

**"The 10 Plagues upon Egypt"****Part 28****Exodus 7-12**

**Introduction:** In our study of the plagues we have been looking at the tenth plague and the preparations for protection from the plague. The protection would come through the blood of an innocent lamb that was to be applied to the door posts and lintel. Israel was also given specific instructions concerning eating the lamb. They were to eat the flesh, it was to be roasted on the fire, it was NOT to be boiled in water, it was NOT to be eaten raw, it was to be eaten with bitter herbs and unleavened bread, and what was left over was to be burned with fire. Each of those commands has an application for our lives which we have considered. Tonight, in our study we are going to look at the actual plague that would bring great devastation to Egypt.

**1. The Death of the Firstborn**

Pharaoh had been warned in great detail concerning this tenth plague. But just like the other warnings this one went unheeded. Pharaoh and his people were about to experience the greatest pain they had ever felt. At the appointed time on the fourteenth day of the month at midnight, God would pass through the land of Egypt and He would smite all the firstborn which were not protected by the blood of the lamb.

**a. The specifics of the judgment.**

I want us to notice the different verses that give us the details as to what happened on this appointed night.

**Exodus 11:5**

<sup>5</sup> *And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.*

**Notice Exodus 12:29-30**

Here in verse 30 we are told there was not one house in Egypt where someone did not die that night. Let us keep in mind that this plague was not limited to age. The firstborn could have been a newborn or it could have been someone ninety years old. It could have been a mom, dad and their first child if the mom and the dad were both firstborn in their families.

The loss of anyone in a family is heartbreaking and devastating but the loss of the firstborn in Egypt was very tragic. Let us notice what the Psalmist wrote.

**Psalm 105:36**

<sup>36</sup> *He smote also all the firstborn in their land, the chief of all their strength.*

Notice the words of Rawlinson concerning this plague:

*The "law of the firstborn" prevailed in Egypt, as among most of the nations of antiquity. The monarchy was hereditary, and the eldest son was known as "hereditary Crown Prince". Estates descended to the eldest son, and in many cases high dignities also. No severer blow could have been sent on the nation, if it were not to be annihilated, than the loss in each house of the hope of the family-the parents' stay, the other children's guardian and protector."*

Now, to some this judgment would seem to be far to severe but if we slow down and consider a few thoughts we can see that the judgment was fitting with the sin. Let me take you back to the burning bush and let us listen as God spoke to Moses there.

**Exodus 4:21-23**

<sup>21</sup> *And the LORD said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand: but I will harden his heart, that he shall not let the people go.*

<sup>22</sup> *And thou shalt say unto Pharaoh, Thus saith the LORD, Israel is my son, even my firstborn:*

<sup>23</sup> *And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.*

Israel was God's firstborn and Pharaoh was informed of this truth. He was also warned that if he did not let God's firstborn go then God would slay his firstborn. Let us remember what Pharaoh did to God's firstborn after Moses delivered the message from the Lord. He persecuted Israel severely.

**Exodus 5:6-9, 14**

<sup>6</sup> *And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying,*

<sup>7</sup> *Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.*

<sup>8</sup> *And the tale of the bricks, which they did make heretofore, ye shall lay upon them; ye shall not diminish ought thereof: for they be idle; therefore they cry, saying, Let us go and sacrifice to our God.*

<sup>9</sup> *Let there more work be laid upon the men, that they may labour therein; and let them not regard vain words.*

<sup>14</sup> *And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to day, as heretofore?*

Let us also remember that the previous Pharaoh had given the command to kill the baby boys. Between the death sentence on the babies and the severe persecution we can only imagine how many of God's people were killed. Therefore, the judgment was truly suitable for the sin. The judgment was designed to remind Pharaoh and the Egyptians of the sin they had committed against God and His people.

**Application:**

There are several points of application to be seen here some of which we have already considered as we worked our way through the plagues.

- The longer someone lives in direct rebellion against the will of God the more severe the consequences of the judgment.

We can see this in what Paul wrote about the reformed sinner.

**Romans 2:1-5**

*Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.*

<sup>2</sup> *But we are sure that the judgment of God is according to truth against them which commit such things.*

<sup>3</sup> *And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?*

<sup>4</sup> *Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?*

<sup>5</sup> *But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;*

The word "treasurest" means "to store up or to treasure us". It has the idea of God's wrath being stored up against the sinner and the wrath keeps building and building until one day when the dam breaks and the judgment falls.

