

EXODUS 11

Written and compiled by Gary Kukis

Exodus 11:1–10

Pronouncement of the Final Plague (Death of the Firstborn)

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Exodus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Exodus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

There is a second, less complete set of weekly lessons of Exodus ([HTML](#)) ([PDF](#)) ([WPD](#)). Every word of that study can be found in this word-by-word, verse-by-verse study.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Exodus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

Preface: The chapter is the setup for the final plague, the death of the firstborn. God will first tell Moses about this judgment and then Moses will tell Pharaoh.

The Bible Summary of Exodus 11 (in 140 characters or less): *The LORD said that he would send one more plague, and then Pharaoh would let the Israelites go: all the firstborn Egyptians would die.*¹

There are many **chapter commentaries** on the book of Exodus. This will be the most extensive examination of Exodus 11, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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v.

¹ From <http://www.biblesummary.info/exodus> accessed June 26, 2017.

v.		
v.	1	William Tyndale, burned alive for translating the Bible into English (graphic)
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v.		
v.		
v.		

Summary	A Set of Summary Doctrines and Commentary
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Chapter Outline	Charts, Graphics, Short Doctrines	
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Definition of Terms	Introduction and Text	Addendum
www.kukis.org	Exegetical Studies in Exodus	

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
Exodus Links			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of

this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
Blood of Christ, The	The words <i>blood of Christ</i> connect the animal sacrifices, which involved a great deal of blood, with the Lord's spiritual death on the cross. Although Jesus did bleed while on the cross, He did not bleed to death; and the shedding of His physical blood did not take away any sins. When God darkened Golgotha for 3 hours and poured our sins onto the Person of Jesus Christ, He paid the penalty for our sins in His own body on the cross (1Peter 2:24). That was the Lord's spiritual death and it was far more painful and difficult than any of the physical wounds which Jesus had. Grace Notes (HTML ; PDF); R. B. Thieme, Jr.'s Doctrine of the Blood of Christ (HTML ; Order from Thieme Ministries); Grace Doctrine Bible Church of Baytown (Blood of Christ); Maranatha Church (Doctrine of the Blood); Grace Fellowship Church (The Blood of Jesus Christ); Pastor Merritt (Doctrine of the Blood).
Canon of Scripture, Canonicity	The set of books that, over time, were organically determined to be authoritative and inspired by God, and therefore make up the books of the Bible that we have today. It is more correct to say that each book in the canon was recognized as being a part of God's Word, rather than determined to be God's Word. Further detail on this topic: (Bible doctrine resource —probably the work of R. B. Thieme, Jr.); the Old Testament Canon (probably the work of R. B. Thieme, Jr.); Wenstrom ; and the best source for information on the Canon of Scripture I believe is found in Geisler and Nix's Introduction to the Bible .
Dispensation	A period of time wherein God's plan for that period of time is very specific and different from other periods of time. That is, the rules for the Church Age are different than rules for the Age of Israel . See the doctrine of Dispensations (HTML) (PDF) (WPD).
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).
Redemption	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross. Doctrine of Redemption: (Jack Ballinger) (Ken Reed) (Wenstrom)

Definition of Terms	
Reformation, The	There was a period of time, in Europe, when the Catholic Church was the spiritual and sometimes political power of most of the European countries. The early beginnings of the Catholic Church were remarkable and commendable; but they began to develop false doctrines that spiraled out of control. But, their worst sin was to take the Word of God out of the hands of the people. Dozens of men throughout Europe (Luther, Calvin, Zwingli, Wesley) began to find their way to the Scriptures and to provide Scriptures in the language of the people and began to teach what was in the Bible. This period of time was known as the reformation. Wikipedia on the Reformation .
Soul	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. Grace Bible Church of Baytown (Characteristics, Diagram, Soul and Depravity of the Soul, Battle for Soul Control, Soul Tragedy, Prospering Soul, Soul's Need for Daily Doctrine, Soul's Need #2); Grace Notes (Doctrine of the Soul ; PDF).
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Exodus 11

Introduction: Exodus 11 presents the warnings for the final and most devastating plague. God will kill the firstborn of all the Egyptians who ignore that instructions of God. These instructions will be very straightforward and easy to follow.

Exodus 11 is a very short chapter; and what God has planned for Egypt is simply introduced here. There appear to be several overlapping events in Exodus 10 and 11, but they are presented in such a way as to make the plagues (darkness and death of the firstborn) appear completely disjoint. However, there is some overlap. At the end of Exodus 10, Moses and Pharaoh have a heated discussion (following the 9th plague), but Moses then, apparently, warns Pharaoh of the plague to come.

One of the fascinating things about this chapter is, it appears that, at the very end, before the Hebrew people leave Egypt, that they go out and evangelize the people of Egypt. If you read the text for yourself, you may not get this; but it is a very logical result of a careful exegesis of the text of this chapter.

This chapter is all about the warning of the death of the firstborn, which is the final judgment. However, the *when* and *where* of this chapter is somewhat confusing. A superficial reading may not reveal this; however, as we study this carefully, it will be clear that these events might be easily misinterpreted.

In vv. 1–2, God speaks to Moses—God tells Moses to speak to the people and have them ask for gold or silver jewelry from the Egyptian citizens.

Then Moses begins speaking, in vv. 4–8, and it is not clear to whom he is speaking, until we come to the end of v. 8, where we read, [And he \[Moses\] went out from Pharaoh in hot anger](#). So, he apparently spoke to the people of Israel but he also spoke to Pharaoh. This is going to require more of an explanation. Furthermore, for you may

remember that Moses stormed out from Pharaoh at the end of Exodus 10, and it sounded as if he would never see Pharaoh again. Yet, here he is, in Exodus 11, talking to Pharaoh again and, it appears, storming out again (compare Exodus 10:28–29 to 11:8).

Titles and/or Brief Descriptions of Exodus 11 (by various commentators)

Death of the Firstborn Announced (heading from NKJV)

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Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

Brief, but insightful observations of Exodus 11 (various commentators)

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[Charts, Maps and Short Doctrines](#)

As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

Fundamental Questions About Exodus 11

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It is important to understand what has gone before.

The Prequel of Exodus 11

Exodus 11 will begin with

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We need to know who the people are who populate this chapter.

The Principals of Exodus 11

Characters	Commentary

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We need to know where this chapter takes place.

The Places of Exodus 11

Place	Description

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Charts, Graphics and Short Doctrines

By the Numbers

Item	Duration; size

Chapter Outline

Charts, Graphics and Short Doctrines

Timeline for Exodus 11

Legend

Birth or death	God speaks with Abraham
Historical incidents (most of which are related to Abraham)	
Parenthetical dates (2065 B.C.) simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date.	
The entire Abrahamic Timeline (HTML) (PDF) (WPD). The entire Patriarchal Timeline (HTML) (PDF) (WPD). Much of the commentary on the far right came from others' works (like Brent MacDonald).	

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1805 B.C.	1806 B.C.		1606 B.C.	Gen. 50:26 Exodus 6:1	Joseph dies at age 110
			1625 B.C. (1620 B.C.)	Num. 26:58	Birth of Amram (Levi's grandson, Moses' father).
			1590 B.C. (1584 B.C.)		The death of Levi (age 137)
Reese occasionally supplies 2 dates in his Chronological Bible; the first is his and the second is Klassen's.					
			1606–1462 B.C.	Gen. 47:27 Exodus 1:7	From the Patriarchs to the Exodus.
1783 B.C.	1656 B.C.				Hyksos begin ruling in Egypt (Semite kings).
	1556 B.C.				Defeat of Hyksos dynasty
1570 B.C.	1557–1532 B.C.				Ahmosé reign (wife Nefertiri); beginning of the 18 th Dynasty in Egypt.
1546 B.C.	1532–1511 B.C.				Amuntotep reign
			1580 B.C. (1542 B.C.)	Exodus 1:8–14	Egyptian bondage and oppression increases.
	1526 B.C.				Amuntotep kills children
1522 B.C.	1526 B.C.	0		Exodus 2:2	Birth of Moses
1522 B.C.	1526 B.C.			Exodus 2:5	Hatshepsut, age 15, adopts baby Moses.
1526 B.C.	1511–1498 B.C.				Thutmose I reign (wife Ahmosé)
1514 B.C.	1498–1485 B.C.				Thutmose II – Hatshepsut (his half-sister and co-ruler) Pharaohs of Oppression

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1504 B.C.					Hatshepsut continues reign with Thutmose III
	1466 B.C.			Num. 11:29 Ex. 33:11	Birth of Joshua
1482 B.C.				Exodus 2:11-15 Acts 7:23	Moses flees to Midian to escape the wrath of Thutmose III. Pharaoh Thutmose III now rules Egypt alone, subsequently destroying most traces of Hatshepsut.
1450 B.C.					Egypt - Pharaoh Amenhotep II (alt. Amenophis II). He was not the oldest son of Thutmose III. Bloodthirsty; liked hand to hand combat, led troops into battle with howls of rage.
1446 B.C.				Ex. 4:18-5:1 1Kings 6:1	Egypt - Moses returns and confronts Amenhotep II.
1446 B.C.	1446 B.C.			Ex. 12:40-41	Moses leads people out of Egypt; the beginning of the exodus. note 3 . Scripture does not state that Pharaoh was killed at this time (read about it here).
					Sinai (Marah, Elim, Rephidim, Mount Sinai, etc.) - Israel in wilderness 40 years (Exodus 16:35). A timeline of stops on the Exodus is here .
1424 B.C.					Egypt - Pharaoh Thutmose IV (alt. Tuthmosis IV) reigns, son of Amenhotep II and lesser wife Tiaa. He was not the oldest son. Had dream at the sphinx that he would rule - recorded on stele there.

Brent MacDonald	Steve Rudd	Age of Moses	Reese's Chronology Bible	Scripture	Event/Description
1414 B.C.					Egypt - Pharaoh Amenhotep III (alt. Amenophis III). The colossi of Memnon are all that remains of his temple near Thebes.
1402 B.C.				Deut. 1:1, 5	Israel - Moses writes and teaches the book of Deuteronomy in land of Moab.
1402 B.C.		120		Deut. 34:7	Moses dies at Mount Nebo at 120 years old
	1406 B.C.				Joshua crosses Jordan River.
1401 B.C.					Israel - Conquests of Joshua in Promised Land begin. Battle of Jericho.

Bibliography

MacDonald's timeline is from: <http://www.bibleistrue.com/qna/qna63.htm> accessed January 29, 2016.

See <http://www.bibleistrue.com/qna/qna63dating.htm> for his justification of his timeline.

Steve Rudd from <http://www.bible.ca/archeology/bible-archeology-exodus-route-date-1440bc.jpg> accessed January 29, 2016.

The Reese Chronological Bible; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen's dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; pp. 18–19, 54–74.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Here is what to expect from Exodus 11:

A Synopsis of Exodus 11

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

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Outlines of Exodus 11 (Various Commentators)

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The ESV (capitalized) is used below:

A Synopsis of Exodus 11 from the Summarized Bible

Contents:	Last plague. Death of firstborn prophesied.
Characters:	God, Moses, Aaron, Pharaoh.
Conclusion:	Persistent enemies of God and His people will be made to fall under at last and those who have approved themselves, will look great in the eyes of those who have viewed them with contempt.
Key Word:	Death, Exodus 11:1 (The LORD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely.), Exodus 11:5 (...and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle.).
Strong Verses:	Exodus 11:3 (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.), Exodus 11:7 (But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel.).
Striking Facts:	In some way, God will always redress the injured, who in humble silence, commit their cause to Him, and in the end, they will not be losers by their adherence to Christ.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Ex. 11.

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It is helpful to see what came before and what follows in a brief summary.

The Big Picture (Exodus 10–14)

Scripture	Text/Commentary
Exodus 10	<p>Plagues 8 (locusts) and 9 (darkness).</p> <p>With the threat of the plague of the locusts, even Pharaoh's officials argued that he should send the Israelites into the desert-wilderness to worship their God. Pharaoh was about to give in, but he would only allow the men to go and worship God, as he believes Moses to have an evil plan in mind. Because of this, God sends the locusts, who were so thick that it was like darkness over the land. Pharaoh gave in, called Moses and Aaron to implore God to remove the locusts, but, after God does, God also strengthens Pharaoh's heart and he relents again.</p> <p>The plague of darkness followed, where there were 3 days of darkness, where no one could see anyone else. Pharaoh agrees that all of Israel may go and worship their God, but their flocks must remain behind. God strengthens Pharaoh's heart (or, resolve), and he refuses; and warns Moses, "If you see my face again, you will die!"</p>
Exodus 11	<p>The final plague (#10), the death of the firstborn, part I. Pharaoh is warned, and God makes his heart strong, to refuse to let the sons of Jacob go.</p>
Exodus 12	<p>The final plague, the death of the firstborn, part II.</p> <p>The Passover is instituted. Blood from a lamb would be applied to top and sides of the front door; and the Angel of God would pass over that house with the blood and pass over it (He would not take their firstborn).</p> <p>God also institutes the celebration of the Passover and the Feast of the Unleavened Bread, which would be continued throughout Israel's history.</p> <p>At midnight, the Lord struck down all the firstborn, from the least to the greatest; and this included the firstborn of all livestock. Pharaoh rises up and sends all of the Israelites and their flocks and cattle out of Egypt.</p> <p>After 430 years, the Lord brings the sons of Israel out of Egypt.</p> <p>More regulations regarding the observation of the Passover are given.</p>
Exodus 13	<p>In the first half of the chapter, Moses tells the people about the consecration of the firstborn and the regulations for the Festival of the Unleavened Bread.</p> <p>At the end of the chapter, God is guiding the sons of Israel through the desert.</p>

The Big Picture (Exodus 10–14)

Scripture	Text/Commentary
Exodus 14	<p>God brings the Israelites to the Sea of Reeds and warns Moses that He has made Pharaoh's heart stubborn.</p> <p>Meantime, Pharaoh decides that he has made a horrible mistake to let the Israelites go and he organizes his people to pursue the Hebrew people. As they approach the Hebrew people, the Hebrew people call out to God, not for deliverance, but to complain that He brought them out to the desert to die.</p> <p>Moses upbraids the Hebrews, tells them to move forward toward the Sea of Reeds, where they will cross on dry land, between the waters.</p> <p>The Egyptians follow after the Hebrews, and God allows the waters to come together, and they drown the Egyptians.</p>

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The first chapter heading sometimes does double duty, giving an overall view of the chapter and/or telling what the first section is about. I make an attempt to find 5 translations with very different divisions.

Paragraph Divisions of Modern Translations for Exodus 11

NASB	NKJV	NRSV	TEV	NJB (FOLLOWS MT)

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Changes—additions and subtractions (for Exodus 11): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

Previously in the weekly study of Genesis, I used the Modern KJV translation (this is the second set of original notes placed in the chapter-by-chapter study of Genesis). For the book of Exodus, I will use the New King James Version (unless otherwise noted), which is a superior (but not perfect) translation. Therefore, an unnamed translation of Exodus will either be the NKJV or it will be one of the three original translations developed for each chapter.

I have gone back in the Exodus series and made certain that, after every verse, there is a mostly literal translation of that verse. At the end of every passage, there will be both a mostly literal translation and a paraphrase provided, both clearly marked and original with me.

The Doctrinal Dictionary now allows you to go back and forth between the first occurrence of a specific term and the dictionary where its definition is found (they will be cross-linked).

Chapter Outline

Charts, Graphics and Short Doctrines

God Speaks to Moses; Speaking of the Death of the Firstborn

Regarding v. 1: God, by taking the lives of the firstborn, actually provides a large number of Egyptian infants with the equivalence of eternal salvation in heaven. These are children who would otherwise be raised as heathen, anti-God and anti-Hebrew, and then spend eternity burning in hell. God will be saving those of this group who are very young, because when a child is unable to make a choice for or against God in the angelic conflict due to age, and dies, there is no issue here to be resolved. Therefore, God gives the child eternal life. When an unbelieving couple loses a child, we generally see this as a devastating tragedy—however, that child will spend eternity with God because the child's volition is not an issue. This is not to say that Christians should have to do anything to harm the children of unbelievers. Some unbelievers have children who grow up to be phenomenal Christians. Paul's parents were very possibly unbelievers.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

And so says Y^ehowah unto Moses, "A continuing of a wound one I will bring upon Pharaoh and upon Egypt. After so, he will send away you [all] from here, as his sending completely, expelling he expels you [all] from here.

Exodus
11:1

Kukis mostly literal translation:

Y^ehowah said to Moses, "I will bring one more wound upon Pharaoh and upon Egypt. After this, he will send [all of] you from here. When [there is] a complete sending from this place, he will certainly expel you [all] from this [place].

Kukis paraphrase:

Jehovah said to Moses, "I will bring one additional plague upon Pharaoh and upon Egypt. After this plague, he will send all of you away from this place. This time, he will not change his mind.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From http://www.becomingjewish.org/texts/targum/onkelos_Exodus.html and first published in 1862.

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, "A continuing of a wound one I will bring upon Pharaoh and upon Egypt. After so, he will send away you [all] from here, as his sending completely, expelling he expels you [all] from here.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake unto Mosheh, Yet one stroke will I bring upon Pharaoh and upon the Mizraee, which shall be greater than all, and afterward will he send you hence: when he releases, there shall be to himself an end: driving, he will drive you forth from hence.
Revised Douay-Rheims	And the Lord said to Moses: Yet one plague more will I bring upon Pharaoh and Egypt, and after that he shall let you go and thrust you out.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Yet one plague more will I bring on Pharaoh, and on Egypt; afterwards he will let you go. When he lets you go, he will surely thrust you out altogether.
Lamsa's Peshitta (Syriac)	AND the LORD said to Moses, Yet ill I bring one plague more upon Pharaoh, and upon the Egyptians: then I will let you go from here; when he shall let you go, then you must get out altogether.
Updated Brenton (Greek)	And the Lord said to Moses, I will yet bring one plague upon Pharaoh and upon Egypt, and after that he will send you forth from here; and whenever he sends you forth with everything, he will indeed cast you out <i>altogether</i> .

Significant differences:

Limited Vocabulary Translations:³

Bible in Basic English	And the Lord said to Moses, I will send one more punishment on Pharaoh and on Egypt; after that he will let you go; and when he does let you go, he will not keep one of you back, but will send you out by force.
Easy English	The death of every <i>firstborn</i> son in Egypt

³ Many of these Bibles fall into 2 or more categories. The CEV, for instance, is [approved](#) by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

The Lord said to Moses: 'I will bring one more bad trouble on Pharaoh and on Egypt. Then Pharaoh will let you go away. He will really cause you to go out of the country completely.

Easy-to-Read Version–2006 **The Death of the Firstborn**

Then the LORD told Moses, "I have one more disaster to bring against Pharaoh and Egypt. After this, he will ask you to leave Egypt. In fact, he will force you to leave this country.

Good News Bible (TEV) **Moses Announces the Death of the First-Born**

Then the LORD said to Moses, "I will send only one more punishment on the king of Egypt and his people. After that he will let you leave. In fact, he will drive all of you out of here.

The Message

Strike Ten: Death

GOD said to Moses: "I'm going to hit Pharaoh and Egypt one final time, and then he'll let you go. When he releases you, that will be the end of Egypt for you; he won't be able to get rid of you fast enough.

NIRV **The LORD Announces the Tenth Plague**

The LORD had spoken to Moses. He had said, "I will bring one more plague on Pharaoh and on Egypt. After that, he will let you and your people go. When he does, he will drive every one of you away.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.

The LORD said to Moses: I am going to punish the king of Egypt and his people one more time. Then the king will gladly let you leave his land, so that I will stop punishing the Egyptians. He will even chase you out.

The Living Bible

Then the Lord said to Moses, "I will send just one more disaster on Pharaoh and his land, and after that he will let you go; in fact, he will be so anxious to get rid of you that he will practically throw you out of the country.

New Berkeley Version

.

New Life Version

The First-Born Die

The Lord said to Moses, "I will bring trouble upon Pharaoh and upon Egypt one more time. After that he will let you go. He will not only let you go, but he will make you leave.

New Living Translation

Death for Egypt's Firstborn

Then the LORD said to Moses, "I will strike Pharaoh and the land of Egypt with one more blow. After that, Pharaoh will let you leave this country. In fact, he will be so eager to get rid of you that he will force you all to leave.

Unlocked Dynamic Bible

Then Yahweh said to Moses, "I will bring one more disaster on the king of Egypt and on all his people. After that, he will let you leave. In fact, he will chase you out of Egypt.

Partially literal and partially paraphrased translations:

American English Bible

Then the Lord told Moses:

'I'm going to bring one more plague upon Pharaoh and Egypt... and then he will send you away with everything. In fact, he'll drive you out!

Beck's American Translation

.

Common English Bible

God announces the final disaster

The LORD said to Moses, "I'll bring one more disaster on Pharaoh and on Egypt. After that, he'll let you go from here. In fact, when he lets you go, he'll eagerly chase you out of here.

International Standard V

Warning of the Death of the Firstborn

	Then the LORD told Moses, "I'll bring one more plague on Pharaoh and Egypt. After that he'll let you leave from here, and when he lets you go, he will certainly drive you out from here.
New Advent (Knox) Bible	The Lord had told Moses, I mean to send one more plague on Pharaoh, and Egypt with him; after that he will let you go, nay, he will drive you out with all eagerness.
Translation for Translators	Yahweh declared that all the oldest sons of the Egyptians would die, and then the king's officials would plead for the Israeli people to leave Egypt Then Yahweh said to Moses/me, "I will bring one more disaster on the king of Egypt and on all his people [MTY]. After that, he will let you leave. In fact, he will expel you all.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Jehovah was to say to Moses: I was to bring yet one plague on Pharaoh, even Egypt. Afterwards he was to let you loose, a letting loose, he was to drive you out, a driving out completely!
Conservapedia	The LORD had previously told Moses, "I will bring one more plague on Pharaoh and on Egypt. After that, he will dismiss you, and in fact he'll not only dismiss you, he'll drive you out as far as he can." The Hebrew repeats the concept of "driving out" for emphasis. The particular Pharaoh is Neferhotep.
Ferrar-Fenton Bible	Then the Ever-living said to Moses; "I will bring yet another blow upon Pharaoh, and upon the Mitzeraim, after which he will release you. They all will release you, driving you from here.
God's Truth (Tyndale)	And the Lord said unto Moses: yet will I bring one plague more upon Pharaoh and upon Egypt, and after that he will let you go from this place . And when he lets you go, he shall utterly drive you from this place.
Lexham English Bible	Announcement of the Tenth Plague: Death of the Firstborn And Yahweh said to Moses, "Still one plague I will bring upon Pharaoh and upon Egypt; afterward he will release you from here. At the moment of his releasing, he will certainly drive you completely out from here.
NIV, ©2011	The Plague on the Firstborn 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.
Tree of Life Version	Final Plague: Death Now <i>ADONAI</i> had said to Moses, "I will bring one more plague upon Pharaoh and on Egypt. After that, he will let you go from here. When he lets you go, he will surely thrust you out altogether from here.
Urim-Thummim Version	YHWH spoke to Moses, I will bring one last plague upon Pharaoh and on Egypt, then afterwards he will let you go from here. When he will let you go he will certainly cast you out of here altogether.
Wikipedia Bible Project	And Yahweh said to Moses, "I will bring one more plague upon Pharaoh and upon Egypt. After this, he will send you out from this, and in sending you, he will throw you out, entirely evict you.

Catholic Bibles (those having the imprimatur):

Christian Community(1988) ⁴	Yahweh said to Moses, "I will bring one more plague on Pharaoh and Egypt. After that he will send you away and even drive you away completely.
The Heritage Bible	And Jehovah said to Moses, I will bring one more blow upon Pharaoh and upon Egypt; afterwards he will send you out from this <i>land</i> ; when he sends you out, driving, he shall drive you out of this land completely.

⁴ From <https://www.bibliacatolica.com.br/christian-community-bible/exodus/11/> accessed January 15, 2019.

New American Bible (2002)	Then the LORD told Moses, "One more plague will I bring upon Pharaoh and upon Egypt. After that he will let you depart. In fact, he will not merely let you go; he will drive you away.
New American Bible (2011) ⁵	<i>Tenth Plague: The Death of the Firstborn.</i> Then the LORD spoke to Moses: One more plague I will bring upon Pharaoh and upon Egypt. After that he will let you depart. In fact, when he finally lets you go, he will drive you away.
New English Bible–1970	Moses announces the death of the firstborn. Then the LORD said to Moses, 'One last plague I will bring upon Pharaoh and Egypt. After that he will let you go; he will send you packing, as a man dismisses a rejected bride.
New Jerusalem Bible	Yahweh then said to Moses, 'I shall inflict one more plague on Pharaoh and Egypt, after which he will let you go away. When he lets you go, he will actually drive you out!
New RSV	The LORD said to Moses, 'I will bring one more plague upon Pharaoh and upon Egypt; afterwards he will let you go from here; indeed, when he lets you go, he will drive you away.
Revised English Bible–1989	The LORD said to Moses, "One last plague I shall bring on Pharaoh and Egypt. When he finally lets you go, he will drive you out forcibly as a man might dismiss a rejected bride.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "I'm going to bring still one more plague on Pharaoh and Egypt, and after that he will let you leave here. When he does let you go, he will throw you out completely!.
The Complete Tanach ⁶	The Lord said to Moses, "I will bring one more plague upon Pharaoh and upon Egypt; afterwards he will let you go from here. When he lets you out, he will completely drive you out of here.
<div style="background-color: #fff9c4; padding: 5px;"> completely: Heb. הֵלֵךְ [Onkelos renders: אֶרִימָג. הֵלֵךְ is therefore the equivalent of] לִילֵךְ, complete. [i.e.,] He will let all of you out. </div>	
exeGeses companion Bible	And Yah Veh says to Mosheh, I bring yet one plague on Paroh and on Misrayim; afterwards he sends you away from here: when he sends you away, in expelling, he expels you fully.
Israeli Authorized Version	And YY said unto Moshe, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let you go, he shall surely thrust you out hence altogether.
Kaplan Translation	<i>Preparations for the Final Plague</i> God said to Moses, 'There is one more plague that I will send against Pharaoh and Egypt. After that, he will let you leave this place. When he lets you leave, he will actually drive you out of here. The Kaplan Translation, particularly in Exodus through Deuteronomy, takes note of historic rabbinic opinions.
Orthodox Jewish Bible	And Hashem said unto Moshe, Yet will I bring one nega (plague; see Isa 53:8 regarding Moshiach) more upon Pharaoh, and upon Mitzrayim; afterwards he will let you go hence: when he shall let you go, he shall surely drive you out hence altogether.

⁵ Also called the revised edition.

⁶ Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

The Scriptures 1998

And יהוה said to Mosheh, "I am bringing yet one more plague on Pharaoh and on Mitsrayim. After that he is going to let you go from here. When he lets you go, he shall drive you out from here altogether.

Expanded/Embellished Bibles:

The Expanded Bible

The Death of the Firstborn

Now the Lord had told Moses, "I have one more way to punish the king and the people of [L plague to bring on Pharaoh and] Egypt. After this, the king [L he] will send all of you away from Egypt [L this place]. When he does, he will force you to leave completely [drive you away].

The Geneva Bible

And the LORD said unto Moses, Yet will I bring one plague [more] upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go, he shall ^(a) surely thrust you out hence altogether.

^(a)Without any condition, but with haste and violence.

Kretzmann's Commentary

Verses 1-10

The Last Definite. Message of Deliverance.

And the Lord said unto Moses, Yet will I bring one plague more upon pharaoh and upon Egypt; afterwards he will let you go hence. When he shall let you go, he shall surely thrust you out hence altogether. The plague which the Lord had in mind was to be a final blow of such severity as to cause Pharaoh not only to dismiss the children of Israel, but even to drive them out.

NET Bible®

The Tenth Blow: Death

¹ The Lord said to Moses, "I will bring one more plague on Pharaoh and on Egypt; after that he will release you from this place. When he releases you,² he will drive you out completely³ from this place.

^{1sn} The last plague is the most severe; it is that for which all the others were preliminary warnings. Up to this point Yahweh had been showing his power to destroy Pharaoh, and now he would begin to do so by bringing death to the Egyptians, a death that would fulfill the warning of talionic judgment – "let my son go, or I will kill your son." The passage records the announcement of the judgment first to Moses and then through Moses to Pharaoh. The first two verses record the word of God to Moses. This is followed by a parenthetical note about how God had elevated Moses and Israel in the eyes of Egypt (v. 3). Then there is the announcement to Pharaoh (vv. 4-8). This is followed by a parenthetical note on how God had hardened Pharaoh so that Yahweh would be elevated over him. It is somewhat problematic here that Moses is told not to see Pharaoh's face again. On the one hand, given the nature of Pharaoh to blow hot and cold and to change his mind, it is not impossible for another meeting to have occurred. But Moses said he would not do it (v. 29). One solution some take is to say that the warning in 10:28 originally stood after chapter 11. A change like that is unwarranted, and without support. It may be that vv. 1-3 are parenthetical, so that the announcement in v. 4 follows closely after 10:29 in the chronology. The instruction to Moses in 11:1 might then have been given before he left Pharaoh or even before the interview in 10:24-29 took place. Another possibility, supported by usage in Akkadian, is that the xpression "see my face" (and in v. 29 "see your face") has to do with seeking to have an official royal audience (W. H. C. Propp, Exodus 1–18 [AB], 342). Pharaoh thinks that he is finished with Moses, but as 11:8 describes, Moses expects that in fact Moses will soon be the one in a position like that of royalty granting an audience to Egyptians.

^{2tn} the xpression הֵלַךְ וְכָל־שָׂכָר (kksallak kho kalah) is difficult. It seems to say, "as/when he releases [you] altogether." The LXX has "and when he sends you forth with everything." Tg. Onq. and modern translators make kala adverbial, "completely" or "altogether." B. S. Childs follows an emendation to read, "as one sends away a bride" (Exodus [OTL], 130). W. C. Kaiser prefers the view of Yaron that would render it "in the manner of one's sending away a kallah [a slave purchased to be one's daughter-in-law]" ("Exodus," EBC 2:370). The last two readings call for revising the vocalization and introducing a rare word into the narrative. The simplest approach is to follow a meaning "when he releases [you] altogether," i.e., with all your people and your livestock.

^{3tn} The words are emphatic: שָׂרַגְי שָׂרַגְי (garesh ykgaresh). The Piel verb means “to drive out, expel.” With the infinitive absolute it says that Pharaoh “will drive you out vigorously.” He will be glad to be rid of you – it will be a total expulsion.

The Voice

Eternal One (to Moses): I am going to strike Pharaoh and *his* Egypt one more time, and after *this final plague*, Pharaoh will release you from Egypt. When he *finally* releases you, *he will be so glad to see you go that he will practically force you out of this land.*

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} " said to "Mosheh ^{Plucked out} ", I will [bring] (one) (more) plague upon "Paroh ^{Great house} " and upon "Mits'rayim ^{Two straits} ", <afterward> he will send you from this place, (as) he is completely sending you, he will :surely: cast you out from this place,...
C. Thompson LXX (updated)	Now the Lord had spoken to Moses and Aaron in the land of Egypt and said, I will inflict yet one stroke more on Pharaoh and on Egypt and after that he will send you away from his country. And when he shall send you away he will drive you out altogether in haste.
Concordant Literal Version	Yahweh said to Moses: One further contagion shall I bring on Pharaoh and on Egypt; afterward he shall dismiss you hence. When he finally dismisses you, he shall drive out, yea drive you out hence.
Context Group Version	And YHWH said to Moses, Yet one plague more I will bring on Pharaoh, and on Egypt; afterward he will let you (pl) go from here: when he shall let you (pl) go, he shall surely thrust you (pl) out from here altogether.
English Standard Version	A Final Plague Threatened The LORD said to Moses, “Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely.
Green's Literal Translation	And Jehovah said to Moses, I will bring still one more plague on Pharaoh and on Egypt. Afterward he will send you from here. When he sends you away completely, driving he will drive you out from here.
Modern English Version	Warning of the Final Plague Now the LORD said to Moses, “I will still bring one plague more upon Pharaoh, and upon Egypt. Afterwards he will let you go from here. When he lets you go, he shall surely thrust you out from here altogether.
NASB	The Last Plague 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.
New European Version	God Predicts the Death of Egypt's Firstborn Yahweh said to Moses, Yet one plague more will I bring on Pharaoh, and on Egypt; afterwards he will let you go. When he lets you go, he will surely thrust you out altogether.
New King James Version	Death of the Firstborn Announced 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.
Owen's Translation	.
A Voice in the Wilderness	And Jehovah said unto Moses, I will bring yet one more plague upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will be driving to drive you out from here.
Young's Updated LT	And Jehovah says unto Moses, “One plague more I will bring in on Pharaoh, and on Egypt. Afterwards he will send you away from this; when he is sending you away, he surely casts you out altogether from this <i>place</i> .

The gist of this passage: God tells Moses that He will bring one more plague on Pharaoh and upon Egypt; and after that, Pharaoh will evict the people of Israel from his land.

In the previous plague, Pharaoh was about to send the children of Israel out of Egypt, but he changed his mind, and threatened Moses and Aaron. Ex. 10:28–29 *Then Pharaoh said to him, "Get away from me; take care never to see my face again, for on the day you see my face you shall die." Moses said, "As you say! I will not see your face again."*

Exodus 11:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (משה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: Y^ehowah said to Moses,...

God has brought 9 devastating plagues upon Egypt, and still, Pharaoh will not let the people of Israel go. God laid out the requirements for Moses to lead the people of Israel out of Egypt to worship Him; and Pharaoh would not agree to God's terms.

God speaks to Moses one more time.

Exodus 11:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôwd (ודע) [pronounced <i>gohd</i>]	<i>a going around; a continuing, a continuance; a repeating</i>	adverb/substantive	Strong's #5750 BDB #728
nega' (עגב) [pronounced <i>NEH-gahú</i>]	<i>bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]</i>	masculine singular noun	Strong's #5061 BDB #619

Exodus 11:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This particular word occurs only here in the book of Exodus.			
'echâd (אֶחָד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective	Strong's #259 BDB #25
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	1 st person singular, Hiphil imperfect	Strong's #935 BDB #97
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
par'ôh (פַּרְוֹה) [pronounced pah'-GOH]	great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh	masculine singular proper noun	Strong's #6547 BDB #829
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'al (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of relative proximity	Strong's #5921 BDB #752
Mits'rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	double straights; transliterated Mizraim; also Egypt, Egyptians	masculine singular, proper noun	Strong's #4714 BDB #595

Translation:... "I will bring one more wound upon Pharaoh and upon Egypt.

God tells Moses that He will bring one more *wound* or *plague* upon Egypt. A different word is used here—not the word for *plague* which has been used many times previously. The word found here is nega' (נֶגַע) [pronounced NEH-gahg], and it is found nowhere else in the book of Exodus except here (it is found many times in Leviticus and handful of times in other books). It means, *bruise, injury, wound; swelling, eruption [on the skin]; mark [from a plague]; stripes [from beating]*. Strong's #5061 BDB #619. I believe the idea here is to distinguish this plague from all the previous plagues, despite the devastation that those plagues wrought.

Exodus 11:1a-b **And the Lord said to Moses, "I will bring one more plague on Pharaoh and on Egypt.**

This will be the 10th and final plague, which plague will sever the bonds between Israel and Egypt. At the end of this plague, Moses will not have to ask Pharaoh for permission to temporarily leave, Pharaoh and all of Egypt will demand that Israel leave Egypt forever.

Exodus 11:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'achârêy (אַחֲרָי) [pronounced ah-kuh- RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
shâlach (שָׁלַח) [pronounced shaw- LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel imperfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
This appears to mean <i>from here; away; or, from this [place], from here, from this</i> .			

Translation: After this, he will send [all of] you from here.

God guarantees Moses that after this plague is put on Egypt and on Pharaoh, Pharaoh will finally relent; he will let the Hebrew people go. In fact, Pharaoh will not simply allow them to go; he will demand that they all leave Egypt permanently.

Exodus 11:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453

Exodus 11:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #7971 BDB #1018
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ⁷			
kâlâh (כָּלָה) [pronounced kaw-LAW]	<i>completely, altogether</i>	adverb	Strong's #3617 BDB #478
gârash (גָּרַשׁ) [pronounced gaw-RASH]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	Piel infinitive absolute	Strong's #1644 BDB #176
gârash (גָּרַשׁ) [pronounced gaw-RASH]	<i>to expel, to cast out, to throw out, to drive out [away]</i>	3 rd person masculine singular, Piel imperfect	Strong's #1644 BDB #176
'êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
Although Owens designates this as the preposition, it appears to me to simply be the mark of the direct object.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
This appears to mean <i>from here; away; or, from this [place], from here, from this</i> .			

Translation: *When [there is] a complete sending from this place, he will certainly expel you [all] from this [place].*

God is emphasizing that this is a done deal; guaranteed that, after this next plague, Pharaoh would send the people out for real. There would be no more negotiations; Pharaoh would not try to modify anything that God has demanded.

Furthermore, the people of God are not simply being allowed to leave for a couple of weeks to worship Him; they will be completely driven out of Egypt. This will sever all ties between the two peoples.

The doubling of the verb indicates that Pharaoh is not simply sending Moses and his people out of Egypt to enjoy a week long festival to celebrate their God; but he will forcefully drive them out of Egypt forever. Despite God's initial requests, there is nothing temporary about this expulsion.

The firstborn of the Egyptians were dedicated to their gods. This plague, like the previous plagues, will be directed against Pharaoh and against the gods (demons) of Egypt (Exodus 12:12)

⁷ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

What is different here is, Pharaoh will not simply grant Moses and the people of Israel the permission to take all of their people and livestock out of Egypt to worship God, but they will be driven out of Egypt, forever. That will be the choice of Pharaoh and the people of Egypt.

Exodus 11:1 Y^howah said to Moses, “I will bring one more wound upon Pharaoh and upon Egypt. After this, he will send [all of] you from here. When [there is] a complete sending from this place, he will certainly expel you [all] from this [place]. (Kukis mostly literal translation)

Although this is a reasonably simple translation, I have had to examine it in the light of many different sources because of the word *you [all]*. This word (actually a suffix) only occurs twice in this verse, not 3 times as you see above in the NKJV. This does not really affect the meaning overall, but it did cause me to check my literal translation, my Hebrew exegesis, Owens, the KJV, the BHSeK, the HSB, as well as two other translations to confirm that I had originally translated this verse correctly (which is something that I do separate from this weekly emailed study),

When it comes to producing these weekly studies in Exodus, I actually begin the process in a completely separate document, sometimes many years previous to writing the actual lessons. In that separate document, I exegete the text, word-by-word, in the Hebrew. I also do 3 translations of every verse—a very literal translation, a moderately literal translation, and then a paraphrase (over the years, I have developed a great appreciation for paraphrases). Afterwards, I write commentary as well, and publish all of this online). See **Exodus Links** ([HTML](#)) ([PDF](#)) ([WPD](#)). I use this as background and reference point for the weekly lessons. I do take my original commentary as a start as my basic text for the weekly lessons. However, I review, examine and rewrite this text many times before it is sent out by email (and, eventually, I reintegrate that commentary back into the original document).

So, essentially, I produce two separate documents. The weekly lesson which I send out; and a more thorough, word-by-word, verse-by-verse study, which I publish online. The weekly lesson is designed for anyone; the online document is more designed for a reference for pastors and Sunday School (or prep school) teachers.

Exodus 11:1 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. (NKJV)

The translation above is the NKJV (which I use throughout this particular study). My moderately literal translation is: Y^howah said to Moses, “I will bring one more wound upon Pharaoh and upon Egypt. After this, he will send [all of] you from here. When [there is] a complete sending from this place, he will certainly expel you [all] from this [place]. (Kukis mostly literal translation)

Although I am generally somewhat less exacting in this emailed study, when it comes to the translation, in my final exegesis (a separate study posted online), I want to be certain that I have translated this verse correctly. An accurate translation is the first consideration, which is then followed (ideally speaking) by an accurate interpretation.

The Bible is potentially much different from how many people expect it to be. The doctrines which we learn from the Bible are not as straightforward as one might think. Let me give an example of this: I explained to an unbeliever that the term *soul* in the Bible is a person’s mentality, frame of reference, memory, emotion, norms and standards, conscious, self-consciousness and volition. He demanded proof, expected me to quote a verse which states precisely that, *a man’s soul is his mentality, his frame of reference, his memory,...* etc. Well, of course, there is no such verse. We deduce what the soul is from a dozen or two verses, where it is clear that these individual aspects of a soul are actually presented as a part of the soul, according to the Bible. So, we find a verse where the soul experiences emotion; somewhere else, we find a verse where the soul is associated with memory; and somewhere else, we find the soul choosing to do something, which indicates volition. We put these different references together, and draw conclusions as to what the soul is.

Let me give a specific example: [The soul that sins will die](#). This verse suggests that the soul has volition (the soul is making a choice to sin) and that the soul is capable of committing sins (suggesting a sin nature). By studying a dozen or so verse like this, we can then categorically state what the Bible tells us a soul is.

And so that there is no misunderstanding, you are your soul and body. The soul is not separate from you making decisions and doing oddball things that you might think are wrong to do. You are your soul; you are what you think. So, when I speak of your soul making a decision, that is *you* making that decision. However, all of this takes place on an immaterial plane. Your soul generally makes a decision which involves your physical body (such as, you think, *I am going to lift my hand up*; and then you lift your hand up).

Today, we have dozens of books entitled *systematic theology*; where a theologian organizes a set of principles, and then shows where these principles are found in the Bible. The writer establishes fundamental Biblical principles and then builds upon those. Some of these books are quite excellent (like L. S. Chafer's book, *Systematic Theology*). In his book, we might find a quotation like, *man's soul is his mentality, his frame of reference, his memory...* etc.

My original point in all of this is, we first must establish an accurate translation and then build upon that. Sometimes spotting these slight inaccuracies is helpful; and other times, the addition of a single word here and there by a translator is helpful and not misleading. In this case, the additional word (*you*) is not a problem.

Exodus 11:1 [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.](#) (NKJV)

We do not know exactly how or when God spoke to Moses. The fact that there is direct communication between God and Moses is pretty much accepted by this point in Exodus as a fairly routine thing. Today, in our own experience, living in the Church Age, direct interactive contact with God, apart from with His Word, is indicative of a mental issue than a spiritual breakthrough.

On the other hand, you or I are not going to lead nation Israel out of Egypt and begin a brand new increment in our current [dispensation](#). For about 99.999% of Christians (and believers from previous dispensations), our contact with God is through His Word. God *never* comes to me when I am writing and says, "I think you need to emphasize this aspect rather than that one." If I thought that He did, that would be more indicative of a psychotic episode than divine guidance and enlightenment.

In fact, let me make a general statement here: if any teacher—no matter where you hear or see him—suggests that God is contacting him in some supernatural way, apart from the careful study of Scripture, then that is time for you to turn off the radio, turn off the tv station, or to quietly walk out of the building where he is speaking. There is *no* direct contact today from God to any person. This is not just a *most of the time* maxim; it is an *all of the time* maxim. When the [canon of Scripture](#) was completed (somewhere between A.D. 90–100, then there is no reason for direct contact from God again. No voices, no visions.

Moses talked to God and God spoke directly to Moses. Throughout our study of Scripture, we are going to encounter men who have direct contact with God. But, today, in this dispensation in which we live, there is no one who has direct contact with God. *No one!* This is because God's Word is complete. The Bible is finished. No one is going to be adding a new chapter or a new book. Since God's Word is complete, there is no reason for God to contact anyone directly. God does not suddenly remember, in 2020, "Oh, crap! I forgot to tell them about this new doctrine. Let Me contact My man Bruce and fill him in so that he can tell his congregation." This does not take place. Not ever.

One of the greatest periods of spiritual correction was the [Reformation](#). This was a major game-changer. However, God did not contact any of these men audibly or with a vision. God never told any of them, "Listen, the Catholic church has gone insane and I need for you to fix it." God spoke to these men through His Word (the Bible), which the Catholic Church made very difficult to obtain. The men of the Reformation responded to God's Word, not to visions or to someone calling from them in the clouds. Every one of those great men read the Bible,

compared it to the teaching of the Catholic Church, and decided, *this is not right; the Catholic Church has got it completely wrong!* There was no need for God to speak audibly to any of the men of the Reformation in order for it to take place. It simply happened because they read and studied the Word and that guided them and their principles (or, *doctrines*).

William Tyndale, burned alive for translating the Bible into English (graphic); from [Pinterest](#); accessed October 7, 2020.

Back to the narrative of Exodus 11:

With v. 1, we begin the warning for the final plague which is put upon Egypt.

Exodus 11:1 **Jehovah** said to Moses, “I will bring one additional plague upon Pharaoh and upon Egypt. After this plague, he will send all of you away from this place. This time, he will not change his mind. (Kukis paraphrase)

Moses will be leading the people of God out of Israel; and so, he will enjoy direct, interactive contact with God. Throughout this narrative that we have been studying, God has been quite specific with Moses in telling him what to say and do, and then what to do afterwards, when Pharaoh says, “No.” God audibly spoke to Moses and Moses heard, and did exactly what God said.

God is *not* going to come to you and audibly tell you, “You were thinking of getting your oil changed on Wednesday? Let’s put that off until Thursday.” God is not even going to come to you and audibly tell you, “Establish a Christian camp in some South or Central American country.” We do not live in an era where there is direct interaction between man and God by way of visions or voices.

Perspective is also important: even though God spoke directly to some people prior to 400 B.C. and between 5 B.C. and A.D. 90, this was a very *small* percentage. The number of people spoken to by God prior to A.D. 90 was far less than one-tenth of one-tenth of 1% (in fact, it was probably not even 1 in 10 million). And when God closed out the canon of Scripture, that ended direct contact from Him. When the Old Testament was completed in 400 B.C., there was no more direct contact from God whatsoever for 400 years. We know this from the Bible’s recorded history of man’s very limited interaction with God. Even in past eras, man’s primary interaction with God was through His Word.

In the present era, God speaks to us through His Word, through the methods found in Scripture (which is almost always the teaching of a well-qualified, local pastor-teacher). This information becomes real to us by means of the God Holy Spirit (which is *not* an experience; that is, you will not experience ecstasies or emotional breakthroughs).

As an aside, if you go to church to have some emotional catharsis, then you are doing it wrong (as is your church). As human beings, we have emotions, and, from time to time, we will respond emotionally to some spiritual principles. It is not the job of the church or of the local pastor-teacher to try to figure out how to grab you emotionally and titillate you in some way. It is not the Christian life to be emotionally stirred and then to go out into the world and do great things for God.

On this day, October 6, 1536, William Tyndale was burned alive at the stake for the crime of translating the Bible into English. Remember that as you read your English Bible today.



During the period of time that we are studying, when the canon of Scripture was not yet complete, God spoke to Moses and told him what to do. This included warnings for 10 plagues which would come to the land of Egypt. We have studied 9 of them and are about to embark on the 10th one.

Exodus 11:1 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. (NKJV)

We therefore know that there will be a final wound which God brings upon Pharaoh and upon Egypt; and then, Pharaoh and the people of Egypt will expel Israel from Egypt.

Speak now in [two] ears of the people, and they will ask a man of his neighbor and a woman of her neighbor goods of silver and good of gold.”

Exodus
11:2

Speak now in the hearing [lit., *in the ears*] of the people, and they will ask, [each] man from his neighbor and [each] woman from her neighbor items of silver and items of gold.”

Now speak to the people [of Israel] and tell every person to ask—men and women alike—from their neighbors things of silver and of gold.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Speak now in [two] ears of the people, and they will ask a man of his neighbor and a woman of her neighbor goods of silver and good of gold.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	Speak now in the hearing of the people, That every man shall demand from his Mizraite friend, and every woman of her Mizraite friend, vessels of silver and vessels of gold.
Revised Douay-Rheims	Therefore you shall tell all the people that every man ask of his friend, and every woman of her neighbour, vessels of silver, and of gold.
Aramaic ESV of Peshitta	Speak now in the ears of the people, and let them ask every man of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.”
Lamsa’s Peshitta (Syriac)	Speak now in the presence of the people that they ask every man of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold.
Updated Brenton (Greek)	Therefore speak secretly in the ears of the people, and let everyone ask of his neighbor jewels of silver and gold, and clothing.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So go now and give orders to the people that every man and every woman is to get from his or her neighbour ornaments of silver and of gold.
Easy English	Tell the people now what they must do. Every man must ask the Egyptians that live near him for gold and silver. Every woman must do the same thing.’
Easy-to-Read Version–2006	You must give this message to the Israelites: ‘Men and women, you must ask your neighbors to give you things made of silver and gold.’”
God’s Word™	Now announce to the people of Israel that each man and woman must ask the Egyptians for silver and gold jewelry.”
The Message	“So here’s what you do. Tell the people to ask, each man from his neighbor and each woman from her neighbor, for things made of silver and gold.”

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Now go and tell my people to ask their Egyptian neighbors for gold and silver jewelry.
New Berkeley Version	.
New Life Version	Tell the people that each man should ask his neighbor and each woman ask her neighbor for things made of silver and gold."
Unlocked Dynamic Bible	So now, speak to all the Israelite people. Tell them to ask all their Egyptian neighbors, both men and women, to give them their silver and gold jewelry."

Partially literal and partially paraphrased translations:

American English Bible	Now, go to the people secretly and tell them to ask their neighbors for clothing, silver, and gold jewelry.'
Beck's American Translation	.
New Advent (Knox) Bible	Give the word, then, to all the people, men and women alike, that they are to claim gold and silver trinkets from their neighbours;...
Knox Bible ('you' version)	.
Translation for Translators	So now speak to all the <i>Israeli</i> people. Tell them to ask all their <i>Egyptian</i> neighbors, both men and women, to give them some silver and gold jewelry."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	SPEAK THEREFORE SECRETLY IN THE EARS OF THE PEOPLE, AND LET EVERY ONE ASK OF HIS NEIGHBOR JEWELS OF SILVER AND GOLD, AND RAIMENT."
Awful Scroll Bible	Be speaking in the ears of my people, a man was to ask his neighbor, and a woman her neighbor, for the articles of silver and the articles of gold.
Ferrar-Fenton Bible	Therefore, privately instruct the People that they must demand every man from his neighbor, and every woman from her neighbor, articles of silver and articles of gold."
God's Truth (Tyndale)	But bid the people that every man borrow of his neighbor and every woman of her neighbour: jewels of silver and jewels of gold.
HCSB	Now announce to the people that both men and women should ask their neighbors for silver and gold jewelry."
Jubilee Bible 2000	Speak now to the people and let each man demand of his neighbour and each woman of her neighbour, vessels of silver and of gold.
Tree of Life Version	.
Urim-Thummim Version	Now speak in the audience of the people and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold.
Wikipedia Bible Project	Speak now to the ears of the people, and a man will ask his mate, and woman her maiden, for wares of silver and wares of gold."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Speak to the people and tell them that both men and women are to ask their neighbors for articles of silver and gold."
The Heritage Bible	Speak now in the ears of the people, and let every man ask of his associate, and every woman of her female associate, items of silver, and items of gold.
New American Bible (2011)	Instruct the people that every man is to ask his neighbor, and every woman her neighbor, for silver and gold articles and for clothing. Ex 3:21–22; 12:35–36.
New English Bible–1970	Let the people be told that men and women alike should ask their neighbours for jewellery of silver and gold.'

New Jerusalem Bible	Now instruct the people that every man is to ask his neighbour, and every woman hers, for silver and golden jewellery.'
New RSV	Tell the people that every man is to ask his neighbour and every woman is to ask her neighbour for objects of silver and gold.'
Revised English Bible—1989	Tell the people that everyone, men and women, should ask their neighbours for silver and gold jewellery."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Now tell the people that every man is to ask his neighbor and every woman her neighbor for gold and silver jewelry."
The Complete Tanach	Please, speak into the ears of the people, and let them borrow, each man from his friend and each woman from her friend, silver vessels and golden vessels."
<p>Please, speak-: Heb. אֶגְבֹּד is only an expression of request. [The verse is saying] I ask you to warn them about this, [i.e., to ask their neighbors for vessels] so that the righteous man, Abraham, will not say He fulfilled with them [His promise] "and they will enslave them and oppress them" (Gen. 15:13), but He did not fulfill with them "afterwards they will go forth with great possessions" (Gen. 15:14). — [from Ber. 9a]</p>	
exeGeses companion Bible	Word now in the ears of the people that every man ask of his friend and every woman of her friend instruments of silver and instruments of gold.
Kaplan Translation	Now speak to the people discreetly, and let each man request from his friend gold and silver articles. Let every woman make [the same] request of her friends. ' discreetly (cf. Septuagint). Literally, 'in the ears of.' (See note on Exodus 10:2, Gen. 20:8). let each man request See Exodus 3:22, 12:35.
Orthodox Jewish Bible	Speak now in the ears of HaAm, let every ish request of his neighbor, every isha of her neighbor, articles of kesef and articles of zahav.

Expanded/Embellished Bibles:

The Expanded Bible	Tell the men and women of Israel ¹ in the hearing of the people] to ask their neighbors [that each man should ask his neighbor and each woman should ask her neighbor] for things made of silver and gold."
Kretzmann's Commentary	Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver and jewels of gold. This was one of the points which the Lord had mentioned as early as the time of Moses' call. The people were to demand of their Egyptian neighbors silverware and vessels of gold, jewelry of every kind.
NET Bible®	Instruct ⁴ the people that each man and each woman is to request ⁵ from his or her neighbor ⁶ items of silver and gold." ⁷ ^{4tn} Heb "Speak now in the ears of the people." The expression is emphatic; it seeks to ensure that the Israelites hear the instruction. ^{5tn} The verb translated "request" is וְאָשְׁאוּ (v'yish'alu), the Qal jussive: "let them ask." This is the point introduced in Exod 3:22. The meaning of the verb might be stronger than simply "ask"; it might have something of the idea of "implore" (see also its use in the naming of Samuel, who was "asked" from Yahweh [1 Sam 1:20]). ^{6tn} "each man is to request from his neighbor and each woman from her neighbor." ^{sn} Here neighbor refers to Egyptian neighbors, who are glad to see them go (12:33) and so willingly give their jewelry and vessels. ^{7sn} See D. Skinner, "Some Major Themes of Exodus," Mid-America Theological Journal 1 (1977): 31-42.

The Voice

Eternal One (to Moses): *Go now and speak to all the people. Have every man and every woman ask their neighbors to give them items made of silver and gold.*

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...please speak in the ears of the people and (each) will enquire, from his companion and (each) from her friend, items of silver and items of gold,...
Concordant Literal Version	Oh speak in the ears of the people that they should ask, each man from his associate and each woman from her associate, articles of silver and articles of gold and raiment.
Context Group Version	Speak now in the ears of the people, and let them ask every man of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold.
Darby Translation	Speak now in the ears of the people, that they ask every man of his neighbour, and every woman of her neighbour, utensils of silver and utensils of gold.
<i>Emphasized Bible</i>	Speak, I pray you, in the ears of the people,—and let them ask—every man of his neighbour, and every woman of her neighbour, articles of silver and articles of gold.
English Standard Version	Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry."
Modern English Version	Speak now in the hearing of the people, and let every man borrow of his neighbor and every woman of her neighbor, articles of silver and articles of gold."
Updated Bible Version 2.11	Speak now in the ears of the people, and let them ask every man of his fellow man, and every woman of her fellow woman, jewels of silver, and jewels of gold.
Young's Updated LT	Speak, I pray you, in the ears of the people, and they ask—each man from his neighbour, and each woman from her neighbour, vessels of silver, and vessels of gold."

The gist of this passage:

Moses was to tell the people to go around to their *neighbors* and ask for silver and gold items.

Exodus 11:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
nā' (נָא) [pronounced naw]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nā' is used for a submissive and modest request. It is used to express a wish (Job 32:21: "Oh, that I may not respect any man's person"); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 11:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾôzen (זֵן) [pronounced OH-zen]	[two] ears, both ears; metaphorically for hearing	feminine dual noun	Strong's #241 BDB #23
ʿam (עַם) [pronounced ʿahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: *Speak now in the hearing* [lit., in the ears] *of the people...*

Before the plague was to be announced, Moses was to speak to the people of the covenant—the Hebrew people.

The Hebrew people, after a few judgments on Egypt, believed God. So, in general, Moses did not have to warn them of plagues to come (this 10th judgment would be an exception).

At this point, the people of Israel would be given a very specific and necessary responsibility.

Exodus 11:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâ'al (שָׁאַל) [pronounced shaw-AHL]	to ask [petition, request, inquire]; to demand [require]; to question, to interrogate; to ask [for a loan]; to consult; to salute	3 rd person masculine plural, Qal imperfect	Strong's #7592 BDB #981
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

This may be the preposition and there may be a combined meaning here.

rêa' (רֵעַ) [pronounced RAY-ahg]	associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7453 BDB #945
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Translation: ...and they will ask, [each] man from his neighbor...

Each person is to ask of his neighbor. The word *neighbor* is רֵעָ (rêa') [pronounced RAY-ahg']; and it means, *associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen*. Strong's #7453 BDB #945.

The Hebrew families are *not* next door neighbors with the Egyptians. The Hebrew people live in Goshen, which is a separate area from the rest of Egypt. They were segregated in Goshen, which appears to be a mutually agreed upon situation.

The text suggests that the Hebrew people are to go to their *Egyptian neighbors*; so there were neighboring Egyptian communities to which the Hebrew people were to go. How far away were they? 5 miles? 10 miles? We really do not know exactly.

Although we are not given an exact sense of time, when Pharaoh needed to call for Moses, this seemed to take place within a reasonable amount of time. There is no indication that many days would pass between Pharaoh calling for Moses and Moses showing up. Given that, I would suggest that the palace and many Egyptian neighborhoods are within 10 miles of Goshen.

Exodus 11:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
This is the name which Adam gave the woman. Whereas his name may be used collectively for men and women together, this word strictly refers to the female gender. This word is primarily translated <i>woman, wife</i> and is used of women bearing children (Num. 31:18); for a woman as belonging to a man (Gen. 2:24, 25 Deut. 20:7); for women conceiving (Ex. 2:2 Lev. 12:2); etc. The point that I am making is this is strictly a <i>woman</i> . This can be rendered as <i>each one</i> under certain circumstances (Ex. 11:2 Ruth 1:8 Jer. 9:19).			
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
This may be the preposition and there may be a combined meaning here.			
rêa' (רֵעָ) [pronounced RAY-ahg']	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7453 BDB #945

Translation: ...and [each] woman from her neighbor...

The men were to go out and ask from their *neighbor* and the women were supposed to do the same.

This, in context, is a polite way of saying, they will make a request of the Egyptians for whom they worked or with whom they were associated in any way. The Hebrew people were isolated from the Egyptians, but there appears to have been some association between the communities.

Therefore, the Egyptians that the people would go to were not their next door or across-the-street neighbors. They were neighbors, insofar as living in the same country and, apparently, close enough to travel to.

I have previously suggested that many of the Hebrew women were probably slaves in some of the Egyptian households; they lived in Goshen, but they worked as slaves for Egyptians as their personal maids—cooks, nannies, etc. Another thing which occurs to me—it is possible that some women (and maybe men) worked in their homes, doing things for the Egyptians (manufacturing jewelry or pottery or other things).

I should point out that this is logical conjecture on my part. We know that Hebrew males are slaves who work on some of the big building projects under the direction of the Pharaoh. We also know that the people of Israel lived separate from the Egyptians, going back to the time of Joseph. But that the Hebrew women work as slaves outside of their own home, working for Egyptian families at their homes—that is a logical conjecture on my part. Here, the order is for men and women to *ask from their neighbors*. This implies some sort of relationship between the Hebrew people and the Egyptians. To me, implies that many of the women were household slaves to the Egyptians; but that they continued to live in Goshen, nevertheless (an interesting relationship, to be sure).

Based upon my sense of the text that we have studied (going all the way back to Joseph bringing his family into Egypt), the palace seems to be relatively close to Goshen (Joseph would not have put his family in an area that was far away). So, let me further postulate that, there were many Egyptian neighborhoods in the vicinity of the palace and, therefore, in the vicinity of Goshen. I would further propose that these are going to be the more well-to-do Egyptians, who had both wealth and servants.

Exodus 11:2a-c [Speak now in the hearing of the people, and let every man ask from his neighbor and every woman from her neighbor...](#) (NKJV)

Women were also to ask of their neighbor. The men would have done the slave work in building the cities and the women would have done work in the houses (cooking, cleaning, organizing). Perhaps some Hebrew folks manufactured things in their homes. Perhaps some men had other responsibilities separate from the Pharaoh's building projects.

We do not know exactly how the slavery situation was organized. Was every Israelite a slave, and did the Egyptians purchase them from the state? This would seem to be the most logical explanation to me.

But, despite their position as slaves, the Hebrew people continued to live in an isolated area, called Goshen, separate from Egypt and the Egyptians. The Hebrew people apparently having their own residences which they maintained separately (we have no idea as to the nature of these residences, but they were possibly similar to Egyptian dwellings, given that the Hebrews lived there are free men for perhaps 100 years). This clear separation between the two peoples is key in many of the passages that we have studied.

You may recall that, when Joseph (son of Jacob) was prime minister over Egypt, the state took possession of all the livestock and land. This happened as a result of Joseph taxing the people a significant amount of grain so that the Egyptian government had grain stockpiled when the 7-year famine hit Egypt. It is not hard to imagine a situation where the state decides to take possession of all the Israelites as slaves (with the assent of the Egyptian population).

As a result, the state might have chosen the men to do work for nation Egypt; but allow both men and women (and children) to be purchased (or even rented) by the Egyptian population, to come and do various forms of menial labor in the homes of Egyptians (but to return to Goshen at night). Again, we do not know the nuts and bolts of the slavery of the women, so I am simply offering up a reasonable scenario.

How could the entire nation of Egypt be so heartless as to use the Israelites as slaves? Interestingly enough, we do not know exactly how that originally transpired (we are given some sense of it in the Exodus record). Nevertheless, in this particular generation that we are studying, the Israelites had probably been slaves for several centuries. When you are raised with something, you just tend to simply accept it. It was the life that Egyptians and Israelites both grew up with.

When we are born and begin to grow, we simply think of the world as just being what it is while we are alive. We eventually develop some appreciation for the past (meaning, anything which predated our own birth), but we generally accept things just as they are. This is how we can have anarchists/socialists rioting in the streets against capitalism, but organizing their activities on their iPhones. To people of my generation, it makes no sense; whereas, there kids were almost born with a cellphone in their hands, so they have no appreciation whatsoever as to how that cellphone got into their hands in the first place. It is an accepted and unappreciated part of their personal reality. They just accept it as *what is*.

The Egyptians in Exodus 11 were simply born into a time where they had very inexpensive labor, and who does not need help with labor when it comes to running a farm (and/or a ranch)? We do not know the exact ways that the Israelite women were employed; I have suggested that they were somehow purchased from the state. Bear in mind, this is speculation on my part (but it is logical, based upon the state previously owning all of the livestock and land). Whatever was the situation, the Hebrew people were still allowed their own land and houses.

The men and women descended from Jacob were supposed to go to their Egyptian *neighbors* and this is what they were supposed to ask for:

Exodus 11:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun	Strong's #3701 BDB #494
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine plural construct	Strong's #3627 BDB #479
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation:...items of silver and items of gold."

We have the word *articles* here, which refers to anything which was manufactured, constructed or designed. The Hebrew word is k^elîy (כֶּלִּי) [pronounced k^elee], and it means, *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*. Strong's #3627 BDB #479. This is a very common word in the Hebrew and has many applications. It usually refers to something which has been manufactured (not

in a factory, of course, but generally, by hand by an artisan). Given that we are speaking of silver and gold, what they will be asking for is jewelry. Therefore, some translations rendered this as *silver and gold jewelry* (AFV, ARV2005, AOB, ESV, MLV2020, Webster, WEB, and many others).

This is a short lesson in translation. There is no one-to-one correspondence between the Hebrew words and their English translations. In one place, a translation may translate this word as *jewelry*; and in another, they might translate it *vessels, pottery, weapons* or *furniture*. Context determines exactly to what this word refers.

Exodus 11:2d ...*articles of silver and articles of gold.*" (NKJV)

What the Israelites were to ask for are manufactured items of gold and silver. For possibly several hundred years, the Hebrews had been slaves to the Egyptians. Egypt's wealth would have depended upon, in part, Israel's forced labor.

The Egyptian people would not have had bars of gold and bars of silver, but their silver and gold would have been made into jewelry (for the most part); and by this, the woman could carry a great deal of cash on her person, in the form of jewelry. This was, in essence, the ancient world bank account (more accurately, their savings account). Gold and silver have nearly always had intrinsic value, so it would be made into various items of jewelry for relatively easy transport and storage.

I even suggested that some of these items could have been manufactured by Hebrew people in their own households. Later in the book of Exodus, there will be Hebrew artisans whose craftsmanship will be called upon to work with the gold and silver which they will collect from the Egyptians. You become skilled in a particular craft by doing it for much of your life. These particular facts suggest to me that some Hebrew people did these things as slaves in some capacity.

Exodus 11:1 *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.*" (NKJV)

This is the final judgment which God will bring upon Egypt. It will be recounted in Exodus 11–12, and the Passover—still observed today, 3500 years later—will be instituted.

Exodus 11:2 *Speak now in the hearing [lit., in the ears] of the people, and they will ask, [each] man from his neighbor and [each] woman from her neighbor items of silver and items of gold.*" (Kukis mostly literal translation)

Neighbor here refers to Egyptians. The people of Israel have worked for the Egyptians all of these years; and they are to ask from them gold and silver (which is going to be reasonably easy to transport, as it is mostly in the form of jewelry).

There is certainly no one-to-one correspondence between the people of Egypt and their Israelite slaves. That is, Eliezer and his wife do not both work for their next door neighbor, who are Egyptians. Most male Hebrews apparently worked in large group slavery building projects (Exodus 1:11 2:11 5:4–9). However, we know much less about what the women did. I have suggested that they may have been personal servants in the homes of Egyptians or for the royalty—this information is not really given to us. Based upon the skill sets of some Israelites (which we will find out about in future chapters), it is apparent that not all Hebrew slaves built buildings. Some were workers of gold and silver. Exactly how that evolved and where they worked, we can only speculate.

In any case, we do know that the people of Israel are isolated from the Egyptians, living separately in Goshen, so they do not live next door to one another. Furthermore, God knows that the individual Hebrew slaves will be able to figure out who to go to in order to ask for silver and gold.

It is not uncommon for transient peoples to carry their wealth in the form of jewelry. This jewelry might be worn by children, just in case they are separated from the adults. The modern-day equivalent is a debit card; or one might view the jewelry as an individual savings account.

Exodus 11:2 **Now speak to the people [of Israel] and tell every person to ask—men and women alike—from their neighbors things of silver and of gold.**" (Kukis paraphrase)

The Hebrews have been slaves for 200 years (or more) in the land of Egypt. Although, even under slavery, their original life was good. This may seem incongruent with the life of the slave, but Hebrew families prospered and multiplied and were even allowed their own homes, cattle and places to live (in most instances). However, they were still slaves, which meant that they were not properly recompensed for their work nor did they have any true freedom (quite obviously, they could not all join together and go worship their God in the manner that He required).

Exodus 11:2 **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.**" (NKJV)

Later, in obedience to these words, the Hebrew people will ask for some recompense for their services, and they will receive such payments from their Egyptian masters (mostly, articles of jewelry). In the opinion of R. B. Thieme, Jr., these Israelites will walk out of Egypt with a huge amount of money. Believe it or not, we might be able to calculate their wealth, once we get to the construction of the Tabernacle (as gold and silver will be required for the articles of furniture). It all depends upon whether the gold and silver is quantified for us.

God again tells Moses exactly what will occur. There have been no surprises in God's plan for Moses, once he has accepted his place in it. Moses will eventually adapt to the fact that God is always right and that he will have to trust Him. This is an important step in Moses' spiritual development because he is going to lead the most whiny, reversionistic group of people for forty years; people who will malign him and rebel against him throughout this entire excursion out of Egypt. In fact, this generation of Hebrews will actually express remorse at a later date that they left Egypt. We have already studied how they are under the tyrannical slavery of Egypt. And yet, at certain points in the future, they will wistfully look back to the good old days when they were slaves. Moses has to keep his bearings under these pressures of dealing with such irrational people. A lesser man (meaning, almost anyone else) would have walked off the job and left the people to die in the desert.

God will, in fact, essentially offer Moses that opportunity. In the future, after Israel has disobeyed God for the umpteenth time, God will tell Moses, "Look, I will kill everyone here and start over with you and your own family." But Moses, as a result of trusting God and His long-term plan, will pray on behalf of the degenerate Hebrews and preserve them (this is clearly a type of Christ paying for our sins, and then acting as an intercessor for us). That is a preview of coming attractions.

In my life, I have dealt with a variety of different personality types (I was a high school teacher for 25 years). The most difficult people for me to interact with are irrational people who make irrational decisions. The Exodus generation was filled with irrational, emotional people. Moses hung with these people for 40 years; I might not have been able to handle them for 40 minutes.

The point is that Moses has found his place in God's plan and he is learning, step by step, to trust God in this decision. As one of the most important Old Testament saints with responsibilities almost unheard of, this is absolutely necessary. Given all of the moving parts in this epic tale of history, Moses' consistent obedience to God's commands is what holds all of this together.

Exodus 11:2 **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.**" (NKJV)

There is no reason to dance around what is being required here by God: these are reparations, and, under the circumstances, this is a reasonable request. The actual slaves are confronting the actual slave owners and they are asking to be properly remunerated for work which they have done for Egypt (and, presumably, for individual households). There is a clear distinction between slaves and slave owners; and there is a clear responsibility on the part of the slave owners.

Application: Asking for reparations and getting them in a timely manner is not always something that works out. In the history of the United States, there were some reparations given to some Black slaves. However, these reparations (known as 40 acres and a mule) were not fairly or universally given out.⁸

Application: As an aside, this does not mean that it is valid to ask for reparations today. A variety of peoples came to the United States and did some very menial labor in order to raise their own children up in the United States. These people (Irish, Italians, Pollacks) were discriminated against and treated poorly. However, they seized the American dream through hard work and perseverance. In fact, they did this so well that there are some groups today who accuse them of white privilege, whereas, only one or two generations ago, they were dirt poor (in my own family, my mother was extremely poor throughout her youth, much of which took place during the Great Depression).

Application: My point here is, there are far more people who are well-to-do whose parents or grandparents (or even great grandparents) came to this country, having little or nothing. Let me state emphatically, that such people had nothing to do with American slavery nor do they have any relationship at all to the weird idea of *white privilege*. This call for reparations and nonsensical babblings about white privilege is really based in class warfare. Class warfare is a common tool of socialism and should have no place in America, the land of the free.

And so gives Y^ehowah grace of the people in eyes of Egypt. Also the man Moses great very in a land of Egypt, in eyes of servants of Pharaoh and in eyes of the people.

Exodus
11:3

Y^ehowah gave grace to the people in the sight of Egypt. Furthermore, the man Moses [was] very great in the land of Egypt, [and] in the sight of the citizens of Pharaoh as well as in the sight of the people [of God].

Jehovah gave grace to the people before Egypt. Furthermore, the man Moses was considered to be great in the land of Egypt, in the sight of Pharaoh's citizens and in the eyes of the people of Israel.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so gives Y ^e howah grace of the people in eyes of Egypt. Also the man Moses great very in a land of Egypt, in eyes of servants of Pharaoh and in eyes of the people.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And the Lord gave the people favour before the Mizraee; also the man Mosheh was very great in the land of Mizraim before the servants of Pharaoh and before his people.
Revised Douay-Rheims	And the Lord will give favour to his people in the sight of the Egyptians. And Moses was a very great man in the land of Egypt, in the sight of Pharaoh's servants, and of all the people.
Aramaic ESV of Peshitta	Mar-Yah gave the people favour in the sight of the Egyptians. Moreover the man Mosha was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.
Lamsa's Peshitta (Syriac)	And the LORD gave the people favor in the sight of the Egyptians. Moreover the man Moses was well honored in the land of Egypt in the sight of Pharaohs servants and in the sight of the people.

⁸ Bear in mind, this was a government proposition.

Updated Brenton (Greek) And the Lord gave His people favor in the sight of the Egyptians, and they lent to them; and the man Moses was very great before the Egyptians, and before Pharaoh, and before his servants.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord gave the people grace in the eyes of the Egyptians. For the man Moses was highly honoured in the land of Egypt, by Pharaoh's servants and the people.
Easy English	And the Lord made the Egyptians think well of the Israelites. Also, Pharaoh's servants and the Egyptian people thought very well of Moses.
Easy-to-Read Version–2006	The LORD caused the Egyptians to be kind to the Israelites. The Egyptians, even Pharaoh's own officials, already considered Moses to be a great man.
<i>The Message</i>	GOD saw to it that the Egyptians liked the people. Also, Moses was greatly admired by the Egyptians, a respected public figure among both Pharaoh's servants and the people at large.
Names of God Bible	Yahweh made the Egyptians kind to the people. And Moses was highly respected by Pharaoh's officials and all the Egyptians.
NIRV	The LORD caused the Egyptians to treat the Israelites in a kind way. Pharaoh's officials and the people had great respect for Moses.
New Simplified Bible	Jehovah made the Egyptians respect the Israelites. Indeed, the officials and all the people considered Moses to be a very great man.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	So the LORD made the Egyptians greatly respect the Israelites, and everyone, including the king and his officials, considered Moses an important leader.
The Living Bible	(For God caused the Egyptians to be very favorable to the people of Israel, and Moses was a very great man in the land of Egypt and was revered by Pharaoh's officials and the Egyptian people alike.)
New Berkeley Version	.
New Life Version	.
New Living Translation	(Now the LORD had caused the Egyptians to look favorably on the people of Israel. And Moses was considered a very great man in the land of Egypt, respected by Pharaoh's officials and the Egyptian people alike.)
Unlocked Dynamic Bible	Yahweh made the Egyptians highly respect the Israelite people. In fact, the king's officials and all the rest of the people thought that Moses was a very great man.

Partially literal and partially paraphrased translations:

American English Bible	Well, Jehovah caused his people to be looked upon favorably by the Egyptians and they were willing to lend things to them, because the Egyptians considered Moses a great man... even greater than Pharaoh and his servants.
Beck's American Translation	.
Common English Bible	The LORD made sure that the Egyptians were kind to the Hebrew people. In addition, Pharaoh's officials and the Egyptian people even came to honor Moses as a great and important man in the land.
International Standard V	The LORD made the Egyptians look on the people with favor. Also the man Moses was highly regarded ^b in the land of Egypt, both in the opinion ^c of Pharaoh's officials ^d and in the opinion ^e of the people.

^b 11:3 Lit. *very great*

^c 11:3 Lit. *sight*

^d 11:3 Or *servants*

^e 11:3 Lit. *sight*

New Advent (Knox) Bible

Give the word, then, to all the people, men and women alike, that they are to claim gold and silver trinkets from their neighbours; the Lord will let you have your way with the Egyptians.^[1]

Sore adread of Moses the Egyptians were, both Pharaoh's servants and all the people. V. 2 is included for context.

^[1] Verses 1-3 seem awkwardly placed, so as to interrupt what appears to be one continuous narrative describing one continuous interview, 10.24-11.8.

Knox Bible ('you' version)

Translation for Translators

.
Yahweh made the Egyptians highly respect the Israeli people. In particular, the Egyptian officials and all *the rest of* the people considered Moses/me to be a very great man.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible

AND JESUS GAVE HIS PEOPLE FAVOR IN THE SIGHT OF THE EGYPTIANS, AND THEY LENT TO THEM. AND THE MAN MOSES WAS VERY GREAT BEFORE THE EGYPTIANS, AND BEFORE PHARAOH, AND BEFORE HIS SERVANTS.

Awful Scroll Bible

Jehovah was to give his people favor in the eyes of the Egyptians. The man Moses was very great on the solid grounds of Egypt, in the eyes of Pharaoh's servants and in the eyes of his people.

Conservapedia Translation

The LORD had given the people a good impression in the eyes of the Egyptians. In fact, Moses as a man was very much a celebrity in the land of Egypt, and respected by Pharaoh's staff and by the people.

Ferrar-Fenton Bible

The Ever-living also gave the People favour in the eyes of the Mitzerites, for the man Moses was very powerful in the land of Mitzer, in they eyes of the ministers of Pharaoh, and in the eyes of the People.

NIV, ©2011

(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.)

Tree of Life Version

ADONAI gave the people favor in the eyes of the Egyptians. Indeed, the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people.

Unlocked Literal Bible

Now Yahweh had made the Egyptians eager to please the Israelites. Moreover, the man Moses was very impressive in the sight of Pharaoh's servants and the people of Egypt.

Urim-Thummim Version

And YHWH gave the people favor in the sight of the Egyptians. Moreover the man Moses was very distinguished in the land of Egypt, in the sight of Pharaoh's slaves and in the sight of the people.

Wikipedia Bible Project

And Yahweh gave the people popularity in the eyes of Egypt, and the man Moses too was also very mighty in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Yahweh disposed the Egyptians favorably towards the people. Moses, moreover, was regarded as a person of importance in Egypt both by Pharaoh's ministers and by the people.

The Heritage Bible

And Jehovah gave the people grace in the eyes of the Egyptians. Also the man Moses was very great in the land of Egypt, in the eyes of Pharaoh's servants, and in the eyes of the people.

New Jerusalem Bible	And Yahweh made the Egyptians impressed with the people, while Moses himself was a man of great importance in Egypt in the opinion of Pharaoh's officials and the people.
Revised English Bible—1989	The LORD made the Egyptians well disposed towards them and, moreover, in Egypt Moses was a very great man in the eyes of Pharaoh's courtiers and of the people.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI made the Egyptians favorably disposed toward the people. Moreover, Moshe was regarded by Pharaoh's servants and the people as a very great man in the land of Egypt.
exeGeser companion Bible	And Yah Veh grants the people charism in the eyes of the Misrayim: also the man Mosheh is mighty great in the land of Misrayim in the eyes of the servants of Paroh and in the eyes of the people.
Kaplan Translation	God gave the people status among the Egyptians. Moses was also very highly respected in Egypt, both by Pharaoh's officials and by the people.
Orthodox Jewish Bible	And Hashem gave the people chen in the sight of the Egyptians. Moreover the ish Moshe was gadol me'od in Eretz Mitzrayim, in the sight of Pharaoh's avadim, and in the sight of the people.

Expanded/Embellished Bibles:

The Expanded Bible	The LORD had caused the Egyptians to ·respect [show favor to] the Israelites, and both ·the king's [¹ Pharaoh's] officers and the Egyptian people considered Moses to be a great man.
Kretzmann's Commentary	And the Lord gave the people favor in the sight of the Egyptians. He influenced the Egyptians in such a manner as to make them willing to give up their most costly treasures. Thus it happened that, in a way at least, the children of Israel received compensation for their years of severe toil. 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. This fact also had much weight in causing the Egyptians to part with their treasures so willingly: they stood in awe of Moses, because they saw the power of God in him.
NET Bible®	(Now the Lord granted the people favor with ⁸ the Egyptians. Moreover, the man Moses was very great in the land of Egypt, respected by Pharaoh's servants and by the Egyptian people.) ⁹ ⁸ tn Heb "in the eyes of." ⁹ tn Heb "in the eyes of the servants of Pharaoh and in the eyes of the people." In the translation the word "Egyptian" has been supplied to clarify that the Egyptians and not the Israelites are meant here. ^{sn} The presence of this clause about Moses, which is parenthetical in nature, further indicates why the Egyptians gave rather willingly to the Israelites. They were impressed by Moses' miracles and his power with Pharaoh. Moses was great in stature – powerful and influential.
The Voice	Now the Eternal caused the Egyptian people to have a favorable attitude toward His people. And Moses was already highly regarded in the land of Egypt by Pharaoh's servants and most Egyptians.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He is} " (placed) the beauty of the people in the eyes of "Mits'rayim ^{Two straits} ", also the man "Mosheh ^{Plucked out} " was (very) great in the land of "Mits'rayim ^{Two straits} " in the eyes of the servants of "Paroh ^{Great house} " and in the eyes of the people,...
Charles Thompson OT	And the Lord had given his people favour in the sight of the Egyptians and they supplied them. The man Moses also was become very great in the sight of the Egyptians and in the sight of Pharaoh, and in the eyes of his attendants,...
Concordant Literal Version	And Yahweh gave the people favor in the eyes of the Egyptians, when they requested of them. Moreover, the man Moses was very great in the eyes of the Egyptians, in the eyes of the servants of Pharaoh and in the eyes of the people.
English Standard Version	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.
New American Standard B.	The LORD gave the people favor in the sight of the Egyptians. Furthermore, the man Moses <i>himself</i> was greatly esteemed [Lit <i>very great</i>] in the land of Egypt, <i>both</i> in the sight of Pharaoh's servants and in the sight of the people.
Young's Updated LT	And Jehovah gives the grace of the people in the eyes of the Egyptians; also the man Moses is very great in the land of Egypt, in the eyes of the servants of Pharaoh, and in the eyes of the people.

The gist of this passage: Moses was well-known and respected the people of Egypt; the Hebrew people were well thought of.

Exodus 11:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chên (חֵן) [pronounced khayn]	<i>grace, favor, blessing</i>	masculine singular construct	Strong's #2580 BDB #336
'am (עַם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Exodus 11:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿēynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct (I am not sure if this is dual or plural)	Strong's #5869 (and #5871) BDB #744
Mits ^o rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun; pausal form	Strong's #4714 BDB #595

Translation: Y^ehowah gave grace to the people in the sight of Egypt.

God gave favor or grace to the people in the eyes or in the sight of all Egypt. *The people* here refers to sons of Jacob (the Hebrew people). What this means is, the Egyptians noticed how God treated the sons of Jacob, and the Egyptians were willing to help out the Israelites financially. It is because of God that the Hebrew people were recompensed for the many years of slavery that they served.

Exodus 11:3a *And the Lord gave the people favor [= grace] in the sight of the Egyptians.* (NKJV)

The people of Israel have been associated with the people of Egypt for a very long time—for 400 years (a longer time than we have been a nation). There does not appear to be any time when the Hebrew people revolted, when they attacked the Egyptians out of frustration, etc. This suggests that reasonably good relations existed between the peoples. Now, if that sounds odd to you, throughout our own history, there have been close relationships between servants in households and the people of that household; as well as between some slaves and their slave masters, in the south during the period of time when slavery existed in the United States.⁹ Even though this is not always the case, to deny that such friendships and mutual respect and even love existed is to deny reality. In the antebellum days, there were families who loved their slaves and slaves who loved their families. A considerable number of confederate soldiers who came from plantations (which would have been a small percentage of the confederate army) left their wives and children with their slaves—is many cases, in the care and protection of their slaves.

We have to bear in mind that people are born into situations. They don't necessarily blame anyone else to whom they were born. You can be born into a slave family; or you can be born into the family which owns the slaves. You do not necessarily resent one side because you are born to the other (there is a great deal of resentment being learned today because that is what is taught in our public school system and in the colleges, accepted by people who were never slaves or slave owners).

An unequal distribution of goods and services is difficult for some young people to understand in the United States, as so many are raised with the concept of being jealous of those who have more than you do. In fact, it is common for this jealousy to be directed towards those who are born into wealth or who acquire considerable wealth. Such teaching/propaganda comes straight out of Beijing or Moscow. This kind of propaganda works because the ultra-wealthy in any nation will always be a much smaller percentage of a population, so that they can be demonized in many ways.

⁹ There is certainly slavery even today in the United States; and throughout the world.

There are some iconic photographs and video of a couple who own a very nice house, who were threatened by Black Lives Matter demonstrators, so the couple stood on their front porch holding weapons. I have no doubt that quite a number of people viewed that and were jealous of their mansion, their weapons, and their station in life. However, the proper attitude is, *do not covet* (that is, do not desire the things which belong to other people).

Couple Protecting their Home (a photograph); from [FoxNews](#); accessed October 20, 2020.



I saw that couple as simply protecting their own property. I did not look at their house and think, *that house should be mine*; or, *they are too damn rich!* They were simply protecting what they had, which should be a God-given right in the United States of America.

The false eternal struggle is the generation of children who are raised up and say, “You parents ruined this world and now we must fix it. You ruined it with your greed, your materialism, your consumerism. My generation rejects you and we will do whatever is necessary to fix it.” To the generation coming up, and making such statements, this seems reasonable to them. They might even find some clever meme online, and use their iPhones to post it on their personal Instagram page, not having a smidgeon of appreciation as to how this all came about (that is, their having an iPhone and an Instagram account).

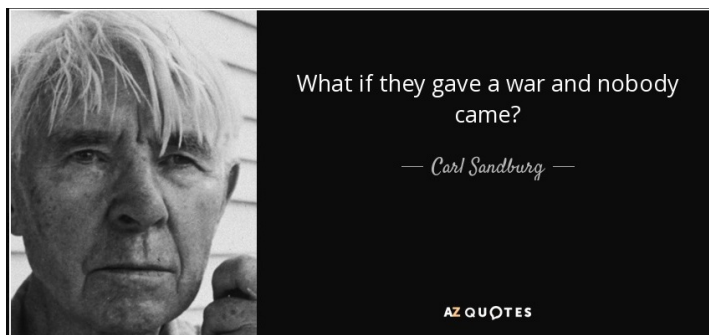
Children so often have these utopian ideas, that if we just fix or change x, y and z, then life will be much more fair and just and blissful. Such children have no concept of the real world. I remember in my generation, for several decades, we grew up thinking that we were the first generation to recognize the war is bad and that we should not go to war. We had slogans, like, *War is not good for people or other living things*; and, *What if they gave a war and nobody showed up?* Most of us had no idea that was all communist propaganda designed to get us out of east Asia, so that the communists could conquer that entire continent. If the United States did nothing, then millions upon millions of Asians would suffer and die, so that communism could be imposed.

War is not healthy sign (a photograph); from [LuxEcoLiving](#); accessed October 20, 2020.



Carl Sagan quote (a graphic); from [AZ Quotes](#); accessed October 20, 2020.

During my life, we suddenly withdrew from Vietnam, partially



as a result of the so-called peace movement. Now, do you think that the end result was peace and happiness when the United States armed forces left the Vietnam area? No, the communists overran South Vietnam and

at least one neighboring country (Cambodia), and they killed far more people over the period of 3 or 4 years than had been killed in the decades-long Vietnam war. This year's-long massacre was then followed by a communist invasion of Cambodia, immortalized by the term *killing fields*. Millions upon millions of people were killed in this communist offensive, now unopposed by the American military.

My point is, young people rarely have a real appreciation for reality. And the Exodus generation had little appreciation for the *redemption* offered them by their God.

A Brief Review of Exodus 11:1–3a:

Let's now take a look at what we have studied so far:

Exodus 11:1–2 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." (NKJV)

What is important here is, there is one more plague to go; and the people will be told to go out among the Egyptians and ask for remuneration. Scripture is not clear on when the actual remuneration takes place. To prepare you for things to come, I believe that the Israelites went out among the people of Egypt to (1) warn them of the plague to come and (2) ask for reparations. I do not think that they necessarily received all of their reparations when they went out at this time. I believe that many Egyptians will bring their gold and silver jewelry to the people of Goshen (the Israelites) and give it to them *after* the final plague. It makes logical sense to me that, any Egyptian wavering on the Israel situation after the 9th judgment will have no doubts after the 10th. Egyptians will show up to Goshen and demand that the Israelites leave Egypt; and it seems logical that some might bring them gold and silver as well at that time.

Exodus 11:3a And the Lord gave the people favor in the sight of the Egyptians.

Most of the plagues did not affect the Hebrew people. The Egyptians had been pelted by hail or invaded by insect hordes, and yet, not too far away in Goshen, the Hebrew people did not suffer the same indignities. When there was no light for 3 days—a thick darkness which could not be penetrated by light—the people of God had light in their dwellings. This did not go unnoticed by the Egyptians.

It would seem logical to me that, a reasonably well-informed Egyptian would survey the situation, and, after the second plague which affected him, but not the Hebrew people, that he might wander over there to ask why. At the very least, it should be on his mind, that this very natural-like phenomena, which should have affected both Goshen and Egypt, only affected Egypt.

What appears to be the case is, God is explaining in this passage how the Hebrew people can boldly ask for things made of silver and gold and be given these things. The Egyptians have seen what is going on, and they will willingly give these items to the Hebrew people. Their motivations were probably mixed. Some may have had close ties to their Hebrew servants (again, assuming that some Egyptian households had personal servants from the Hebrews); some may have given the Hebrew people jewelry out of fear; some may have been trying to placate the angry God of the Hebrews; some may have viewed their gifts to the Hebrew individuals as bribes to leave. One must also take into account that the people of Egypt have just been under 3 days of thick darkness. That would have given them a lot of time to think about what has been happening all around them. Whatever their motivations may have been, individual Egyptians and households were willing to give the Hebrew people what appears to be a considerable payment in gold and silver (particularly based upon future chapters in this book of Exodus).

I want you to realize just how well-placed this 9th judgment was. In the previous plagues, there was always a flurry of activity occurring; but, in the 9th plague, suddenly, everything stopped. As we are told, people did not even get up to go outside because it was so pitch dark. 3 days of darkness leaves a lot of time for thinking. This primed the Egyptian people for these requests of silver and gold jewelry by the Hebrew people.

All of this giving would have been on an individual basis—from a specific Egyptian family to a specific Hebrew man, woman or family. Each Egyptian family had just endured 3 days of complete darkness. If giving the Hebrew people some of their wealth was a pathway to ending this ordeal, many Egyptians were onboard with that.

The rest of v. 3 offers us some of the motivation for these gifts.

Exodus 11:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, as well; even, moreover</i>	adverb	Strong's #1571 BDB #168
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
m ^o ôd (מְּאֹד) [pronounced m ^e -ODE]	<i>exceedingly, extremely, greatly, very</i>	adverb	Strong's #3966 BDB #547
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: Furthermore, the man Moses [was] very great in the land of Egypt,...

Moses was known throughout the land of Egypt. I suspect that his backstory was known as well. No doubt he was talked about; and, no doubt, people did a lot of talking. I have been in a number of disasters (floods, hurricanes), and during that time, I spoke with a number of neighbors who I had never spoken to before (or since). So, there was probably a great deal of communication between Egyptian neighbors, and Moses would have been the central figure in their communication.

Now, did they have correct information? That is unclear; but Moses was still respected or considered to be very great by the Egyptians. When it says that he was great in the land of Egypt, that would imply that he was respected by Egyptians and Hebrews alike.

The word describing Moses in v. 3 is the adjective *gâdôwl* (גָּדוֹל) [pronounced *gaw-DOHL*] and it means *great*. It is used for *great in number, great in wealth or magnitude*, those definitions obviously not applicable, here. This word is used of particular men, such as David, Mordecai and Moses, to indicate their greatness in the eyes of the people. This means that the people recognized their greatness, their power, their achievements, and/or their position. A modern equivalent would be *esteemed*. Strong's #1419 BDB #152. Although respect and admiration is implied here, that is not necessarily the universal feeling in Egypt. It is reasonable to suppose that there was some fear/respect for Moses among the Egyptian people as well.

The adverb *m^{er}ôd* (מְרֹד) [pronounced *meh-ODE*] acts as an intensifier; in the old English, we would use the word *exceedingly* and today we might simply use the word *very*. The two together in modern English are best rendered *highly esteemed* or *highly respected*. Strong's #3966 BDB #547.

Exodus 11:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<i>b^e</i> (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
<i>ʿēynayim</i> (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct (I am not sure if this is dual or plural)	Strong's #5869 (and #5871) BDB #744
<i>ʿebādîym</i> (עֲבָדִים) [pronounced <i>ge^b-vaw-DEEM</i>]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers, or citizens in the plural</i>	masculine plural construct	Strong's #5650 BDB #713
In today's world, these people would be understood to be <i>workers, employees, hires</i> .			
<i>par^{er}ôh</i> (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...[and] in the sight of the citizens of Pharaoh...

There is a single word in v. 3c which may be a bit tricky: *ʿebādîym* (עֲבָדִים) [pronounced *ge^b-vaw-DEEM*], which means, *slaves, servants; workers; underlings; subjects; this can mean military men, soldiers, or citizens in the plural*. Strong's #5650 BDB #713. When speaking of the servants of Pharaoh, are we talking about the Hebrew people or about the Egyptians? Given the various translations of this word, there is the possibility that this could

refer to the *subjects* or *citizens of Pharaoh*. Furthermore, the Hebrew people are clearly designated *the people*, and are so named in the next phrase. So, it seems less likely that God would say the exact same thing twice here.

Exodus 11:3b-c **Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants** [that is, *the citizens of Egypt*]... (NKJV)

We should not understand this to mean that God placed thoughts into the heads of people thoughts that they did not already have. God did not take people who hated Moses and, presto-chango, they now love and respect him. I do not believe that God changes man's volition like that. Otherwise, the very important aspect of our lives—volition, found throughout Scripture as fundamental to the human existence—no longer means anything. If God arbitrarily changes our volition, then we become simply chessboard pieces that God moves around on the board for His Own entertainment. I do not believe that is the teaching of Scripture.

Illustration: Let me see if I can better explain the actual thoughts and feelings of the people of Egypt. In 2020, easily the most well-known figure in the United States is Donald Trump. Although half of the country loves him and half of the country hates him, and so he is *very great* in the United States. This is most clearly revealed in the focus of the left and of Democrats in this year's election. What the Democrats plan to do if they win the presidency is *not* the emphasis of this election. Trump-hatred is the emphasis. If a Democrat politician is being interviewed on television, he is less likely to be touting specific new plans of the Democratic party and more likely to be complaining about whatever President Trump just said or did. That is because Donald Trump is *very great* in America.

Being *very great* does not mean that there is universal admiration and respect for Moses. But, who is the most talked about man in Egypt? Moses.

We live in a much different era, so we may not fully appreciate this but, the political leadership of Egypt—particularly Pharaoh—was absolute and he was the center of the attention of the country. It is normal for the pharaoh to be the #1 celebrity in Egypt. So, for someone like Moses to come along and supplant that—that was quite a remarkable feat. No doubt, this would engender some anger in Pharaoh.

Note also that this is Moses that we are talking about and not Aaron.

Exodus 11:3b-c **Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants** [that is, *the citizens of Egypt*]... (NKJV)

God made it clear that He was working through Moses; and that Moses gave fair warnings; and that he gave people a chance to protect their family and livestock throughout these ordeals.

It appears that many people in Egypt—not everyone—understood that their slavery which they had imposed upon the Hebrew people, had come to an end. This is not a difficult thing to grasp. At some point in the history of the United States, enough people recognized that slavery was a corrupt institution and a corrupting influence on our country, and it was ended. It is even possible that many among the Egyptians may have begun to feel the same way—particularly after facing the heavy judgments of the God of the Hebrews.

Again, they had 3 days to think about their lives and the Hebrew people who lived among them, when darkness enshrouded their land.

Exodus 11:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Exodus 11:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿēynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual construct (I am not sure if this is dual or plural)	Strong's #5869 (and #5871) BDB #744
ʿam (עַם) [pronounced ʿahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...as well as in the sight of the people [of God].

Moses also had respect in the eyes of the people, which is a reference to the Hebrew people. The Hebrew people respected him.

It is apparent that both Egyptians and Hebrews knew about Moses, and they either experienced or saw the devastation of the great plagues. They would have been aware of the relationship between God and Moses. They would have been aware that, when Moses lifted up his staff, a great plague would follow.

Exodus 11:3 Y^ehowah gave grace to the people in the sight of Egypt. Furthermore, the man Moses [was] very great in the land of Egypt, [and] in the sight of the citizens of Pharaoh as well as in the sight of the people [of God]. (Kukis mostly literal translation)

Exodus 11:3 And the Lord gave the [Hebrew] 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 [that is, *citizens of Egypt*] and in the sight of the [Hebrew] people. (NKJV, with some inserted words)

The citizens of Egypt have experienced firsthand all of the judgments of God (9 of them so far). They knew who Moses was; they knew that he led the Hebrew people and that he acted on the orders of the God of the Hebrew people.

The Hebrew people endured the first few plagues and they were close to the rest of Egypt, so they knew and could actually see what took place outside of Goshen. The Hebrew people developed a fear/respect for Moses.

Therefore, when Moses told the people of Jacob to go out among the Egyptians and to ask for jewelry, the people obeyed Moses and did this; and the Egyptians when faced with the requests of individual Hebrews agreed to give them a great deal of wealth in the form of gold and silver jewelry. Given all that had happened, do the Egyptians want to continue to be on the wrong side of the God of the Hebrews?

For those who have been reading ahead, or know the story of the Exodus, you realize that Pharaoh will pursue Moses with his army at the very end. There were certainly Egyptians who respected Moses and were gracious to the Hebrews. There were also those who despised and even feared the Hebrews as Pharaoh did. God had already told Moses that the Hebrews would ask for various necessities and provisions and they would be provided for them by the Egyptians.

Exodus 11:3 Jehovah gave grace to the people before Egypt. Furthermore, the man Moses was considered to be great in the land of Egypt, in the sight of Pharaoh's citizens and in the eyes of the people of Israel. (Kukis paraphrase)

God gave the Hebrew people grace in the sight of the Egyptians. During these plagues, it will be obvious that the judgments of the God of the Hebrews fell upon the Egyptians, but not upon the Hebrews.

God's man, Moses, was both recognizable and respected (and/or feared) in the land of Egypt. Despite the weird thing with Aaron temporarily being Moses' spokesman, it became clear that Moses was the leader and the one who had the close relationship with God.

We are about to hear God talk about the final plague and there are going to be two issues which do not appear to be directly addressed in Scripture: (1) What about all this that Pharaoh and Moses would never see one another again (Exodus 10:28–29)—was that all testosterone (male)-driven bravado? (2) How will the people of Egypt be told about this final plague? The way that this plague is presented, there are actions which could be taken by the Hebrew people and by the Egyptian people which would exempt their own household from this heavy judgment. Logically, for this to be meaningful, the Egyptians must know what is expected of them.

As we continue in this study, I will address both of these issues.

Let's now take a look at what we have studied so far:

Exodus 11:1–2 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." (NKJV)

Exodus 11:3 And the Lord gave the [Hebrew] 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 [that is, *citizens of Egypt*] and in the sight of the [Hebrew] people. (NKJV with some inserted words)

With v. 4, we make a sudden change. God is speaking to Moses in vv.1–2; then God gives Moses and the Hebrew people grace before the Egyptians (v. 3); but in v. 4, suddenly Moses is speaking. As we have seen, the intermediary step of *all* that God says to Moses is skipped over, and we go directly to Moses announcing what the LORD has said to him.

That is, the record of these events does not repeat conversations. We will find out at the end of v. 8 that God is speaking to Pharaoh, but it is likely that this warning to Pharaoh was not restricted to Pharaoh only.

Chapter Outline

Charts, Graphics and Short Doctrines

Moses Speaks to Pharaoh, Warning of the Death of the Firstborn

If you remember the end of Exodus 10, Moses storms out of the presence of Pharaoh, where Pharaoh vows to kill Moses; and here, we have a warning—the sort which is usually delivered to Pharaoh—of the final plague. Also, when we come to the end of this warning, Moses is storming out from Pharaoh in hot anger. Does he do this twice? We will put all of this together at the end of v. 8.

And so says Moses, “Thus said Y^ehowah, ‘As middles of the night, I am going into a midst of Egypt and has died every firstborn in a land of Egypt—from a firstborn of Pharaoh, the one sitting upon his throne, as far as a firstborn of a maid who [is] behind the hand mills; and every firstborn of a beast.

Exodus
11:4–5

Then Moses said, “Thus spoke Y^ehowah, ‘About the middle of the night, I will go into the midst of Egypt and every firstborn in Egypt will die—from the firstborn of Pharaoh (the one sitting upon his throne) to the firstborn of the maid who is behind the hand mills. Also, the firstborn of every beast [will die].

Then Moses said, “This is the warning of Jehovah: ‘At around midnight, I will go throughout the land of Egypt and all of the firstborn in Egypt will die—from the firstborn of Pharaoh, who sits upon his throne, to the firstborn of the maid who spends her day grinding grain with hand-held millstones. In fact, even the firstborn of the beasts will die.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Moses, “Thus said Y ^e howah, ‘As middles of the night, I am going into a midst of Egypt and has died every firstborn in a land of Egypt—from a firstborn of Pharaoh, the one sitting upon his throne, as far as a firstborn of a maid who [is] behind the hand mills; and every firstborn of a beast.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh spake (or, had spoken) to Pharaoh, Thus saith the Lord, At this hour of the following night will I be revealed in the midst of the Mizraee, and every firstborn in the land of Mizraim shall die: from the firstborn of Pharaoh who should sit upon the throne of his kingdom, unto the firstborn son of the humblest mother in Mizraim who grindeth behind the mills, and all the firstborn of cattle.
Revised Douay-Rheims	And he said: Thus said the Lord: At midnight I will enter into Egypt. And every firstborn in the land of the Egyptians shall die, from the firstborn of Pharaoh who sits on his throne, even to the first born of the handmaid that is at the mill, and all the firstborn of beasts.
Aramaic ESV of Peshitta	Mosha said, "This is what Mar-Yah says: '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 mill; and all the firstborn of livestock.
Lamsa's Peshitta (Syriac)	And Moses said, Thus says the LORD, About midnight I will go forth into the midst of Egypt; And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne even to the first-born of the maidservant who sits behind the mill; and all the first-born of the animals.
Updated Brenton (Greek)	And Moses said, Thus says the Lord: About midnight I will go forth into the midst of Egypt. And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sits on the throne, even to the firstborn of the female servant that is by the mill, and to the firstborn of all cattle.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said, This is what the Lord says: About the middle of the night I will go out through Egypt: And death will come to every mother's first male child in all the land of Egypt, from the child of Pharaoh on his seat of power, to the child of the servant-girl crushing the grain; and the first births of all the cattle.
Easy English	So Moses said: 'The Lord says this: "At about midnight, I will walk through the country of Egypt. Then all the firstborn sons in the country of Egypt will die. The

firstborn son of Pharaoh, king of Egypt, will die. The firstborn son of the slave, the woman who makes flour, will die. Even the firstborn of the animals will die.” ’

Verse 5 ‘the slave, the woman who makes flour’. This was very hard work. The women had to break up the food seeds with a heavy stone. When they did this, the seeds became flour.

The firstborn son of every family in Egypt would die during that night. There would be no difference between the rich family and the poor family.

Easy-to-Read Version–2006 Moses said to the king, “The LORD says, ‘At midnight tonight, I will go through Egypt, and every firstborn son in Egypt will die, from the firstborn son of Pharaoh, the ruler of Egypt, to the firstborn son of the slave girl grinding grain. Even the firstborn animals will die.

The Message Then Moses confronted Pharaoh: “GOD’s Message: ‘At midnight I will go through Egypt and every firstborn child in Egypt will die, from the firstborn of Pharaoh, who sits on his throne, to the firstborn of the slave girl working at her hand mill. Also the firstborn of animals.

Names of God Bible Moses said, “This is what **Yahweh** says: About midnight I will go out among the Egyptians. Every firstborn son in Egypt will die, from the firstborn of Pharaoh who rules the land, to the firstborn children of female slaves who use their handmills, including every firstborn domestic animal.

NIRV Moses told Pharaoh, “The LORD says, ‘About midnight I will go through every part of Egypt. Every oldest son in Egypt will die. The oldest son of Pharaoh, who sits on the throne, will die. The oldest son of every female slave, who works at her hand mill, will die. All the male animals born first to their mothers among the cattle will also die.

New Simplified Bible Moses approached the king. He said: »I have come to let you know what Jehovah is going to do. About midnight he will go through the land of Egypt, and wherever he goes, the first-born son in every family will die. Your own son will die. So will the son of the lowest slave woman. Even the first-born males of cattle will die.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V. Moses went to the king and said: I have come to let you know what the LORD is going to do. About midnight he will go through the land of Egypt, and wherever he goes, the first-born son in every family will die. Your own son will die, and so will the son of the lowest slave woman. Even the first-born males of cattle will die.

The Living Bible Now Moses announced to Pharaoh,[a] “Jehovah says, ‘About midnight I will pass through Egypt. And all the oldest sons shall die in every family in Egypt, from the oldest child of Pharaoh, heir to his throne, to the oldest child of his lowliest slave; and even the firstborn of the animals.

New Berkeley Version .
New Life Version Moses said, “The Lord says this: ‘About midnight I will go through Egypt. And all the first-born in the land of Egypt will die, from the first-born of Pharaoh who sits on his throne to the first-born of the servant girl grinding the grain, and even the first-born of the cattle.

New Living Translation Moses had announced to Pharaoh, “This is what the LORD says: At midnight tonight I will pass through the heart of Egypt. All the firstborn sons will die in every family in Egypt, from the oldest son of Pharaoh, who sits on his throne, to the oldest son of his lowliest servant girl who grinds the flour. Even the firstborn of all the livestock will die.

Unlocked Dynamic Bible Then Moses went to the king and said, “This is what Yahweh says: ‘About midnight tonight I will go through Egypt, and I will cause all the firstborn sons to die. From the king’s oldest son to the oldest son of the slave woman who grinds grain, and the oldest son of everyone else. I will also kill the oldest males of your livestock.

Partially literal and partially paraphrased translations:

American English Bible	Then Moses told [the children of IsraEl]: 'This is what the Lord said: <i>About midnight I will be going throughout Egypt, and all the firstborn in the land will die, from the firstborn of Pharaoh who sits on the throne, to the firstborn of the female slave who sits by the mill, as well as the firstborn of all the cattle.</i>
Beck's American Translation	.
Common English Bible	Moses said, "This is what the LORD says: At midnight I'll go throughout Egypt. Every oldest child in the land of Egypt will die, from the oldest child of Pharaoh who sits on his throne to the oldest child of the servant woman by the millstones, and all the first offspring of the animals.
International Standard V	So Moses announced to Pharaoh ^f "This is what the LORD says: 'About midnight I'm going throughout Egypt, and all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave girl who operates ^g the hand mill, along with the firstborn of the animals. ^f 11:4 The Heb. lacks <i>to Pharaoh</i> ^g 11:5 Lit. <i>is behind</i>
New Advent (Knox) Bible	And now he said, The Lord sends you this message: At midnight I will make my way through the midst of Egypt, and with that every first-born thing in the land of Egypt will die, whether it be the first-born of Pharaoh, where he sits on his throne, or the first-born of the slave-woman working at the mill; all the first-born, too, of your cattle.
Knox Bible ('you' version)	.
Translation for Translators	Then Moses/I <i>went to the king and</i> said, "This is what Yahweh says: 'About midnight <i>tonight</i> I will go through Egypt, and I will cause all the firstborn/oldest sons to die. That will include your oldest son, the oldest sons of the slave women who grind grain, <i>and the oldest sons of everyone else.</i> He will also kill the oldest males of the Egyptians' livestock.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND MOSES SAID, "THESE THINGS SAITH JESUS, 'ABOUT MIDNIGHT I GO FORTH INTO THE MIDST OF EGYPT. AND EVERY FIRST-BORN IN THE LAND OF EGYPT SHALL DIE, FROM THE FIRST-BORN OF PHARAOH THAT SITS ON THE THRONE, EVEN TO THE FIRST-BORN OF THE WOMAN-SERVANT THAT IS BY THE MILL, AND TO THE FIRST-BORN OF ALL CATTLE.
Awful Scroll Bible	Moses was to say: Jehovah is to have said: At midnight, I am to lead out into the midst of Egypt. The first born on the solid grounds of Egypt, is to have died, from the first born of Pharaoh, he sitting on the throne, to the first born of the maid servant, she behind the mill, also the first born of dumb beasts.
Ferrar-Fenton Bible	After that Moses proclaimed; "Thus says the EVER-LIVING, At midnight I will pass through the land of Mitzeraim, and kill all the first-born in the land of Miter, from the first-born of Pharaoh, who sits upon the throne, to the first-born of the slave who sits behind the mill; as well as the first-born of the cattle;...
H. C. Leupold	.
Lexham English Bible	And Moses said, "Thus says Yahweh, 'About the middle of the night I [will] go out through the midst of Egypt, and every firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave woman who [is] behind the pair of millstones and every firstborn animal.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	Moses then said, "Thus says the LORD: About midnight I will go forth through Egypt. ^b ^c Every firstborn in the land of Egypt will die, from the firstborn of Pharaoh
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who sits on his throne to the firstborn of the slave-girl who is at the handmill,* as well as all the firstborn of the animals.

* [11:5] Handmill: two pieces of stone were used to grind grain. A smaller upper stone was moved back and forth over a larger stationary stone. This menial work was done by slaves and captives.

^b. [11:4] Ex 12:12.

^c. [11:5–6] Ex 12:29–30.

New Jerusalem Bible

Moses then said, 'Yahweh says this, "At midnight I shall pass through Egypt, and all the first-born in Egypt will die, from the first-born of Pharaoh, heir to his throne, to the first-born of the slave-girl at the mill, and all the first-born of the livestock.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

Moshe said, "Here is what *ADONAI* says: 'About midnight I will go out into Egypt, and all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh sitting on his throne to the firstborn of the slave-girl at the handmill, and all the firstborn of the livestock.

The Complete Tanach

Moses said, "So said the Lord, At the dividing point of the night, I will go out into the midst of Egypt,...

Moses said, So said the Lord: When he stood before Pharaoh, this prophecy was said to him, for after he [Moses] left his [Pharaoh's] presence, he did not see his face [again]. — [from Exod. Rabbah 18:1, Mishnath Rabbi Eliezer ch. 19]

At the dividing point of the night: Heb. הַלֵּיל הַתְּצִיחַ, when the night is divided. תְּצִיחַ is like "when the meal offering was offered up (תוֹלַעַךְ)" (II Kings 3:20); [and like] "when their anger was kindled (תוֹרַחַב) against us" (Ps. 124:3). This is its simple meaning, which fits its context that תְּצִיחַ is not a noun denoting a half. Our Rabbis, however, interpreted it like הַלֵּיל יִצְחַךְ, at about midnight [lit., half the night], and they said that Moses said תְּצִיחַ, about midnight, meaning near it [midnight], either before it or after it, but he did not say תְּצִיחַב, at midnight, lest Pharaoh's astrologers err and [then] say, "Moses is a liar," but the Holy One, blessed be He, Who knows His times and His seconds, said תוֹצִיחַב, at midnight. — [from Ber. 3b]

...and every firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave woman who is behind the millstones, and every firstborn animal.

to the firstborn of the captive: Why were the captives smitten? So that they would not say, "Our deity has demanded [vengeance] for their [our] degradation, and brought retribution upon Egypt." —[from Mechilta, Bo, on Exod. 12:29]

from the firstborn of Pharaoh... to the firstborn of the slave woman: All those inferior to the Pharaoh's firstborn and superior to the slave woman's firstborn were included. Why were the sons of the slave women smitten? Because they too were enslaving them [the Israelites] and were happy about their misfortune. — [from Pesikta Rabbathi, ch. 17]

and every firstborn animal: Because they [the Egyptians] worshipped it, and when the Holy One, blessed be He, punishes any nation, He punishes its deity. — [from Mechilta, Bo, on Exod. 12:29]

exeGesés companion Bible

And Mosheh says, Thus says Yah Veh,
About midnight, I go midst the Misrayim:
and all the firstbirth in the land of Misrayim die
- from the firstbirth of Paroh
who sits on his throne
even to the firstbirth of the maid

Kaplan Translation	<p>behind the millstones; and all the firstbirth of animals. <i>Death of the First-Born</i> Moses said [to Pharaoh] in God's name, 'Around midnight, I will go out in the midst of Egypt. Every first-born in Egypt will die, from the first-born of Pharaoh sitting on his throne, to the first-born of the slave girl behind the millstones. Every first-born animal [will also die]. in God's name Literally, 'This is what God says....'</p>
Orthodox Jewish Bible	<p>And Moshe said, Thus saith Hashem, About khatzot halailah (midnight) will I go out into the midst of Mitzrayim; And all the bechor in Eretz Mitzrayim shall die, from the bechor Pharaoh that sitteth upon his kisse, even unto the bechor hashifchah that is behind the millstone; and all the bechor behemah.</p>
The Scriptures 1998	<p>And Mosheh said, "Thus said יהוה, 'About midnight I am going out into the midst of Mitsrayim, and all the first-born in the land of Mitsrayim shall die, from the first-born of Pharaoh who sits on his throne, even to the first-born of the female servant who is behind the handmill, and all the first-born of cattle.</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>Then Moses said, "Thus says the Lord: 'At midnight I am going out into the midst of Egypt, and all the firstborn in the land [the pride, hope, and joy] of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, to the firstborn of the slave girl who is behind the hand-mill, and all the firstborn of cattle as well.</p>
The Expanded Bible	<p>So Moses said to the king [^L him], "This is what the Lord says: 'About midnight tonight I will go through all Egypt. Every firstborn son in the land of Egypt will die—from the firstborn son of the king [^L Pharaoh], who sits on his throne, to the firstborn of the slave girl grinding grain [^L who is behind the handmill]. Also the firstborn farm animals will die.</p>
Kretzmann's Commentary	<p>And Moses said, he made this solemn announcement to Pharaoh before he left his presence with the confident answer of Ex. 10:29 : Thus saith the Lord, About mid-night will I go out into the midst of Egypt, He intended now to interfere personally in the affairs of Egypt, to execute judgment with His almighty arm. And all the first-born in the land of Egypt shall die, all the natural heads and representatives of families, all that was first-born, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill, the slave that was engaged in grinding meal on a hand-mill; and all the first-born of beasts. There Would be no exception, from the highest to the lowest the Egyptians must suffer.</p>
NET Bible®	<p>Moses said, "Thus says the Lord: 'About midnight¹⁰ I will go throughout Egypt,¹¹ and all the firstborn in the land of Egypt will die, from the firstborn son of Pharaoh¹² who sits on his throne, to the firstborn son of the slave girl who is at her hand mill, and all the firstborn of the cattle.</p> <p>¹⁰tn Heb "about the middle of the night." ¹¹tn Heb "I will go out in the midst of Egypt." ¹²sn The firstborn in Egyptian and Israelite cultures was significant, but the firstborn of Pharaoh was most important. Pharaoh was considered a god, the son of Re, the sun god, for the specific purpose of ruling over Re's chief concern, the land of Egypt. For the purpose of re-creation, the supreme god assumed the form of the living king and gave seed which was to become the next king and the next "son of Re." Moreover, the Pharaoh was the incarnation of the god Horus, a falcon god whose province was the heavens. Horus represented the living king who succeeded the dead king Osiris. Every living king was Horus, every dead king Osiris (see J. A. Wilson, "Egypt," Before Philosophy, 83-84). To strike any firstborn was to destroy the heir, who embodied the hopes and aspirations of the Egyptians, but to strike the</p>

The Voice

firstborn son of Pharaoh was to destroy this cardinal doctrine of the divine kingship of Egypt. Such a blow would be enough for Pharaoh, for then he would drive the Israelites out.

Moses (to Pharaoh): This is the message of the Eternal: "About midnight I will move through Egypt, and every firstborn son in every family in Egypt will die—from the firstborn of Pharaoh (who rules from his throne) to the firstborn of the slave girl (who grinds at the mill). The firstborn of all your *cattle and* livestock will die as well.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans. ...and "Mosheh ^{Plucked out} said, in this way "YHWH ^{He is} said, (about) the center of the night , I am going out in the midst of "Mits'rayim ^{Two straits}", and all the firstborn in the land of "Mits'rayim ^{Two straits}" will die, from the firstborn of "Paroh ^{Great house}", the one settling upon his seat, (unto) the firstborn of the maid which is (behind) the millstones, and all the firstborn beasts,...

New American Standard B. Moses said, "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.

New King James Version 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.

Niobi Study Bible **Death of the Firstborn Announced**
And Moses said, "Thus says the LORD: 'About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sit upon his throne, even unto the firstborn of the maidservant who is behind the mill, and all the firstborn of beasts.

Young's Updated LT And Moses says, "Thus said Jehovah, About midnight I am going out into the midst of Egypt, and every first-born in the land of Egypt has died, from the first-born of Pharaoh who is sitting on his throne, unto the first-born of the maid-servant who is behind the millstones, and all the first-born of beasts.

The gist of this passage: Moses, speaking to the people of Israel, rather than to Pharaoh, warns them that the firstborn of every family—human and animal—would die.

4-5

Exodus 11:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

Exodus 11:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôh (כֹּה) [pronounced koh]	<i>so, thus, here, hence; now; in the meantime</i>	adverb	Strong's #3541 BDB #462
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then Moses said, “Thus spoke Y^ehowah,...

The narrative here (and elsewhere) could really drag—except that Moses, as the author, skips over sections which would have been repetitive. What happened was, God spoke to Moses (vv. 1–3), and He had more to say. However, Moses here, in recording this narrative, jumps to the place where he is speaking, now repeating God’s words to Pharaoh. Moses will also say these same words to the elders of Israel in Exodus 12.

If Exodus 10–11 were in chronological order, then Moses speaking to Pharaoh right here would be in conflict with what Pharaoh said to him in their previous meeting. Previously, Pharaoh warned him, “You come around me again, and you will die.” Pharaoh’s restraining order against Moses included the punishment of death. Then Moses shot back, “You’re right; you will not see me again!”

If we completely separate chapters 10 & 11 in Exodus, and assume that they are in chronological order, then, at some point, Moses returns to the palace of Pharaoh, and Pharaoh appears to let him back into his court to speak. The other approach—and we have seen this occur previously in the book of Exodus—is that there is some overlap in these two chapters. That is, some of the events found in chapters 10 & 11 are the same event, but presented in a different context (which has happened previously in this book’s narrative).

These overlapping or parallel events have both the context of plague #9 along with the announcement of plague #10 (which includes with it a warning of how to avoid it altogether). This is very much in keeping with the organization of the plagues into written form. They are presented as very disjoint events, which means, everything to do with plague #9 is covered; and then everything to do with plague #10 is covered. So contextual unity is preserved, but the chronology is not.

Exodus 11:4a Then Moses said, “Thus says the Lord:... (NKJV)

So, who exactly is Moses speaking to? Perhaps Moses is speaking to the elders of Israel—and, who knows?—perhaps also to a delegation of people of Egypt. However, at the end of v. 8, Moses is going to storm from the presence of Pharaoh, which is much more in keeping with the end of Exodus 10. A similar conversation will be had between Moses and the elders of Israel in Exodus 12.

This information had to be given to the elders of Israel, because they will pass along this information to the people of Israel. The people of Israel need to know what to do for this final plague. Also, when they go to ask for gold and silver, they will need to warn the Egyptians from whom they ask gold and silver. It seems very likely to me that the people of Israel not only went out and asked for gold and silver, but I believe that they did some evangelization as well. “Here is what you must do in order for you to preserve your firstborn from our God,” is what they may have said.

Bear in mind that, this may seem like a lot for the Israelites to put upon Egypt, but Egypt has watched Moses and she has been afflicted by God's judgments, therefore, a warning from the people of the covenant is not going to come completely out of the blue. There is an immediate historical context for it.

Exodus 11:4a **Then Moses said, "Thus says the Lord:...** (NKJV)

To whom is Moses speaking? In the past, he has spoken before Pharaoh and his officials when announcing a plague. However, right here in v. 4, his audience is not specified. When we come to v. 8, we find that Moses is speaking to Pharaoh and to his court. Also Moses will exit from being before Pharaoh in a hot anger.

So, Moses is now speaking to Pharaoh. He is warning Pharaoh and his court of the final plague. Already, God has brought 9 severe judgments upon the people of Egypt. This will be the 10th and final judgment.

Exodus 11:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
châtsôwth (חֹצֶה) [pronounced khaw-TSOHTH]	<i>mid, a division, middle, half</i>	feminine plural construct	Strong's #2676 BDB #345
I certainly do not understand why a plural is used here. A construct does not have to be the same number as the noun it is affixed to; but this seems like an odd noun to be made plural here.			
lay ^e lâh (לַיְלָה) [pronounced LAY-law]	<i>night; that night, this night, the night; possibly, at night, by night, during the night, by night</i>	masculine singular noun with the definite article	Strong's #3915 BDB #538
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>going [coming] out, going [coming] forth; rising</i>	Qal active participle	Strong's #3318 BDB #422
b ^e (ב) [pronounced b ^e h]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^e]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation:... 'About the middle of the night, I will go into the midst of Egypt...

Originally, God told Moses to say these words to Pharaoh, describing what God would do.

God says that He would go out in the middle of the night into the midst of Egypt.

The timing is curious. It sounds, by the warning, as if God would go out that very night into the midst of Egypt. However, in Exodus 12, we are going to find out about the Passover process (which would override the Angel of Death), which takes two weeks. This would suggest that all or a portion of Exodus 12 takes place before this warning to Pharaoh is given.

This warning would have included Goshen for any disobedient Israelite (however, there are none mentioned in the narrative).

I believe that this warning was also given by the people of Israel to the people of Egypt when the Israelites went out asking for gold and silver.

Exodus 11:4 Then Moses said, “Thus spoke Y^ehowah, ‘About the middle of the night, I will go into the midst of Egypt.... (Kukis mostly literal translation)

In this context, Moses is speaking to Pharaoh, but let me suggest that Moses said these things to the elders of Israel, who then told the Israelites. Bear in mind, the sons of Israel could not obey God’s directions without being told what to do. So, at some point, Moses told them what must be done.

Vv. 4 and 5 should not have been separated; v. 5 continues the thought of v. 4.

Exodus 11:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine singular, Qal perfect	Strong's #4191 BDB #559
kôl (כָּל) [pronounced <i>koh</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (בְּכוֹר) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun	Strong's #1060 BDB #114
b ^e (ב) [pronounced <i>b^eh</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: ...and every firstborn in Egypt will die...

God has pronounced this sentence: *every firstborn in Egypt will die*. There is no one left out here.

Exodus 11:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
b ^e kôwr (רִכָּב) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
yâshab (יָשָׁב) [pronounced <i>yaw-SHAHBV</i>]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gahL</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
kiççê’ (כִּי־עִשֵּׂי) [pronounced <i>kis-SAY</i>]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3678 BDB #490

Translation: ...—from the firstborn of Pharaoh (the one sitting upon his throne)...

God's warning about the firstborn goes all the way to the top—to the Pharaoh sitting on his throne. His firstborn will die—but it will be because of his disobedience to God. The firstborn will not die if living in an obedient home.

The way to exempt a home from this judgment is not covered in this chapter, but in the next one.

Exodus 11:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
b ^e kôwr (רִכָּב) [pronounced <i>b^eKOHR</i>]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
shiph ^e châh (שִׁפְחָה) [pronounced <i>shif-KHAW</i>]	<i>maid, maid-servant, household servant, handmaid, female slave</i>	feminine singular noun with the definite article	Strong's #8198 BDB #1046
A misprint in Owens has direct object rather than a definite article.			

Exodus 11:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾachar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
rêcheh (רֶחֶךְ) [pronounced ray-KHEH]	<i>handmills; a pair of millstones for grindingband mill, common household utensil</i>	masculine dual noun with the definite article	Strong's #7347 BDB #932

Translation: ...to the firstborn of the maid who is behind the hand mills.

This edict reaches all the way down to the maidens doing the most repetitive of tasks, such as grinding flour meal using two hand mills.

Exodus 11:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e kôwr (רִאשֹׁן) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular construct	Strong's #1060 BDB #114
b ^e hêmâh (הַמָּה) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: Also, the firstborn of every beast [will die].

Those under the curse include even the beasts of the field—those who still remain.

This is a serious judgement to an unbeliever; however, God will give every family a way out. It will be a simple, nonmeritorious way for them to save their children. All they have to do is to believe Y^ehowah and then act upon that faith.

Exodus 11:5 ...and every firstborn in Egypt will die—from the firstborn of Pharaoh (the one sitting upon his throne) to the firstborn of the maid who is behind the hand mills. Also, the firstborn of every beast [will die]. (Kukis mostly literal translation)

This is a warning not just to Pharaoh but to all the people of Egypt. Every firstborn, man or animal, was about to die. A similar warning would also be delivered to Israel.

Now let's put these two verses together:

Exodus 11:4–5 Then Moses said, “Thus spoke Y^ehowah, ‘About the middle of the night, I will go into the midst of Egypt and every firstborn in Egypt will die—from the firstborn of Pharaoh (the one sitting upon his throne) to the firstborn of the maid who is behind the hand mills. Also, the firstborn of every beast [will die]. (Kukis mostly literal translation)

Exodus 11:4–5 Then Moses said, “This is the warning of Jehovah: ‘At around midnight, I will go throughout the land of Egypt and all of the firstborn in Egypt will die—from the firstborn of Pharaoh, who sits upon his throne, to the firstborn of the maid who spends her day grinding grain with hand-held millstones. In fact, even the firstborn of the beasts will die. (Kukis paraphrase)

It is reasonable to suppose that Moses said these things to the elders of Israel and that they told the people. It is logical that, if the people went out and asked for gold and silver and received it, that they would have warned their Egyptian benefactors as well.

The narrative in Exodus is presented very topically. It is not presented as a day-by-day, hour-by-hour recording of events. You may recall that, at the beginning of Moses being in Egypt, we twice viewed his first meeting with Pharaoh in the narrative. The first time we studied it, it was seen from the perspective of human viewpoint. The Pharaoh's response to Moses and Aaron showing up and making demands was emphasized. The Hebrew elders' response was emphasized. The elders were very unhappy with Moses and Aaron, who the elders believed had screwed up their lives.

But then, we go back and view that same meeting, but from God's point of view. We are no longer interested what Pharaoh says or does as a reaction—that is immaterial, because God's plan marches on, regardless of what Pharaoh does or says.

Application: This is important for us to keep in mind, no matter what is happening in the world. Right now, on the very day I send this lesson out, there is an undecided election which has taken place in the United States, and it could have far-reaching effects. However, no matter which candidate wins—and America is sharply divided in preference—God's plan marches forward.

From chapter 7 forward, we see Moses and Aaron standing before Pharaoh from the divine perspective. However, each judgment is kept separate from the previous judgment. Most of the time, that has little affect on the chronology. It has some, but not much. This time, it may seem to play havoc with chronology, but it is nothing to be overly concerned about.

It is certainly possible to read these chapters, and not worry about exactly what happens when. Almost every commentator approaches the book of Exodus in that way. But, as you may recall, that first meeting with Pharaoh, was presented twice, and that was somewhat confusing. We have a similar problem at this point, because Moses storms off from Pharaoh on two occasions (it appears), vowing never to see him again. And Pharaoh makes a similar threat twice.

It is possible that what happened between Moses and Pharaoh was akin to these lines from the song, *Carol Brown*:

Jen said she'd never ever see me again
When I saw her again, she said it again

Or, in the alternative, Moses stormed off from Pharaoh one time only, but we see it from two perspectives (as being affixed to two separate plagues). It only happened once, but is presented twice because of the nature of the meeting and the two plagues.

There is some confusion as to the order of events; so, here is how I believe that this went down:

Throughout the book of Exodus, each plague is presented separately from the plague before and after it. However, this is not actually the case. That is, when plague n (n is a variable) takes place, the dust will settle, after which, Pharaoh will strengthen his heart and refuse to do what God asked of him. Moses will not get flustered and say, "Well, well, I am going out to speak to God and come right back here with a new plague to tell you about!" When Pharaoh went on negative signals, Moses was already prepared for that and he would then announce plague $n+1$.

In other words, Moses was locked and loaded, ready for Pharaoh's negative volition. He was ready to go with the new plague the moment that Pharaoh said, "No, you are not leaving Egypt with your families and flocks!" Without any hesitation, Moses would immediately say, "Then this will be the next judgment from God on you and on your people."

Exactly what happens when is somewhat difficult to determine; so here is how I believe that these final events went down. The key is, Exodus 11 is not separate from Exodus 10; that is, Exodus 11 does *not* introduce some additional set of actions which follow Exodus 10 in time. When it comes to the order of events, these chapters need to be re-ordered in order for them to be chronological.

The ISV is used below. I left out most of the translation notes that the ISV integrates into its text.

The Order of Events: Moses Warns Pharaoh of the Last Plague

1. First, we have the plague of darkness:
 - 1) Exodus 10:22–23 *So Moses stretched his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. No one could see anyone else, nor could anyone get up from his place for three days. But there was light for all the Israelites in their dwellings.*
2. Pharaoh calls Moses in for his last face to face with Moses. This occurs right after the plague of darkness.
 - 1) Exodus 10:24a *Pharaoh called Moses and said, "Go serve [Or worship] the Lord,...*
3. At first, this appears to be what Moses has been waiting for—Pharaoh is going to let Moses and the people go out of Egypt. However, there would be restrictions: the flocks and herds of the Hebrew people must be left behind. Exodus 10:24b
 - 1) Exodus 10:24 *Pharaoh called Moses and said, "Go serve [Or worship] the Lord, but your flocks and your cattle are to remain. Even your little ones can go with you!"*
 - 2) Previously, Pharaoh disallowed Moses to take the children as well.
4. Moses tells Pharaoh that is unacceptable; the animals would be needed for their sacrifices. Exodus 10:25–26
 - 1) Exodus 10:25–26 *Moses said, "You must let us have sacrifices and burnt offerings to offer to the Lord our God. And even our livestock must go with us. Not a hoof will be left behind because we will use some of them to serve the Lord our God, and until we get there we won't know what we need to serve the Lord."*
5. Pharaoh's heart is strengthened and he says *no*. Actually, he puts restrictions upon Moses and the people to leave their animals behind in Egypt. This is not what God requires. The animals must go with the Hebrew people.
 - 1) Exodus 10:27 *The Lord made Pharaoh's heart stubborn, [Lit. strong] and he did not want to let them go.*
6. Previously, Moses had been warned by God that this is what Pharaoh would do. God may not have told Moses exactly how Pharaoh would resist his demands, but Moses was always prepared for Pharaoh to renege on whatever promise he made. Therefore, even though their meeting was heated, Moses knew in advance that this was going to happen.

