

Exodus 042
Righteous Anger
Exodus 11:8-10
May 10, 2026
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Let us take our Bibles this morning and open them to Exodus 11:8. The title of our message this morning is "Righteous Anger." We are continuing our verse-by-verse teaching through the Book of Exodus. God, in the Book of Exodus, is redeeming a nation that had been in bondage for 400 years through a Pharaoh that knew not Joseph and his successors. Right on time, God says, "It is time to bring this nation out of bondage." He does that through a human instrument that He has raised up: this man, Moses.

Through Moses and Aaron come these ten plagues upon Egypt. We finished nine of the ten, and we are now moving into the tenth plague. Exodus 11 is a precursor to that. What has happened at the end of Exodus 10 is that there is a conversation going on between Moses and Pharaoh. The conversation gets interrupted in Exodus 11:1-3 to give some background information. Then the conversation is resumed, beginning at Exodus 11:4-8, as Pharaoh is speaking to Moses.

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

- I. Conversation Interrupted (1-3)
 - A. Plague (1)
 - B. Plundering (2)
 - C. Favor (3)
- 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)
 - a) What they will do (8a)
 - b) What they will say (8b)
 6. Moses' exit (8c)
 - B. Conversation terminated (8d)
- III. Conversation Aftermath (9-10)
 - A. God's prediction (9a)
 - B. God's purpose (9b)
 - C. Summary (10a)
 - D. Pharaoh's hardening (10b)

Moses is telling Pharaoh what he can expect in this tenth plague that is coming. God will be directly involved in it (Exodus 11:4); it will be comprehensive—it will affect

everybody all over the land of Egypt (Exodus 11:5). When it happens, there will be emotional grief such as the Egyptians have never experienced before (Exodus 11:6); but God's people and those who have the Passover blood of the Passover lamb on the doorpost will be exempted from this plague (Exodus 11:7).

This plague will result in the death of the firstborn throughout the land of Egypt. Once this hits, there is going to be a tremendous change of attitude as the Egyptians are looking at the Israelites. We pick it up there (Exodus 11:8) with this reaction that is coming from Pharaoh's servants. What are they going to do to Moses, and what are they going to say? Huge change in attitude.

"All these your servants will come down to me and bow themselves before me—" (Exodus 11:8)

Which is an amazing statement, because it is the Egyptians that have been enslaving the Hebrews all of this time. Now the work of God is going to be such that no longer will they be slaves, but Pharaoh's servants will actually come and bow themselves down before the Hebrew leadership, in this case, Moses.

It becomes an interesting thing that God is able to do in the lives of people, change their hearts, the very people that sometimes come against us. God can work in such a way that no longer are they coming against us, but they are actually trying to help us and trying to promote us.

This is something that was spoken to the church at Philadelphia in Revelation 3:9.

""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 little Philadelphia, being persecuted by a group of people called the synagogue of Satan. (I would understand that as a smaller group of unbelieving Jews, the kind of Jews that we read about in the Book of Acts that were perpetually opposing the work of the church). They were causing this church at Philadelphia so many problems that God says, "I am going to work in such a way that they are going to actually bow down to you one day." I do not know if that is this side of the Second Coming, or the other side of the Second Coming, but that day is coming.

The same kind of thing happened to Joseph. Remember Joseph being betrayed, rejected by his brothers? Well, there is a prophecy given to Joseph that the brothers that rejected him, betrayed him, sold him as a slave into Egypt, and left him for dead. Those very brothers would bow down to him. This is what was said of Joseph in Genesis 37:9:

"Now he had still another dream, and related it to his brothers, and said, 'Lo, I have still had another dream; and behold, the sun and the moon and the eleven stars [that is Joseph's family] 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).

Joseph shared this vision at the age of 17, and this is why his brothers became so jealous of him. They betrayed him because of this dream. Yet the prophecy was still on the books that they would bow down to Joseph one day. In fact, a few verses earlier in Genesis 37:6-7 it says:

"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 together around and bowed down to my sheaf'" (Genesis 37:6-7).

What if your little brother told you that? That probably would not make you happy. They were angry at him and they betrayed him, but by the time he hit age 30, about 13 years later, that is exactly what happened. God worked in the heart of these brothers in such a way that their heart was changed, and they moved from being Joseph's opponents to Joseph's advocates. Genesis 42:6 describes it:

"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 was just a matter of time.

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

"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).

It is interesting that if you give history enough time, it will catch up to the predictions of the Bible. God said this would happen at age 17, and it looked crazy to Joseph at that age, but 13 years later, exactly what God said would happen, happened. As a Christian, you are going to face circumstances in your life where people will come against you.

It is interesting to understand that you serve a God who is able to work in that situation so providentially, so comprehensively, that the people that come against you could actually end up helping you, assisting you, being your ally, being your friend, being your advocate. This pattern has happened in my own life several times. So when people treat you unfairly, it is important to take that situation and to bring it to the Lord, because the Lord can change the hearts of people. In fact, that is His specialty.

Moses is saying that is what is going to happen with you Egyptians. "You have enslaved us and mistreated us all these years. But you know what? As we are leaving on account of this tenth plague that is coming, you are going to come down and bow down to me. As you bow down to me you are going to say something." What they are going to say is also recorded there in Exodus 11:8. Their enslavers are going to say: *"Go out, you and all the people who follow you"* (Exodus 11:8).

God is going to use their actual language in their words, not in a derisive sense, but in the sense of an ally. It is interesting to me that God is in control of the speech of people. God actually is going to hold people responsible for what they say. Did you know that? Matthew 12:36 describes this. It says:

"But I tell you that every careless word that people speak, they shall give an account for it in the day of judgment" (Matthew 12:36).

I read that, and I say, "Thank you, Lord. I am not going to be in that judgment, because a lot of careless things have come out of my mouth over the years." But as people speak careless things to God's people, God is actually going to hold them accountable for their speech and can actually work in such a way that their speech could end up cooperating with the people of God, rather than going against it.

Jude 1:14-15 talks about the Second Advent—the Second Coming of Jesus—and it says this:

"It was also about these men that Enoch, in the seventh generation from Adam, prophesied, saying, 'Behold, the Lord came with thousands of His holy ones to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all of the harsh things which ungodly sinners have spoken against Him'" (Jude 1:14-15).

Jesus is coming back. He is going to deal with the world on account of its sin and sins. What is the first order of business? He is going to go after the abortionists, the pornographer? Not per se. I am sure He will deal with those folks, but the first order of business, according to these verses, is He is going to hold people accountable for all of the harsh things which ungodly sinners have spoken against Him.

He is going to be busy dealing with people because as you turn on the TV all you see is derogatory accusations against Christians, against Christianity, putting them down constantly. In fact, when someone says something positive about Jesus today, rather than using Him as a cuss word, it is a shock because it is all negative talk towards God and the things of God.

Jude says, "Do not worry about that, people of God. God is going to hold people to account for every word that they speak on the day of judgment. God is the God that is even concerned about the things that people say. He can actually redirect people's speech in a positive way, which apparently is going to happen as the Egyptians are going to be letting the Hebrews go.

What they will say is in the second part of Exodus 11:8, but then this whole conversation ends with Moses exiting. It is an abrupt exit: *"...and after that I will go out"* (Exodus 11:8).

"You are going to come to me. You are going to bow down before me. Your speech is going to be positive towards me and the Hebrews, and then I am going to leave."

It is at this point that the fate of Egypt is sealed. There is no turning around. This judgment is coming and the exit event will transpire.

*"A man who hardens his neck after much reproof
Will suddenly be broken beyond remedy" (Proverbs 29:1).*

They think they are getting away with this and getting away with that. Then suddenly something happens. That is the kind of scenario that Moses is explaining here to Pharaoh: "You have had the opportunity to cooperate with God. He has given you multiple opportunities. You have rejected, rejected, rejected, rejected, and now suddenly you are going to be broken without remedy. It is going to come fast. It is going to hit you fast." Then all of a sudden, Moses terminates the conversation and walks out of Pharaoh's presence.

That is at the end of Exodus 11:8. Look at this very carefully:

"...And he went out from Pharaoh in hot anger" (Exodus 11:8).

Do you see the rest of Exodus 11:8? "In hot anger"—hot under the collar, I guess we could say. Moses was not just angry over the condition of Pharaoh, it was hot anger. It was extreme anger. That is why I have entitled this message "Righteous Anger."

The Book of James tells us that *"the anger of man does not achieve the righteousness of God"* (James 1:20). We are not people of anger. When it comes to personal grievances, we should let the sun go down on our anger. We should forgive as we have

been forgiven, lest we give the devil a foothold when it comes to these personal wrongs that we experience from others.

While we are not angry people, there is a place in the life of the Christian, not for personal anger or a personal grievance, but righteous anger where you become angry over something that is attacking and coming against God and His principles. It is not a personal thing. It is a righteous anger. Actually, there is a place in the life of the Christian for that very thing.

"BE ANGRY, AND YET DO NOT SIN; do not let the sun go down on your anger" (Ephesians 4:26).

Forgive as you have been forgiven (Ephesians 4:32). The first part of Ephesians 4:26 says, "Be angry, and yet do not sin." That shows me that not all anger is necessarily wrong or sinful. There is a place in the life of the Christian for righteous anger where you are angry, not so much at personal vindication, but you are angry because of how God is being targeted, trashed, and demoralized in the public square.

I believe that Jesus Christ Himself, the meek and mild Jesus—the One who had no place to lay His head, the One that the children came to, and who said to His disciples, "Suffer them not to come unto Me."—there was not a more patient person on the earth than Jesus Christ. Did you know that as you study the Gospels that Jesus went into the temple and when He saw that they had turned the temple into like a mall—a money changing, exchanging atmosphere where they had their tables set up and everything—Jesus overturned the tables.

By my count, He does it twice, although a lot of people say it was only once, I say twice. He does it at the beginning of His ministry (John 2). The Synoptics (Matthew, Mark, and Luke) recorded it at the end of His ministry. It is a nice bracket, if you will, of the ministry of Christ showing the guilt of first-century national Israel's leadership.

You know the story, how He drove the money changers out with a whip and overturned their tables. You are reading that and you are saying, "Is that the Jesus that I know that is so patient and kind and meek and mild, doing that kind of thing two times in His ministry?" The key to it is when He says, "My Father's house." It was not about Him; it was about His anger over what they were doing to His Father's house. "My Father's house is to be a place of prayer" (Matthew 21:13; Mark 11:17; Luke 19:46).

They had turned it into something very, very trivial. That angered Him to the point where He physically drove these people out. You would think Jesus, growing up working as a carpenter, would be a very strong individual, and apparently He was, because He physically drove these people right on out. The temple was the place where people could come. It was designed this way by God.

The Queen of Sheba traveled from Saudi Arabia (roughly 1,200 miles, before modern-day travel that we have today) to sit at Solomon's feet and learn of his wisdom. That is what the temple was for. It was to portray God. People could come, visitors from around the known world. They could come to the temple. Visit the temple. Look at the temple. Look into the temple. They were supposed to see in the temple a representation of who God was. That is why the Queen of Sheba came.

That is why Solomon built the temple under God's instructions. You are supposed to learn about God's love and God's mercy and God's holiness, and to come into that kind of environment and see it turned into a place of trivial, cheap, money making, and commerce was something that angered Jesus. He was not angry over something that happened to Him personally. He was angry, righteously.

I would not recommend necessarily that you start going into different places and driving people out with whips. I am not sure that is God's will for your life, but I am just trying to demonstrate that to the point that there is something in Christianity called righteous anger. "*Be angry and yet do not sin,*" (Ephesians 4:26). I think the problem is when we turn it into something personal, it becomes about us rather than God. Then you move away from righteous anger.

Moses, as we are going to read about later on in the Moses story, down the road, hits the rock twice, and he was prevented from that point on from entering the Promised Land. It seems to me (and there are different interpretations of that) that he reacted in a personal, angry way. I have to monitor my righteous anger very carefully because it can move very quickly into something personal—unforgiveness or something like that. I do not want to be that way. But righteous anger, there is actually a place for that in the Christian life. There are certain things that are happening in the world, maybe even in the church, that should anger you. If it does not anger you, then I would suggest that maybe you are not being responsive to the ministry of the Holy Spirit.

This is what it says of Paul as he came into Athens:

"Now while Paul was speaking for them at Athens, his spirit was being provoked within him as he was observing the city full of idols" (Acts 17:16).

Paul came into Athens and he did not say, "That is doctrinally wrong," which of course would be true, but it was something deeper than that. His emotions were vexed. He was internally bothered by what he saw. That is the ministry of the Holy Spirit. The Holy Spirit will do that kind of thing in the life of the child of God.

I do not know how it is possible to drive past a place where abortion is taking place on demand, to drive past a place of pornography or child sex slavery and all of these kinds of things happening in our wicked world, to see that maybe on television, maybe media, maybe driving by something and to be aware of that and to just have a stoic, "Oh, well, Jesus is coming back" attitude. I do not know how that is possible. I am kind of jealous

in a sense of people that can be like that, because I get agitated by those kinds of things. I get bothered by those kinds of things.

I used to think, "Maybe I am in some kind of sin because this is bothering me to the point of emotional agitation." But then I read here that Moses is tired of this. He left Pharaoh, not in just anger, but in hot anger. What is Moses so upset about? He is upset about the fact that this guy has been given every conceivable opportunity to get right with God, and he will not take it. He has gambled with the grace of God, and Moses is angry over that righteous anger. Conversation terminated.

Then Exodus 11:9-10 records the aftermath of this conversation. Four things: number one, God's prediction (Exodus 11:9):

"Then the Lord said to Moses, 'Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt'" (Exodus 11:9).

Even though Pharaoh, as we have studied, is given opportunities to hear the truth, at the very beginning of the process God said, "It will not matter." God knew what Pharaoh would do with his own free will all the way back in Exodus 4:21, before all of these opportunities had been given to Pharaoh. We read this prediction:

"The Lord said to Moses, 'When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go'" (Exodus 4:21).

What Pharaoh experienced and received was a bona fide offer, but God says, "I know what he is going to do with it: he is going to turn it down. Moses, I told you this was going to happen." It is not that God does not love Pharaoh; He does. It is not that Pharaoh was not given free will; he was. But the prediction was made at the beginning that he was going to reject it. The predictive power of God.

Only God can know what His free-will creatures will do with their free will. In this case, God called it out correctly, as God always does. You read these prophecies by Jean Dixon and Nostradamus, and they are so vague and broad. They have so many loopholes in them you could drive a truck through the loophole.

You come to the Bible and you start seeing predictions that are specific and ironclad—things like where Jesus was going to be born, what city, what tribe He would come from, how He would die, prophecies about the virgin birth—prophecies that are so specific that this book must have come from God, because only God would put His reputation on the line and predict something so specifically, and watch it be fulfilled over and over again.

If I was going to set a date for the Second Coming of Christ, what I would do is I would make it so general that I could die and I would not be held accountable for the prophecy. I would not predict it happening next month or something like that. Yet in the Scripture, although there is no date for the Second Coming, there are a lot of prophecies that are made that are time bound. They are finite.

Dr. John Walvoord's book, "Every Prophecy of the Bible," as I have shown you, is a good book that deals with all of them. I have also made reference many times to what Jesus said in the Upper Room discourse just prior to His death.

"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 Jesus is saying here is, "I am going to make a bunch of predictions that are going to happen this week—who is going to betray Me, who is going to kill Me, and all of these details about how I am going to rise from the dead—and you are going to watch them happen this week. Once you see all of that, you are going to understand who you are dealing with, that I am the "I AM" (egō eimi [ἐγώ ειμι]), which is a divine title.

I was watching something recently about Christian apologetics—it was a video decrying how many young people are leaving the church—saying that we are not giving them an apologetic for the faith. I am thinking to myself, "We have the greatest apologetic that has ever existed." You have in your hand a book that predicts the future. Do you realize that? A lot of the prophecies have been fulfilled, but a lot of them are yet to come. I believe in the ones yet to come because this book has a track record.

