



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V24 N12

March 20, 2022

## WAY OUT

“An Outbreak of God’s Grace”

Exodus 8:1-11:10

### THIS WEEK’S CORE COMPETENCY

#### Personal God

I believe God is involved  
in and cares about my  
daily life.

*“I lift up my eyes to the  
mountains – where does my  
help come from? My help  
comes from the LORD, the  
Maker of heaven and earth.”*

**Ps 121:1-2**



## Q?

How is grace  
present in  
judgment?

The ten plagues the LORD brought upon the Egyptians are clearly expressions of his righteous judgment against Pharaoh and the gods of Egypt. Three passages in Exodus make this abundantly clear: “Therefore, say to the Israelites: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with *mighty acts of judgment*’ (6:6); Pharaoh “will not listen to you. Then I will lay my hand on Egypt and with *mighty acts of judgment* I will bring out my divisions, my people the Israelites” (7:4); and “On that same night I will pass through Egypt and strike down every firstborn of both people and animals, and I will bring *judgment* on all the gods of Egypt. I am the LORD” (12:12).

Ironically, they are not only expressions of Yahweh’s righteous judgment, but they are also expressions of his matchless grace. On the definition of grace, one theologian writes: “As for the concept of grace, it is best understood as unmerited favor. That means that something good happens to you even though you have done nothing to merit or earn it. Scripture portrays God as a God of abounding grace. It is important to understand that God owes no one any grace. This is so not just because God is not *prima facie* obligated to any of us, and not just because none of us have done anything that merits such favor. It is so as well by the very nature of grace as *unmerited* favor. If God or anyone else were obligated to give grace, it would no longer be grace—blessing would simply be a matter of justice. The very nature of grace, however, is that it is never owed or earned” (John S. Feinberg, *No One Like Him*, FETS, 354). The LORD gives Pharaoh ten opportunities to repent but each time the ruler refuses. At first, he is portrayed as the sole *direct* agent of his “hardening” (cf. 7:13-14, 22; 8:15, 19, 32; 9:7) before God is said to harden it (cf. 9:12; 10:1, 20, 27; 11:10; 14:4, 8). “God’s first hardening came after the sixth plague. Pharaoh hardened his own heart six times by his refusals. Then later he hardened it again in response to the seventh plague, and God hardened

his heart after each of plagues 8-10” (John D. Hannah, “Exodus,” in *The Bible Knowledge Commentary: Old Testament*, 114). Only after he repeatedly hardens his heart is God portrayed as the *indirect* agent of Pharaoh’s hardening—indirect because “God hardens Pharaoh’s wicked heart *by escalating his signs and wonders* . . . As the old saying puts it, ‘The same sun that melts wax hardens clay’ (Bruce K. Waltke, *An Old Testament Theology*, 380).

So over a period of nearly a year, perhaps longer, the LORD repeatedly appeals to Pharaoh with a view to him repenting and letting God’s people go, in this way, repeatedly demonstrating his patience, longsuffering, and mercy—all rooted in God’s love—and Pharaoh repeatedly refuses. A number of Old Testament passages speak of these moral attributes of God. In connection with his revelation to Moses, Exodus 34:6-7 reads, “And he passed by in front of Moses, proclaiming, ‘The LORD, the LORD, the compassionate and gracious God, slow to anger, and abounding in love and faithfulness, maintaining love to thousands and forgiving wickedness, rebellion and sin.’” The same thought echoes in Psalm 145:8, “The LORD is gracious and compassionate, slow to anger and rich in love.”

As expressions of his grace, the plagues are aimed at securing the Egyptians’ salvation, too, and apparently, some are saved; otherwise, how are we to understand that “many other people,” that is, “a mixed multitude” (NKJV), accompanied the Israelites on their way out of Egypt (12:38)? One commentator writes: “His plagues also had an evangelistic appeal to the Egyptians. Each catastrophe was invoked so ‘that you [Egyptians] might know that I am the Lord in the midst of the earth’ (Exod. 8:22); ‘that [you] might know that there is none like Me in all the earth’ (9:14; cf. 8:10); ‘to show [you God’s] power so that [His] name might be declared throughout all the earth’ (9:16); and ‘that [you] might know that all the earth belongs to the Lord . . . [and that you might] fear the Lord God’ (vv. 29-30)” (Walter C. Kaiser, Jr., *Toward an Old Testament Theology*, 104).

