



**Today's Sermon:**  
***Plagues 9 & 10: Darkness and  
Death of Firstborn Son***

Intro: Puny God

I. Where we've been

II. Darkness

A. Darkness you can feel

B. Here we go again

C. Just as you say!

III. Death of Firstborn

A. Just one more

**Gospel Implication**

*Who do you image?*

**Gospel Application**

*Do we think we are a bid deal?*

**Exodus 10:21-11:10**

<sup>21</sup> Then the LORD said to Moses, "Stretch out your hand toward the sky so that darkness spreads over Egypt—darkness that can be felt." <sup>22</sup> So Moses stretched out his hand toward the sky, and total darkness covered all Egypt for three days. <sup>23</sup> No one could see anyone else or move about for three days. Yet all the Israelites had light in the places where they lived.

<sup>24</sup> Then Pharaoh summoned Moses and said, "Go, worship the LORD. Even your women and children may go with you; only leave your flocks and herds behind."

<sup>25</sup> But Moses said, "You must allow us to have sacrifices and burnt offerings to present to the LORD our God. <sup>26</sup> Our livestock too must go with us; not a hoof is to be left behind. We have to use some of them in worshiping the LORD our God, and until we get there we will not know what we are to use to worship the LORD."

<sup>27</sup> But the LORD hardened Pharaoh's heart, and he was not willing to let them go. <sup>28</sup> Pharaoh said to Moses, "Get out of my sight! Make sure you do not appear before me again! The day you see my face you will die."

<sup>29</sup> "Just as you say," Moses replied. "I will never appear before you again."

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. <sup>2</sup> Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." <sup>3</sup> (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.)

<sup>4</sup> So Moses said, "This is what the LORD says: 'About midnight I will go throughout Egypt.

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<sup>6</sup> There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again. <sup>7</sup> 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. <sup>8</sup> 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.

<sup>9</sup> The LORD had said to Moses, "Pharaoh will refuse to listen to you—so that my wonders may be multiplied in Egypt." <sup>10</sup> 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.



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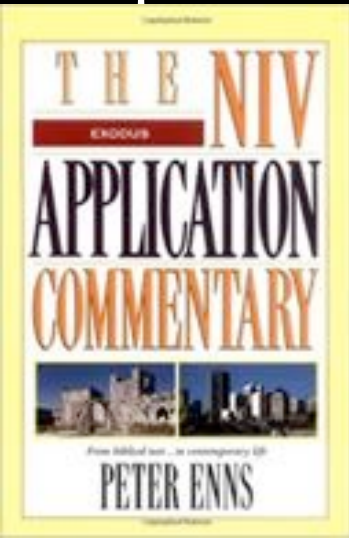
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The page is framed by a wide, ornate border of floral and foliate motifs in gold, blue, and red. The central text is enclosed in a simple gold rectangular border.

The Gospel  
According to  
**St. Moses**  
a study of exodus

It may be helpful here to understand this through Pharaoh's eyes. In Egyptian royal ideology, the pharaoh was considered to be a divine being. So by calling Moses God, Yahweh is beating Pharaoh at his own game. It is not the king of Egypt who is god; rather, it is this shepherd and leader of slaves who is God.



Enns, P. (2000). (p. 181). Grand Rapids, MI: Zondervan.











**Waters Turn to Blood**  
Exodus 7:14-25



**Amphibians (Frogs)**  
Exodus 7:25-8:11



**Gnats (Lice)**  
Exodus 8:12-15



**Flies**  
Exodus 8:15-28



**Disease on Livestock**  
Exodus 9:1-7

# The Ten Plagues of Egypt



**Unhealable Boils**  
Exodus 9:8-12



**Hail and Fire**  
Exodus 9:13-35



**Locusts**  
Exodus 10:1-20



**Darkness**  
Exodus 10:21-29



**Death of First-Born**  
Exodus 11:1-12:36

## **Previous Plagues:**

*Blood, Frogs, Gnats, Flies, Livestock, Boils, Hail,  
Locusts*

Exodus 7:14-10:20

# Apep: Snake – Chaos



# Hapi – Nile

Thou art the waterer of the fields which Ra has created, thou givest life unto all animals, thou makest all the land to drink unceasingly as thou descendest on thy way from heaven.



-- Spence, L. 2008, Myths & Legends of Ancient Egypt, p.

# Heqet – Frogs

She was thought to be the wife of Khnum, the god who created men on his potter's wheel, and she gave the newly created being the breath of life before the child was placed to grow in the mother's womb



-- Spence, L. 2008, Myths & Legends of Ancient Egypt, p.

# Geb - Gnats/Lice: Land

...the first sound was the honking of the Primeval Goose as it laid the world egg. The creator hatched from this egg and the two halves of the shell became the earth and the sky.

-Geraldine Harris, Delia Pemberton & Vincent Douglas (2000), Illustrated Encyclopedia of Ancient Egypt, p. 37



# Khepri - Morning/Swarms - Flies



# Hathor – Love & Protection – Livestock





# Isis – Medicine & Magic - boils



# Nut - Sky - Hail



# Set – Storms/Wind – Locusts



Today's Message:

*Plagues 9 & 10: Darkness and Death of Firstborn  
Son*

Exodus 9:13-10:20

# Ra - Sun- Darkness



# *Darkness you can Feel*

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<sup>24</sup> Then Pharaoh summoned Moses and said, “Go, worship the LORD. Even your women and children may go with you; only leave your flocks and herds behind.”