➤ **God's judgment is always directly connected with the sin.**

Pharaoh and the Egyptians killed God's firstborn and the judgment would be the death of their firstborn. There was an unmistakable connection between the sin and the judgment.

### **Galatians 6:7-8**

<sup>7</sup> *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*

<sup>8</sup> *For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*

We can see this in the life of David.

### **2 Samuel 12:7-11, 14-15**

<sup>7</sup> *And Nathan said to David, Thou art the man. Thus saith the LORD God of Israel, I anointed thee king over Israel, and I delivered thee out of the hand of Saul;*

<sup>8</sup> *And I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.*

<sup>9</sup> *Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

<sup>10</sup> *Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife.*

<sup>11</sup> *Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun.*

<sup>14</sup> *Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.*

<sup>15</sup> *And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick.*

David took the life of Uriah with the sword and now the sword would not depart from his family. He took the wife of Uriah and now he is told that his neighbor will take his wives. He cut Uriah's life short and so the child born to him would die shortly. The consequences were directly connected with the sins of David.

## 2. The Despair of the People.

### Notice Exodus 12:30

This plague was different than any of the previous plagues for this sorrow was previously foretold.

### Exodus 11:4-6

*<sup>4</sup> And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:*

*<sup>5</sup> And all the firstborn in the land of Egypt shall die, from the first born of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill; and all the firstborn of beasts.*

*<sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.*

This was a strong exhortation to bring Pharaoh to repentance, but the warning went unheeded.

### Application:

In the same way God warns sinners concerning the terrible sorrow they will experience if they die in their sins.

### Matthew 8:12

*<sup>12</sup> But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.*

This warning is repeated in many verses and it is a warning which should send sinners directly to the cross looking for God's gift of forgiveness. To tell sinners of the horrors of hell is not wanted in many churches today. It is now becoming labeled as "hate speech" by many and others view it as "unwise scare tactics". Many churches have eliminated the preaching which tells of wrath, judgment, hell, eternal damnation and the lake of fire. But we can learn from the tenth plague that God wants people to be warned. It is a crime to NOT warn people of God's coming judgment on sinners.

Notice Exodus 12:30 again.

We see there was a GREAT CRY in Egypt. That is bad enough but let us look again at chapter 11.

Exodus 11:6

*<sup>6</sup> And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.*

There had never been pain like this felt in Egypt before or after. It was magnified too because it happened in the darkness. Tragedies in the darkness seem to be much worse because of the night. Because of what the Egyptians had done to the Israelites, God had arranged for this plague to bring the deepest of sorrow. God touched Egypt where it hurt the most. Egypt had sinned greatly and sooner or later sorrow will overwhelm the sinner who lives in rebellion against the will of God.

**Application:**

Thinking about how this sorrow was the most severe to come upon Egypt it is a reminder of the greatest sorrow to ever come upon a man will be eternal separation from God. We face many sorrows in this life and some of them leave lasting scars for the rest of our lives. But no matter what the sorrow is that we face in this life none of them will compare to the sorrow that the sinner experiences if he or she dies in their sin. Some of the worse pain will not only come from the judgment fires but from what the sinner carries with them into eternal damnation.

Luke 16:22-25

*<sup>22</sup> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;*

*<sup>23</sup> And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

*<sup>24</sup> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.*

*<sup>25</sup> But Abraham said, Son, **remember** that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.*

<sup>26</sup> *And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.*

<sup>27</sup> *Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:*

<sup>28</sup> *For **I have five brethren**; that he may testify unto them, lest they also come into this place of torment.*

When the rich man died and went to hell one of the greatest sorrows, he experienced was his memory. He could remember every chance he had to repent. He remembered how good his life was on earth compared to what he is experiencing today as we gather here. He remembered his family and he was so concerned that they would also die in their sins and end up where he is.

We can only imagine the sorrow of being sentenced to hell and remembering all the opportunities that were presented to us for salvation. We can only imagine the pain of a parent who dies in their sins and then remembers their children and realizes that if they don't get saved that they too will come to the same place.

**Conclusion:**

There are many people who are in hell today and they too are being tormented by the flames and by their memory.

God warned Pharaoh and the Egyptians of the sorrows of judgment. Jesus warned those of His day concerning the sorrow of eternal damnation. Let us be sure we pass on the warning. Some will despise us for the warning, but it is our responsibility to warn others.

**Ezekiel 33:7-9**

<sup>7</sup> *So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.*

<sup>8</sup> *When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.*

<sup>9</sup> *Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.*