# 1 EXAMINE GOD'S WORD

## Read Exodus 8:1-11:10

### Exodus 11:1-10

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

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

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

After reading the text, practice your Observation skills by noting the following:

- Underline "one more plague" in v. 1.
- Bracket "drive you out" in v. 1.
- Circle "ask" in v. 2.
- Next to v. 4 write, "Cf. 11:29."
- Circle "firstborn" (4x) in v. 5.
- Bracket "who sits on the throne" in v. 5.
- Bracket "who is at her hand mill" in v. 5.
- Box "but" indicating *contrast* in vv. 7, 10.
- Bracket "not a dog will bark" in v. 7.
- Circle "distinction" in v. 7.
- Box "so that" indicating *purpose/result* in v. 9.
- Circle "hardened" in v. 10.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_."



## DIG DEEPER

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Answer the questions to help you apply the passage and prepare for discussion

1. The LORD had spoken to Moses regarding the plague on the firstborn of Egypt (4:21-23). What had he told him?
  2. What ever happened to the precious “silver and gold” items (v. 2; see 12:35-36; cf. 25:1-9) given by the Egyptians to the Israelites?
  3. If there was no love lost between them, why would the Egyptians give to the Israelites?
  4. Explain the *relationship* between 11:4-8 and 10:28-29.
  5. Put the point of the two “who” clauses (v. 5) in your own words.
  6. Explain the *significance* of the mention of “all the firstborn of the cattle as well” (v. 5).
  7. Why mention “not a dog will bark” (v. 7). What’s the point?
  8. What do you infer from the fact that Amenhotep’s successor, Thutmose IV, was not his eldest son?
  9. Pharaoh repeatedly refused to listen to Moses—a bad thing. What good thing resulted from it?
  10. **Discussion:** Talk about how the plagues served an *evangelistic* purpose.
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### Commentary On The Text

The story of the ten plagues that the LORD, Yahweh, brought against Pharaoh and the Egyptians is told in Exodus 7:14-12:30. The one on the Nile (7:14-24) is the first; the one on firstborn sons (11:1-10; 12:29-30) is the last. Pharaoh's reaction to each of the plagues is interesting. "After the 1<sup>st</sup> one he would not even listen to the request for the Israelites' release (7:22-23). In the 2<sup>nd</sup> plague he agreed to let the people go if the frogs were taken away (8:8). In the 3<sup>rd</sup> plague he refused to listen to his magicians' suggestion (8:19). In response to the 4<sup>th</sup> plague he first suggested that the Israelites sacrifice in the land (8:25). Later he agreed to let them go but not far (8:28) and then backed down on his promise (8:32). Again after the 5<sup>th</sup> and 6<sup>th</sup> plagues he refused the request (9:7, 12), but after the 7<sup>th</sup> he promised to let them go (9:28) if the rain and hail would be stopped, but again he backed down (9:35). In the 8<sup>th</sup> plague he offered to let only the men go (10:11) and even admitted his sin (10:16), and in the 9<sup>th</sup> he said the men, women, and children could go but not their animals (10:24)" (John D. Hannah, "Exodus," in *The Bible Knowledge Commentary: Old Testament*, 120-21).

His responses have been all over the map, but things are about to change. After the tenth plague, he will summon Moses and Aaron before dawn and order them, "Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. Take your flocks and herds, as you have said, and go. And also bless me" (12:31-32).

The plague on all the firstborn sons in Egypt—from the richest of the rich to the poorest of the poor (see 11:5; cf. 12:29)—is announced in Exodus 11:1-10. The chronological link of 11:4-8 to 10:28-29, namely, that Moses' reply to Pharaoh in 10:29 continues in 11:4, suggests that the announcement of the last plague was made on the heels of the ninth one, the plague of darkness (10:21-27). According to 11:1-3, Moses had been told (perhaps referring to 4:21-23) that Pharaoh "will drive you out completely" (v. 1) following this last plague, since it will be so devastating as to break the recalcitrant ruler's will. So, in preparation for their departure, the Israelites are to ask for "articles of silver and gold" from their Egyptian neighbors (v. 2), now favorably disposed toward them due to Yahweh (v. 3). Perhaps this amounts to reparations for their centuries of service to Egypt (see George A. F. Knight, *Theology as Narration*, 83). In any case, their Egyptian captors' donations will apparently be used later in the construction of the tabernacle (see 25:1-8).