The Order of Events: Moses Warns Pharaoh of the Last Plague

- 1) Exodus 11:9–10 describes a meeting which God already had with Moses. We might see these verses as parenthetical. The Lord told Moses, “Pharaoh won’t listen to you. As a result, My wonders will increase throughout the land of Egypt. Then Moses and Aaron did all these wonders in front of Pharaoh, but the Lord made Pharaoh’s heart stubborn, [Lit. strong] and he would not let the Israelis go out from his land.
- 2) God speaking to Moses occurred previously, but these words came to Moses’ mind when Pharaoh expressed his negative volition.
7. Moses will now warn Pharaoh of the 10th and final plague.
 - 1) Pharaoh expresses negative volition towards God’s demands. Therefore, Moses gives Pharaoh a final warning:
 - 2) Exodus 11:4–8a So Moses announced to Pharaoh, “This is what the Lord says: ‘About midnight I’m going throughout Egypt, and all the firstborn in the land of Egypt will die, from the firstborn of Pharaoh who sits on his throne to the firstborn of the slave girl who operates the hand mill, along with the firstborn of the animals. There will be a great cry throughout the land of Egypt, like there has never been and never will be again. But among the Israelis, from people to animals, not even a dog will bark, so you may know that the Lord is distinguishing between the Egyptians and the Israelis.’ All these officials of yours will come down to me, prostrate themselves to me, and say, ‘Get out, you and all the people following you!’ ”
8. After this warning of the final judgment, Moses and Pharaoh will exchange angry words and Moses will storm out. The context is, the hardening of Pharaoh’s heart *after the 9th judgment*; when Moses warns Pharaoh of the 10th judgment. This makes sense, if we understand that Exodus 10:28–29 = Exodus 11:8b.
 - 1) Exodus 11:8 Moses is speaking directly to Pharaoh: “All these officials of yours will come down to me, prostrate themselves to me, and say, ‘Get out, you and all the people following you!’ After that I’ll go out.” Then Moses angrily left Pharaoh.
 - 2) Exodus 10:28 Then Pharaoh told him, “Get away from me! Watch out that you never see my face again, because on the day you see my face, you will die!”
 - 3) Exodus 10:29 Moses said, “Just as you have said, I won’t see your face again!”

Moses does not call the 10th plague *the final plague*.

I will later present the more chronological version of this after integrating portions of Exodus 12 into the mix.

Chapter Outline

Charts, Graphics and Short Doctrines

We stopped for a moment to understand the chronology. We are now back studying this verse-by-verse.

Exodus 11:4–5 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. (NKJV)

I believe that Moses addressed several groups of people with this information. In this context, he is speaking directly to Pharaoh (Exodus 11:8). However, this information must also be shared with the Hebrew people and, I believe that the Hebrew people will share it with the Egyptian people.

Since Exodus 11 is such a short chapter, I should mention one more thing as it relates to chronological order. Exodus 11 deals with the judgment *only*; the way to escape judgment is not found in this chapter. It will be placed in the next chapter. This is a method of organization sometimes found in Hebrew writings. Chronology is not always the fundamental consideration. So, just as there is some overlap between Exodus 10 and 11; there is also some overlap with Exodus 12. Generally speaking, when the people go out among the Egyptians to ask for reparations (Exodus 11:2), they will give both the warning of the judgment to come (Exodus 11:4–6) as well as the way out (Exodus 12:3–12). So, the Hebrew people going out and asking for reparations—this must occur in

time *after* Exodus 12:3–12. That way, they could give their benefactors an explanation as to how to avoid the judgment.

Let me suggest further that the laws of positive volition and evangelization apply here. That is, God owes the gospel to those who will respond positively to it. So, if there were Egyptians who would believe in Y^ehowah—and I think that there were—those Egyptians *must* hear the warning of the final judgment to come and then they must be told of their way of escape. For those who will respond negatively—some of them will hear the entire warning and some will not. God is not required to present the gospel (or, the way out) to those who will respond negatively to it.

All I am doing here is taking chapters which are arranged topically and discussing the events in terms of chronology. So, Exodus 10C is the 9th plague; Exodus 11 is a warning of the 10th judgment; and Exodus 12 tells how to avoid the 10th judgment. This is not the order in which these things occurred in time. However, Moses, in his recording of these events, presents them topically.

And was an outcry great in all land of Egypt which as he has not occurred and as he will not do again.

Exodus
11:6

And [there] will be a great outcry in all the land of Egypt as has not been [heard] before and as will not happen again.

There will be a great outcry throughout the land of Egypt as has never occurred before and as will never happen again.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And was an outcry great in all land of Egypt which as he has not occurred and as he will not do again.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And there will be a great cry in all the land of Mizraim, because like the plague of this night there hath not been, and like the plague of this night there never will be one.
Revised Douay-Rheims	And there shall be a great cry in all the land of Egypt, such as neither has been before, nor shall be hereafter.
Aramaic ESV of Peshitta	There shall be a great cry throughout all the land of Egypt, such as there has not been, nor shall be any more.
Lamsa's Peshitta (Syriac)	And there shall be a great wailing throughout all the land of Egypt, such as there was none like it, nor shall there be any like it any more.
Updated Brenton (Greek)	And there shall be a great cry throughout all the land of Egypt, such as never before, the likes of which shall not be repeated again.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	‘ “Everyone will be crying loudly in the whole country called Egypt. Never before have the people felt so sad or cried so loudly. It will never happen again.
Easy-to-Read Version–2006	The crying in Egypt will be worse than at any time in the past or any time in the future.

<i>The Message</i>	Widespread wailing will erupt all over the country, lament such as has never been and never will be again.
NIRV	There will be loud crying all over Egypt. It will be worse than it's ever been before. And nothing like it will ever be heard again.
New Simplified Bible	»Everywhere in Egypt there will be loud crying. Nothing like this has ever happened before or will ever happen again.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Everywhere in Egypt there will be loud crying. Nothing like this has ever happened before or will ever happen again.
The Living Bible	The wail of death will resound throughout the entire land of Egypt; never before has there been such anguish, and it will never be again.
New Berkeley Version	.
New Life Version	There will be loud crying in all the land of Egypt, more than has ever been heard before or will ever be heard again.
New Living Translation	Then a loud wail will rise throughout the land of Egypt, a wail like no one has heard before or will ever hear again.
Unlocked Dynamic Bible	When that happens, people all over Egypt will lament loudly. They will lament more loudly than they ever have lamented before and more than they ever will again.

Partially literal and partially paraphrased translations:

American English Bible	<i>Then a cry will [be heard] throughout the land of Egypt such as has never been heard before and will never be heard again.</i>
Beck's American Translation	.
Common English Bible	Then a terrible cry of agony will echo through the whole land of Egypt unlike any heard before or that ever will be again.
New Advent (Knox) Bible	All over the land of Egypt there shall be loud lament, such as never was yet, never shall be again.
Knox Bible ('you' version)	.
Translation for Translators	When that happens, people all over the land of Egypt will wail loudly. They have never wailed like that before, and they will never wail like that again.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	There is to have occurred a great outcry, on the solid grounds of Egypt, as never before and never again was to be.
Ferrar-Fenton Bible	...and a great cry will go up from all the land of Mitzraim, when these are not; and those are perished.
H. C. Leupold	.
Lexham English Bible	And there will be a great cry of distress in all the land of Egypt, the like of which has not been nor will be again.
NIV, ©2011	There will be loud wailing throughout Egypt—worse than there has ever been or ever will be again.
Wikipedia Bible Project	And there will be a great shout in all the land of Egypt, the likes of which has never been, and to it's like will never come again.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	Then there shall be loud wailing throughout the land of Egypt, such as has never been, nor will ever be again.
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New English Bible—1970	All Egypt will send up a great cry of anguish, a cry the like of which has never been heard before, nor ever will be again..
New Jerusalem Bible	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	There will be a horrendous wailing throughout all the land of Egypt — there has never been another like it, and there never will be again.
exeGesés companion Bible	And a great cry becomes throughout all the land of Misrayim such as had never become, nor ever become:...
Kaplan Translation	There will be a great cry of anguish throughout all Egypt. Never before has there been anything like it, and never again will there be the like.
Orthodox Jewish Bible	And there shall be a great cry throughout kol Eretz Mitzrayim, such as there was none like it, nor shall be like it any more.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	There shall be a great cry [of heartache and sorrow] throughout the land of Egypt, such as has never been before and such as shall never be again.
The Expanded Bible	There will be loud outcries everywhere in Egypt, worse than any time before or after this.
Kretzmann's Commentary	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. The blow would be so sharp and would be so universally felt that the lamentation would arise on all sides, as it had never done in the same degree before.
NET Bible®	There will be a great cry throughout the whole land of Egypt, such as there has never been, ¹³ nor ever will be again. ¹⁴ ^{13tn} Heb "which like it there has never been." ^{14tn} Heb "and like it it will not add."
The Voice	Moses (to Pharaoh): The air will be heavy with loud wailing throughout the land of Egypt, a deep and dismal mourning unlike any that has been or will ever be again in the land.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and a great cry will exist in all the land of "Mits'rayim Two straits", which [had] not existed like <this> and will not [again] exist like <this>,...
Concordant Literal Version	There will come to be a great cry in all the land of Egypt, such as it has not occurred, and such as it shall not occur again.
English Standard Version	There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again.
New American Standard B.	Moreover, there shall be a great cry in all the land of Egypt, such as there has not been <i>before</i> and such as shall never be again.
Updated Bible Version 2.11	And there will be a great cry throughout all the land of Egypt, such as there has not been, nor will be anymore.
Young's Updated LT	And there has been a great cry in all the land of Egypt, such as there has not been, and such as there is not again.

The gist of this passage:	When the firstborn of each family dies, there will be a great outcry in the land of Egypt, as has never been before.
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Exodus 11:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ts ^e âqâh (תִּקְעָה) [pronounced <i>tz^e-gaw-KAW</i>]	<i>outcry, cry, a crying out</i>	feminine singular noun	Strong's #6818 BDB #858
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
kôl (כָּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: And [there] will be a great outcry in all the land of Egypt...

The word used for *cry, outcry* is found earlier in Exodus, when the sons of Israel were so worn down with their slave tasks, that they cried out and were heard in heaven (Exodus 3:7, 9).

God is warning here that there would be a great cry throughout Egypt; a great cry of grief over the thousands of deaths that would occur. All of these deaths are preventable.

Exodus 11:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
kêmo (כִּמוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 3 rd person masculine singular suffix	Strong's #3644 BDB #455
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to occur, to come to pass, to be brought about; to be done, to be finished, to be gone</i>	3 rd person feminine singular, Niphal imperfect	Strong's #1961 BDB #224

Translation: ...as has not been [heard] before...

There has never been an outcry like this before in Egypt's history. This is greater than the cry given by the Hebrew people over their slave work.

The greatest tragedy for any parent is the loss of a son or daughter. This loss would occur in every Egyptian home, unless that home were covered by the blood (which will be discussed in the near future).

This is analogous to our salvation. We have many protections in place because we are saved; but the unbeliever does not enjoy these same protections. This is because we are covered by the **blood of Jesus Christ**.

Exodus 11:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kêmo (כִּמוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 3 rd person masculine singular suffix	Strong's #3644 BDB #455
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַח) [pronounced yaw-SAHPH]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #3254 BDB #414

Translation: ...and as will not happen again.

There will never be a crying out like this in Egypt ever again. Even some of the most deadly wars that Egypt has been in have not resulted with this great a percentage of deaths as would occur among the Egyptian people. Virtually every home would have a death occur—and sometimes more than one.¹⁰

A brief review of Exodus 11:1–5:

Exodus 11 is a warning of the final judgment of God to be placed upon Egypt. We move from God speaking to Moses to Moses speaking to Pharaoh (and possibly to the people of Israel).

Exodus 11:1–2 The LORD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely. Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry."

God sends the sons of Jacob out to speak to the Egyptians, to ask for silver and gold jewelry.

Exodus 11:3 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.

The people of Egypt are willing to give money to the children of Israel. This verse tells us that they did, but it does not say exactly when this happened.

My thinking is, the children of Israel went out to ask for this jewelry immediately after the 3 days of darkness, and I suspect that many Egyptians were willing to give up their wealth at that time. Those who held onto their wealth probably brought it to the Hebrew people after the final plague, when they asked them to leave.

Exodus 11:4–5 So Moses said, "Thus says the LORD: 'About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. (ESV)

Although later, in the context of what Moses is saying, it is clear that he is speaking to Pharaoh. However, prior to this, he probably told these things to the people of Israel. He may have even told them about the 9th and 10th judgments at the same time. We do not know when the people went out to ask for jewelry, but I would guess after the 9th plague (the plague of darkness); and that jewelry was given to them at the same time or after the 10th plague (which will be the death of the firstborn).

I have already addressed the warning that this is going to take place at midnight. Let me suggest that Moses gave a complete rundown of what was going to happen to the elders of Israel, and that they told the people after that. It is my guess that the people went out immediately to ask for reparations and to warn what to do for the final judgment. However, we do not know the exact time frame of these events.

Exodus 11:6 And [there] will be a great outcry in all the land of Egypt as has not been [heard] before and as will not happen again. (Kukis mostly literal translation)

The deaths of the firstborn—which has not yet happened—is what Moses is warning about. The warning to the sons of Israel is going to require them to have some time to prepare for final judgment (the exact amount of time that they will need is debatable). They were probably told about the 9th and 10th plagues at the same time.

¹⁰ Both the father and son could be firstborn.

People have such great hopes for their children and do what they can to prepare them for the world. There is nothing a parent likes more than to have raised a moral, self-sufficient, hard-working, successful child. To lose that child is the greatest loss a person can have.

For believers and unbelievers alike, regardless of doctrinal truth, the loss of a child is one of the most tragic things which could ever occur on a personal level—perhaps, the greatest tragedy a person can experience in this life.

Exodus 11:6 **There will be a great outcry throughout the land of Egypt as has never occurred before and as will never happen again.** (Kukis paraphrase)

We might feel that, considering all that has been done to Egypt thus far, that this final judgment might be too harsh. Therefore, we should cover this in points:

Was God's Treatment of Egypt too Harsh?

1. The final judgment on Egypt was to be the death of the firstborn for every family, human and animal.
2. Pharaoh has been given many chances to allow the Hebrews to go into the desert for a feast to Yahweh and he still refuses to allow them to go. Exodus 10:27
3. Both Pharaoh and the people of Egypt have been subject to many plagues, the last being three days of darkness during which they could contemplate all that has happened to them. To steal an expression, *they were forced to face themselves and think*. Exodus 10:21–23
4. There were some of Pharaoh's cabinet who were strongly in favor of letting the Hebrew people go. Exodus 10:7
5. There were Egyptians who respected/feared Moses. This does not mean that they liked him; but they recognized his power as coming from the Hebrew God. Exodus 11:3
6. It became virtually impossible for any person in Egypt to deny the tremendous power of the God of the Hebrews, as represented by Moses. They were all subject to these judgments; they knew who Moses was, and they understood that these were judgments of Israel's God upon Egypt.
7. There were Egyptians who feared the Word of the Lord and there were those who did not; and each group conducted their lives accordingly. Unbelievers, in spite of the mighty signs that they had witnessed, did not heed the warnings of Moses. Exodus 9:20–21
8. In the future, when Moses is leading the people of Israel out of Egypt, Pharaoh will be able to muster an entire army to attack the defenseless Hebrew people. This army will be made up of his servants, the armed forces and angry Egyptians. So, in the end, the Egyptians were not of the mindset, *Goodbye and good riddance*. In the end, Pharaoh was able to muster a large enough army to pursue Israel with the sole purpose of killing every Israeli. This had to be a massive army, given the size of the Israelite population. The hatred and overall negative volition of Pharaoh's army and much of the Egyptian population continued even after Israel had left. Exodus 14:5–9
9. Apart from an emotional fury, one should be able to distinguish between the people of Israel and those who do not believe. When given specific directions to protect their home and loved ones, the people of Israel followed them; the Egyptians, for the most part, did not.
10. These judgments that came upon Egypt did not originate from a large group of Hebrews; the judgments came from their God. Many of the remaining Egyptians were filled with hatred, but they chose to direct their hatred against the Hebrew people, who were not active participants in any of the judgments made against Egypt.
 - 1) To use a very crude analogy: there was a period of great prejudice in our history where, if a Black man had committed a crime, there were some who were more than willing to punish any Black man in his place. This sort of lynching committed by mobs is a stain on American history.
 - 2) The attempted Egyptian attack on the Hebrew people is the same thing. They want revenge, and they do not particularly care from whose hide it is exacted.
11. A simple ritual was all that was required to cause the Lord to pass over a home and not kill the firstborn inside. This protection was available to every family; and this comes after a series of 9 plagues (the 9th being 3 days of darkness, allowing all Egyptians a time for great contemplation). So, the Egyptians have no excuse. Exodus 12:22–23 Rom. 1:20

Was God's Treatment of Egypt too Harsh?

12. Those who were so negative, despite seeing all of these plagues and signs close up and personal, do not take the steps necessary to protect their firstborn. The parents are the ones at fault. In most cases, had their firstborn lived, they would have been unbelievers all of their lives. Their Egyptian fathers would have caused them to be embittered towards the Hebrew people, resulting in their eternal damnation. In this way, those who are killed prior to reaching the age of accountability will spend eternity with God. 2Sam. 12:23
13. This is very simile to salvation—all you have to do is to believe in Jesus Christ. Those who don't will spend eternity apart from God; those who believe, will spend eternity with God.

God temporally and eternally makes a distinction between peoples.

Chapter Outline

Charts, Graphics and Short Doctrines

On the one hand, we might present the argument, *was God too harsh?* However, the flip side of that argument is, *why didn't God just destroy all of the Egyptians and be done with them?* The answer is quite simple (there are actually 3 explanations). (1) There were some hearts and minds among the Egyptians who could be swayed—a *mixed multitude* will go out of Egypt with the Hebrews. This *mixed multitude* are non-Hebrews out from the land of Egypt who believed in the God of the Hebrews (these would have been Egyptians and non-Hebrew slaves of Egyptians). (2) Furthermore, the Egyptians had not reached a point of degeneracy to where God called for them to be destroyed in total (unlike some of the peoples of Canaan). How do we know this? God will later call upon the Hebrews to destroy the degenerates in the land of Canaan because they would, among other things, offer up their own children to be sacrificed. My understanding is, there was this statue of Molech with its arms stretched out. These arms would be heated by fire, and then a baby would be placed upon these arms to die by scorching heat—this is the degeneracy that we know about. There is no telling what the extent was of their degeneracy. On the other hand, here we have the Egyptians, and when their firstborn die, it is the worst tragedy which could befall them; so there is some remaining humanity within them. (3) It is not out of the realm of possibility that some Egyptians believed in the God of the Hebrews *after* the Hebrews were gone.

Any Egyptian with positive volition could have aligned themselves with the people of Israel. Those with terminal negative volition would attack Israel after they had left and were outside of Egypt.

Every Egyptian knew the power of the God of Israel. Every Egyptian had experienced that power 10x prior to them demanding Israel to leave. How much sense does this make for them to defy the God Who has made their lives miserable? This reveals just how strong negative volition towards the Creator can be.

Child Sacrifice to the Statue of Molech (also, Moloch) (an illustration); from [Wikimedia](#); accessed October 20, 2020.

Charles Foster: *This is an idol named Molech. A great many people used to pray to this idol. It*



had the head of a calf, and was made of brass, and it was hollow inside. There was a place in the side to make a fire in it. When it got very hot the wicked people used to put their little children in its arms. The little children were burned to death there. This man in the picture is just going to put a little child in the idol's arms. Other men are blowing on trumpets and beating on drums, and making a great noise, so that no one can hear the poor little child cry.¹¹

Interestingly enough, I found pictures of a great many statues and illustrations of Molech which looked almost the same except, the arms are distanced apart.

As we proceed further into the books of the Law, we will have quite a number of Scriptures which tell us what sort of degenerate religion that the Canaanites practiced. It will reveal to us why a huge percentage of Canaanites will be destroyed; and why the Egyptian population was reduced, but not completely destroyed.

Application: Considering the different treatment that God gives to the Egyptians and the Canaanites leads us to a proper conclusion: God knows just exactly what to do and how much pressure to apply. God does not condemn every degenerate group of people to immediate death. Therefore, when we see tragedy play out in the world, regardless of its depth, we need to realize that God knows exactly what He is doing and that He applies the perfect amount of pressure.

As an aside, world tragedies are not to be ignored by believers. Samaritan's Purse is based very much upon helping those who are in difficult circumstances or who have faced tragedies. Our faith is not one that automatically condemns people who have suffered harm, tragedy or disaster.

Exodus 11:7 is a moderately difficult verse, so we will look at a number of other translations when discussing its interpretation (which I will do as we progress further along in that verse).

So far, Moses is speaking the words of God, certainly to Pharaoh, but probably to the elders of Israel as well (v. 8 tells us that Moses is speaking to Pharaoh)

The information found in this passage along with Exodus 12 indicates that Moses told his fellow Israelites¹² about these things as well.

Exodus 11:4–6 So Moses said, "Thus says the LORD: 'About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the handmill, and all the firstborn of the cattle. There shall be a great cry throughout all the land of Egypt, such as there has never been, nor ever will be again. (ESV)

Moses is doing the speaking, but he is speaking the words of God, warning Pharaoh what is about to transpire.

And to all sons of Israel will not mutilate a dog—his tongue—to from a man and as far as in a beast, to the intent that you [all] will know that makes a distinction Y^ehowah between Egypt and between Israel.

Exodus
11:7

And regarding all the sons of Israel, a dog will not make a sound [with] his tongue from a man to any beast, so that you [all] will know that Y^ehowah makes a [clear] distinction between Egypt and Israel.

And not even a dog will bark at any man or beast of Israel, so that you all will know that Jehovah makes a clear distinction between the people of Egypt and the people of Israel.

¹¹ From [Wikimedia](#); accessed October 20, 2020.

¹² When I say that Moses spoke to fellow Israelites, I mean that he likely spoke to the elders, and they spoke to all of the people in some sort of a networked fashion.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And to all sons of Israel will not mutilate a dog—his tongue—to from a man and as far as in a beast, to the intent that you [all] will know that makes a distinction Y ^e howah between Egypt and between Israel.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But any of the children of Israel a dog shall not harm by lifting up his tongue against either man or beast ; that they may know that the Lord maketh distinction between the Mizraites and the sons of Israel.
Revised Douay-Rheims	But with all the children of Israel there shall not a dog make the least noise, from man even to beast: that you may know how wonderful a difference the Lord makes between the Egyptians and Israel.
Aramaic ESV of Peshitta	But against any of the B'nai Yisrael a dog will not even bark or move its tongue, against man or animal; that you may know that Mar-Yah makes a distinction between the Egyptians and Yisrael.
Lamsa's Peshitta (Syriac)	But of the children of Israel no one shall be harmed, not even a dog shall bark against man or animals; that you may know that the LORD distinguishes between the Egyptians and Israel.
Updated Brenton (Greek)	But among all the children of Israel shall not a dog snarl with his tongue, either at man or beast; that you may know how wide a distinction the Lord will make between the Egyptians and Israel.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But against the children of Israel, man or beast, not so much as the tongue of a dog will be moved: so that you may see how the Lord makes a division between Israel and the Egyptians.
Easy English	But among the Israelites, not even a wild animal will attack any of them. Then you will know that the Lord makes a difference between Egypt and Israel."
Easy-to-Read Version—2006	.
<i>The Message</i>	But against the Israelites—man, woman, or animal—there won't be so much as a dog's bark, so that you'll know that GOD makes a clear distinction between Egypt and Israel.'
Names of God Bible	But where the Israelites are, not even a dog will be startled by any person or animal. This is how you will see that Yahweh shows the distinction between Egypt and Israel.
NIRV	But among the Israelites not even one dog will bark at any person or animal.' Then you will know that the LORD treats Egypt differently from us.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	But there won't be any need for the Israelites to cry. Things will be so quiet that not even a dog will be heard barking. Then you Egyptians will know that the LORD is good to the Israelites, even while he punishes you.
The Living Bible	“But not a dog shall move his tongue against any of the people of Israel, nor shall any of their animals die. Then you will know that Jehovah makes a distinction between Egyptians and Israelis.'
New Berkeley Version	.
New Life Version	Not even a dog will make a sound against those of Israel, man or animal, so you may know that the Lord divides Egypt from Israel.'

New Living Translation	But among the Israelites it will be so peaceful that not even a dog will bark. Then you will know that the Lord makes a distinction between the Egyptians and the Israelites.
Unlocked Dynamic Bible	But among the Israelite people it will be so quiet that not even a dog will bark! Then you will know for sure that I, Yahweh, am treating the Egyptians differently from the Israelites.'