Here is just another one: "I told you, Moses, ahead of time that he would not accept my offer of grace to him." So there is really no sense in getting too angry about it, but Moses is angry because of the grace that has been given to Pharaoh.

There are things in the Bible like Jesus going to His hometown, and it says that He could not (it is not that He would not, but He could not) do any miracles amongst them other than to say that a prophet is without honor in his hometown (Mark 6:3). Why not? Because they did not believe. It will say things like this in Mark's gospel: *"And He wondered at their unbelief" (Mark 6:6)*. He could not believe it. He could not believe that they could not believe or would not believe. It stirred Him up; it bothered Him. Yet we know all the way into the Old Testament what the reaction would be: He would be cut off and inherit nothing (Daniel 9:26).

It is an interesting parallel as Jesus and Moses are bothered by what they see. Yet it is part of the plan. You go down to the second part of Exodus 11:9, and now we have an explanation why God is allowing this hardening to occur. It says in Exodus 11:9:

"Then the Lord said to Moses, 'Pharaoh will not listen to you, so that My wonders will be multiplied in the land of Egypt'" (Exodus 11:9).

In other words, "I am going to use this stubbornness to glorify Myself. I am not causing Pharaoh to reject Me, but I am going to use it, and I am going to use it to multiply My miracles all over the land of Egypt." Because God's purpose in history is to glorify Himself, and He has the right to do it because He is God. This is what we call the doxological purpose of God.

You are in a church that honors and follows traditional dispensationalism. What does that even mean?

Traditional-normative dispensational theology is a system that embodies three essential, fundamental concepts called the sine qua non (lit. "without which there is not" [a Latin expression]):

1. The consistent [a very important word] use of the plain, normal, literal, grammatical-historical method of interpretation;¹

Meaning that we take the whole Bible literally when we can, taking into account figures of speech—hyperbole, simile, metaphor, those kinds of things—when they are conspicuous in the text. This is not something we impose into the Bible. It is an observation that comes out of the Bible once you become committed to taking God at His word from Genesis to Revelation.

"2. It reveals that the church is distinct from Israel."²

We are not Israel; we are the church. Everybody today is saying the church is the new Israel. People say this all of the time, "The church is the new Israel," justifying, "Why care about these people in the Middle East? We have taken over their blessings." Yet we believe that the church is not Israel and Israel is not the church. There are actually separate programs for each. Why do we think that way? Because we want to? Not necessarily, but because it is the product of observing things once you become committed to a literal interpretation of the whole Bible.

Israel and the church are two trains on different railroad tracks. In fact, God is coming back at a different time for the church than He is for Israel. Did you know that He is coming back for the church in the Rapture? He is coming back for Israel at the end of the seven-year Tribulation Period.

What then is the overall purpose of God? There it is.

¹ Dr. Charles Ryrie, *Dispensationalism*, pp. 38-41.

² Ibid.

"3. God's overall purpose is to bring glory to Himself (Eph. 1:6, 12,14)."³

That is the doxological purpose of God. God works in history to glorify Himself. There is a man born blind (John 9): "Who sinned, this man or his parents, that he was born blind?" Jesus says, "None of the above. This man was born blind so that the works of God might be manifested in him." I would understand that as a divine healing that is about to take place in that chapter (John 9). God allowed this to glorify Himself through this healing. That is a tough one. I understand that, but that is how God works.

Charles Ryrie says:

"A. God's ultimate purpose for the ages is to glorify himself. Scripture is not human centered, as though salvation were the principal point, but God-centered because His glory is at the center.

B. The glory of God is the primary principle that unifies all dispensations, the program of salvation being just one of the means by which God glorifies Himself. Each successive revelation of God's plan for the ages, as well as His dealing with the elect, non-elect, angels, and nations all manifest His glory."⁴

"Wait a minute, Pastor. I thought the point of the Bible is that God came to save us." He did. But when He saves, His primary purpose needs to be subsumed under His overall purpose, which is to glorify Himself. Because when someone gets saved, who gets the glory? God does.

