "As you go, you are to plunder the Egyptians."—hence, the title of this sermon, "Plundering the Egyptians." This is not the kind of plundering where you are stealing things. This is voluntary. That is what is being spoken of in Exodus 11:2:

"Speak now in the hearing of the people that each man ask from his neighbor and each woman from her neighbor for articles of silver and articles of gold" (Exodus 11:2).

As you are getting ready to leave, you go to your neighbor's house and say, "Do you mind going into your house and emptying out your safety deposit box and just emptying out all of your valuables and giving them to me? I will take the gold. I will take the silver." It is really not stealing. It is not taking something by force. The Israelites are just to go and they are to ask the Egyptians for this wealth and then they are to leave.

Now, why? Because when they hit Mount Sinai, they are going to be building the tabernacle. That is going to require metal. It is going to require gold. It is going to require silver. So they are not to leave Egypt empty-handed.

It is interesting that this is a prophecy that God gave in the Book of Exodus a little bit earlier. In Exodus 3:22, God told Moses in advance that this day would come.

"But every woman shall ask of her neighbor and the woman who lives in her house, articles of silver and articles of gold, and clothing; and you will put them on your sons and daughters. Thus you will plunder the Egyptians" (Exodus 3:22).

"You are going to leave with their metal—not their religion, not their philosophy of life, not their polytheistic pantheon. You will leave with their metal, their material goods."

This is actually something that God, six centuries earlier, said would happen. This takes us back to the time of Abraham, when the Abrahamic Covenant was announced in Genesis 15. In Genesis 15:14, the following prophecy was given, of how Israel would go into bondage for 400 years and would come out of that time of bondage with many possessions:

"But I will also judge the nation whom they will serve, and afterward they will come out with many possessions" (Genesis 15:14).

The thing to understand about God is that every time He says something, it will happen. Sometimes there is a delay—in this case, it has been 600 years—but there is no denial. There may be a postponement, but there is no cancellation.

This is why the Apostle Peter writes to us in 2 Peter 3,

"The Lord is not slow about His promise,..." (2 Peter 3:9).

Everything God has promised will be executed and fulfilled exactly like He said. There is a book, which I frequently recommend to you, called "Every Prophecy of the Bible," by John Walvoord. It shows you all of these fulfillments of prophecy throughout the Scripture. As you see God fulfilling His word, you say to yourself, "You know what? God means what He says, and He says what He means."

We need to grab on to that, because there are a lot of prophecies related to our glorification in our lives that have not yet been fulfilled. Those promises and prophecies

will come to pass as well, because that is the nature of God. God is a promise-keeping, covenant-keeping God. It is impossible for Him to lie.

"From now on I am telling you before it comes to pass, so that when it does occur, you may believe that I am He" (John 13:19).

"Now I have told you before it happens, so that when it happens, you may believe" (John 14:29).

What you are watching here is a fulfillment of prophecy. There is a reason God is doing this. He is doing this because these materials are necessary for worship, for tabernacle construction. It becomes an amazing thing that God is doing, where He is allowing Jews and those in captivity itself to go to their neighbors and say, "It is time for me to take your possessions," and they are going to give them to you. (Do not try this out at home. This has a particular context to it.)

I thought the Egyptians were the enemy and the oppressors. Well, God says, "I am going to change their hearts. I am going to change their hearts in such a way that they are going to actually start to show you favor." That starts getting described in Exodus 11:3. There is favor that is coming upon Israel (and favor upon, more specifically, Moses), after they have been mistreated and ignored and abused for so many years.

"The Lord gave the people favor in the sight of the Egyptians. Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people" (Exodus 11:3).

God is going to change people's hearts to the point where the Israelites' oppressors are actually going to start to show them favor.

As you study this concept in the Bible, you will see that God does this with people all of the time. For example, Jesus, speaking to the church at Philadelphia in Revelation 3:9, says—to that little struggling church—

""Behold, I will cause those of the synagogue of Satan, who say that they are Jews and are not, but lie—I will make them come and bow down at your feet, and make them know that I have loved you"" (Revelation 3:9).

Here is this little struggling church, the church of Philadelphia, being persecuted by a group of people called "the synagogue of Satan." The Lord says, "There is a reversal coming. The time is coming when you will be the head and not the tail, and they will actually serve you. They will help you. They will bless you."

That is what God is doing here with the Egyptians. "Yes, they persecuted you for 400 years. Yes, they have abused you. Yes, you have been under the taskmaster's whip. But I have been working in their hearts. As plague number ten hits, they are actually going to start to show you favor."

The Egyptians showed the Jews no favor anywhere in the Bible up to this point. Genesis 46:34 says,

"...for every shepherd [that would be the Hebrews that came out of Canaan] is loathsome to the Egyptians" (Genesis 46:34).

The Egyptians could not stand the Hebrews. Now God is saying, "I am going to switch things around. I am going to change their hearts." After all, the king's heart is nothing more, the Book of Proverbs tells us, than water in a watercourse, and He directs it wherever He wants to direct it (Proverbs 21:1).

"There is a change of heart coming from your own sworn enemies, and there is favor coming upon Moses."

Again, the second part of Exodus 11:3 says,

"Furthermore, the man Moses himself was greatly esteemed in the land of Egypt, both in the sight of Pharaoh's servants and in the sight of the people" (Exodus 11:3).

I thought Moses was the guy who just couldn't catch a break. Moses was the guy that was afraid his message would be rejected by not just the Egyptians (that was bad enough), but also the Hebrews.

In Exodus 2:14, 40 years earlier, they rejected Moses' message.

"But he said, 'Who made you a prince or a judge over us?...' (Exodus 2:14).

That is God's people speaking to their leadership.

In Exodus 5:21 they are all ganging up on Moses, the Jewish and Hebraic leadership.

"...for you have made us odious in Pharaoh's sight..." (Exodus 5:21).

Moses himself was worried related to sharing God's message with the Hebrews because he was worried that they would say this: *"The Lord has not appeared to you"* (Exodus 4:1).

Moses experienced rejection, rejection, rejection, rejection, rejection—not just by the Egyptians, but by the Hebrews. God says, "I am sovereign over the hearts of your enemies, and I am going to change their hearts so that they are actually going to esteem you and show you favor."

God is in the business of doing this kind of thing. This happened to Joseph, did it not? Joseph was completely mistreated by his brothers (Genesis 37:9-10). At the age of 17, he had a dream. He narrated the dream to his brothers. This is what got him into trouble with his brothers through their jealousy.

"Now he had still another dream, and related it to his brothers, and said, 'Lo, I have had still another dream; and behold, the sun [that is his father]

and the moon [that is his mother] and eleven stars [those are his brothers] were bowing down to me.' He related it to his father and to his brothers; and his father rebuked him and said to him, 'What is this dream that you have had? Shall I and your mother and your brothers actually come to bow ourselves down before you to the ground?'" (Genesis 37:9-10).

This is what got Joseph into trouble with his brothers. This is why they left him for dead, threw him into a pit, tried to cover up their crime, and sold him as a slave into Egypt. Yet the prophecy from when he was 17 years old was such that they were actually going to come down and bow down to Joseph. Doesn't the Book of Genesis vindicate that prophecy? Isn't that exactly what happened?

Part of this prophecy was given in Genesis 37:6-7:

"He said to them, 'Please listen to this dream which I have had; for behold, we were binding sheaves in the field, and lo, my sheaf rose up and also stood erect; and behold, your sheaves gathered around and bowed down to my sheaf'" (Genesis 37:6-7).

In Genesis 37:9-10 Joseph had the same kind of prediction. His father and brothers rejected him. They were jealous over this prophecy. Yet when God says something, it happens eventually. It does not happen instantaneously. Many times it does not happen immediately. But God is not slow nor slack concerning His promises.

Genesis 42:6 says,

"Now Joseph was the ruler over the land; he was the one who sold to all the people of the land. And Joseph's brothers came and bowed down to him with their faces to the ground" (Genesis 42:6).

That is what God said would happen. It happened.

"When Joseph came home, they brought into the house to him the present which was in their hand and bowed down to the ground before him" (Genesis 43:26).

Now this would be about the age of 30. This would be a good 13 years after this prophecy was given.

"They said, 'Your servant our father is well; he is still alive.' They bowed down in homage." (Genesis 43:28).

"When Judah and his brothers came to Joseph's house, he was still there, and they fell down to the ground before him" (Genesis 44:14).

