

Day 88 - WEDNESDAY: February 1st

Exodus 11

Exodus 11:1–10 NKJV

And the LORD said to Moses, "I will bring one more plague on Pharaoh and on Egypt. Afterward he will let you go from here. When he lets you go, he will surely drive you out of here altogether. Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor, articles of silver and articles of gold."

And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants and in the sight of the people. Then Moses said, "Thus says the LORD: 'About midnight I will go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the female servant who is behind the handmill, and all the firstborn of the animals. Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again. But against none of the children of Israel shall a dog move its tongue, against

man or beast, that you may know that the LORD does make a difference between the Egyptians and Israel.' And all these your servants shall come down to me and bow down to me, saying, 'Get out, and all the people who follow you!' After that I will go out." Then he went out from Pharaoh in great anger. But the LORD said to Moses, "Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt." So Moses and Aaron did all these wonders before Pharaoh; and the LORD hardened Pharaoh's heart, and he did not let the children of Israel go out of his land.

Daily Deep Dive:

10th Plague:

From the UCG reading for this final plague: "Before leaving, Moses warned Pharaoh of the final plague that was to befall Egypt. The firstborn males of the Egyptians, of their non-Israelite servants and of their animals would surely die—from the palace of Pharaoh to the dungeons. Perhaps this was, in part, a deserved punishment for the Egyptians' slaughtering of *God's* children—the Israelite infants—in previous generations going back to the time of Moses' birth. It was *certainly* for the reason God had given to Moses

in Exodus 4: "Then you shall say to Pharaoh, 'Thus says the Lord: "Israel is My son, My firstborn. So I say to you, let My son go that he may serve Me. But if you refuse to let him go, indeed I will kill your son, your firstborn'" (verses 22–23). Moreover, in killing the firstborn of the animals too, God was again showing His supremacy over the gods of Egypt: "For I... will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord" (Exodus 12:12). There would be no doubt left among the Egyptians that the God of Israel was indeed the true God!

Besides the many and varied animal deities, God's action directly challenged Osiris, the giver and ruler of life.

Furthermore, in the end, this plague would accomplish the breaking of Egypt—and force Pharaoh to at last release the Israelites. This forcing of Pharaoh to act against his will would demonstrate God's overthrow of his sovereignty and of the gods who represented it: Hu, the god personifying royal authority; Wadjet, the goddess of royal authority; Sobek, the god epitomizing the might of the pharaohs; Maat, goddess of cosmic order under whose aegis the rulers of Egypt governed; and the war goddess Sakhmet, who would supposedly breathe fire against the enemies of

the pharaoh. God would, of course, prove Himself victorious over them all—and over Pharaoh too, who, as mentioned earlier, was himself regarded as the divine incarnation of Horus.

Even at the announcement of this warning, Moses and the Israelites were respected throughout the land because of the miraculous events that had taken place. And not just respected. As *The Nelson Study Bible* notes on Exodus 11:3: "Another remarkable component of the Exodus was the Egyptian's favor (or grace) toward the Hebrews and admiration for their leader. After all that had happened, we might expect the opposite. But the positive feelings for Moses were shared, amazingly enough, even by Pharaoh's servants. This, too, is a part of the wit and irony of this great victory the Lord had won over His enemy Pharaoh (who represents evil, sin, ungodliness, and even Satan; see Revelation 15:3)." God told the Israelites to ask the Egyptians for silver and gold items—in effect, compensation for their years of slave labor. And after all the Egyptians had witnessed, they were not about to complain. But Pharaoh's heart was still hardened, even threatening Moses' life, as already mentioned. Moses, then, having delivered the final warning, at last storms out in

anger (Exodus 11:8). This would be the final confrontation between the two (compare Exodus 10:29).” [END]

Verse 2 – Before this final plague, the people were told to ask of articles of silver & gold from the Egyptians and God poured out favor for the Israelites in these matters.

Verse 4 – The God Being here communicating with Moses says that He would personally go out about midnight and all the firstborns of men and animals would die.

Verse 7 – What does “against none of the children of Israel shall a dog move its tongue” mean? I’ve read a number of commentaries, but I will include a couple sections from Adam Clarke’s: “This passage has been generally understood as a proverbial expression, intimating that the Israelites should not only be free from this death, but that they should depart without any kind of molestation. For though there must be much bustle and comparative confusion in the sudden removal of six hundred thousand persons with their wives, children, goods, cattle, etc., yet this should produce so little alarm that even the dogs should not bark at them, which it would be natural to expect, as the principal stir was to be about midnight.” He later adds “e know that one of their principal deities was Osiris, whose son, worshipped under the form of a dog, or a man with a dog’s head, was called *Anubis latrator*, the barking Anubis. May he not be represented as deploring a calamity which he had no power to prevent among his worshippers, nor influence to inflict punishment upon those who set his deity at naught? Hence while there [tseakah gedolah](#), throughout all the land of [צעקה גדולה](#), was a great cry

Egypt, because of the mortality in every house, yet among the Israelites there was no death, consequently no dog moved his tongue to howl for their calamity; nor could the object of the Egyptians' worship inflict any .similar punishment on the worshippers of Jehovah

In honor of this dog-god there was a city called Anubis in Egypt" [END]