A plague of darkness is almost certainly intended to be understood as a polemic against an Egyptian solar deity, possibly Re, a common sun god throughout Egypt's history. For the God of Israelite slaves to have his way with such a powerful Egyptian god would send a clear message. This would speak to Pharaoh even more directly, since Egyptian kings were sometimes referred to as the son of Re. More significant, especially in light of the plague narrative as a whole, is the connection between this plague and creation. Darkness is a "chaos" word. It was the first thing God brought under control by introducing light in Genesis 1:3. A reintroduction of darkness brings creation back to its chaotic beginnings, which is a signal to the Egyptians of what awaits them at the sea.

~Enns, P. (2000). (pp. 228-229). Grand Rapids, MI: Zondervan.

*Here we go again*

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*Just as you say!*

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# Pharaoh – Death of firstborn



He is born! He is born! O come and adore Him!  
Young like the Moon in its shining and changing,  
Over the heavens his footsteps are ranging.  
Stars Never-resting and Stars Never-setting,  
Worship the Child of God's own begetting!  
Heaven and Earth, O come and adore Him!  
Bow down before Him, kneel down before Him!  
Worship, adore Him, fall down before Him!  
God who is born in the night.

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~Margaret Murray, *Egyptian Religious Poetry, Verse transcription of Nos. 1-3: Poetry to Pharaoh*, (London) 1949, 68.

*Just one more*

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Creation is at God's command both to deliver his people and to destroy his enemies. The plagues are creation reversals: Animals harm rather than serve humanity; light ceases and darkness takes over; waters become a source of death rather than life; the climax of Genesis 1 is the creation of humans on the last day, whereas the climax of the plagues is the destruction of human beings in the last plague. The plagues do not run rampant, however. They eventually cease, and each cessation is another display of God's creative power. He once again restores order to chaos as he did "in the beginning": The waters are restored, the pesky insects and animals retreat. Each plague is a reminder of the supreme power of God who holds chaos at bay, but who, if he chooses, will step aside and allow the chaos to plague his enemies.

~Enns, P. (2000). (p. 231). Grand Rapids, MI: Zondervan.


# Gospel Implication:

*Who do you image more?*

# Gospel Implication:

*Who do you image more?*

*Creation or the Creator*



Whoe'er excels in what we prize, appears a hero  
in our eyes.

Jonathan Swift, "*Candenus and Vanessa*," in *Jonathan Swift: The Complete Poems* Pat Rogers, ed. (New Haven: Yale Univ. Press, 1983), 149.

Son of God, Himself our God, the royal Lord of Victory,  
Like the god of war He stands upon the stricken field;  
Strong and fierce and savage like the Bull of Heliopolis,  
Resolute and bold and wise, our country's sword and  
shield.

~Margaret Murray, *Egyptian Religious Poetry, Verse  
transcription of No. 28: Poetry to Pharaoh*, (London) 1949,  
68.

Jesus' heroism replaced brutality with love, pride with meekness, and domination over others with self-sacrificing service. He exemplified this when he humbled himself, took a basin of water and a servant's towel, and started washing his disciples' feet. This, he said, is what the kingdom of God is all about. He was the King of kings and the Lord of lords. All power in heaven and on earth, he claimed, was his. But he had not come to be served, but to serve, not to kill but to give eternal life. These were not homilies delivered by a guru who sat on a golden throne. These teachings changed history because they emanated from a life lived in a public arena.



Vishal Mangalwadi, *The Book That Made Your World: How the Bible created the soul of western civilization*, (Thomas Nelson, 2011), 126.



# Gospel Application:

*Do we think we are a big deal?*

## Luke 18:9-14

<sup>9</sup> To some who were confident of their own righteousness and looked down on everyone else, Jesus told this parable: <sup>10</sup> “Two men went up to the temple to pray, one a Pharisee and the other a tax collector. <sup>11</sup> The Pharisee stood by himself and prayed: ‘God, I thank you that I am not like other people – robbers, evildoers, adulterers – or even like this tax collector. <sup>12</sup> I fast twice a week and give a tenth of all I get.’

<sup>13</sup> “But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, ‘God, have mercy on me, a sinner.’

<sup>14</sup> “I tell you that this man, rather than the other, went home justified before God. For all those who exalt themselves will be humbled, and those who humble themselves will be exalted.”

## Colossians 1:15-22

<sup>15</sup> The Son is the image of the invisible God, the firstborn over all creation. <sup>16</sup> For in him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things have been created through him and for him. <sup>17</sup> He is before all things, and in him all things hold together. <sup>18</sup> And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.

<sup>19</sup> For God was pleased to have all his fullness dwell in him, <sup>20</sup> and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on the cross. <sup>21</sup> Once you were alienated from God and were enemies in your minds because of your evil behavior. <sup>22</sup> But now he has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation