

# Exodus 9-11

Bible Study

## Review

### Chapter 6

God informs Moses to tell Pharaoh to let his people go  
Moses claims he is not up to the job – “uncircumcised lips”

### Chapter 7

God would work signs and wonders to bring Israel of out Egypt...  
1<sup>st</sup> plague—Nile River to blood

### Chapter 8

2<sup>nd</sup> plague—frogs all over Egypt  
3<sup>rd</sup> plague—lice/gnats  
4<sup>th</sup> plague—flies

Pharaoh asks for intervention from the flies... he would let the people go [not far away]

➤ Moses would ask for God’s intervention but warns Pharaoh not to be deceitful any more

### Exodus 8:31-32

<sup>31</sup>And the Lord did according to the word of Moses; He removed the swarms *of flies* from Pharaoh, from his servants, and from his people. Not one remained.

<sup>32</sup>But Pharaoh hardened his heart at this time also; neither would he let the people go.

Exodus 9

5<sup>th</sup> plague—death of livestock  
Warning given

<sup>1</sup>Then the Lord said to Moses, “Go in to Pharaoh and tell him, ‘Thus says the Lord God of the Hebrews: “Let My people go, that they may serve Me.

<sup>2</sup>For if you refuse to let *them* go, and still hold them,

<sup>3</sup>behold, the hand of the Lord will be on your cattle **in the field**, on the horses, on the donkeys, on the camels, on the oxen, and on the sheep—a very severe **pestilence**.

(BKC) “With dead frogs..and swarms of flies spreading germs, this pestilence, so destructive to animal life, may have been the infectious disease known as anthrax.

“This would have been in January when cattle were led out to pasture after the Nile inundation subsided.

This would have been economically distressing to the Egyptians.”

<sup>4</sup>And the Lord will make a difference between the livestock of Israel and the livestock of Egypt.  
So nothing shall die of all *that* belongs to the children of Israel.”””

“The fifth plague was aimed at all kinds of animal worship” (Companion)

Gods/goddess attacked by this plague:

- Osiris was represented as a bull
- Apis the bull god was a symbol of fertility
  
- Isis was symbolized by cows, emblem of fruitful nature
- Hathor was a goddess in the form of a woman with a cow's head

<sup>5</sup>Then the Lord appointed a set time, saying, “Tomorrow the Lord will do this thing in the land.”

<sup>6</sup>So the Lord did this thing on the next day, and **all** the **livestock** of Egypt died; but of the livestock of the children of Israel, not one died.

Discrepancy? v. 6 ‘all the livestock died’.....But livestock is mentioned in 7<sup>th</sup> plague

**Exodus 9:19** [The 7<sup>th</sup> plague, hail]

<sup>19</sup>Therefore send now *and* gather your **livestock** and all that you have **in the field**, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.””

v. 6 “all the livestock of Egypt died”

(Alleged Discrepancies of the Bible, John Haley)

1) “The term ‘**all**’ is often used in a loose sense to denote the mass, the great majority—such a quantity that what remains is nothing in comparison. This use of the word is due in part to ‘the want of universal terms in Hebrew.’ [434] [Smith’s Bible Dictionary]

2) “Sir Gardener Wilkinson [435] tells us that some animals were stall-fed in Egypt. This explains the restrictive clause, ‘in the field’; as also, the existence of cattle after the plague” [Ancient Egyptians]

<sup>7</sup>Then Pharaoh sent, and indeed, not even one of the livestock of the Israelites was dead. But the heart of Pharaoh became hard, and he did not let the people go.

Israel's livestock were not affected by the plague, and Pharaoh saw that God had made a distinction....but he still would not let Israel go

6<sup>th</sup> plague—boils  
[not announced]—1<sup>st</sup> to endanger humans

<sup>8</sup>So the Lord said to Moses and Aaron, “Take for yourselves handfuls of ashes from a furnace, and let Moses scatter it toward the heavens in the sight of Pharaoh.

