

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

Genesis 15:13-16

¹³ And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. ¹⁵ And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶ Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."

Bondage		Redemption						Revelation							
1	Bondage in Egypt	3	7	11	13	16	19	21	25	28	32	35	40		
Call of Moses		Journey to Mount Sinai				Plagues		Ten Commandments		Book of the Covenant		Plans for the Tabernacle		Priests and Levites	
Incubation of the Nation		Inception of the Nation						Infancy of the Nation							
Preparation		Redemption						Instruction							
Bondage and Oppression		Deliverance and Provision						Law, Pattern and Construction							
God's People Enduring Bondage		God's Grace in Redemption						God's Glory Manifested in Worship							
Israel in Egypt		Israel to Sinai						Israel at Sinai							
430 years (15%)		2 months (30% of Exodus)						10 months (55% of Exodus)							

Genesis		Exodus																	
Human Effort and Failure	Divine Power and Triumph																		
Word of Promise	Work of Fulfillment																		
A People Chosen	A People Called																		
God's Electing Mercy	God's Electing Manner																		
Revelation of Nationality	Realization of Nationality																		
<p>By the time of their departure from Egypt, the Israelites numbered over 2 million (Exodus 12:37; Numbers 1:46). Here are the calculations, with 2 assumptions indicated by an asterisk:</p> <table border="1"> <tr> <td>603,550</td> <td>Warriors over 20</td> </tr> <tr> <td>+ equal number*</td> <td>All other males</td> </tr> <tr> <td>= at least 1 million</td> <td>Total males</td> </tr> <tr> <td>+ equal number*</td> <td>Total females</td> </tr> <tr> <td>= at least 2 million</td> <td>Total population</td> </tr> </table>		603,550	Warriors over 20	+ equal number*	All other males	= at least 1 million	Total males	+ equal number*	Total females	= at least 2 million	Total population	<p>The date of the Exodus if taken to be 1445 BC, is derived from 2 sets of facts:</p> <table border="1"> <tr> <td>Arrival of Jacob & family in Egypt</td> <td>1875 BC</td> </tr> <tr> <td>Stay in Egypt (Ex 12:40; Gal 3:17)</td> <td>- 430 years</td> </tr> <tr> <td></td> <td>= 1445 BC</td> </tr> </table>		Arrival of Jacob & family in Egypt	1875 BC	Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years		= 1445 BC
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	Beginning of Solomon's Temple	965 BC																	
	Interval since the Exodus (1 Kg 6:1)	480 years																	

"most of the ancient writers equated the Exodus with the expulsion of the Hyksos from Egypt around ~~1445~~ **1445 BC** 50 BC Most ancient writers put the Jews in Egypt for 215 years or less. According to most ancient writers the 430 years in Egypt was taken to start with the promise to Abraham, and the 400 years from the birth of Isaac. Others began these years with Abraham's entry into Canaan. All of the ancient Jewish and Christian writers considered in this paper took the 430 or 400 years to cover the time in Egypt as well as Canaan. Biblical writers also agree with these ancient traditions, and the archaeological evidence reinforces these views." (<http://www.bibleandscience.com/archaeology/exodus.htm>)

Redemption and Revelation

Exodus 1-18 The Redemption of God's People from Egypt
Exodus 19-40 The Revelation to God's People in Sinai

Bondage in Egypt (Exodus 1-6)

Exodus 1:1-22 A Deliverer Needed

1:1-7 **The Setting**

1:8-14 **The Slavery**

v8 The Pharaoh

v9-10 The Plot

v11-14 The Persecution

1:15-22 **The Slaying**

v15-16 The Charge

v17 The Contravention

v18 The Consternation

v19 The Cleverness

v20-21 The Commendation

v22 The Command

Exodus 2:1-10 The Deliverer Born

2:1-4 **The Parturition of Moses**

v1 Moses' Parents

v2 Faith of Moses' Parents

v3-4 Moses in a Basket

v5-10 **The Protection of Moses**

v5-6 Pharaoh's Daughter Finds Moses

v7-10 Pharaoh's Daughter Adopts Moses

Exodus 2:11-25 The Deliverer Prepared

2:11-14 **Moses in Egypt**

v11a Moses the Prince

v11b Moses the Deliverer

v12 Moses the Murderer

v13 Moses the Arbiter

v14 Moses the Accused

2:15-25 **Moses in Midian**

v15 Moses the Refugee

v16-20 Moses the Stranger

v21-22 Moses the Shepherd

v23 Israel's Cruel Bondage

v24-25 God's Covenant Remembered

Exodus 3:1-4:17 The Deliverer Called

3:1-4:17 **Moses in the Wilderness**

v1-3 The Burning Bush

v4-6 Holy Ground

v7-10 Moses Commissioned

v11-14 I AM WHO I AM

v15-17 God's Concern for Israel

v18-22 Egypt will be Plundered

4:1-9 The Signs Given

4:10-17 Moses' Continued Refusal

Exodus 4:18-31 The Deliverer Sent

4:18-31 **Moses in Egypt**

v18 Jethro Blesses Moses

v19-23 The LORD Instructs Moses

v24-26 Zipporah Saves Moses

v27 The LORD Instructs Aaron

v28-30 Aaron Speaks for Moses

v31 The People Worship the LORD

Exodus 5:1-6:27 Pharaoh Rejects

God's Word

- 5:1-4 The First Confrontation
- 5:5-14 Pharaoh's First Act: Increased Workload
- 5:15-23 The First Response
 - v15-19 The Protest before Pharaoh
 - v20-21 The Protest Against Moses
 - v22-23 The Protest before the LORD
- 6:1:8 The Reassurance of the Lord
- 6:9 The Response of the People
- 6:10-13 The Recommissioning of Moses
- 6:14-19 The Records of Reuben, Simeon, Levi
- 6:20-25 The Records of Moses and Aaron
 - v20 Their Parents
 - v21-22 The Uncles and Cousins
 - v23 Aaron's Wife and Sons
 - v24-25 The Next Generation
- 6:26-27 The Reiteration of Moses' Call

Exodus 6:28-10:29 Pharaoh Rejects

God's Miracles

- 6:28-7:13 The Second Confrontation
 - 6:28-30 Moses' Discouragement
 - 7:1-5 The Lord's Pronouncement
 - 7:6-7 Their Obedience
 - 7:8-13 The Rod into Serpent
- 7:14-10:29 The Nine Plagues
 - 7:14-25 Water Turned to Blood
 - 8:1-15 Frogs
 - 8:16-19 Dust Turned to Gnats
 - 8:20-32 Swarm of Insects
 - 9:1-7 Pestilence on Livestock
 - 9:8-12 Boils on Man and Beast
 - 9:13-36 Great Hailstorm
 - 10:1-20 Locusts
 - 10:21-29 Darkness

Plague	Ex. Source	Warning	Instruction Formula
1. Blood	7:14-24	Yes	"In the morning," "station yourself"
2. Frogs	7:25-8:11	Yes	"Go to Pharaoh"
3. Gnats	8:12-15	No	None
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4. Flies	8:16-28	Yes	"In the morning," "station yourself"
5. Livestock	9:1-7	Yes	"Go to Pharaoh"
6. Boils	9:8-12	No	None
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7. Hail	9:13-35	Yes	"In the morning," "station yourself"
8. Locusts	10:1-20	Yes	"Go to Pharaoh"
9. Darkness	10:21-23	No	None
<hr/>			
10. First-born	11:4-7	Yes	None; 12:29-30

Scott Grant - <http://www.pbc.org/files/messages/10413/exoplaques.html>

The Lord distinguishes between himself and everyone else. In the first six plagues in the book of Exodus, the narrative has been moving toward this conclusion. In the first series of three plagues, the Lord distinguished between his servant, Moses, and the servants of the Egyptian gods, the magicians. In the second series of three plagues, the Lord distinguished between his people, the Israelites, and the people of the world, the Egyptians. The purpose in each case was to reveal himself, particularly his power. That purpose becomes the focal point in plagues 6 through 9, where he reveals himself by showing that "there is no one like me in all the earth" (9:14).

<http://www.pbbc.org/files/messages/10419/exo010.html>

The narrative for these three plagues (7th, 8th, 9th) is much longer than that of the previous two series, representing an intensification in revelation. The severity of these plagues, unlike the others, is without precedent (9:14, 18, 24; 10:6), and the extent of them is comprehensive (9:22, 25; 10:5, 6, 12, 14, 15, 22). The Lord, then, is making himself more and more obvious - the same thing he does in our lives.

Once again, four players or groups of players are exposed to this revelation: Moses, the Israelites, the Egyptians and Pharaoh. How does each respond? How do we respond?

<http://www.pbbc.org/files/messages/10419/exo010.html>

Exodus 7:14-10:29 - The Nine Plagues

Exodus 10:1-20 Eighth Plague: Locusts

1 Then the LORD said to Moses, "Go to Pharaoh, for I have ^{kaved} hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, 2 and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians, and how I performed My signs among them; that you may know that I am the LORD."

3 And Moses and Aaron went to Pharaoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before Me? Let My people go, that they may serve Me. 4 **For if** you refuse to let My people go, **behold, tomorrow** I will bring locusts into your territory.

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



Entrusting the Word to the Faithful

5 And they shall cover the surface of the land, **so that** no one shall be able to see the land. They shall also eat the rest of what has escaped - what is left to you from the hail - and they shall eat every tree which sprouts for you out of the field. 6 **Then** your houses shall be filled, and the houses of all your servants and the houses of all the Egyptians, *something* which neither your fathers nor your grandfathers have seen, from **the day** that they came upon the earth **until this day**." And he turned and went out from Pharaoh.

7 And Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, **that** they may serve the LORD their God. Do you not realize that Egypt is destroyed?"

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



8 **So** Moses and Aaron were brought back to Pharaoh, and he said to them, "Go, serve the LORD your God! Who are the ones that are going?"

9 And Moses said, "We shall 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."

10 **Then** he said to them, "**Thus** may the LORD be with you, **if ever** I let you and your little ones go! Take heed, for evil is in your mind. 11 **Not so!** Go now, the men among you, and serve the LORD, for that is what you desire." **So** they were driven out

from Pharaoh's presence. Egyptians celebrate six annual feasts to honor their deities. Their chief festival is held at Bubastis in honor of Neith or Diana; they go by water in boats with men, women and children and during their voyage, some of the women play on castanets, some of the men upon flutes, while the rest sang & clapped their hands; on arrival they sacrificed a vast number of victims & drank much wine. At one such festival, more than 700,000 men and women, not reckoning children.

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

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12 **Then** the LORD said to Moses, "Stretch out your hand over the land of Egypt for the locusts, **that** they may come up on the land of Egypt, and eat every plant of the land, even all that the hail has left."

13 **So** Moses stretched out his staff over the land of Egypt, and the LORD directed an east wind on the land **all that day and all that night**; and **when it was morning**, the east wind brought the locusts. 14 And the locusts came up over all the land of Egypt and settled in all the territory of Egypt; *they were very numerous. There had never been so many locusts, nor would there be so many again.* 15 **For** they covered the surface of the whole land, **so that** the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. **Thus** nothing green was left on tree or plant of the field through all the land of Egypt.

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



16 **Then** Pharaoh **hurriedly** called for Moses and Aaron, and he said, "I have sinned against the LORD your God and against you. 17 **Now therefore**, please forgive my sin only this once, and make supplication to the LORD your God, **that** He would only remove this death from me."

18 And he went out from Pharaoh and made supplication to the LORD. 19 **So** the LORD shifted *the wind* to a very strong west wind which took up the locusts and drove them into the Red Sea; not one locust was left in all the territory of Egypt.

20 **But the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go.** chazaq, to be stubborn, to harden (see 4:21)

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles



- Some of the earlier plagues may have been separated by extended intervals, but the eighth plague followed immediately on the heels of the seventh: locusts came upon the land. Every twig and leaf that had somehow escaped the hail and fire was then taken by the locusts. Having lost faith in their gods, rebellion was now in the air.
- The Egyptian “god” – Anubis – the god of the fields and “Isis” – protector against locusts. Whatever wasn’t destroyed by the hail, was finished off by the locusts. Locusts were so feared that the Egyptians actually had a god to protect them from the vile insects. Isis was shamed, and Anubis was overcome.



Anubis, god of the fields & Isis, protector against locusts

Exodus 7:14-10:29 - The Nine Plagues

10:21-29 Ninth Plague: Darkness

chazaq, to be stubborn, to harden (see 4:21)

21 **Then** the LORD said to Moses, "Stretch out your hand toward the sky, **that** there may be darkness over the land of Egypt, even a darkness which may be felt." 22 **So** Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt **for three days**. 23 They did not see one another, nor did anyone rise from his place **for three days, but all the sons of Israel had light in their dwellings**.

24 **Then** Pharaoh called to Moses, and said, "Go, serve the LORD; only let your flocks and your herds be detained. Even your little ones may go with you."

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

 Entrusting the Word to the Faithful

25 **But** Moses said, "You must also let us have sacrifices and burnt offerings, **that** we may sacrifice *them* to the LORD our God. 26 **Therefore**, our livestock, too, will go with us; not a hoof will be left behind, **for** we shall take some of them to serve the LORD our God. And **until** we arrive there, we ourselves do not know with what we shall serve the LORD." chazaq, to be stubborn, to harden (see 4:21)

27 **But** the LORD hardened Pharaoh's heart, and he was not willing to let them go. 28 **Then** Pharaoh said to him, "Get away from me! Beware, do not see my face again, for in the day you see my face you shall die!"

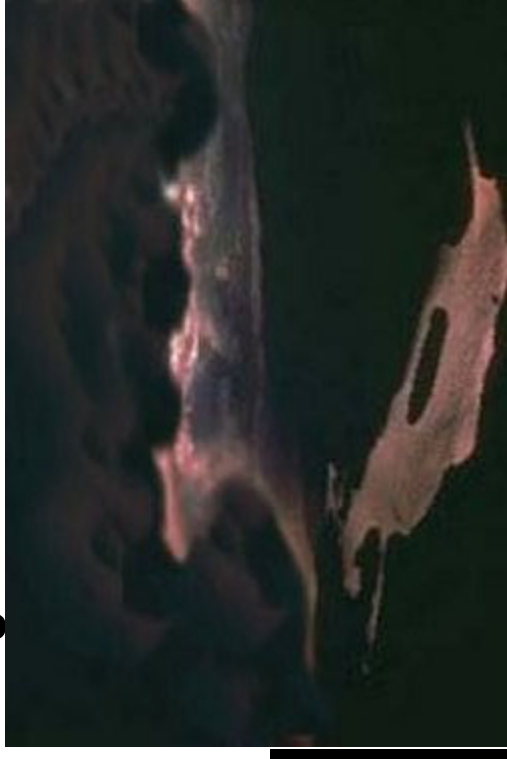
29 And Moses said, "You are right; I shall never see your face again!"

Exodus 6:28-10:29 Pharaoh Rejects God's Miracles

- Such thick darkness challenged the faithfulness of the sun-god, Ra, to provide warmth and sunshine from day to day, and it also prevented any daily worship rituals from taking place.
- The ninth plague was a darkness that could be felt! Josephus wrote:
 - "But when Moses said that what he [Pharaoh] desired was unjust, since they were obliged to offer sacrifices to God of those cattle, and the time being prolonged on this account, a thick darkness, without the least light, spread itself over the Egyptians, whereby their sight being hindered, and their breathing hindered by the thickness of the air, they were under terror lest they be swallowed up by the thick cloud."
- The Egyptian "god" – Ra or Amon-Re – the sun god With darkness so intense you could feel it, it seemed Ra, the sun god was dead

Ra or Amon-Re, the sun god

 Entrusting the Word to the Faithful



At any rate, the Ten Plagues that God rains down upon Egypt were done with a few purposes in mind but, principally, they were done to show the Egyptians (and the Israelites) that God was far more powerful than any of their false Egyptian “gods”. You see, the Israelites had been enslaved in Egypt for about 400 years when Moses was called forth by God and sent to Pharaoh. When Pharaoh refused to allow the Israelites to leave Egypt and worship in the desert, God answered (through Moses and his brother Aaron, the priest) with the ten plagues (Exodus 7:14-12:30).

Each of the plagues offered a tangible, visible example and display of our God’s power over everything/everyone they worshipped and one after another, with each plague that dominated the country, Egyptian hope vanished and Israelite confidence grew.

So, basically, each plague – the frogs (overrunning the land), the cattle (dying), the Nile (turning to blood) were manifestations or visual representations of one of the Egyptian gods being conquered by the God of Moses (and also the God of Abraham, Isaac and Jacob...oh, and you and me).

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



As for the Ten Plagues – here’s what they were (in order) and what they signified:

1. Nile River turns into blood (Ex 7:14-24)

The Egyptian “god” – Hapi – Father of all the gods, and god of the Nile. The Nile represented life to the Egyptians. All their economy and their livelihood depended on the Nile – they worshipped the river. The plague also represented the sins of the Egyptians coming back to haunt them, the blood of the Israelite children who were thrown into the Nile by Pharaoh.

2. Frogs (Ex. 7:25-29, 8:1-11)

The Egyptian “god” – Heka – the toad goddess, the god of resurrection and procreative powers. Frogs were sacred, and killing one was punishable by death. It’s like God saying, “You like frogs, I’ll give you frogs!” You couldn’t even walk without stepping on one. But the only way to get rid of them was to kill them, which God did, shaming Heka.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



3. Gnats (Ex 8:12-15)

The Egyptian “god” – Geb – the god of the earth, or vegetation This was the first plague that Pharaoh’s magicians could not replicate with their powers, but Pharaoh’s heart remained hardened. The gnats represented came out of the ground, out of the dust, causing blame on Geb.

4. Flies (Ex 8:16-28)

The Egyptian “god” – Khephi – the god of insects Insects out of control, and Khephi can’t stop them! The Egyptians think their god has been defeated, or is dead.

5. Livestock (Ex 9:1-7)

The Egyptian “god” – Apis or Menvis – the bull god, and Hathor the cow goddess The Egyptians worshiped many animals, but especially the ram, the ox and the bull. The soul of their god Osiris was said to reside in the body of the bull. Having all these animals die was a defeat of these Egyptian gods.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



6. Boils (Ex 9:8-12)

The Egyptian “god” – Thoth – the god of medicine, intelligence and wisdom. The Egyptians had several medical gods, and they sacrificed humans to these gods, burning them alive on a high altar and scattering their ashes into the air. It was believed that with every scattered ash a blessing would descend upon the people. So Moses took ashes from the furnace and scattered them into air, but now anyone the ashes touched broke out with boils.

7. Hail (Ex 9:13-35)

The Egyptian “god” – Nut – the sky goddess and “Seth” – protector of crops. The hail attacked the fields during the time of harvest, destroying all the crops. Nut was blamed, and Seth could not protect the crops like he was supposed to...

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8. Locusts (Ex 10:1-20)

The Egyptian “god” – Anubis – the god of the fields and “Isis” – protector against locusts. Whatever wasn’t destroyed by the hail, was finished off by the locusts. Locusts were so feared that the Egyptians actually had a god to protect them from the vile insects. Isis was shamed, and Anubis was overcome

9. Darkness (Ex 10:21-29)

The Egyptian “god” – Ra or Amon-Re – the sun god. With darkness so intense you could feel it, it seemed Ra, the sun god was dead

10. Death of the First-born (Ex 11:1-10, Ex 12)

The Egyptian “god” - Pharaoh himself, a god-king, and his first-born son, also a god. Pharaoh was considered a god, and his first-born son was too. In fact, first-born people and animals were often worshipped. Pharaoh was considered an incarnation of Ra, the sun god. Because Pharaoh’s son was considered a god, a god of Egypt actually died.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>

Each one of these plagues – while seemingly “random” can still teach us a great deal about our modern faith walk. In all honesty, even in modern culture, many of us make material and worldly things...even people, our “gods”. Boyfriends or girlfriends, sports or jobs, school or friendships, addictions or sex – any and all of them can become our “gods” if we let them.

If that is the case, realize that God will allow certain situations and create other situations that will help draw us back to Him and back into His perfect love. He might already be doing that in your life. Keep your eyes open. Although your bedroom might not be overrun with frogs or gnats anytime soon, God is still working and He will prove Himself more powerful than anything else that we allow to have power over us.

<http://www.holyspiritinteractive.net/youth/biblegeek/35.asp>



Entrusting the Word to the Faithful

[The Lord reveals himself to Moses](#)

Dependence become habitual (9:22-23, 10:12-13)

In both 9:22 and 10:12, the Lord instructs Moses to stretch out his hand. In both 9:23 and 10:13, Moses stretches out his staff. At the commencement of the plagues, the Lord commanded Moses to take the staff in his hand (7:15). The staff is actually the staff of God and symbolizes the authority and power of the Lord (4:20). So when Moses takes the staff in his hand, he's depending on the Lord.

At first he has to be instructed to take the staff in his hand; he had to be instructed to depend on the Lord and not himself. He took the staff in his hand repeatedly, throughout the plagues.

<http://www.pbc.org/files/messages/10419/exo010.html>

For Moses, dependence on the Lord has now become habitual. If he's told to stretch out his hand to bring on a plague, he knows he must depend on the Lord; so he takes hold of the staff of God.

Like anything else practiced repeatedly, dependence on the Lord becomes habitual. But in order for it to become habitual, it needs to be put into practice repeatedly. Dependence on the Lord is a discipline that must be practiced and repeated over and over again. Conscious, pro-active choices to trust in the Lord and move forward into fears must be made, and made repeatedly. Slowly, dependence on the Lord, not ourselves, will become habitual.

<http://www.pbc.org/files/messages/10419/exo010.html>

Pharaoh becomes irrelevant (10:6)

After the first plague, Pharaoh "turned" and went to his house, completely unconcerned (7:23). Now, after announcing the plague of locusts, it is Moses who turns and leaves Pharaoh, completely unconcerned. The irony here is rich.

When Moses began his fanciful confrontation of Pharaoh, all odds were against him. Even his own people refused to back him (5:20-21). It was one man against a nation. But God plus one equals a majority. Moses, increasingly believing in the power of the Lord, increasingly trusting in the Lord, sees that Pharaoh, with all the power at his disposal, is, of all things, irrelevant. He is a non-issue. Moses, unconcerned, turns and walks away from Pharaoh.

When we increasingly believe in the power of the Lord and increasingly trust him, the things that inspire our fears become irrelevant. They are no match for the power of the Lord.

<http://www.pbbc.org/files/messages/10419/exo010.html>

Boldness becomes non-compromising (10:8-11, 24-26)

When Pharaoh asks Moses who of the Israelites will be leaving Egypt, Moses is bold in his response: Everyone and everything, even the animals, will be leaving. Of the livestock, "not a hoof will be left behind," Moses says. Moses' boldness has become comprehensive. He won't back down on a thing. His boldness is also definite. In both 10:9 and 26, a Hebrew tense that is translated into an English future tense is used. In Moses' mind, there is no question that these things will happen. His boldness, then, is non-compromising. He will make no deals.

We may be tempted to cut corners to make things easier, to back away from righteousness because it is the path of least resistance. But we should cut no deals with the world, the flesh or the devil.

<http://www.pbbc.org/files/messages/10419/exo010.html>

Confidence becomes indefatigable (10:28-29)

Pharaoh makes a brazen threat against Moses' life. Forty years earlier, when Moses got wind that a different Pharaoh wanted him killed, he ran in fear (2:15). On Mount Sinai, when the Lord asked Moses to confront Pharaoh, Moses said, "Who am I?" When Moses returned and demanded that Pharaoh let the people go and Pharaoh increased the burdens on the people, Moses was lost (5:22-23). Before the onset of the plagues, Moses wondered how he could get Pharaoh to listen to him (6:12, 30).

Now look at Moses. Forty years earlier, when an Egyptian king threatened his life from a distance, Moses headed for the hills. Now an Egyptian king is threatening his life face to face, and Moses stares death right in the face. Before, he was shaking like a leaf. Now he's solid as a rock.

What happened? First, 40 years in the wilderness made Moses open to relationship with God and obedience to him. Second, Moses consistently obeyed the Lord's call to walk into fear, depending on him.

<http://www.pbc.org/files/messages/10419/exo010.html>

The Lord will send us to the wilderness for a while, where life seems dry, barren and lonely, making us thirsty to hear his voice calling us near and to obey his call to enter into life. The Lord turned Moses from a shaky leaf into a solid rock. He can do it with us.

...Moses moved forward into his fears and found the Lord to be trustworthy. His confidence, therefore, surged. As we move forward into our fears and find the Lord trustworthy, our confidence will surge as well - our confidence in the Lord's trustworthiness, which is true confidence.

<http://www.pbbc.org/files/messages/10419/exo010.html>



[The Lord reveals himself to the Israelites](#)

[The Lord spares his people \(9:26, 10:23\)](#)

The Israelites felt the full force of the first three plagues. Beginning with the second series of plagues, the Lord set apart Israel and spared it from the impact of the plagues. Specifically, the text says that Israel is spared the impact of the seventh and ninth plagues. Presumably, it was spared in the eighth plague as well.

The plagues in this series are increasing in severity, yet Israel is spared. It would be easy for them to look around and see how much more difficult life is getting for the Egyptians. It would also be easy for them to conclude, "If not for the grace of God, that could just as well be us."

For those of us who have known the Lord for a while, it's not difficult to imagine what life would be like without the Lord. All we have to do is look around - look at family members, look at peers, look at co-workers. Although we have suffered our share of hardship, the Lord has spared us from some ugly things. Oh, what he has saved us from!

<http://www.pbc.org/files/messages/10419/exo010.html>

The Lord gives his people a story (10:1-2)

The Lord hardens the heart of Pharaoh and his servants for the sake of demonstrating his power. As we have seen before in Exodus, the Lord sets in motion circumstances that lead to affliction in order to demonstrate his power to redeem, which gives his people the opportunity for faith, which is what we really need.

The Lord says that "you" will have the opportunity to tell children and grandchildren about what the Lord did in Egypt. The pronoun in singular, meaning Moses is in view. But when the Lord says he is doing these things "that you may know that I am the Lord," the second-person pronoun is plural, meaning that the Israelites are in view. So both Moses and the rest of the Israelites see and experience the power of the Lord. Therefore, the Israelites also have a story to tell to children and grandchildren.

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For those of us who believe in Jesus Christ, the Lord has set us apart, he has spared us and he has redeemed us. He does this not only for our sakes but for the sake of others. How do others benefit? They benefit insofar as we tell them the stories of what the Lord has done in our lives. Each of us has a pocketful of stories to tell. We convince ourselves, or let others convince us, that we don't have much of a story to tell. But these are powerful stories, because they are stories of the Lord's work of grace in our lives. Your stories are worth telling. All of us need to hear them.

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[The Lord reveals himself to the Egyptians](#)

[Recognized power, unrecognized love \(9:19-21, 10:7\)](#)

The plagues narrative earlier featured the Egyptian magicians. Now it features Pharaoh's servants. These may be one and the same, inasmuch as the magicians were Pharaoh's servants. At any rate, whether magicians or servants, they are representative of the Egyptian people.