This final plague is clearly the most severe of all. One expositor writes: "Not only was it a severe blow to each Egyptian household who lost a firstborn son, but it was also a powerful blow to the Egyptians' idea of royal

succession. The ancient Egyptians considered the eldest son of the king to be a god. It is interesting that from what we know of the king who followed the pharaoh of the Exodus, namely, Thutmose IV, he was not the eldest son. In one of his own inscriptions, he recounts how the kingship was promised to him by the gods, which suggests that Thutmose 'was not his father's heir apparent, but had obtained the throne through an unforeseen turn of fate, such as the premature death of an elder brother'" (John H. Sailhamer, *The Pentateuch as Narrative*, 257-58).

In verses 4-8, Moses outlines for Pharaoh what will happen. About midnight on that coming fateful night, the firstborn son of every Egyptian family without exception will die (v. 5), causing an unimaginable, unprecedented cry of anguish to sweep across the nation. The death knell will also toll for the firstborn of cattle, the objects of Egyptian veneration. Yet, against such a tragic backdrop, the Israelites will remain unharmed and undisturbed—unthreatened by even a growling dog (v. 7). Pharaoh will understand that Yahweh makes a distinction between Israel, his covenant nation, and the nation of Egypt. What's more, Egypt's officials will order Moses to get out of Egypt and to take his followers with him (v. 8), and lest they die, Egypt's people will urge the Israelites to hurry up and leave the country (12:33).

Verses 9-10 summarize the foregoing sequence of mighty acts, namely, the multiplication of Yahweh's wonders (v. 9), the explanation of why they did not achieve their intended purpose, namely, because Yahweh hardened his heart, following him repeatedly hardening his own heart (v. 10), and the justification of what now is about to come, Pharaoh's refusal to let the Israelites leave his country (v. 10).

On the significance of the last plague, which is linked ever so closely to the Passover, one expositor writes: "The idea of salvation from slavery and deliverance from Egypt is manifest throughout the early chapters of Exodus. The idea of *redemption* and *salvation* from *death*, however, is the particular contribution of the last plague . . . Hence the commemoration of the Passover was to be more than a remembrance of God's deliverance of Israel from slavery and oppression. It was, as well, a commemoration of salvation from the 'angel of death' sent against anyone who did not enter into the Passover" (Sailhamer, 258).

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## Word Studies/Notes

v. 1 *one more plague* “The reference to ‘yet another’ or ‘one final’ blow against the Egyptians, one Yahweh himself is to bring and one that will prompt Pharaoh to *compel* Israel by force to leave Egypt, has been anticipated in the narrative of Exodus at 3:19-20 [4:21-23] and 6:1” (John I. Durham, *Word Biblical Commentary*, vol. 3, *Exodus*, 147). “The passage records the announcement of the judgment first to Moses and then through Moses to Pharaoh. The first two verses record the word of God to Moses. This is followed by a parenthetical note about how God had elevated Moses and Israel in the eyes of Egypt (v. 3). Then there is the announcement to Pharaoh (vv. 4-8). This is followed by a parenthetical note on how God had hardened Pharaoh so that Yahweh would be elevated over him” (*The NET Bible*, 1sn, on Ex 11:1).

v. 1 *drive out* “When, in the sequence of the mighty acts, Pharaoh has shown any willingness to compromise, he has done so each time with restrictions wholly unacceptable to Yahweh and therefore to Moses. This time, Yahweh declares, there will be no restriction, and Pharaoh will be so eager to be rid of the Israelites that he will literally drive them out of the country” (Durham, 147).

v. 2 *ask* “Each of the four occurrences of the ‘despoiling’ narrative in the OT (Exod 3:19-22; 11:2-3; 12:35-36; Ps 105:36-38) makes it plain that the Egyptians give their precious possessions to the Israelites gladly, because of Yahweh’s intervention . . . The Israelites ‘ask,’ and the Egyptians, in a kind of trance of affection and trust caused by Yahweh, freely give. The Egyptians thus are ‘picked clean’ (3:22 and 12:36) by Israel as a result of yet another action by Yahweh in behalf of his people, demonstrating the power of his Presence” (Durham, 148).

v. 4 *Moses said* “Continuing the speech of 10:29” (*The NIV Study Bible*, note on Ex 11:4), suggesting vv. 1-3 record words previously spoken by the LORD to Moses. “The NIV translated the first part of verse 1: ‘Now the LORD *had said* to Moses,’ referring back to 4:21-23. This is legitimate, since the Hebrew language has no pluperfect tense” (Thomas L. Constable, “Notes on Exodus, 2021 ed., 99 [planobiblechapel.org/tcon/notes/pdf/exodus.pdf](http://planobiblechapel.org/tcon/notes/pdf/exodus.pdf)). With the announcement of the tenth plague, the confrontations between Moses and Pharaoh come to an end. “There will be no more of this sort of interview of parleying” (R. Alan Cole, *Exodus*, TOTC, 101). They meet once more but only for Pharaoh to concede to Moses’ demand to release the Israelites (12:31-32).