This clarifies so much insanity in our lives, because you are going to be making decisions constantly as a Christian. "Where should I work? What town should I live in? Who should I marry?" We are always asking for divine guidance. It is simplified when you simply ask the Lord, "Of all of these options, which one glorifies You the most? Because that is why I am here. That is why I exist. That is why You redeemed me."

If man becomes the center of what God is doing, then you have no explanation for the angels, because the plan of salvation is not even open to the angels. If everything is about me, me, me, us, us, us, we, we, we, and you make that the centerpiece of God's overall purpose, then what in the world is He doing with the angels where there is not even a plan of salvation available?

There must be something bigger out there than just ourselves. Everything God does is to glorify Himself. You have seen "Chariots of Fire" about Eric Liddell. His sister was trying to talk him out of this running that he was doing. The great line in that movie is when he says, "When I run, I feel His pleasure." He said, "God made me fast for a reason. When I do this it glorifies Him." That is why he made the decision that he made

³ Ibid.

⁴ Charles Ryrie, *Dictionary of Premillennial Theology*, p. 94.

to continue on with his running, even though at that time in his life, he had the opportunity to leave that and be a missionary.

Is there anything wrong with being a missionary? Of course not, but it is not for everybody. He did become one, by the way, and he suffered a martyr's death, if I understand the story right. But at that point in his life, he was going to be a runner because he said, "That is where God is glorified." They just do not really make movies like that anymore, do they?

The focus of God in every dispensation is to glorify Himself. Mike Stallard has a great triangle summarizing this. God's glory is at the pinnacle, and as you work your way up the left side, it is God's work in creation. Why did He create the world, the nations, Israel, and the church? To glorify Himself.

What is the church supposed to be doing? Aren't there a bunch of rules and activities that we are all supposed to follow? Yeah, that is part of it. But what is the big idea? What is the big purpose? Ephesians 3:21 states the purpose:

"to Him be the glory in the church and in Jesus Christ to all generations, forever and ever. Amen" (Ephesians 3:21).

That is how you decide what you are going to do in a church and what you are not going to do in a church. The Bible does not have many rules, necessarily, for things like that. It is: Does this thing, whatever it is, glorify God or not? That is how you make decisions as a Christian—all kinds of personal decisions. I have the opportunity to do this or indulge that, or waste my time there, or get involved in that kind of conversation. You just ask yourself, "Is this glorifying to the Lord?" It really simplifies life when you think about it.

The truth of the matter is, if you were created to glorify God, how could you be happy doing anything else? When you think about it, it is like a person living outside of the reason why they exist. It is like using a screwdriver for a hammer. You are perpetually using something as a tool that it was not designed to do. The people in the world out there think their purpose is to make themselves happy—to get rich, to do whatever it is they are pursuing, to get notoriety. That is why they are all miserable.

The most miserable people in the world are people that are trying to fulfill their purpose without understanding what their purpose is. Your purpose is to glorify God, and He glorifies Himself differently through different people. It is not a one size fits all thing. With Eric Liddell it was running. You have your purpose; I have my purpose. We do not try to shoehorn people into all being the same. We are all unique. We are all different. But does it glorify the Lord?

Then you work your way down the right hand side of that triangle. It is the glory of God in redemption. The Rapture of the church glorifies Him. The restoration of Israel glorifies

Him. The judgment of the nations glorifies Him. Finally, the redemption of creation itself glorifies Him.

Why are all of these things happening to glorify God?

"... 'so that My wonders will be multiplied in the land of Egypt'" (Exodus 11:9).

"I need a God-hater for this to work." So I have allowed this to happen so God can take the rejection of somebody against the grace of God and use it for His glory. That is why He called it out in advance. This is what is going to happen.