I am getting a feeling that when God says something, it happens. The interesting thing about God is that your circumstances do not define your forever. God can deal with people and change their hearts. You might be facing someone who is giving you no grace, no freedom whatsoever. Maybe they are oppressing you in some way—maybe a boss, maybe an employer, maybe a family member, or God forbid, maybe someone in

your church. You say to yourself, "Lord, I cannot deal with this person anymore. I cannot put up with this person anymore."

Do you know what you do with people like that—problem people, as I like to call them? You turn them over to the Lord. The interesting thing about the Lord is that He is really good at dealing with people. He is really good at changing people's hearts. It could very well be that within a short period of time, or a long period of time (I do not know how long it is going to take), God will actually give you favor with that person.

This has happened in my life several times with the people that were most against me, for whatever reason. You turn the situation over to the Lord, and over the course of time, the Lord has a tendency to vindicate His own. I do not know how, and I do not know when, and I do not know under what circumstances it will happen in your life, but it can happen. It does happen. God is a very big God.

That is why it is an astounding thing to read here, as God and Moses are conversing, that the Egyptians are going to give this nation favor, and the favor is going to extend right down to the leadership. The very people who gave Moses so much difficulty, who gave him such a very, very hard time, will show him favor.

The conversation was interrupted with these things related to the plague, related to the plundering, related to the divine favor. Now that that interruption has subsided, we get back to the conversation that Moses was originally having with Pharaoh. All you have to do is pick it up there from Exodus 10:29 and pick up the conversation continuing there in Exodus 11:4.

There are two things that Moses communicates to Pharaoh: a plague, number ten, is predicted (Exodus 11:4-8), and then the conversation is terminated (Exodus 11:8). Look at this prediction of this plague that is coming. There are six things to talk about. This plague is very severe.

Number one, it is going to involve God's direct involvement. Notice Exodus 11:4, if you will.

"Moses said, 'Thus says the Lord, "About midnight I am going out into the midst of Egypt,"'" (Exodus 11:4).

A lot of times in the Bible, God delegates judgment to an angel. You see that in the Book of Revelation as the trumpet judgments and bowl judgments that are coming upon the earth are sounded by various angels. Every time an angel pours out a bowl or sounds a trumpet, a judgment hits planet Earth. You see that in the Sodom and Gomorrah account, where God did not directly destroy Sodom and Gomorrah. He gave the assignment to an angel that destroyed Sodom and Gomorrah.

There are other times in the Bible when God is not using an angel. He is not using an intermediary. He is saying, "I am stepping in now into this personally." There is a prophecy in the Bible about the destruction of Elam (modern-day Persia, modern-day Iran). This is not an attack against the Persian people, but it is an attack on the evil

structure enslaving the Persian people. We read about it in our news constantly. God says this in Jeremiah 49:38:

*""Then I [God] will set My throne in Elam
And destroy out of it king and princes,"
Declares the Lord"" (Jeremiah 49:38).*

"This Elam governmental structure is going to be destroyed, and I am personally going to do it. In fact, I am going to set My throne up there and make sure the job is done right. I will do the destruction. I will destroy it." That is how to understand this final and tenth plague. It is not an angel doing this; it is God doing it directly. That is how severe and how serious this is—the death of the firstborn all over Egypt.

For years and years and years I believed that this judgment would be orchestrated by the death angel, an angel of death. It was in the movies that way, so it has got to be true, right? I have read countless Bible commentaries that say that this is the death angel that is bringing this judgment. I would put in my outlines that I would create on the Book of Exodus, when I was dealing with this final judgment, "Brought in by the angel of death. The tenth plague was brought in by the death angel."

I was sitting in class one day under a very good professor, Dr. Ronald Allen. He said to us, as he was teaching us Torah, "You know what? There is no death angel in the Book of Exodus." I thought to myself, "You are kidding. What do you mean there is no death angel with this final judgment in the Book of Exodus?" Everybody talks—even preachers preach it—as though this death angel is coming through the camp and destroying all of the firstborn all over the land of Egypt.

Dr. Allen was saying, "Read it for yourself. There is no death angel here. This is God directly doing this." So I asked him, "If that is true, and it looks like you are right, why does everybody keep talking about this angel of death?" He said, "It is Christian folklore. That is what it is." It is the kind of thing that happens in Bible-believing circles where you hear someone say something and then, without really investigating it yourself, you just repeat what you think you heard—a long line of inaccurate oral tradition. Then it becomes written tradition and it gets handed down.