Partially literal and partially paraphrased translations:

American English Bible	<i>However, among the children of IsraEl, not even a dog will snarl at a man or an animal. That's when you'll see the great difference that Jehovah will make between the Egyptians and IsraEl.</i>
Beck's American Translation	.
Common English Bible	But as for the Israelites, not even a dog will growl at them, at the people, or at their animals. By this, you will know that the LORD makes a distinction between Egypt and Israel.
New Advent (Knox) Bible	But where the Israelites dwell, all shall be still, man and beast, not a dog shall howl; you will know at last how signal a difference the Lord makes between Egypt and Israel.
Knox Bible ('you' version)	.
Translation for Translators	But among the Israeli people <i>it will be so quiet that</i> not even a dog will bark! Then you will know for sure that I, Yahweh, distinguish <i>how I act toward</i> the Egyptians and <i>how I act toward</i> the Israeli people.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	.
Awful Scroll Bible	Of the sons of Isra-el - was a dog to sharpen his tongue against men or dumb beasts? - That you were to learn, that Jehovah was to distinguish between Egypt and Isra-el.
Ferrar-Fenton Bible	But from all the children of Israel there shall not be hurt a dog's tongue, that you may know that the EVER-LIVING distinguishes between the Mitzerites and Israel.
God's Truth (Tyndale)	And among all the children of Israel shall not a dog move his tongue, nor yet man or beast: that you may know, how the Lord puts a difference between the Egyptians and Israel.
HCSB	But against all the Israelites, whether man or beast, not even a dog will snarl, [Lit <i>point its tongue</i>] so that you may know that Yahweh makes a distinction between Egypt and Israel.
NIV, ©2011	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.
Tree of Life Version	But not so much as a dog will growl against any of <i>Bnei-Yisrael</i> , neither man nor beast—so that you may know that Adonai makes a distinction between the Egyptians and Israel.
Unlocked Literal Bible	But not even a dog will bark against any of the people of Israel, against either man or beast. In this way you will know that I am treating the Egyptians and the Israelites differently.'
Wikipedia Bible Project	And to all the sons of Israel, the dog will not poke its tongue, to man until beaset, so that you shalt know that Yahweh discriminates between Egypt and Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	But among the Israelites not a dog will howl for the death of either man or beast. This is that you may understand that Yahweh makes a distinction between Egypt and Israel.
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The Heritage Bible	And not a dog shall point his tongue against any of the children of Israel, against man or animal, so that you may know by seeing that Jehovah distinguishes between the Egyptians and Israel.
New American Bible (2011)	But among all the Israelites, among human beings and animals alike, not even a dog will growl, so that you may know that the LORD distinguishes between Egypt and Israel.
New English Bible—1970	But among all Israel not a dog's tongue shall be so much as scratched, no man or beast be hurt." Thus you shall know that the LORD does make a distinction between Egypt and Israel.
New Jerusalem Bible	But against the Israelites, whether man or beast, never a dog shall bark, so that you may know that Yahweh discriminates between Egypt and Israel.
New RSV	But not a dog shall growl at any of the Israelites—not at people, not at animals—so that you may know that the Lord makes a distinction between Egypt and Israel.
Revised English Bible—1989	But throughout all Israel no sound will be heard from man or beast, not even a dog's bark. Thus you will know that the LORD distinguishes between Egypt and Israel.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But not even a dog's growl will be heard against any of the people of Isra'el, neither against people nor against animals. In this way you will realize that Adonai distinguishes between Egyptians and Isra'el.
The Complete Tanach	But to all the children of Israel, not one dog will whet its tongue against either man or beast, in order that you shall know that the Lord will separate between the Egyptians and between Israel.

will separate: Heb. וְנֹן שֶׁל בִּלְכָּךְ צִרְחִי אֵל, I say that is a term meaning sharp. Similarly " his tongue towards any man of the B'nei Yisroel." {Joshua 10:21} He did not sharpen. "Then you will utter a sharp sound.60 {II Samuel 5:24} [or:] ---"A sharp thresher." [or:] " {Isaiah 41:14} "The thoughts of a sharp one" {Proverbs 21:5}[meaning:] a sharp and clever person. {Proverbs 10:4}[or:] You bring wealth to the hand of the clever ones---sharp merchants.

will separate: Heb. וְהִלֵּץ, will divide. — [from Onkelos, Jonathan] See the commentary on Exod. 8:18.

exeGesés companion Bible	...but against any of the sons of Yisra El not a dog points his tongue against man or animal: so that you know how Yah Veh distinguishes between Misrayim and between Yisra El:...
Kaplan Translation	But among the Israelites, a dog will not even whine because of man or beast. You will then realize that God is making a miraculous distinction between Egypt and Israel. not even whine... (Targum Yonathan; Rosh; Chizzkuni). Or, 'growl at man or beast' (Targum; Ibn Ezra; Septuagint), 'bark at...' or 'bite' (Ibn Ezra; Ralbag). Literally, 'not sharpen his tongue' (Rashi), or 'not wag its tongue' (Ibn Janach; Radak, Sherashim). Cf. Joshua 10:21.
Orthodox Jewish Bible	But against any of the Bnei Yisroel shall not a kelev move his leshon, against ish or behemah; that ye may have da'as that Hashem doth differentiate between Mitzrayim and Yisroel.
The Scriptures 1998	'But against any of the children of Yisra'ël no dog shall move its tongue, against man or against beast, so that you know that הוה' makes distinction between Mitsrayim and Yisra'ël.'

Expanded/Embellished Bibles:

The Amplified Bible	But not even a dog will threaten [Lit <i>move his tongue</i> , that is, bark in a threatening way] any of the Israelites, whether man or animal, so that you may know [without any doubt] and acknowledge how the Lord makes a distinction between Egypt and Israel.'
The Expanded Bible	But not even a dog will ·bark [growl] at the ·Israelites [^L the sons/ ^T children of Israel] or their animals.' Then you will know that the Lord ·treats Israel differently from [makes a distinction between Israel and] Egypt.
Kretzmann's Commentary	But against any of the children of Israel shall not a dog move his tongue, against man or beast, the proverbial expression of a dog's sharpening his tongue indicating that not the slightest trouble would be experienced, not the least disturbance would be suffered by the Jews; that ye may know how that the Lord doth put a difference between the Egyptians and Israel. The just revenge of God will finally strike all the unrepentant children of unbelief, delivering them to death and destruction, while He holds His sheltering hand over those that are His.
NET Bible®	But against any of the Israelites not even a dog will bark ¹⁵ against either people or animals, ¹⁶ so that you may know that the Lord distinguishes ¹⁷ between Egypt and Israel.'
	^{15tn} Or perhaps "growl"; Heb "not a dog will sharpen his tongue." The expression is unusual, but it must indicate that not only would no harm come to the Israelites, but that no unfriendly threat would come against them either – not even so much as a dog barking. It is possible this is to be related to the watchdog (see F. C. Fensham, "Remarks on Keret 114b – 136a," JNSL 11 [1983]: 75).
	^{16tn} Heb "against man or beast."
	^{17tn} The verb פָּלַח (palah) in Hiphil means "to set apart, make separate, make distinct." See also Exod 8:22 (18 HT); 9:4; 33:16.
The Voice	Moses (to Pharaoh): This is the message of the Eternal: "...But among the people of Israel not even a dog's bark will disturb <i>the night</i> . Then you will know that the Eternal makes a <i>sharp</i> distinction between Egypt and Israel." A portion of v. 4 is included for context.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and to all of the sons of "Yisra'el ^{He turns El aside"} , the dog will not cut his tongue sharply , from the man and (even) the beast, so that you must know that "YHWH ^{He is"} will make a distinction between "Mits'rayim ^{Two straits"} and "Yisra'el ^{He turns El aside"} ,...
Concordant Literal Version	Yet against any of the sons of Israel, not a cur shall point his tongue against a man or even a beast, so that you may know that Yahweh is distinguishing between Egypt and Israel.
Context Group Version	But against any of the sons of Israel shall not a scavenger {lit. dog; on the same order as a rat in the ancient Middle East} move his tongue, against man or beast: that you (pl) may know how that YHWH does make a distinction between the Egyptians and Israel.
English Standard Version	But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the LORD makes a distinction between Egypt and Israel.'
Green's Literal Translation	And a dog shall not sharpen his tongue against all the sons of Israel, toward man and toward livestock, so that you may know that Jehovah distinguishes <i>between</i> Egypt and Israel.
New American Standard B.	But against any of the sons of Israel a dog will not even bark [Lit <i>sharpen his tongue</i>], whether against man or beast, that you may understand [Lit <i>know</i>] how the Lord makes a distinction between Egypt and Israel.'
A Voice in the Wilderness	But against the children of Israel shall not a single dog move its tongue, against man or beast, that you may know that Jehovah makes a separation between Egypt and Israel.

Webster's Bible Translation	But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how the LORD doth put a difference between the Egyptians and Israel.
Young's Updated LT	"And against all the sons of Israel a dog sharpens not its tongue, from man even unto beast, so that you [all] know that Jehovah does make a separation between the Egyptians and Israel.

The gist of this passage: Even the beastly dogs will not attack the Israelites, because God makes a separation between them and the Egyptians.

Exodus 11:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לֹ) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lô' (אֵל or אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
chârats (חָרַץ) [pronounced <i>khaw-RATS</i>]	<i>to cut, to cut into; to mutilate; to sharpen [used metaphorically for the tongue]; figuratively used to mean to decide, to determine, to decree</i>	3 rd person masculine singular, Qal imperfect	Strong's #2782 BDB #358
Barnes gives the meaning as <i>fixed, settled</i> . I believe the connection is that when something is cut into stone, it is permanently decreed.			
keleb (כֶּלֶב) [pronounced <i>KEH-leb</i>]	<i>dog</i>	masculine singular noun	Strong's #3611 BDB #476
lâshôwn (לָשׁוֹן) [pronounced <i>law-SHOHN</i>]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #3956 BDB #546
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Exodus 11:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>mihn</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
The lâmed prefixed preposition and min together almost always form what BDB calls a <i>terminus a quo</i> , which means a <i>starting point, the earliest possible date, or end from which</i> . ¹³ We can render the two together as <i>for from, even from, from</i> .			
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's # none BDB #88
b ^e hêmâh (הַמֶּהֱמָה) [pronounced <i>b^{eh}hay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: And regarding all the sons of Israel, a dog will not make a sound [with] his tongue from a man to any beast,...

v. 7 sets up a contrast with v. 6. In v. 6, there is a great cry going throughout the land of Egypt. In contrast, even dogs in the region of the Israelites will be quieted.

The verb used in v. 7 is not an unknown verb; but its exact meaning here is difficult to ascertain. If I wanted to go relatively freeform, I would suggest that no dog would bark or even growl at any Israelite or at any of his animals.

In today's world, we understand dogs to be watchdogs or pet dogs; and when we read something like this, and we think of some Egyptian's pet dog who should bark at the sons of Israel, but does not. But, what we have is a contrast. Regarding the Egyptians who do not follow God's instructions (given later)—they will lose their firstborn; and there would be great crying, wailing or howling (if you will). But, among the sons of Israel, who will follow God's instructions, one would not even hear any crying or wailing (because none of their firstborn died); and it is so quiet that even the tongue of a dog make a sound among the Israelites.

The dogs in that era were wild dogs (I do not know if any had been domesticated in Egypt¹⁴), but they wandered about looking for scraps of food; and often, when they came upon a person or an animal, they would growl it

¹³ *Dictionary of Foreign Words in English*; John Ayto; Woodsworth Editions Ltd., Hertfordshire; ©1991, p. 302.

¹⁴ I am unaware of any such evidence for the domestication of dogs anywhere in this era. There are artistic representations of cats, if memory serves, which is from this era in Egypt.

would be so quiet among the sons of Israel that not only were growling not be heard; but the movement of the tongue of a dog, preparing to growl or preparing to eat, would not be heard.

Perhaps we can understand this to mean that, even though God killed many people in Egypt, no one in Israel is to be harmed; there won't even be a bite from a wild dog.

Another alternative is, this is a saying from this era, which was perhaps clearly understood by the people then (and may have been equivalent to what I have already suggested).

Now, even though we may not know with 100% certainty exactly what this saying means, I believe that there is enough information here to have a reasonable understanding of what is going on. In the previous verse, there is wailing and howling as has never been heard before in Egypt. But, in Goshen, in the home of the Hebrews, it is quiet. We do not even hear the quiet sounds made by dogs.

In one place, the people of Egypt were greatly disturbed, crying as they had never cried before. In Goshen, the land is quiet. God distinguishes between the two places and between the two peoples.

Exodus 11:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאֵן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (למען) [pronounced l ^e -MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
yâda' (יָדָע) [pronounced yaw-DAHG]	<i>to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]</i>	2 nd person masculine plural, Qal imperfect	Strong's #3045 BDB #393
'asher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
pâlâh (פָּלַח) [pronounced paw-LAW]	<i>to make separate, to make distinct, to cause to be distinguished; to set apart</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #6395 BDB #811
YHWH (יְהוָה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Exodus 11:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bêyn (בֵּינָם) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינָם) [pronounced bane]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...so that you [all] will know that Y^ehowah makes a [clear] distinction between Egypt and Israel.

The difference between the two sets of peoples is quite obvious. If you were to walk down some Egyptian street, you would hear wailing and crying; but down some Israelite street, and there would be almost no noise at all.

There is protection for the sons of Israel, but the primary distinction is one of faith. God blesses His Own; He gives grace to His Own. No Egyptian is prevented from getting on board with God's plan. No Egyptian is prevented from trusting the God of Israel and following His instructions. You may recall that, God gave some specific warnings for the plague of hail for all people to bring their animals inside, so that they would not be out in the open. Therefore, there is precedence for God giving a warning and also telling the Egyptians what they ought to do.

Exodus 11:7 And regarding all the sons of Israel, a dog will not make a sound [with] his tongue from a man to any beast, so that you [all] will know that Y^ehowah makes a [clear] distinction between Egypt and Israel. (Kukis mostly literal translation)

The key to understanding the rather obtuse saying in 7a is partially revealed in 7b, where the overarching principle is clearly stated. God distinguishes between Egypt and Israel. However, that distinction is made on the basis of the faith exhibited in Israel and the actions which will take place as a result of that faith.

I should also point out that, this is God prophesying about what would happen in the future (God told Moses and Moses warned Pharaoh, which is the context of what we are studying).

Since v. 7 was somewhat abstruse, let me offer up...

What Other Translations Have Done with Exodus 11:7:

Easy English

But among the Israelites, not even a wild animal will attack any of them. Then you will know that the Lord makes a difference between Egypt and Israel."

The Message

But against the Israelites—man, woman, or animal—there won't be so much as a dog's bark, so that you'll know that GOD makes a clear distinction between Egypt and Israel.'

Contemporary English V.

But there won't be any need for the Israelites to cry. Things will be so quiet that not even a dog will be heard barking. Then you Egyptians will know that the LORD is good to the Israelites, even while he punishes you.

New Living Translation

But among the Israelites it will be so peaceful that not even a dog will bark. Then you will know that the Lord makes a distinction between the Egyptians and the Israelites.

Common English Bible

But as for the Israelites, not even a dog will growl at them, at the people, or at their animals. By this, you will know that the LORD makes a distinction between Egypt and Israel.

Unlocked Literal Bible

But not even a dog will bark against any of the people of Israel, against either man or beast. In this way you will know that I am treating the Egyptians and the Israelites differently.'

New RSV

But not a dog shall growl at any of the Israelites—not at people, not at animals—so that you may know that the Lord makes a distinction between Egypt and Israel.

The Amplified Bible

But not even a dog will threaten [Lit *move his tongue*, that is, bark in a threatening way] any of the Israelites, whether man or animal, so that you may know [without any doubt] and acknowledge how the Lord makes a distinction between Egypt and Israel.'

As you can see, there is no clear agreement on the meaning of this verse. I do believe that the contrast which I presented between v. 6 and v. 7 is the key to understand what is being said.

Exodus 11:7 *And not even a dog will bark at any man or beast of Israel, so that you all will know that Jehovah makes a clear distinction between the people of Egypt and the people of Israel.* (Kukis paraphrase)

Given all that we have studied so far, let me suggest what this verse means. In Egypt, because the firstborn of their children will all die, there will be great weeping and wailing among the people. Now, what do dogs do when they hear odd sounds or high pitched sounds? They also howl or cry out themselves.

However, the wild dogs of Goshen are quiet. They say nothing; you cannot even hear their tongues moving around in their mouths. Since the people in Goshen are not crying out, neither are the dogs in their general vicinity.

There was another reason that God applied consistent, but restrained pressure on Egypt, apart from the salvation of some of them: God needed to make a statement which would be understood worldwide. He needed all of the nations to know of His power and strength, so that, through this knowledge, some might be saved.

It is like this all over the world. For some people, you can tell them Who Jesus is and what He did (died for our sins), and that by His taking the penalty for our sins, we are free to have a relationship with God. When some people hear the gospel, they respond positively to it, almost immediately. All of a sudden, the world makes sense to them, and they believe in Jesus. However, you tell this to someone else, and they say, "Get out of my face, you religious freak." Positive volition versus negative volition.

This doctrine was moved?

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Vv. 3–7 present an interesting juxtaposition. In v. 3 we see the Egyptians as sympathetic and possibly even affectionate toward the Hebrews and in the following verse we have God's judgment against them. In case some of you are worried about that, God will provide an option to those who are positive toward His Word.

And has gone down all slaves these unto me; and they bowed down to me, to say, 'Go out and all the people near your feet.' And after so, I will go out." And so he went out from with Pharaoh in a heat of a nose.

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11:8

All of these slaves have gone down to me and they have bowed before me, saying, 'Leave with all of the people following you [lit., *at your feet*].' And after [that happens], I will go out." And so he went out from [being] with Pharaoh in great anger [lit., *in the heat of anger*].

All of Pharaoh's subjects will come down to me, bowing before me, saying, 'Leave with all of the people who follow you.' After that, I will go out from you, despite your great anger."

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And has gone down all slaves these unto me; and they bowed down to me, to say, 'Go out and all the people near your feet.' And after so, I will go out." And so he went out from with Pharaoh in a heat of a nose."
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And thou shalt send down all thy servants to me, coming and beseeching me, saying, Go forth, thou and all the people who are with thee; and afterwards I will go. And he went out from Pharaoh in great anger.
Revised Douay-Rheims	And all these your servants shall come down to me, and shall worship me, saying: Go forth you, and all the people that is under you: after that we will go out.
Aramaic ESV of Peshitta	All these your servants shall come down to me, and bow down themselves to me, saying, "Get out, with all the people who follow you;" and after that I will go out." He went out from Pharaoh in hot anger.
Lamsa's Peshitta (Syriac)	And all these your servants shall come down to me and bow down themselves to me, saying, Get out, both you and all the people that are with you; and after that I will go out. And Moses departed from the presence of Pharaoh in a great anger.
Updated Brenton (Greek)	And all these your servants shall come down to me, and reverence me, saying, Go forth, you and all the people over whom you presided, and afterwards I will go forth.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And all these your servants will come to me, going down on their faces before me and saying, Go out, and all your people with you: and after that I will go out. And he went away from Pharaoh burning with wrath.
Easy English	All these servants of yours will come to me. They will fall down in front of me. They will say to me: "Go! Both you and all the people who follow you." And then, I will leave.' Then Moses was very angry and he left Pharaoh.
Easy-to-Read Version–2001	Then all of these slaves of yours (the Egyptians) will bow down and worship me. They will say, "Leave and take all your people with you." Then in anger, I will leave Pharaoh."
Easy-to-Read Version–2006	.
Good News Bible (TEV)	Moses concluded by saying, "All your officials will come to me and bow down before me, and they will beg me to take all my people and go away. After that, I will leave." Then in great anger Moses left the king.
<i>The Message</i>	"Then all these servants of yours will go to their knees, begging me to leave, 'Leave! You and all the people who follow you!' And I will most certainly leave." Moses, seething with anger, left Pharaoh.

Names of God Bible	Then all these officials of yours will come, bow down to me, and say, 'You and all the people who follow you, get out!' After that I will leave." Burning with anger, Moses left Pharaoh.
NIRV	All your officials will come and bow down to me. They will say, 'Go, you and all the people who follow you!' After that, I will leave." Moses was very angry when he left Pharaoh.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	Your leaders will come and bow down, begging me to take my people and leave your country. Then we will leave. Moses was very angry; he turned and left the king.
The Living Bible	All these officials of yours will come running to me, bowing low and begging, 'Please leave at once, and take all your people with you.' Only then will I go!" Then, red-faced with anger, Moses stomped from the palace. <i>Moses stomped from the palace</i> , literally, "He went out from Pharaoh."
New Berkeley Version	.
New Life Version	.
New Living Translation	All the officials of Egypt will run to me and fall to the ground before me. 'Please leave!' they will beg. 'Hurry! And take all your followers with you.' Only then will I go!" Then, burning with anger, Moses left Pharaoh.
Unlocked Dynamic Bible	Then all these officials of yours will come and bow down before me and will say, 'Please get out of Egypt, you and all the Israelite people!' After that, we will leave Egypt!" When Moses had said that, he left the king very angrily.

Partially literal and partially paraphrased translations:

American English Bible	<i>For they will then be your servants... they'll come to [you] and bow, saying, Leave, both you and all the people that you're in charge of. And that's when [you'll] leave.'</i>
Beck's American Translation	.
Common English Bible	Then all your officials will come down to me, bow to me, and say, 'Get out, you and all your followers!' After that I'll leave." Then Moses, furious, left Pharaoh.
New Advent (Knox) Bible	Then all these servants of thine shall come bowing down to me in entreaty, praying to be rid of me, and of all the people under my command; and when that happens, we will depart.
Knox Bible ('you' version)	.
Translation for Translators	And then all these officials of yours will come and bow down before me and will say, "Please get out of Egypt, you and all the Israeli people!" ' After that, I will leave Egypt!" <i>After Moses/I said that</i> , very angrily he/I left the king.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND ALL THESE YOUR SERVANTS SHALL COME DOWN TO ME, AND DO ME REVERENCE, SAYING, «GO FORTH,» YOU AND ALL THE PEOPLE OVER WHOM YOU PRESIDE, AND AFTERWARDS I WILL GO FORTH."
Awful Scroll Bible	Even that my servants are to have come down, and are to have bowed down, to the intent: Be leading out the people by foot, and afterwards I was to go out. He was to depart from Pharaoh blusteringly furious.
Conservapedia Translation	Your entire staff will come down to me, and bow themselves down to me. They will say, 'Get out, you and all the people who follow you.' After that, I will go out." And Moses walked away from Pharaoh in the heat of anger.
Ferrar-Fenton Bible	Then all your ministers shall descend, and bow down to me, saying, 'Go away, you, with all the People who are following you,' and after that I will depart." Thus he went from before Pharaoh in burning anger.

HCSB	All these officials of yours will come down to me and bow before me, saying: Leave, you and all the people who follow you. [Lit <i>people at your feet</i>] After that, I will leave.” And he left Pharaoh’s presence in fierce anger.
Jubilee Bible 2000	And all these thy slaves shall come down unto me and bow down themselves unto me, saying, Go out, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.
Wikipedia Bible Project	And all your servants will go down towards me, and they will bow down to me, saying 'Get out, you and all the people at your feet', and afterwards I will get out. And he left Pharaohs presence with a snarled lip.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	All these ministers of yours will come down to me and bow before me saying, 'Go, you and all who follow you!' After that I will leave." And turning in anger he left Pharaoh.
The Heritage Bible	And all these your servants shall come down to me, and prostrate themselves to me, saying, You go out, and all the people at your feet; and after this, I will go out. And he went out from Pharaoh with his nostrils burning.
New American Bible (2011)	All these servants of yours will then come down to me and bow down before me, saying: Leave, you and all your followers! [Ex 12:31–33] Then I will depart.” With that he left Pharaoh’s presence in hot anger.
New English Bible–1970	Then all these courtiers of yours will come down to me, prostrate themselves and cry, "Go away, you and all the people who follow at your heels." After that I will go away.' Then Moses left Pharaoh's presence hot with anger.
New Jerusalem Bible	Then all these officials of yours will come down to me and, bowing low before me, say: Go away, you and all the people who follow you! After which, I shall go." ' And, hot with anger, he left Pharaoh's presence.
New RSV	Then all these officials of yours shall come down to me, and bow low to me, saying, “Leave us, you and all the people who follow you.” After that I will leave.’ And in hot anger he left Pharaoh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All your servants will come down to me, prostrate themselves before me and say, “Get out! — you and all the people who follow you!” and after that, I will go out!’ ” And he went out from Pharaoh in the heat of anger.
The Complete Tanach	And all these servants of yours will come down to me and prostrate themselves to me, saying, 'Go out, you and all the people who are at your feet,' and afterwards I will go out." [Then] he [Moses] exited from Pharaoh with burning anger.

And all these servants of yours will come down: [By using this phrase,] he [Moses] showed respect for the throne, because eventually Pharaoh himself went down to him at night and said, “Get up and get out from among my people” (Exod. 12:31), although Moses had not originally said, “You will come down to me and prostrate yourself to me.” -[from Exod. Rabbah 7:3; Mechilta, Bo 13]

who are at your feet: Who follow your advice and your way.

and afterwards I will go out: with all the people from your land.

he exited from Pharaoh: After he had completed his words, he went out from before him.

with burning anger: because he [Pharaoh] had said to him, “You shall no longer see my face” (Exod. 10:28)

exeGesés companion Bible	...and all your servants descend to me and prostrate to me, saying,
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	You and all the people at your feet, Get out! and after that I go out. - and he goes out from Paroh in a fuming wrath.
Kaplan Translation	'All your officials here will come and bow down to me. They will say, 'Leave! You and all your followers!' Only then will I leave.' He left Pharaoh in great anger.
Orthodox Jewish Bible	And all these thy avadim shall come down unto me, and bow down themselves unto me, saying, Get thee out, and kol HaAm that follow thee; and after that I will go out. And he went out from Pharaoh in a great anger.
The Scriptures 1998	"And all these servants of yours shall come down to me and bow down to me, saying, 'Get out, you and all the people at your feet!' And after that I shall go out." And he went out from Pharaoh in great displeasure.