Some of the servants recognize what should be obvious by now: When Moses promises pestilence, pestilence happens. They therefore take precautions to protect their livestock from the predicted hail. They have identified power, but they are not people of faith (9:30, 34; 10:1). Their "faith" is completely utilitarian. They believe in something of the power of the Lord; therefore, they protect their interests against that power. But they know nothing of the goodness of the Lord.

The writer of Hebrews says that "he who comes to God must believe that he is, and that he is a rewarder of those who seek him" (Hebrews 10:6). These servants may believe that God exists, but they see him as a punisher, not as a rewarder. Some of them may be on the road to faith, however, for when the Israelites left Egypt, they left as a "mixed multitude" that evidently included some Egyptians (12:38).

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While some of the Egyptian servants at least acknowledged the power of the Lord, others, amazingly enough, were completely ignorant despite the evidence of six plagues. They left their livestock in the field, where it would be destroyed by hail (9:25). Sin is deceitful, and leads us far away from reality.

The Egyptian servants not only recognize the power of the Lord, after seven plagues they confront their ruler with advice to let the Israelites go in order to avoid further pestilence. This is still not faith, for they call the Lord "the Lord their God." They have correctly attributed the destruction they see to Pharaoh's refusal to release the Israelites. And they offer what seems to be a practical solution: Let the people go. But they don't buy into the only permanent solution: faith.

Many people can see destruction in their lives. Many can also tie such destruction to particular choices. Many then offer seemingly pragmatic solutions to the problem: a new philosophy, a new lifestyle, renewed determination. But the only permanent and effective solution is faith in the living, eternal God.

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If the power of the God is recognized but the goodness of the Lord is unrecognized, faith is lacking. And if only the power of God is recognized, we'll embark on a mad dash to make the right choices to avoid getting zapped by that power. This isn't faith, and it's a paralyzing way to live.

Recognized power apart from appreciated love is the phenomenon the Apostle Paul describes in Romans: "For since the creation of the world his invisible attributes, his eternal power and divine nature, have been clearly seen, being understood through what has been made, so they are without excuse. For even though they knew God, they did not honor him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened" (Romans 1:20-21). The power of the Lord is evident in his creation, and many recognize it and therefore know something of God. But most don't want to trust their lives to him, because they don't think he's good - so they neither honor him nor give thanks.

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[The Lord reveals himself to Pharaoh](#)

The truth: You are not in control (9:14-16)

The Lord is judging Pharaoh for his hard heart by sending plagues in increasing severity. But the Lord has also been gracious to Pharaoh, holding back. Had he unleashed all his power, Pharaoh would be dead by now. Both the Lord's judgment and his grace are for the purpose of revealing himself to Pharaoh. He wants Pharaoh to know that "there is no one like me," and he wants to show Pharaoh his power.

The word "earth" appears three times in these verses. There is no one like the Lord in all the earth (9:14), Pharaoh would have been cut off from the earth (killed) if the Lord had released all his power (9:15) and the Lord will proclaim his name through all the earth (9:16). Pharaoh, as ruler of a powerful nation, thinks he controls the earth, or at least his little corner of it. But all the earth belongs to the Lord, who could easily cut off Pharaoh from it. Pharaoh thinks he's in control, but it's an illusion.

Like Pharaoh, we think we're in control of our domain. But the Lord is sovereign over all, and he has invaded our domain - even the secret domain where our fantasies reign. The Lord is there - even there. And he wants to reveal himself to us even there, to escort us into the real world, where he controls everything, where he calls every shot.

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Loss of control yields false repentance (9:27-35)

Pharaoh says he has sinned "this time." What about the last time and the time before that? That Pharaoh only in this particular instance acknowledges sin is indicative that his repentance is false. Pharaoh's repentance is motivated by his contention that "there has been enough of God's thunder and hail." This too is indicative of a false repentance, motivated solely by the desire for relief from distress. Although Pharaoh may not even know that his repentance is false, Moses sees through it and knows that Pharaoh is seeking no relationship with the Lord. As we could have predicted by now, when relief comes, Pharaoh changes his mind, because relief is all he's after.

The text says Pharaoh "sinned again." Up until now, Pharaoh thought he only sinned once. By saying that he sinned again, the text subtly shows that this is a pattern, not an isolated incident.

When we find control slipping away, one of the things we'll do is "repent," and convince ourselves that we're repenting. But our so-called repentance is often motivated simply by a desire for relief from pain and a return to our state of control, or perceived control.

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Loss of control yields power play (10:7-11)

Pharaoh receives strong testimony from his own people, who have the courage to confront him with the truth and advise him to release the people. His servants present the evidence: Egypt is destroyed. This is what clutching for control does: It destroys. We think it protects us, but it destroys us, and those around us as well.

The desire for control also distorts things terribly. Pharaoh tells Moses that "evil is in your mind." Moses intended to leave Egypt with the Israelites. This isn't evil; it's good. But the desire for control calls good things evil.

Pharaoh knows the weakness of his position. He's been outgunned by Moses every time. So he simply gives Moses an order, allows for no response and drives Moses and Aaron from his presence. This is a power play borne solely out of weakness. Moses won't listen to Pharaoh's bargaining ploys, so Pharaoh will allow for no more discussion. In sending Moses away, he's hoping not to have to deal with him anymore and still maintain whatever control he has left.

At times we too may assert our wills out of weakness. Knowing that we're out of ammunition, we blow smoke, put an end to all discussion of whatever the matter is and hope that the problem will simply go away. This approach may buy us temporary relief, but the problem doesn't go away. It didn't go away for Pharaoh, either.

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Loss of control yields utilitarianism (10:16-20)

Pharaoh's language is sounding more like true repentance. He simply says that he has sinned, and not just "this time." He also identifies three victims of his sin: the Lord, Moses and Aaron. He even asks for forgiveness. But all he is really interested in is relief for himself. He asks that "this death be removed from me." He never even mentions the trials he has put his own people through.

The Lord drives the locusts into the Red Sea, and not one remained. This poetically foretells the fate of Pharaoh and his army, which were driven to their deaths in the Red Sea, where not one remained (14:28).

Pharaoh, in mouthing the words of repentance, has learned to talk the talk. He wants relief. His efforts to this point have failed. But he's a quick study. He's learned the rules of this game. If repentance is required for relief, well then, he'll give them repentance - or everything that looks like it, at least.

When it comes to getting what we want, we can be quick learners. We learn the rules, play the game, give them what they want.

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Loss of control yields anger (10:24-29)

Pharaoh just can't let go. There has to be something that he keeps holding onto. In this case, it's the livestock. Moses' refusal of even the deal to take everything but the livestock is met with even more intensity from Pharaoh. Pharaoh is watching his world slip away. Everything he has tried has failed. There is little left to do but vent his anger and utter threats.

When we watch our worlds slip away, our cherished dreams that were going to keep us in control, the emotion that often takes over initially is anger. But our world slips away because we've been living in the wrong one and hardening our hearts against the truth of the beautiful world of reality, where God wants us to dwell and where he is in control.

Control is only an illusion, but like Pharaoh, we'll go to great lengths and take increasingly desperate measures to maintain that illusion. We'll take measures such as false repentance, power plays borne out of weakness, learning the game and following the rules. When it all fails, maybe, like Pharaoh we explode in anger and utter threats, if only on the inside.

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Lenny, a character in John Steinbeck's "Of Mice and Men," liked to touch and pet soft things like animals and soft hair. But when anything he petted started to squirm, he panicked and held on tighter, trying to maintain control. Tragically, he killed those creatures. When things get out of control, we'll often hold on tighter, trying to control our environment and people. But grasping for control is actually destructive - it damages ourselves, others and relationships.

We are there

We see something of ourselves in all these players. Perhaps like Moses we're seeing the power of the Lord and trusting him more thoroughly and therefore growing in confidence. Perhaps like the Israelites we've seen how the Lord has spared us and are ready to tell some stories of his grace. Perhaps like the Egyptians we see something of the power of the Lord but his love for us is a foreign concept. Perhaps like Pharaoh, we desperately hold onto control only to have it blow up in our face. Wherever we're at, the Lord wants to distinguish between himself and everyone else. He wants us to see that there is no one like the Lord.

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Entrusting the Word to the Faithful

- **The Hardening of Pharaoh's heart is illustrative of the Biblical principle found in Proverbs 29:1:**

**A man who hardens *his* neck after much reproof
Will suddenly be broken beyond remedy.**



Signs	Pharaoh	Moses	The LORD
	<p>5:2 "Who is the LORD that I should obey His voice to let Israel go? I do not know the LORD, and besides, I will not let Israel go."</p>		<p>3:19 "But I know that the king of Egypt will not permit you to go, except under compulsion."</p>
<p>7:10 rod become a serpent</p>	<p>7:11-12a Then Pharaoh also called for the wise men and the sorcerers, and they also, the magicians of Egypt, did the same with their secret arts. For each one threw down his staff and they turned into serpents.</p> <p>7:13 Yet Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said</p>	<p>7:12b But Aaron's staff swallowed up their staves.</p>	<p>6:1 "Now you shall see what I will do to Pharaoh; for under compulsion he shall let them go, and under compulsion he shall drive them out of his land."</p> <p>7:3 "But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt."</p>
<p>1st – Water in Nile Turned to Blood</p>	<p>7: 22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.</p>		
<p>2nd – Frogs</p>	<p>8:8 "Entreat the LORD that He remove the frogs from me and from my people; and I will let the people go, that they may sacrifice to the LORD."</p> <p>8:15 But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as the LORD had said.</p>	<p>8:12 Moses cried to the LORD concerning the frogs which He had inflicted upon Pharaoh</p>	

Signs	Pharaoh	Moses	The LORD
3 rd – Gnats	<p>19 Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened, and he did not listen to them, as the LORD had said.</p>		
4 th – Swarms of Insects	<p>8:24 the land was laid waste 8:25 And Pharaoh called for Moses and Aaron and said, "Go, sacrifice to your God within the land." 8:28 "I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Make supplication for me." 8:31 And the LORD did as Moses asked, and removed the swarms of insects from Pharaoh, from his servants and from his people; not one remained. 32 But Pharaoh hardened his heart this time also, and he did not let the people go.</p>	<p>8:27 "We must go a three days' journey into the wilderness and sacrifice to the LORD our God as He commands us." 8:29 "Behold, I am going out from you, and I shall make supplication to the LORD that the swarms of insects may depart from Pharaoh, from his servants, and from his people tomorrow; only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the LORD."</p>	<p>8:22 "But on that day I will set apart the land of Goshen, where My people are living, so that no swarms of insects will be there, in order that you may know that I, the LORD, am in the midst of the land'</p>
5 th – pestilence On livestock	<p>9:6b-7 all the livestock of Egypt died; but of the livestock of the sons of Israel, not one died. 7 And Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. But the heart of Pharaoh was hardened, and he did not let the people go.</p>		<p>9:4 "But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing will die of all that belongs to the sons of Israel."</p>
6 th – Boils on Man and Beast			<p>9:12 And the LORD hardened Pharaoh's heart, and he did not listen to them, just as the LORD had spoken to Moses.</p>

Signs	Pharaoh	Moses	The LORD
7 th - Hail	<p>7:27-28 "I have <u>sinned this time</u>; the LORD is the righteous one, and I and my people are the wicked ones. 28 "Make supplication to the LORD, for there has been enough of God's thunder and hail; and I will let you go, and you shall stay no longer."</p> <p>9:34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, <u>he sinned again</u> and hardened his heart, he and his servants. 35 And Pharaoh's heart was hardened, and he did not let the sons of Israel go, just as the LORD had spoken through Moses.</p>	<p>9:29-30 "As soon as I go out of the city, I will spread out my hands to the LORD; the thunder will cease, and there will be hail no longer, that you may know that the earth is the LORD's. 30 "But as for you and your servants, I know that you do not yet fear the LORD God."</p>	<p>9:19 "Now therefore send, bring your livestock and whatever you have in the field to safety. Every man and beast that is found in the field and is not brought home, when the hail comes down on them, will die."</p>
8 th - Locusts	<p>10:7 And Pharaoh's servants said to him, "How long will this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not realize that Egypt is destroyed?"</p> <p>10: 8b he said to them, "Go, serve the LORD your God! Who are the ones that are going?"</p> <p>10:10 Then he said to them, "Thus may the LORD be with you, if ever I let you and your little ones go! Take heed, for evil is in your mind. 11 "Not so! Go now, the men among you, and serve the LORD, for that is what you desire." So they were driven out from Pharaoh's presence.</p> <p>10:15b Thus nothing green was left on tree or plant of the field through all the land of Egypt. 16 Then Pharaoh hurriedly called for Moses and Aaron, and he said, "<u>I have sinned against the LORD your God and against you.</u> 17 "Now therefore, please forgive my sin only this once, and make supplication to the LORD your God, that He would only remove this death from me."</p>	<p>10:9 And Moses said, "We shall 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." 10:18 And he went out from Pharaoh and made supplication to the LORD.</p>	<p>10:20 But the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go.</p>

Signs	Pharaoh	Moses	The LORD
<p>9th – Darkness for 3 days</p>	<p>10:24 Then Pharaoh called to Moses, and said, "Go, serve the LORD; only let your flocks and your herds be detained. Even your little ones may go with you."</p> <p>10:28 Then Pharaoh said to him, "<u>Get away from me!</u> <u>Beware, do not see my face again, for in the day you see my face you shall die!</u>"</p>	<p>10:25 But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice them to the LORD our God. 26 "Therefore, our livestock, too, will go with us; not a hoof will be left behind, for we shall take some of them to serve the LORD our God. And until we arrive there, we ourselves do not know with what we shall serve the LORD."</p> <p>10:29 And Moses said, "You are right; I shall never see your face again!"</p>	<p>10:27 But the LORD hardened Pharaoh's heart, and he was not willing to let them go.</p>
<p>10th – Killing of the Firstborn</p>		<p>11:4 And Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, 5 and all the first-born in the land of Egypt shall die, from the first-born of the Pharaoh who sits on his throne, even to the first-born of the slave girl who is behind the millstones; all the first-born of the cattle as well. 6 '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. 7 'But against any of the sons of Israel a dog shall not even bark, whether against man or beast, that you may understand how the LORD makes a distinction between Egypt and Israel.'</p>	<p>11:1 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. 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." 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." 10 And Moses and Aaron performed all these wonders before Pharaoh; yet the LORD hardened Pharaoh's heart, and he did not let the sons of Israel go out of his land.</p>

The Hardening of Pharaoh's Heart in Exodus

Prophetic

4:21 And 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 (chazaq) his heart so that he will not let the people go.

7:3 "But I will harden (qashah) Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt."

Reality

7:13 Yet Pharaoh's heart was hardened (chazaq), and he did not listen to them, as the LORD had said.

7:22 But the magicians of Egypt did the same with their secret arts; and Pharaoh's heart was hardened (chazaq), and he did not listen to them, as the LORD had said.

8:15 But when Pharaoh saw that there was relief, he hardened (kabed) his heart and did not listen to them, as the LORD had said.

8:19 Then the magicians said to Pharaoh, "This is the finger of God." But Pharaoh's heart was hardened (chazaq), and he did not listen to them, as the LORD had said.

8:32 But Pharaoh hardened (kabed) his heart this time also, and he did not let the people go.

9:7 And Pharaoh sent, and behold, there was not even one of the livestock of Israel dead. But the heart of Pharaoh was hardened (kabed), and he did not let the people go.

9:12 And the LORD hardened (chazaq) Pharaoh's heart, and he did not listen to them, just as the LORD had spoken to Moses.

9:34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned again and hardened (kabed) his heart, he and his servants

9:35 And Pharaoh's heart was hardened (chazaq), and he did not let the sons of Israel go, just as the LORD had spoken through Moses.

10:1 Then the LORD said to Moses, "Go to Pharaoh, for I have hardened (kabed) his heart and the heart of his servants, that I may perform these signs of Mine among them,

10:20 But the LORD hardened (chazaq) Pharaoh's heart, and he did not let the sons of Israel go.

10:27 But the LORD hardened (chazaq) Pharaoh's heart, and he was not willing to let them go. **11:10** And Moses and Aaron performed all these wonders before Pharaoh; yet the LORD hardened (chazaq) Pharaoh's heart, and he did not let the sons of Israel go out of his land.

14:4 "Thus I will harden (chazaq) Pharaoh's heart, and he will chase after them; and I will be honored through Pharaoh and all his army, and the Egyptians will know that I am the LORD." And they did so.

14:8 And the LORD hardened (chazaq) the heart of Pharaoh, king of Egypt, and he chased after the sons of Israel as the sons of Israel were going out boldly.

14:17 "And as for Me, behold, I will harden (chazaq) the hearts of the Egyptians so that they will go in after them; and I will be honored through Pharaoh and all his army, through his chariots and his horsemen.

14 What shall we say then? There is no injustice with God, is there? May it never be! 15 **For** He says to Moses, "I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion." 16 **So then** it does not *depend* on the man who wills or the man who runs, **but** on God who has mercy. 17 **For** the Scripture says to Pharaoh, "For this very purpose I raised you up, to demonstrate My power in you, and **that** My name might be proclaimed throughout the whole earth." 18 **So then** He has mercy on whom He desires, and He hardens whom He desires.

Romans 9:14-18



God's Sovereign Choice of Israel (Romans 9)

The Problem (9:1-5)	The Answer (9:6-18)	The Explanation (9:19-33)
<p><u>Jewish unbelief</u></p> <ul style="list-style-type: none"> * church becoming predominantly Gentile * Has God abandoned the Jewish people? * Paul's Sorrow & Grief over Israel * Israel's National Position <p><u>Her Privileges</u></p> <ol style="list-style-type: none"> 1) adoption as sons (Exodus 4:22; Deut 14:1-2) 2) the glory (Exodus 16:10; 24:17; 40:34-35; Psalm 147:20) 3) the covenants <ul style="list-style-type: none"> * <u>Abrahamic</u> (Gen 12:1-3; 13:14-17; etc..) * <u>Mosaic</u> (Ex 20-31) * <u>Land / Palestinian</u> (Deut 29-30) * <u>Davidic</u> (2 Samuel 7) * <u>New</u> (Jer31:31-34; 32:37-40; Ezek 36:24-28) 4) the giving of the Law (De 5:1-22) 5) the temple service (Lev / Exodus) 6) the promises (esp. of the coming Messiah – Gen 3:15; 2Sam 7:12-16) 7) the fathers (Abraham, Isaac, Jacob, Joseph, etc., Rom 11:24-29) 8) the Christ according to the flesh (Matt 1:1-16; Rom 1:3) 	<p><u>The Statement (v6a)</u></p> <p>* God's Word had not failed</p> <p><u>The Illustrations (v6b-18)</u></p> <ol style="list-style-type: none"> 1) Isaac over Ishmael (v6b-9) <ul style="list-style-type: none"> * not all Israel who are from Israel (v6b) * not all children because they are Abraham's descendants (v7; Gen 21:12) * not children of the flesh, but children of the promise – not natural descent <ol style="list-style-type: none"> 2) Jacob over Esau (v10-13) <ul style="list-style-type: none"> * chosen before birth – no human merit <p><u>Why?</u> That God's purpose according to His choice might stand, not because of works, but because of Him who calls – God's sovereignty on display (Gen 25:23; Mal 1:2)</p> <ol style="list-style-type: none"> 3) Moses over Pharaoh (v14-18) <p>Q1 - there is no injustice with God, is there?</p> <p>A1 - May it never be!</p> <p>based on God's sovereign choice (v15)</p> <p>based on God who has mercy (v16)</p> <p><u>Context of 9:15 is the Golden Calf incident</u></p> <ul style="list-style-type: none"> * Pharaoh raised to demonstrate God's power (Ex 3:18-22; 4:21-23; ch 7-11, 14) – the blend of God's Sovereignty/Choice & Human Responsibility/Choice * <u>God's Prerogatives as God</u> – He has mercy on whom He desires & He hardens whom He desires (9:18) 	<p><u>Of God's Choice (v19-29)</u></p> <p>Q2 - Why does He still find fault? For who resists His will? (v19)</p> <p>A2a - Who are you to argue with God or question His right to do what He wills with His own? (v20-21)</p> <p>God = the Molder, the Potter</p> <p>We = molded clay</p> <p>A2b - God has a purpose (v22-24)</p> <ul style="list-style-type: none"> * to demonstrate His wrath on vessels of wrath * to make His power known to vessels of wrath * to make known the riches of His glory upon vessels of mercy <p>A2c - all of this was prophesied (v25-29)</p> <ul style="list-style-type: none"> * quotes from Hosea 1:10 * quotes from Isaiah 10:22,23; 1:9 <p><u>Of Jewish Unbelief (v30-33)</u></p> <p>Q3 - what shall we say then? That Gentiles, and not Jews, attained righteousness? Why?</p> <p>A3 - because they did not pursue it by faith but by works. They stumbled over the stumbling stone (Is 8:14-15; 28:16)</p>