Look at the Bible yourself. It does not talk about an angel of death, even though for years and years and years, I was sure it was an angel of death. My favorite preachers and teachers told me it was an angel of death. But there is no death angel. It is God directly doing this.

I am reminded of this quote used by G. H. Lang in another context. He says,

"This is an instance of how easily a lax quotation or assertion may falsify both an author and an issue, which being once done, other writers too easily follow suit."

You hear something or you see something written down, and rather than investigating the Bible for yourself, you repeat what some authority said. Then oral tradition, inaccurate, gets handed down.

This is why God is commending the Bereans, because they searched *"the Scriptures daily to see whether these things were so"* (Acts 17:11). As much as I would like the story to read "an angel of death," the Bible does not say that. It is God directly doing the judgment. This is a direct judgment of God that is coming.

When this direct judgment of God comes, it will be comprehensive death of the firstborn throughout the land of Egypt. You see that described there in Exodus 11:5, as Moses is speaking to Pharaoh.

""and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who was behind the millstones; all the firstborn of the cattle as well""
(Exodus 11:5).

This is going to affect the head honcho, so to speak, Pharaoh and his family. This is going to affect the lowest person on the totem pole, sociologically, the slave girl. This is even going to affect the animals and the cattle. This is what you would call a comprehensive judgment.

All of these judgments are designed by God to attack a key deity in the Egyptian polytheistic pantheon. As we have gone through these judgments, I have shown you that all of them are deliberate assaults, attacks, on the things that the Egyptians were worshiping other than God. The death of the firstborn, as you can see, is no different. This is an attack on four Egyptian deities—this death of the firstborn that is coming.

The Plagues of Egypt			
NO.	DESCRIPTION	SCRIPTURE	Egyptian Deity
1.	Water to Blood	Exod. 7:14-25	Hapi, Khnum
2.	Frogs	Exod. 8:1-15	Heqt
3.	Gnats	Exod. 8:16-19	Set
4.	Flies	Exod. 8:20-32	Uatchit
5.	Disease on Cattle	Exod. 9:1-7	Hathor, Apis
6.	Boils	Exod. 9:8-12	Sekhmet, Serapis
7.	Hail	Exod. 9:13-35	Seth, Nut
8.	Locusts	Exod. 10:1-20	Seth, Nut, Osiris
9.	Darkness	Exod. 10:21-29	Re, Horus, Atum
10.	Death of the First Born	Exod. 12:29-36	Min, Osiris, Heqt, Isis

Dr. Ed Hindson writes this concerning Exodus 11:5:

"Egyptian deities challenged by this concluding plague were *Isis*, the goddess of reproduction and the ostensible protector of Egyptian children;..."¹

¹ Hindson, E. E., & Mitchell, D. R., eds. (2010). *KJV Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the KJV* (p. 98). Thomas Nelson.

"Hey, Isis, you are not doing too well protecting Egyptian children. All of the firstborn are dead."

"...[this is an attack on] *Min*, the reproduction god; [this is an attack on] *Ra*, the divine father of every past, present, and future pharaoh; and Pharaoh himself, who was considered the divine incarnation of the falcon-headed god, Horus. With this plague, the pretense of the king's divinity would be forever shattered. The Egyptian king would definitively be shown powerless before YHWH."²

To all of these final deities that you are worshiping, about four of them here (Min, Horus, Isis, even worshiping the Pharaoh, even people worshiping their own firstborn), God says, "I am going to take them all out with one fell swoop." This is going to affect the animals. This is going to affect the royalty. This will extend down to the lowest echelons of society, even to the slave girl. This is big. This is huge. This is comprehensive.

When God brings judgment, He knows how to extend it to all the classes. In fact, that is a pretty good description, if you will, of the Great White Throne Judgment yet future which is coming. Did you realize that when this judgment hits (the Great White Throne Judgment, it is recorded in Revelation 20:11-15), it affects everybody. Anyone that has not trusted in Christ for salvation will be negatively affected by this judgment. Their wealth does not matter; their status does not matter; their popularity does not matter; what kind of house or houses that they live in does not matter; what their reputation is does not matter; how many degrees they have after their name does not matter. All of that becomes irrelevant because the Great White Throne Judgment will affect every single person who has never placed their faith in Christ for salvation.

You say, "Where are you getting this from?" It is in your Bible. It is in Revelation 20:12. John writes,

"And I saw the dead, the great and the small [that is everybody], standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds" (Revelation 20:12).

If you are not found in the book, then you are judged by the content of the books, which I believe is a record of sins. I am sure glad my name is in the book because I do not want anything to do with this judgment. I do not want to be there to watch it (I am not sure if we are going to be there to watch it—I do not have enough information in the Bible to say one way or the other) because this is absolutely horrifying. The best-looking people and the worst-looking people are all absorbed in this judgment. The guy on social media that has a million followers versus someone that is an obscure name are all affected by this judgment. It is comprehensive in nature.

What is happening in Egypt is sort of a microcosm of that. Once this judgment, the death of the firstborn, hits, it will affect everyone. Why is God going after the firstborn?

² Ibid.

That seems kind of weird. Of all of the final judgments God can bring, why kill the firstborn all over Egypt? You are going to find your answer to that in Genesis 12:3, where God gave to the patriarch Abraham, the father of the Hebrew nation, certain promises. One of the promises He gave him was that those who curse you will be cursed.

*"And I will bless those who bless you,
And the one who curses you I will curse.
And in you all the families of the earth will be blessed"* (Genesis 12:3).

I see no statute of limitations on this. I see God enforcing this all the way through the Bible. I see Him enforcing it in modern times. One of the things He says here is *"the one who curses you I will curse"* (Genesis 12:3). How literal is that?

Let me ask you a question. In the Book of Exodus, we are going to get to the parting of the Red Sea and the drowning of the Egyptian army. Why did God destroy the pursuing Egyptian army through drowning? He could have used any mechanism available at His fingertips. He could have sent a storm, or He could have sent an earthquake or something like that. Why did He drown them? You will find the answer at the end of Exodus 1. Remember what Pharaoh was doing with God's children, by taking the Hebrew male infants and drowning them in the Nile? The Bible is very, very clear: "You drown My people, I am going to drown you." That is Genesis 12:3.

Why the death of the firstborn son all over Egypt? You will find the answer to that in Exodus 4:22 where God calls Israel His firstborn son. That opens up our understanding of plague number ten, the death of the firstborn son. "You come after My firstborn son, I am coming after yours." That is Genesis 12:3.

We do not get a lot of preaching and teaching like this in Christendom today. We got a bunch of podcasters ("fraud casters," as I will call them) all getting on their platforms and arguing against the nation of Israel, trashing the Jewish people constantly. I say to those kinds of people, "I do not want to be in your shoes." I do not know everything there is to know about the Bible—I wish I knew more—but I do know this much: God enforces His promises.

If you are coming against the Jewish people and the nation of Israel in an unfair and malicious way, then I do not think you have a very bright future. You need to repent of that. You need to change your mind about that, because the Bible means what it says and says what it means. There is a reason that this particular judgment is the death of the firstborn. It is the outworking of the Abrahamic promises.

In the process, God is taking out various Egyptian deities, because God hates idolatry. He hates it. He will not share His glory with another (Isaiah 42:8). In fact, He is going to take the Israelites to Sinai. He is going to give them the Big Ten, the Ten Commandments. The first of the Ten Commandments is, "No other gods before Me and no graven images." God does not want rivals. If we have erected rival gods in our minds and hearts, I can tell you one thing: God is on a crusade to get that stuff out of your life.

An idol is not just something that we worship in terms of a metal statue. It is anything that takes the place of God in terms of significance or importance. It could be health; it could be a job; it could be a hobby. We need to learn to live with those things with a very loose grip, because the God of the Bible hates idolatry. That is why this judgment is coming. When it comes, it will create tremendous emotional anguish. You see that described right there in Exodus 11:6, which says,

""Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before, and such as shall never be again"" (Exodus 11:6).

There is going to be unprecedented weeping and wailing all over this Egyptian nation because this plague will bring death into every single household. The anguish associated with death is so difficult when someone that you love—a family member, a child—dies. The human heart is so grieved by it that it is almost a grief that cannot be contained.

Paul the apostle wrote to the Thessalonians, who were grieving over their deceased loved ones in Christ. (These are not unbelievers. These are believers.) He wrote this in 1 Thessalonians 4:13-18:

"But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest [Who is the rest? The unsaved world.] who have no hope" (1 Thessalonians 4:13).

He starts to explain here that when a deceased loved one in Christ dies, you are going to see them again at the point of the Rapture. Paul never tells the Christian who suffered the grief of a loved one, a family member, or a friend, not to grieve. This is misquoted constantly. Paul never says, "Do not grieve." Of course you grieve, but he is very specific: do not grieve, as do the rest who have no hope. Do not grieve in the sense that you never think you are going to see them again, because you will see them again at the point of the Rapture.

That is why, in the midst of deceased loved ones in Christ, Paul explains these things. In 1 Thessalonians 4:18 he says,

"Therefore comfort one another with these words" (1 Thessalonians 4:18).

There is always grief or pain associated with death related to fellow Christians, but woe to the person that does not know Christ. Woe to the person who has to deal with death without the hope that Jesus offers. That is a form of wailing and grieving, which is unprecedented. It cannot be held back; it cannot be restrained.

That is what is happening to this godless culture functioning without the promises of God. They have no answer for death. So the only thing that can happen is they can emote. If you do not have hope after the grave, then the emotional reaction becomes very, very intense and very, very severe. That is what is predicted here all throughout the land of Egypt. This will be unprecedented. This will be grieving like Egypt has never

faced, when this judgment hits. The concept of unprecedented judgment, grieving like has never happened before, is found elsewhere in Scripture.

Egypt has been around for a long time. I have been to Egypt. They could tell you about kings and pharaohs going way back to the time of Abraham. They could tell you about the pyramids. The history of Egypt is very well understood and very comprehensive. So when the statement is made that Egypt is going to experience grieving like it has never experienced before, that is an unreal statement, given the long history of Egypt and the Egyptians. "This type of grieving, this type of judgment will be unprecedented," is what God is saying.

This is not the only unprecedented judgment we read about in the Bible. There is a judgment yet future which will be unprecedented. It will envelop the earth through the seal judgments, the trumpet judgments, and the bowl judgments. Jeremiah speaks of it, saying,

*""Alas! For that day is great,
There is none like it;
And it will be a time of Jacob's distress,
But he will be saved from it"" (Jeremiah 30:7).*

Jesus spoke of it in Matthew 24:21-22:

"For then there will be a great tribulation, such as not occurred since the beginning of the world until now, nor ever will, Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short" (Matthew 24:21-22).

Do not look at this Egyptian judgment as, "I am glad that is all in the past." Do not treat this as a history lesson. This is a microcosm of what is coming on planet Earth.

Joel 2:2, describing this judgment, says,

*"...There has never been anything like it,
Nor will there be again after it..." (Joel 2:2).*

Daniel 12:1, describing this judgment, says,

"...And there will be a time of distress such as never occurred since there was a nation until that time;..." (Daniel 12:1).

"Pastor, do you have any good news for us?" There is some good news in Exodus 11:7 because Israel is exempted from the judgment. Did you know that? All they had to do was take the blood of the Passover lamb and apply it to the doorposts. I used to teach that the angel of death (I taught this over and over again) would pass over their homes. But Ron Allen told me that there is no angel of death. When God saw the blood of the Passover lamb on their doorposts, He would pass over their homes.

The lamb had to be a certain kind of lamb: unblemished (Exodus 12:5); none of its bones can be broken (Exodus 12:46). Does that sound familiar? It points to Jesus, does

it not? All they had to do was take by faith the blood of this Passover lamb. What did the lamb do that was wrong? Nothing. That is the point. It is an innocent sacrifice.

The Israelites had to take the blood and apply it to the doorposts, and God, in this horrific judgment, would pass right over the homes where the blood was applied to the doorpost. Everyone else's firstborn son would be killed, and there would be weeping and wailing and howling of a magnitude that Egyptian history and the Egyptian empire had never experienced before; but Israel would be spared. We see that in Exodus 11:7:

""But against any of the sons of Israel a dog will not even bark, whether against man or beast, that you may understand how the Lord makes a distinction between Egypt and Israel"" (Exodus 11:7).


By the way, in the coming Tribulation Period there are a lot of judgments that God's people who are living during this time period (which is not the church, but those converted after the church has been removed) will be spared from. You see it in passages like Revelation 9:4 and Revelation 16:2.