(Expositors) “Moses and Aaron were each to take two handfuls of soot from a brick-making furnace, the symbol of Israel's bondage”

(Barnes) “The act was symbolical: the ashes were to be sprinkled towards heaven, challenging, so to speak, the Egyptian deities”

<sup>9</sup>And it will become fine dust in all the land of Egypt, and it will cause boils that break out in sores on man and beast throughout all the land of Egypt.”

<sup>10</sup>Then they took ashes from the furnace and stood before Pharaoh, and Moses scattered *them* toward heaven. And *they* caused boils that break out in sores on man and beast.

<sup>11</sup>And the magicians could not stand before Moses because of the boils, for the boils were on the magicians and on all the Egyptians.

(Zondervan Bible Backgrounds Commentary)

“A skin disease of this type is representative of divine disapproval and punishment”

(BKC) “The Egyptians fearfully aware of epidemics, worshipped Sekhmet, a lion-headed goddess with alleged power over disease.....and Isis, the goddess of healing”

➤ They had no power to stop this plague

<sup>12</sup>But the Lord hardened the heart of Pharaoh; and he did not heed them, just as the Lord had spoken to Moses.

“the Lord hardened”—1<sup>st</sup> occurrence

(Adam Clarke) “God suffered (allowed) his natural obstinacy to prevail the He might have further opportunities of showing forth his eternal power and Godhead”

7<sup>th</sup> plague—hail

The next 3 plagues are more severe and are described in more detail

v. 13-19 God's instructions to Moses and to give warning

<sup>13</sup>Then the Lord said to Moses, "Rise early in the morning and stand before Pharaoh, and say to him, 'Thus says the Lord God of the Hebrews: "Let My people go, that they may serve Me, <sup>14</sup>for at this time I will send all My plagues to your very heart, and on your servants and on your people, that you may know that *there is* none like Me in all the earth.

"I will send all my plagues..."

Judgment was coming because Pharaoh would not recognize that there is none like God, and let his people go

"none like me in all the earth"

(Keil and Delitzsch) "that not one of the gods whom the heathen worshipped was like Him, the only true God"

In all of this, God [in his grace] withheld the full fury of this wrath





<sup>15</sup>Now if I had stretched out My hand and struck you and your people with pestilence, then you would have been cut off from the earth.

<sup>16</sup>But indeed for this *purpose* I have raised you up, that I may show My power *in* you, and **that My name may be declared in all the earth.**

Romans 9:17

<sup>17</sup>For the Scripture says to the Pharaoh, *“For this very purpose I have raised you up, that I may show My power in you, and that My name may be declared in all the earth.”* <sup>£</sup>

v. 16 “that my name may be declared in all the earth”

(Keil and Delitzch) “The report of this glorious manifestation of Jehovah spread at once among all the surrounding nations (15:14) and travelled not only to the Arabians, but to the Greeks and Romans also, and eventually with the gospel of Christ to all the nations of the earth”

Exodus 15:14-15

<sup>14</sup> “The people will hear *and* be afraid; Sorrow will take hold of the inhabitants of Philistia.

<sup>15</sup> Then the chiefs of Edom will be dismayed; The mighty men of Moab, Trembling will take hold of them; All the inhabitants of Canaan will melt away.

<sup>17</sup>As yet you exalt yourself against My people in that you will not let them go.

Worst hailstorm in the history of Egypt

<sup>18</sup>Behold, tomorrow about this time I will cause very heavy hail to rain down, such as has not been in Egypt since its founding until now.

<sup>19</sup>Therefore send now *and gather* your livestock and all that you have in the field, for the hail shall come down on every man and every animal which is found in the field and is not brought home; and they shall die.”””

God was gracious in advising Pharaoh to have all his people and livestock take shelter because of the hail that was coming

<sup>20</sup>He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses.

<sup>21</sup>But he who did not regard the word of the Lord left his servants and his livestock in the field.

Some of the Egyptians who heard the warning believed God's warning and acted, others did not and would suffer the consequences

<sup>22</sup>Then the Lord said to Moses, “Stretch out your hand toward heaven, that there may be hail in all the land of Egypt—on man, on beast, and on every herb of the field, throughout the land of Egypt.”

“hail”

(Companion) “Plague directed against Isis and Osiris”

➤ So devastating and they could not stop it

(BKC) “Clearly the abilities of several Egyptian gods were being challenged. Nut, the storm goddess, was not able to forestall the storm. Nor could Set, the storm god, hold back this storm”

<sup>23</sup>And Moses stretched out his rod toward heaven; and the Lord sent thunder and hail, and fire darted to the ground. And the Lord rained hail on the land of Egypt.

<sup>24</sup>So there was hail, and fire mingled with the hail, so very heavy that there was none like it in all the land of Egypt since it became a nation.

This plague taught Pharaoh and the Egyptians about God’s power

<sup>25</sup>And the hail struck throughout the whole land of Egypt, all that *was* in the field, both man and beast; and the hail struck every herb of the field and broke every tree of the field.

<sup>26</sup>Only in the land of Goshen, where the children of Israel *were*, there was no hail.

“every herb...every tree of the field”

(BKC) “is qualified by the statements in v. 31-32.

‘Everything’ refers to the crops about to be harvested, namely flax, and barley.

“Flax and barley blossomed in January and were harvested in March... So this plague may have occurred in February.”

<sup>27</sup>And Pharaoh sent and called for Moses and Aaron, and said to them, “I have sinned this time. The Lord *is* righteous, and my people and I *are* wicked.

<sup>28</sup>Entreat the Lord, that there may be no *more* mighty thundering and hail, for *it is* enough. I will let you go, and you shall stay no longer.”

The severity of this plague made Pharaoh concede that he ‘sinned’ with the qualifying statement ‘this time’—a superficial repentance

<sup>29</sup>So Moses said to him, “As soon as I have gone out of the city, I will spread out my hands to the Lord; the thunder will cease, and there will be no more hail, that you may know that the earth *is* the LORD’S.

<sup>30</sup>But as for you and your servants, I know that you will not yet fear the Lord God.”

Moses promised to ask God to stop the plague...but he realized Pharaoh’s repentance was not a true one

<sup>31</sup>Now the flax and the barley were struck, for the barley *was* in the head and the flax *was* in bud.

<sup>32</sup>But the wheat and the spelt were not struck, for they *are* late crops.

Barley...flax

(Companion) “These ripened in middle of February or early in March. Israel left early in April”

<sup>33</sup>So Moses went out of the city from Pharaoh and spread out his hands to the Lord; then the thunder and the hail ceased, and the rain was not poured on the earth.

<sup>34</sup>And when Pharaoh saw that the rain, the hail, and the thunder had ceased, he sinned yet more; and he hardened his heart, he and his servants.

<sup>35</sup>So the heart of Pharaoh was hard; neither would he let the children of Israel go, as the Lord had spoken by Moses.

(Zondervan Bible Backgrounds commentary)

“Each time the text says that Pharaoh’s heart grows hard or strong, it means that his heart grows heavier; that is, he becomes more and more guilty when compared to the standard of what is right”

Chapter 10—8<sup>th</sup> plague--locusts

<sup>1</sup>Now the Lord said to Moses, “Go in to Pharaoh; for I have hardened his heart and the hearts of his servants, that I may show these signs of Mine before him,

<sup>2</sup>and **that you may tell in the hearing of your son and your son’s son** the mighty things I have done in Egypt, and My signs which I have done among them, that you may know that I *am* the Lord.”

v. 2 Another purpose for the plagues—to tell the descendents of Israel of God’s power and mighty works

<sup>3</sup>So Moses and Aaron came in to Pharaoh and said to him, “Thus says the Lord God of the Hebrews: ‘How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me.

<sup>4</sup>Or else, if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory.

(Zondervan Bible Backgrounds Commentary)

“The English word ‘locust’ can refer to a number of different species with the family *Acrididae*.

The species most likely to swarm is *Schistocerca gregaria* more commonly known as the desert locust”

(Barnes)

“The locust is less common in Egypt than in many eastern countries, yet it is well known, and dreaded as the most terrible of scourges”

<sup>5</sup>And they shall cover the face of the earth, so that no one will be able to see the earth; and they shall eat the residue of what is left, which remains to you from the hail, and they shall eat every tree which grows up for you out of the field.

‘every tree’

(Barnes) “The Egyptians were passionately fond of trees”

<sup>6</sup>They shall fill your houses, the houses of all your servants, and the houses of all the Egyptians—which neither your fathers nor your fathers’ fathers have seen, since the day that they were on the earth to this day.” And he turned and went out from Pharaoh.



<sup>7</sup>Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not yet know that Egypt is destroyed?"

(Zondervan Bible Backgrounds Commentary)

"The societies of the ancient Near East viewed invading locusts as a clear sign of divine outrage and punishment"

<sup>8</sup>So Moses and Aaron were brought again to Pharaoh, and he said to them, "Go, serve the Lord your God. Who *are* the ones that are going?"

<sup>9</sup>And Moses said, "We will go with our young and our old; with our sons and our daughters, with our flocks and our herds we will go, for we must hold a feast to the Lord."

v. 8 "Who are the ones that are going?"

(NSB) "was a preposterous question. From the beginning, Moses had demanded the release of the entire population of the Hebrews, and he stated this again"

<sup>10</sup>Then he said to them, “The Lord had better be with you when I let you and your little ones go!  
Beware, for evil is ahead of you.

<sup>11</sup>Not so! Go now, you *who are* men, and serve the Lord, for that is what you desired.” And they  
were driven out from Pharaoh’s presence.

v. 11 Pharaoh proposes another compromise: the men could go and serve the Lord  
(NSB) “Keeping wives, families, flocks and possession under his control would assure  
that the men would return”

Moses and Aaron would not compromise and were driven out

<sup>12</sup>Then the Lord said to Moses, “Stretch out your hand over the land of Egypt for the locusts,  
that they may come upon the land of Egypt, and eat every herb of the land—all that the hail has  
left.”

<sup>13</sup>So Moses stretched out his rod over the land of Egypt, and the Lord brought an east wind on the land all that day and all *that* night. When it was morning, the east wind brought the locusts.

(Keil and Delitzch)

“The fact that the wind blew a day and a night before bringing the locusts, showed that they came from a great distance, and therefore proved to the Egyptians that the omnipotence of Jehovah reached far beyond the borders of Egypt, and ruled over every land”

<sup>14</sup>And the locusts went up over all the land of Egypt and rested on all the territory of Egypt. *They were very severe*; previously there had been no such locusts as they, nor shall there be such after them.

<sup>15</sup>For they covered the face of the whole earth, so that the land was darkened; and they ate every herb of the land and all the fruit of the trees which the hail had left. So there remained nothing green on the trees or on the plants of the field throughout all the land of Egypt

What had not been destroyed by the previous hail storm was not completely devoured  
The sky goddess nor the god of crop fertility could prevent the destruction by the locusts

<sup>16</sup>Then Pharaoh called for Moses and Aaron in haste, and said, “I have sinned against the Lord your God and against you.

<sup>17</sup>Now therefore, please forgive my sin only this once, and entreat the Lord your God, that He may take away from me this death only.”

“forgive my sin only this once”

(Word) “Pharaoh is thus represented as asking...that his guilt be lifted up, and not held against him, thus tolerated”

<sup>18</sup>So he went out from Pharaoh and entreated the Lord.

<sup>19</sup>And the Lord turned a very strong west wind, which took the locusts away and blew them into the Red Sea. There remained not one locust in all the territory of Egypt.

<sup>20</sup>But the Lord hardened Pharaoh’s heart, and he did not let the children of Israel go.

9<sup>th</sup> plague—darkness

(NSB) “This calamity would have affected the Egyptians the most. They worshipped many gods, but none so much as the sun”

<sup>21</sup>Then the Lord said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, darkness *which* may even be felt.”

<sup>22</sup>So Moses stretched out his hand toward heaven, and there was thick darkness in all the land of Egypt three days.

(Zondervan Bible Backgrounds Commentary)

“From the perspective of the Egyptians, the absence of sun-light had profound meaning. They believed that the regular circling of the sun god in the sky meant his blessing on Egypt”

“This plague was aimed at one of the chief Egyptian deities, the sun god Re, of whom Pharaoh was a representation. Other gods including Horus, were associated with the sun”

<sup>23</sup>They did not see one another; nor did anyone rise from his place for three days. But all the children of Israel had light in their dwellings.

<sup>24</sup>Then Pharaoh called to Moses and said, “Go, serve the Lord; only let your flocks and your herds be kept back. Let your little ones also go with you.”

This marks Pharaoh’s fourth attempted compromise [8:25,28; 10:11]—the people could go... but not their flocks and herds

Israel would need livestock to sacrifice

<sup>25</sup>But Moses said, “You must also give us sacrifices and burnt offerings, that we may sacrifice to the Lord our God.

<sup>26</sup>Our livestock also shall go with us; not a hoof shall be left behind. For we must take some of them to serve the Lord our God, and even we do not know with what we must serve the Lord until we arrive there.”

Moses informs Pharaoh they were leaving to worship God and would not leave behind any animals of sacrifice

v. 26 “we do not know with what we must serve the Lord until we arrive there”

(Expositors)

“This festival was brand new, and it was yet unannounced” [Ch. 12]

<sup>27</sup>But the Lord hardened Pharaoh's heart, and he would not let them go.

<sup>28</sup>Then Pharaoh said to him, "Get away from me! Take heed to yourself and see my face no more! For in the day you see my face you shall die!"

<sup>29</sup>So Moses said, "You have spoken well. I will never see your face again."

Exodus 11: 8

"Then he went out from Pharaoh in great anger"

v. 29 "I will never see your face again"

(Companion) "Moses did not leave Pharaoh's presence till 11: 8. So this is the [Figure of speech] *Prolepsis*—anticipating what is going to be, and speaking of future things as present"

(NSB) "It is likely that Moses spoke the words of **11: 4-8** as a part of **the same conversation**, interrupted only by the prophecy that begins 11:1-3".



## Chapter 11

(Expositors) & (Barnes) v.1-3 “are parenthetical” —  
Inserted as a parenthesis

(NIV) Now the Lord **had said..**”

<sup>1</sup>And the Lord said to Moses, “I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets *you* go, he will surely drive you out of here altogether.

<sup>2</sup>Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold.”

<sup>3</sup>And the Lord gave the people favor in the sight of the Egyptians. Moreover the man Moses *was* very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people

Israel to receive gifts on her release from slavery because:  
1) God would give them favor 2) Moses’ esteem



(Expositors) v. 4-8 “**Moses speech** to Pharaoh continues the remarks he began in 10:29”

<sup>4</sup>Then Moses said, “Thus says the Lord: ‘About midnight I will go out into the midst of Egypt;

<sup>5</sup>and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who *is* behind the handmill, and all the firstborn of the animals.

<sup>6</sup>Then there shall be a great cry throughout all the land of Egypt, such as was not like it *before*, nor shall be like it again.

v, 4 (Expositors) “this time the Lord himself [“I”] will go out...(Heb. *yasa* is used in military contexts)”

<sup>7</sup>But against none of the children of Israel shall a dog move its tongue, against man or beast, that you may know that the Lord does make a difference between the Egyptians and Israel.’

So tranquil among the Israelites that not even a dog would bark

To be fulfilled: 12: 31-32



<sup>8</sup>And all these your servants shall come down to me and bow down to me, saying, ‘Get out, and all the people who follow you!’ After that I will go out.” Then he went out from Pharaoh in great anger.

(Expositors) “The stupidity and waste of all those lives just because of stubborn sinfulness made Moses exceedingly angry. To be in the presence of evil and not be angry is a dreadful spiritual and moral malady”

<sup>9</sup>But the Lord said to Moses, “Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt.”

<sup>10</sup>So Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened Pharaoh’s heart, and he did not let the children of Israel go out of his land.

## Lessons

Pharaoh resisted God time and time again—we must not resist God while we have the chance to turn and obey

The Egyptians learned how powerless their gods were to stop the plagues

Ch. 9: 14 “that you may know that there is none like Me in all the earth”—God is supreme

Israel was to tell their children of God’s great works—it is important that we teach our children of God’s work...and his work in our lives