v. 5 *firstborn* “The ‘firstborn’ sons of Egypt (both man and beast), who were not old enough to be fathers themselves, would ‘die’ (v. 5). This is a deduction supported by the following facts: Firstborn sons were symbolic of a nation’s strength and vigor (cf. Gen. 49:3). Firstborn sons were also those through whom the family line descended. Sons old enough to be fathers, who had themselves fathered sons, were members of the older generation. The younger generation was the focus of this plague. It was the male children of the Israelites that Pharaoh had killed previously (1:15-22)” (Constable, 99-100).

v. 5 *who is at her hand mill* The two “who” clauses in verse 5 juxtapose the *highest* in the land, i.e., Pharaoh “who sits on the throne,” and the *lowest* in the land, i.e., the slave girl pulverizing grain with two stones “who is at her hand mill.” The richest of the rich and the poorest of the poor will suffer the loss of their firstborn – and all those in between.

v. 7 *not a dog* “But against all the Israelites, whether people or animals, not even a dog will snarl” (CSB); cf. “But not a dog shall growl against any of the people of Israel, either man or beast” (ESV). Nothing will threaten the Israelites at midnight when the LORD strikes dead the firstborn (12:29), not even a growing dog. “That is, no dog would growl or bite because no harm would come to God’s people” (Hannah, 126).

v. 7 *distinction* Cf. 8:22-23. “God’s ‘wonders’ in Egypt include both his awesome plagues of judgment upon the wicked nation and his freeing his innocent people from its tyranny (cf. 2 Chron. 20:25)” (Waltke, 381).

v. 10 *hardened* “These two verses are considered by many commentators as redundant or misplaced. But they can easily be explained as a summary and epilogue of the Section of the Plagues” (Cassuto, 134). What God predicted in 4:21-23 has now come to pass.



## APPLY THE TEXT

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### CENTRAL MESSAGE OF THE TEXT

Accept God's invitation to repent, because a stone-cold heart results from repeated rejections.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



## FAMILY TALK

Twenty-five years ago as a new believer, I was terrified of the pastor asking us to turn to a certain passage. I had no clue what those little numbers were and, by the way, what's an Ephesian?! I began my journey as a Christ follower by reading the Bible cover to cover. Since then, I've enjoyed studying various stories and even whole books, but I haven't read the Bible all the way through again. This year, the Children's Ministry team is committed to a plan of reading through God's Word chronologically. I've caught myself having "a-ha!" moments where pieces of the puzzle I didn't even know were missing fit together perfectly. The Bible is a collection of 66 books with one story woven throughout: the redemption of God's people through his Son, Jesus Christ. We need to wrap our brains around this concept and disciple our kids so that they fully understand, too! The Bible isn't a novel we read through once and put away; it's a lifestyle of learning and growing in our Christian walk. Hebrews 4:12 tells us that the Word of God is living and active. As we study the stories of the plagues, it's helpful for our kids to see how they demonstrate God's almighty power, point to Jesus and pave the way for redemption through Christ's death. Don't get me wrong, the story of the plagues is awesome. But sharing the stories without the why will do nothing to grow your child's understanding of the authority of Scripture. We are praying God gives you a deep passion for His Word that passes to the next generation.

### What Does The Bible Say?

Read Exodus 8:1-11:10.

1. Make a list of the different plagues.
2. What directions did Moses give the Israelites for the plague on the firstborn (Exodus 11:1-10)?
3. Why were the Egyptians and the Israelites different?

### What Do You Think?

What exactly does it mean that Pharaoh's heart was hard? Why did he have a hard heart?

### What Do You Do?

Dinnertime conversation! Discuss the plagues as a family. Of all the plagues, which do you think would be the most difficult to experience?

## CORE COMPETENCY: Personal God

I believe God cares about everything in my life.

## MEMORY VERSE: Ephesians 4:29

*"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME \_\_\_\_\_

GRADE PARENT SIGNATURE \_\_\_\_\_

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)  
*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)  
*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)  
*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)  
*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)

*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)

*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)

*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)

*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)

*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)

*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)

*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)

*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)

*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)

*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)

*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)

*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)

*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)

*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)

*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)

*I worship God for who He is and what He has done for me.*

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