The fact that God can bring a judgment and spare His people from that judgment shows you that these judgments are not created, as the History Channel will tell you, by naturalistic causes. "Oh, darkness—that was just an eclipse." Are you kidding me? These are not naturalistic. The reason we know they are not naturalistic is that God can set aside people who will not be impacted by these judgments.

Hill and Walton summarize the miraculous nature of these judgments as follows:

PLAGUES' MIRACULOUS NATURE

- Moses knew about them beforehand (8:10; 9:5, 29)
- Instantaneous appearance and termination
- Description as "signs and wonders" (7:3)
- Intensification
- Timing
- Accomplishment of a moral purpose (11:1)
- Response they invoked from the Egyptian sorcerers (7:22; 8:18-19)
- Last seven plagues did not effect the Jews living in Goshen (9:6)
- Nile into blood affected all rivers, streams, pools, reservoirs, and vessels holding waters



Hill and Walton, *A Survey of the Old Testament*, 114-15

Moses knew about the judgment beforehand. That does not sound like an eclipse to me. It was instantaneous in its appearance and its termination. It is described as a sign or wonder. What is an eclipse? Is that a sign or a wonder? No. The judgments intensify. Moses is very clear: "It is going to start at this point, and it will end at this point." Over and over again we have seen this in the Book of Exodus.³

³ Hill and Walton, *A Survey of the Old Testament*, 114-15.

It will happen until a moral purpose is accomplished. In this case, the moral purpose is Pharaoh's relinquishing Israel from Egyptian bondage. In fact, the response from Egypt's sorcerers will say this: "This is the finger of God." Do you say that about an eclipse?

The last seven plagues (seven of them, and this is just one) did not affect the Jews living in Goshen. The Nile into blood affected all rivers, pools, streams, reservoirs, and vessels holding water. When God took the Nile and turned it blood red, it was not just a judgment in the Nile, it was the water that you had in your house. They got their water from the Nile. Have you seen the Nile? I would never want to drink out of that, number one; and number two, that is not what the Bible says. It does not say they got their water from the Nile. That is why the water was blood red too. It says it was a judgment that hit all of the water all at once.

As much as people try to dismiss these things as naturalistic phenomena, there is nothing naturalistic about this at all. This is miraculous. God is a God of miracles. One of the miracles God is going to do is to give His people favor as they are leaving. In fact, they are going to leave loaded with gold and silver. It becomes astonishing.

This whole idea and this ties in so well with communion. I just love how the Lord orchestrates things, having us in this chapter at this time of the month, time of the year. The concept of taking the blood of the Passover Lamb and by faith, applying it to the doorpost, allowing God to pass over those homes that He saw, sparing them of this terrible judgment—is that not a picture of Jesus? If that does not point to Jesus, I really do not know what, if anything, in the Old Testament points to Jesus.

There is a judgment that is coming. Yet we saw it earlier in the communion time that we have been sprinkled with the blood of Christ. When this time of judgment comes, God in judgment passes right over those who have been sprinkled in the blood of Christ. This is why Jesus is called not only our Lamb, but our Passover lamb.

Do you ever wonder where the name "Passover" even comes from? God in judgment passes over those who by faith have the blood of Christ applied to them. That is the gospel. How do you apply the blood of Christ to your life, so that His coming judgment will pass over you? Just like in the Book of Exodus, there is only one way to do it: you have to do it by faith.

The Israelites had to operate by faith. They had to trust that God meant what He said and said what He meant. He warned them that this time was coming and gave them a way out, to accept the provision on God's terms. That is how you get the blood applied to you.

Of course, the blood I am speaking of here is the blood of Jesus. He wants to take that blood and apply it to you so that when this time of judgment comes, you are spared. His judgment passes over you as He comes in judgment on a sin-stained world. The only way to have that blood applied to you is by faith.

I would challenge anyone within the sound of my voice that has never trusted in this provision to trust in it, to receive it by way of faith as a free gift, which is the only way to

receive this promise. It is the only way the Israelites could be spared. They had to operate by faith.

God does not call us to be saved by our good works. He calls us to trust in the good work that He did for us 2,000 years ago. When that happens, the blood of the Lamb is applied to you and, praise the Lord, there is no longer condemnation for those that are in Christ Jesus. You can apply the blood right now to yourself by trusting what Jesus did for you in His bloody death 2,000 years ago.