The Sovereignty of God in Salvation

Mercy = active compassion

9:15 – “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion” – **mercy & compassion is dependent on God & is optional.**

9:16 – So then, it does not depend on the man who wills or the man who runs, but on God who has mercy – **salvation is totally dependent on God**

9:18 – So then He has mercy on whom He desires & He hardens whom He desires – **the sovereignty of God on display**

9:23 – And He did so in order that He might make known the riches of His glory upon vessels of mercy which He prepared beforehand for glory – **the longsuffering of God on display**

11:30-31 – 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, in order that because of the mercy shown to you, they also may now be shown mercy. - **God’s plan**

11:32 – For God has shut up all in disobedience that He might show mercy to all – **God’s purpose**

“Salvation is of the Lord” (Jonah 2:9) but the Lord does not save all

1. **Acts 13:48b** – As many as were ordained to eternal life believed

* **believing is the consequence & not the cause of God’s decree**

* **a limited number were ordained to eternal life, i.e., salvation**

2. **Romans 11:5** – a remnant according to God’s gracious choice”, lit. “choice of grace”

* **cause of election = grace**

3. **1 Corinthians 1:26-29** – Chooser = God

4. **John 15:16** – Chooser = Jesus

Objects: foolish, weak, despised, base

Reason: no man should boast before God

5. **Ephesians 1:3-5,11; 2:10**

When: before foundation of the world

Purpose: be holy & blameless, adoption as sons, obtain inheritance, good works

Basis: love; His kind will, His purpose, His counsel

6. **2 Thessalonians 2:13; 1 Peter 1:2**

Order:

- God’s eternal choice,
- Sanctification by the Spirit,
- Faith in the truth & obedience to Christ

7. **2 Timothy 1:9** - God saved us & called us with a holy calling, not according to our works, but according to His own purpose & grace

Why did God choose the Ones He did?

Rom 3:10 – none righteous

Rom 3:11 – none understands; none seeks for God

Rom 3:12 – none does good

Did God foresee that they would believe? (Eph 2:1-3)

* **No, because all are dead in sin**
Answer:

Acts 18:27 – We believe “through grace”

Eph 2:8 – “by grace you have been saved through faith” – gift of God

* **“Faith is God’s gift & apart from this gift, none would believe! The cause of His choice then lies within Himself & not in the object of His choice. He chooses the ones He did simply because He chose to choose them.”**



The Sovereignty of God in Salvation

Some Questions	Summary Statement
<p>Q1. Does election rule out human responsibility? A1. Although a logical problem, it's not a biblical problem</p> <p>Q2. Does it make the universal gospel invitation a mockery? A2. Never! God's choices seem related to the believing community rather than to the individual</p> <p>Q3. How can a valid invitation be extended to all if some have been pre-selected to respond? A3. We must understand salvation in terms of God alone, not by looking at human actions or choices</p> <p>“Nothing can survive to eternity but what came from eternity, & what has so come, will” (G S Bishop)</p>	<p>God has chosen the foolish, the weak, the base, the despised, the things that are not</p> <p>Before the foundation of the world</p> <p>In Him</p> <p>To adoption as sons</p> <p>For good works</p> <p>From among Jews & Gentiles</p> <p>To become conformed to the image of His Son</p> <p>For salvation</p> <p>Through Sanctification by the Spirit & faith in the truth</p> <p>Prepared for glory, both Jews & Gentiles</p> <p>We shall be with Him</p>

Romans 9:22-23

orge, 36x, any violent emotion; as a vigorous upsurge of one's nature against someone or something *anger*, *wrath*, *indignation*; the divine reaction against evil, bringing judgment & punishment both historically & in the future *wrath*, *indignation*; as a future culmination of judgment in an outpouring of the stored-up anger of God

aor act ind, *endeiknumi*, 12x, to point out, to show, prove, whether by arguments or by acts, to manifest, display, put forth

although willing to demonstrate His wrath

pres act ptc, *thelo*, 210x, to will, have in mind, intend, be resolved or determined, to purpose, to desire – concessive use of the participle, not causal

and

aor act inf, *gnorizo*, 24x, to be known, to be recognized

aor act ind, *phero*, 64x, to carry, to bear with, to endure, to bear patiently one's conduct or spare one (abstain from punishing or destroying)

skeuos, a vessel or implement; the common Greek metaphor for "body" since Greeks thought of souls living temporarily in bodies

perf pass ptc, *kataartizo*, 13x, to render, ie, to fit, complete, to frame one's self, prepare; to put a thing in its appropriate condition; "perf pass ptc with middle meaning, ie, these unbelievers were not fitted to become vessels of perdition by God Himself, but *by their own selves* in refusing to believe on the Lord Jesus Christ" (Dr Zodhiates)

dunatos, 25x, adj, able, powerful, mighty, strong, having power for something. Verbal adjective to *dunaton* used rather than the substantive *dunamin*.

to make His power known,

makrothumia, 14x, endurance, constancy, slow in avenging wrongs, forbearance, longsuffering

endured with much patience

orge

vessels of wrath

apoleia, 20x, utter destruction, endless perdition, not annihilation, ruin, the destruction which consists of endless misery in hell

prepared for destruction?



23 And

He did so

in order that

aor act subj, *gnorizo*, 24x, to be known, to be recognized

ploutos, 22x, wealth, abundance, fulness, ,plentitude

doxa, as a manifestation of light
radiance, brightness, splendor, as a manifestation of God's excellent power
glory, majesty; as a state characterized by honor, power, & remarkable appearance *glory, honor*

He might make known the riches of His glory

skeuos, a vessel or implement; the common Greek metaphor for "body" since Greeks thought of souls living temporarily in bodies

upon vessels of mercy,

eleos, 28x, the outward manifestation of pity, mercy: kindness or good will toward the miserable & the afflicted, joined with a desire to help them; of God's mercy toward men: in general providence; the mercy & clemency of God in providing & offering to men salvation by Christ; of Christ's mercy, whereby at His return to judgment He will bless true Christians with eternal life. Mercy is God's attitude to those who are in distress while grace is God's attitude towards lawbreakers & rebels. Mercy assumes a need on the part of him who receives it & the resources adequate to meet the need on the part of him who shows it

which He prepared beforehand for glory,

aor act ind, *proetoimazo*, *doxa*, as a manifestation of light
2x, to prepare before, to make ready beforehand
manifestation of God's excellent power
glory, majesty; as a state characterized by honor, power, & remarkable appearance *glory, honor*