You look at Exodus 11:10 and it is a summary statement of everything that we have read thus far in the Book of Exodus. It says:

"Moses and Aaron performed all these wonders before Pharaoh—"

Boy, have they! The Nile has been turned to blood. We have seen the multiplication of frogs, gnats, and flies. You know the gnats; they came out of the dust. The Nile to blood is inanimate to animate. Then the multiplication of the frogs is animate to animate—living things, to living things. The Nile to blood is something non-living to non-living, but once the gnats came out of the dust, Pharaoh's magicians could not imitate that. They said, "This is the finger of God." Then the flies, the death of the livestock, the boils, the hail, the locusts, the darkness, and the death of the firstborn (that is coming).

As we have studied, every one of these was designed to critique or mock an Egyptian deity of some kind, and there were many. Do not think God does not have a sense of humor. He does. All of these things that people worship there in Egypt, God just took them to task.

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

Then it concludes here with a picture, or a portrait. It is a sad portrait of Pharaoh's hardening there in Exodus 11:10:

"Moses and Aaron performed all these wonders before the Pharaoh; yet the Lord hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land" (Exodus 11:10).

As we have studied many times, Pharaoh had a free will. He just would not acquiesce to the things of God. I have used this quote many times. The last sentence says:

"For the initial five plagues, the text registers Pharaoh as the agent of his own hardening. Not until the sixth plague does God participate in the confirmation of Pharaoh's own volitional choices."⁵

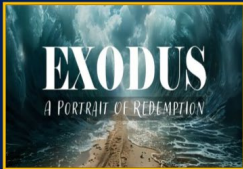
Charles Ryrie says:

"Seven times Pharaoh hardened his own heart before God first hardened it, though the prediction that God would do it preceded all."⁶

The prediction of hardening the heart of Pharaoh is in Exodus 4:21. Then you see Pharaoh hardening his own heart over and over again (Exodus 7:13, 22; 8:15, 19, 32; 9:7).

GOD HARDENING PHARAOH'S HEART

- The prediction of God hardening of Pharaoh (4:21)
- Pharaoh repeatedly hardening his own heart (7:13, 22; 8:15, 19, 32; 9:7)
- Not until the sixth plague did God harden Pharaoh's heart (Exod 9:12)



Is that where America is there in the second bullet point? How far are we as a culture into this process where we are given opportunity after opportunity after opportunity, until God finally says that it is in cement? "Do what you want." Not until the last bullet point there, the sixth plague did God harden Pharaoh's heart. Do not think that Pharaoh got a

⁵ 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. 86). Thomas Nelson.

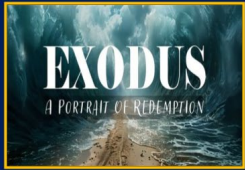
⁶ Charles Ryrie, *Ryrie Study Bible*, page 96.

bad shake here, a bad deal. He had every opportunity, yet he kept turning it down. Finally God says, "You can have what you want." Frightening.

The Book of Romans calls this God turning over people. You study Romans 1:18-32, and it says that they suppressed what was obvious of God, and God gave them over. It says that three times. May the Lord help us to understand this. May the Lord help us to understand that today is the day of salvation.

DEATH OF FIRST BORN
Exodus 11:1-10

- I. Conversation Interrupted (1-3)
- II. Conversation Continued (4-8)
- III. Conversation Aftermath (9-10)



You have this conversation interrupted (Exodus 11:1-3) and the conversation continued (Exodus 11:4-8); and then you have the four points there, the aftermath of the conversation (Exodus 11:9-10). God's prediction would be fulfilled. God has a purpose to glorify Himself. Then you have a summary statement and then Pharaoh's hardening (Exodus 11:10).

Father, we are grateful for Your word. Grateful for Your truth. Grateful for Your love for us. Grateful for the full counsel of God that you have given us. I hope and I pray, Lord, that if anyone is here within the sound of my voice that does not know you personally, that for them to today will be the day of salvation, and they might understand the gospel and what You have done for people all over the world. That they might place their personal trust in You for salvation. That they may not gamble on their eternity as Pharaoh did, but use their free will to trust in the finished work of Jesus Christ. If anyone is here, Lord, and needs more explanation on this, I am available after the service to talk. We ask these things in Jesus' name and God's people said, Amen.