Expanded/Embellished Bibles:

The Expanded Bible	All your officers will come to me. They will bow facedown to the ground before me and say, 'Leave and take all your people ·with you [who follow you; ^L who are on your foot].' After that, I will leave." Then Moses very angrily left ·the king [^L Pharaoh].
Kretzmann's Commentary	And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee, literally, under thy feet, under thy jurisdiction; and after that I will go out. And he went out from Pharaoh in a great anger. That was a just and holy indignation, for it is no small matter for unbelievers to reject the Word of the Lord. Pharaoh's time of grace was now coming to an end, and the wrath of the Lord would soon descend upon him.
NET Bible®	All these your servants will come down to me and bow down ¹⁸ to me, saying, 'Go, you and all the people who follow ¹⁹ you,' and after that I will go out." Then Moses ²⁰ went out from Pharaoh in great anger. ^{18sn} Moses' anger is expressed forcefully. "He had appeared before Pharaoh a dozen times either as God's emissary or when summoned by Pharaoh, but he would not come again; now they would have to search him out if they needed help" (B. Jacob, Exodus, 289-90). ^{19tn} Heb "that are at your feet." ^{20tn} Heb "and he"; the referent (Moses) has been specified in the translation for clarity.
Syndein/Thieme	And all these your servants shall come down unto Me, and bow down themselves unto Me, saying, "Get you out, and all the people who follow you. And after that I will go out." And he went out from Pharaoh in a great anger. {Note: Notice that Moses can not contain himself anymore. It is not Aaron who delivers the final message to Pharaoh, but Moses himself!}.
The Voice	Moses (to Pharaoh): All those who are servants to you, <i>Pharaoh</i> , will come down to me and humbly bow before me and beg, "Please go! You and all those who follow you! <i>Leave now!</i> " That is when I will go. Then Moses, who was boiling with anger, left Pharaoh's presence.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and all these, your servants, will go down to me and they will bend themselves down to me saying, go out, you and all the people which are (with) your feet , and <afterward> I will go out, and he went out <away from> "Paroh ^{Great house} " (with) the flaming nose ,...
C. Thompson (updated) OT	And all these your servants will come down to me and make obeisance to me and say, Go away you and all your people whom you would take with you. Then Moses went out from Pharaoh with indignation.
Concordant Literal Version	Then all these, your servants, will descend to me and bow themselves down to me, saying: Go forth, you and all the people who follow in your footsteps! And afterward I shall go forth. So he went forth from Pharaoh in the heat of anger.

Darby Translation	And all these thy bondmen shall come down unto me, and bow down to me, saying, Go out, thou, and all the people that follow thee; and after that I will go out. And he went out from Pharaoh in a glowing anger.
Emphasized Bible	.
English Standard Version	And all these your servants shall come down to me and bow down to me, saying, 'Get out, you and all the people who follow you.' And after that I will go out." And he went out from Pharaoh in hot anger.
Modern English Version	Then all these your servants shall come down to me and bow themselves to me, saying, 'Get out, and all the people who follow you!' After that I will go out." And he went out from Pharaoh in great anger.
Young's Updated LT	And all these your servants have come down unto me, and bowed themselves to me, saying, <i>Go out, you and all the people who are at your feet</i> ; and afterwards I do go out." —and he goes out from Pharaoh in the heat of anger.' "

The gist of this passage: Moses tells Pharaoh this his very own servants would come before Moses, bow down, and demand that he leave, along with everyone who follows him. Then Moses would leave. And then Moses exits the presence in Pharaoh in great anger.

The reason why the quotes beginning and ending are important is, we have to determine, in v. 8, *who is "me"?* Is God speaking of Himself here (ERV) or is Moses now speaking of himself (Niobi Bible).

Exodus 11:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârad (יָרַד) [pronounced yaw-RAHD]	<i>to descend, to come down, to go down</i>	3 rd person plural, Qal imperfect	Strong's #3381 BDB #432
James Rickard: "Descending" is YARAD, יָרַד, a verb meaning, "to go down, to descend" of spatial descent or downward motion. It is used figuratively of going down to Sheol, in Gen 37:35. ¹⁵			
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʿebādîym (עֲבָדִים) [pronounced ġe ^b -vaw-DEEM]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #5650 BDB #713
Recall that the <i>servants of Pharaoh</i> are mentioned in v. 3; so, it seems reasonable to assume that Pharaoh is the one being spoken to regarding his servants.			
ʾêlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

¹⁵ From <http://gracedoctrine.org/proverbs-chapter-7/> accessed October 20, 2015 (slightly edited).

Exodus 11:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: *All of these slaves have gone down to me...*

Part of understanding is who is speaking, to whom is he speaking, and where does the quotation start and stop.

Slaves were mentioned earlier (in v. 3), and I gave persuasive reasons there why we would understand these to be the *subjects of Pharaoh*. Moses is speaking. I believe that this is something which would happen in the future. We may reasonably assume that Moses is saying exactly what God told him to say.

As suggested earlier, the Hebrew people went out and asked for silver and gold items from their Egyptian neighbors (those for whom they worked, I would guess). At some point, the Egyptian people would come to Moses, and do this:

Exodus 11:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person plural, Hithpael perfect	Strong's #7812 BDB #1005
There are two plural verbs, and the servants are mentioned here—so it seems reasonable that they are the subject of the verb.			
lâmed (לְ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Are they bowing down before God or before Moses?

Translation: *...and they have bowed before me,...*

The subjects of Pharaoh bow down before Moses. Again, it is unclear whether he expected this to happen or whether this has already happened. There is no future tense in the Hebrew language.

I believe that, after the final plague, the people of Egypt will come into Goshen, bearing gifts of gold and silver; and they would bow down before the people of Israel and, specifically, before Moses, and ask that they leave. They will beg them to leave Egypt.

Exodus 11:8a-b *And all these your servants shall come down to me and bow down to me,...* (NKJV)

Moses is setting up a contrast here. The subjects of Pharaoh *should* be coming out to Pharaoh and bowing before him. Moses says, “Your people will come before me and bow.”

What Moses is saying is a great insult to Pharaoh. Pharaoh’s people would come out and bow before Moses, rather than before Pharaoh. As you might understand, Pharaoh is very displeased with these words of Moses. Essentially, Moses is saying, “I’m the captain now. While I am here, you no longer have the highest authority in the land.” When the people come to Goshen and fall on their knees, they will recognize the authority of Moses, and they will beg him and the people of Israel to leave.

Exodus 11:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
’amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong’s #559 BDB #55
yâtsâ’ (אָצַי) [pronounced yaw-TZAWH]	<i>go [come] out, go [come] forth; rise [up]; get out</i>	2 nd person masculine singular, Qal imperative	Strong’s #3318 BDB #422
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong’s #3605 BDB #481
’am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong’s #5971 BDB #766
’ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong’s #834 BDB #81
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong’s # none BDB #88
r ^e gâlîym (רַגְלַיִם) [pronounced reh-gaw-LEEM]	<i>feet; metaphorically steps, beats [of the feet], times</i>	feminine plural noun with the 2 nd person masculine singular suffix	Strong’s #7272 BDB #919

This seems to be directed towards Moses, and the people who follow after him would be the Hebrew people.

Translation: ...saying, ‘Leave with all of the people following you [lit., at your feet].’

The ones speaking would be those who have come down to Moses and have bowed before him, and they tell him to leave. They don't say *please leave*; they say, *leave*. They ask Moses to take with him all of the people who are following him.

Moses is not speaking of Israelites bowing down before him, but Egyptian citizens. The Egyptians who bow before Moses recognize his power, which is why they demand that he leave Egypt (with all of Israel). Their gods are clearly no match for the God of Israel.

Exodus 11:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
These two words together literally mean <i>after so</i> ; however, they appear to mean <i>afterward, afterwards, after these things, after this, [and] after that</i> . See Gen. 15:14 23:19 25:26 Lev. 14:36 Deut. 21:13 1Sam. 10:5.			
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	1 st person singular, Qal imperfect	Strong's #3318 BDB #422

Translation: *And after [that happens], I will go out.*"

The correct interpretation of this is: Moses is literally waiting for a large delegation of Egyptians to come to him, bow down before him, and say, "Leave, you and your people." After this occurs, he would leave Egypt.

Exodus 11:8a-d *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.*" (NKJV)

Moses predicts that it will not be the orders of Pharaoh, but the orders of the Egyptian people that all Israel leave their land. They will reach a point where they can take no more and they will directly tell the Hebrew people to leave. In doing so, despite using the imperative mood, they will be recognizing Moses' authority.

It is difficult to determine where the quotes start and stop, for the overall quote. Moses is speaking to the people—the elders and leaders of Israel—and he is quoting to them what God said to him. The Niobi Bible ends God's quote at the end of v. 7; but Moses continues to speak until most of the way through v. 8. The Easy-to-Read Version continues God's words spoken by Moses' up to the end of v. 8.

Niobi Bible

Death of the Firstborn Announced

And Moses said, "Thus says the LORD: 'About midnight will I go out into the midst of Egypt; and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sit upon his throne, even unto the firstborn of the maidservant who is behind the mill, and all the firstborn of beasts. 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. But against any of the

children of Israel shall not a dog move his tongue, against man or beast, that you may know how the LORD does put a difference between the Egyptians and Israel.'

And all these your servants shall come down unto me and bow down themselves unto me, saying, 'Get you out, and all the people who follow you!' And after that I will go out." And he went out from Pharaoh in a great anger. (Exodus 11:4–8; I went with the color scheme of the Niobi Study Bible in e-sword; the purple represents the words of God)

Easy to Read Bible

Moses said to the king, "The LORD says, 'At midnight tonight, I will go through Egypt, and every firstborn son in Egypt will die, from the firstborn son of Pharaoh, the ruler of Egypt, to the firstborn son of the slave girl grinding grain. Even the firstborn animals will die. The crying in Egypt will be worse than at any time in the past or any time in the future. But none of the Israelites or their animals will be hurt--not even a dog will bark at them.' Then you will know that the LORD has treated Israel differently from Egypt. All these officials of yours will come down and bow to me. They will say, 'Leave and take all your people with you.' Only then will I leave!" Then in anger, Moses left the meeting with Pharaoh. (Exodus 11:4–8)

For some of you who are having this exegeted for you, there is a logistical problem. In the past, Moses has always given Pharaoh fair warning concerning the plagues which God would subject Egypt to. Moses would go to Pharaoh, even if it was to catch him before his morning *bath* and declare "Thus says Yahweh..." However, Moses just told Pharaoh that they would not see each other face to face again, so just exactly what is going on? In Exodus 10:29, Moses makes a pretty stern statement and then nothing is said really about Moses and Pharaoh speaking to one another again. However, in Exodus 11:8, all of a sudden, Moses storms out of Pharaoh's palace in a heat of anger. This likely indicates that chapter 11 continues this same meeting which was *concluded* in both Exodus 10:29 and 11:8. Exodus 11:1–3 are parenthetical to set us up for the rest of the chapter. Both plagues and their results were already given to Moses. However, in Scripture, these events are presented separately—but not necessarily chronologically—as that is easier to comprehend.

Throughout the Exodus narrative, the plagues are presented as disjoint events, with no overlap. In terms of telling a narrative, this is the simplest way to go. But that does not mean that this was exactly how these judgments took place.

So, on the one hand, the 9th plague and its aftermath came to an end when Moses storms out of the palace, having had words with Pharaoh. On the other hand, there is the warning given by Moses about the 10th plague, and it ends with Moses storming out of the palace, after having words with Pharaoh. These are separated in the narrative, as if completely discrete events, but they are probably the very same event. That is, the aftermath of the 9th plague (where Pharaoh exercises his negative volition once again) and the warning of the 10th plague—these likely happened at the same time. And afterwards, Moses storms out from Pharaoh, both of them angry at the other.

Verse 8 concludes the things which Moses says to Pharaoh.

Exodus 11:8a-d *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."* (NKJV)

What Moses is saying to Pharaoh is quite dramatic.

Exodus 11:8e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (l) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Exodus 11:8e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near</i>	preposition of nearness and vicinity; with the 3 rd person masculine singular suffix	Strong's #5973 BDB #767
Together, these prepositions mean: <i>from with, beside, from being with, away from, far from, from among, from the possession of, from the custody of, from the house of, from the vicinity of, out of the power of, from the mind of.</i>			
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -ĠOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
chârôwn (חֹרֶן) [pronounced khaw-ROHN]	<i>heat, burning; a burning [of anger], the heat of anger, anger, wrath, rage</i>	masculine singular construct	Strong's #2740 BDB #354
'aph (אָפַּח) [pronounced ahf]	<i>nose, nostril, but is also translated face, brow, anger, wrath</i>	masculine singular noun	Strong's #639 BDB #60

Translation: And so he went out from [being] with Pharaoh in great anger [lit., in the heat of anger].

The imperfect verb in v. 8e is somewhat confusing. The perfect tense generally describes an action from the vantage point of something which was done and completed. It looks at the action as a whole. The imperfect tense often describes the action of the verb as a process. However, what sort of process is meant by Moses *going out from Pharaoh*?

However, there is another way to understand the use of the imperfect verb. When describing a series of consecutive events, the wâw consecutive + imperfect verbs are used. Here, the wâw consecutive with an imperfect verb simply describes the action as one more thing in a series of events. That is, *after* these words, Moses *then* walked out from Pharaoh. Therefore, the translation given by the NKJV (which is what I use throughout the study of Exodus) is correct.

Exodus 11:8 All of these slaves have gone down to me and they have bowed before me, saying, 'Leave with all of the people following you [lit., at your feet].' And after [that happens], I will go out." And so he went out from [being] with Pharaoh in great anger [lit., in the heat of anger]. (Kukis mostly literal translation)

If you will reread v. 8, you will also notice that there is the change from the 1st person to the 3rd person (v. 8a-d has many 1st person references; v. 8e speaks of Moses in the 3rd person). When Moses is speaking to Pharaoh, he uses the 1st person when speaking of himself. However, when he storms out of the palace from Pharaoh, it is proper to use the 3rd person, because he is no longer speaking to Pharaoh. This is how we know where the quotation ends in v. 8.

Exodus 11:8 *All of Pharaoh's subjects will come down to me, bowing before me, saying, 'Leave with all of the people who follow you.' After that, I will go out from you, despite your great anger.*" (Kukis paraphrase)

Moses says what is required is, the people of Egypt will come before him and bow down (in fear and respect), and ask that Moses take all of the people (the sons of Israel) out of Egypt. At this point, it will be out of Pharaoh's hands. The Egyptians will make the decision that Pharaoh appears to be unable to make. For that period of time, their fear and respect will be directed towards Moses rather than Pharaoh. In fact, the people themselves make this executive decision (to expel Israel for good).

Now, did Moses speak these words before Pharaoh, and now he is walking out in a huff? In all of the previous confrontations, it is clear—100%—that Moses is confronting Pharaoh. However, in this chapter, this is not made clear at all and, this is the only phrase which suggests that Moses is with Pharaoh; and it is the only verse which suggests that this was a big confrontation between Moses and Pharaoh.

Now, it appears as if Moses has previously walked out from being with Pharaoh, where Pharaoh was quite angry and threatened Moses. I believe that this refers back to that incident (both incidents appear to be rather final, which is why I believe these two passages refer back to the same incident).

Moses is quite upset that Pharaoh has threatened his life and he is reacting to that threat with no little emotion. I don't believe that Moses is out of fellowship, however. What he points out is true and would certainly upset Pharaoh; after the next plague, Pharaoh's own men will bow down to Moses and request that he leave with Israel and there will be no conditions upon their departure.

Exodus 11:8 *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. (NKJV)

It is very possible that this Pharaoh was raised up with Moses; a man who possibly was intensely jealous of Moses when they were growing up together. As siblings, they could have had a relationship which was good or not; however, Pharaoh would have observed that Moses is a genius in many fields, and he was possibly jealous of Moses and his abilities. From the very beginning, Pharaoh was quite negative toward Moses and it is possible that this in part came out of a relationship that was strained and competitive at best. After all, being raised at the same time in the royal family would give them equal opportunity of ascension to the throne. Moses, with all of his natural abilities and drive would have been the odds-on favorite and this would have caused an incredible amount of jealousy in the soul of Pharaoh, the natural son and biological heir to the throne. He would consider it his birthright and be quite upset with an adopted son, a Jew.¹⁶

When Moses returned to the land and confront Pharaoh, this possibly opened up some old wounds (however, I need to point out that I am speculating here).

There can be great competition within a royal family, even when succession to the throne is clear. What would further upset him, is that he would recognize that Moses was better in all respects and deserved to rule Egypt; that would cause a deep bitterness and resentment. Moses was clearly in line, at one time, to be Pharaoh over Egypt (Heb. 11:24). This remark of Moses—that Egypt would come before him and bow—was not very well received. This had to be the ultimate in insulting things that Moses could say to Pharaoh.

¹⁶ We do not know whether Moses heritage was known early on or whether Moses found it out for the first time prior to his first departure from Egypt at age 40. However, we do know from the book of Hebrews that Moses was potentially the pharaoh of Egypt.

On the one hand, I think that it is possible that Moses and this Pharaoh were contemporaries. On the other hand, bear in mind that Moses is 80 and very strong; and it is likely that this Pharaoh is younger by at least 20 years. It is still likely that they knew each other; but if there is that 20 year difference, then this pharaoh would have been thinking about ruling over Egypt about the same time that Moses exited Egypt. Even though it is always interesting for me to take the information give us in Scripture and speculate, with the Scripture providing the base line of truth, I don't think that there is enough information to speak with any certainty about the prior relationship between Moses and Pharaoh.

On the other hand, I think that there is enough information about this incident in Exodus 11 to say that it is equivalent to the incident recorded at the end of Exodus 10, where Moses also stormed out of Pharaoh's palace.

Let's take this in points. The ESV (capitalized) will be used below, unless otherwise indicated.

Did Moses Storm Out from Pharaoh Once or Twice?

1. We are going to look at Exodus 11:8 and then the end of Exodus 10, and try to make sense of what is recorded in both passages.
2. Exodus 10 is about the 9th plague of darkness; and, at the end, Moses storms out from Pharaoh, Pharaoh threatening Moses not to ever come before him again, or he is a dead man.
3. Let's look at the entire end of Exodus 10.
 - 1) First, there was the 9th plague, the plague of darkness, where the Egyptians could not see anything for 3 days. This plague appears to have just come on. We do not know if it was preceded by a warning (although previous plagues were). Pharaoh first promised that Moses and Aaron could lead the people out of Egypt, but then he changed his mind at the end of Exodus 10:20. Then the darkness comes upon the land of Egypt (Vv. 21–23). Therefore, if there was a warning by Moses, it was not recorded. Exodus 10 leaves out any interaction between Moses and Pharaoh which took place between Pharaoh's hardening and the plague of darkness. This does not mean that Moses did not warn him; it just was not recorded.
 - 2) After the plague of darkness, we read this: Exodus 10:24 *Then Pharaoh called Moses and said, "Go, serve the LORD; your little ones also may go with you; only let your flocks and your herds remain behind."* Despite all that has happened, Pharaoh continues to put his own limitations on the worship of Y^howah by Moses and the Israelites.
 - 3) Exodus 10:25–26 *But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God. Our livestock also must go with us; not a hoof shall be left behind, for we must take of them to serve the LORD our God, and we do not know with what we must serve the LORD until we arrive there."*
 - 4) Exodus 10:27 *But the LORD hardened Pharaoh's heart, and he would not let them go.*
 - 5) Exodus 10:28 *Then Pharaoh said to him, "Get away from me; take care never to see my face again, for on the day you see my face you shall die."*
 - 6) Exodus 10:29 *Moses said, "As you say! I will not see your face again."*
4. Then we come to Exodus 11, and it sounds as if Moses does the same thing again—he leaves the presence of Pharaoh, and both men are angry.
5. Exodus 11 is about the final plague *warning* (preparations for the next plague and the plague itself come in the next chapter). Moses speaks about the final plague in vv. 4–8d, and then he storms out from Pharaoh.
6. Exodus 11:8 *And all these your servants shall come down to me and bow down to me, saying, 'Get out, you and all the people who follow you.' And after that I will go out." And he went out from Pharaoh in hot anger.*
7. Now, of course, it is possible that an angry meeting between Moses and Pharaoh occurs twice and that Pharaoh decided not to kill Moses at the end of Exodus 11:8 as he had promised at the end of Exodus 10—but I don't believe that is the correct understanding of these two passages.
8. Moses, in writing about the plagues, is very careful to keep each plague separate from the other. That is simply the way he wrote, guided by God the Holy Spirit.
9. You may remember that we had a time discrepancy previously regarding the first meeting between Moses

Did Moses Storm Out from Pharaoh Once or Twice?

and Pharaoh.

- 1) In Exodus 5, we have Moses' first meeting with Pharaoh. After this, Pharaoh increased the workload of the Hebrew people.
 - 2) Then, in Exodus 7, it appears as if we have another meeting with Pharaoh. You may recall that I asserted that these were the same meeting.
 - 3) In the first meeting (in Exodus 5), we viewed this meeting from the perspective of Pharaoh and what he did to the people of God.
 - 4) However, in Exodus 7, we have a meeting where Moses shows the signs of God to Pharaoh (vv. 10–13) and then a meeting where God has Moses turn the waters of Egypt to blood (vv. 14–22).
 - 5) It is my opinion that the first meeting in Exodus 7 was the same meeting as is described in Exodus 5. However, beginning with Exodus 7, we see each plague from the divine point of view. Also, from that point forward, each plague is presented as completely separate from the other plagues. Each plague is given its due, one after the other. There is no intermingling of the plagues in any way in the narrative.
 - 6) So, beginning with Exodus 7, every plague has some of the following elements: God tells Moses what to say to Pharaoh (and warns Moses that Pharaoh will not give in to him). Moses goes to Pharaoh, taking Aaron with him, and delivers the warning of God (at the beginning, it was Aaron who delivered these warnings). Moses and Aaron would exit from the company of Pharaoh and the plague would occur. Pharaoh would call Moses and Aaron back into his presence and ask for the plague to be ended, making promises that he will let the people go and worship God. However, once the plague is over with, Pharaoh goes back on his promises.
 - 7) Every judgment does not contain all of those elements, it contains most of them. However, in the recording of these plagues, there is no overlap between plague "n" and plague "n+1". So, we go all the way to Pharaoh's broken promises for plague "n" before we read about Moses speaking with God about the plague "n+1".
10. That is what we have here. Plagues 9 and 10 are recorded as if they are very separate events (as are the rest of the plagues), but when Pharaoh calls Moses in before him at the end of Exodus 10—after the plague of darkness (plague #9)—Moses also delivers this warning that we are reading in Exodus 11. The way that this is recorded in the book of Exodus, makes it sound as if these are two separate meetings.
11. Here is how it goes down:
- 1) God brings on the thick darkness for 3 days (possibly without a warning).
 - 2) At first, Pharaoh said, "You may go and worship your God;" but then he adds, "but there are conditions." Moses said, "Those modifications do not work for us." Afterwards, came the darkness.
 - 3) Pharaoh calls Moses into his presence once again, and again, agrees to let the people go and worship their God—but says, "You may not take your livestock."
 - 4) Moses says, "No, this won't work! We have no idea how many animals that we will sacrifice to God. We must take them all."
 - 5) Pharaoh says, "No, you are not going to do that."
 - 6) Then, before Moses storms out from Pharaoh's presence, he warns Pharaoh about the final plague. **"The firstborn of all Egypt will die, from Pharaoh on down to the least of his slaves."**
 - 7) There is a portion of this warning which we will need to discuss further when we come to Exodus 12, and that is this: **So Moses said, "Thus says the LORD: 'About midnight I will go out in the midst of Egypt,..."** (Exodus 11:4) There are two possibilities:
 - (1) Moses is speaking about midnight on that day or,...
 - (2) ...Moses is speaking about some midnight in the future.
 - (3) More about that when we come to Exodus 12.
 - 8) Then Moses leaves the presence of Pharaoh, with Pharaoh threatening him. So, what we read in Exodus 10:28–29 and 11:8e describes the exact same incident.
 - (1) It appears from a superficial read that this incident occurs twice.
 - (2) However, that is simply the organizational style of Moses, to separate the two plagues completely, even though the warning for plague 10 comes on the heels of plague 9.

Did Moses Storm Out from Pharaoh Once or Twice?

- (3) Moses gives that warning of plague 10 immediately after Pharaoh demonstrates negative volition towards the requirements of God.
- (4) Then Moses walks out after a very heated exchange between the two men.
12. There is one more incident that we will need to consider, and that is the actual warning made to the people of Israel and (I believe) the people of Egypt. However, this takes place in Exodus 12, so we will wait until then to integrate that into a chronological narrative.

Moses style of writing and organization may have been affected by his life in the desert with the people of Egypt. He either wrote or dictated his words to Joshua, and there were things which happened in between this periods of dictation. My guess is, when we come to the end of Exodus 5—let's assume that Moses is dictating his words to Joshua, who is writing these things down while they are out in the desert with the sons of Israel—then some incident takes place, and Moses may be dealing with some other state of affairs and is getting things squared away. Well, he comes back to Joshua to continue this narrative, but then he thinks, I need to throw in some introductory material and some explanation, and so, we have Exodus 6, which then leads into Exodus 7. My point being, we do not need for everything in Exodus 5–11 to be strictly chronological.

The further away in time of the recording of these events and the events themselves, the more likely that the recording of these events lends itself to a topical approach (meaning that each judgment is viewed separately).

None of this calls into question the inspiration of the text itself. This simply provides us a way to read and understand the text.

Chapter Outline

Charts, Graphics and Short Doctrines

We have been studying Exodus 11:8, and noting how it is another view of the final meeting between Moses and Pharaoh.

Exodus 11:8 *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. (NKJV)

However, just in case this is still confusing, let me give this to you in points, chronologically:

The Events of the Plague of Darkness Presented Chronologically

1. God speaks to Moses concerning the plague of darkness. Exodus 10:21
2. *Then* God speaks to Moses concerning the last plague. God very likely briefed Moses about both plagues at the same time. Exodus 11:1
3. Moses probably speaks to Pharaoh of the darkness plague, which interaction is not recorded.
4. Moses stretches out his hand toward the heavens and darkness falls upon the land of Egypt (Exodus 10:22), possibly in the sight of Pharaoh, the Egyptians and/or the Israelites (Exodus 10:22).
5. There are 3 days of darkness for Egypt (however, the Israelites had light in their tents).
6. Pharaoh calls for Moses to tell him to go and serve God; only they are to leave their livestock behind. Exodus 10:24
7. Moses tells him that is a no-go with his God. Exodus 10:25
8. Pharaoh is given the strength to say *no* one more time. Exodus 10:27
9. Moses pronounces the judgement of the last plague upon Pharaoh and all of Egypt. Exodus 11:4–7
10. Pharaoh angrily tells Moses to get out of the palace. Remember, the warning of the final plague would have been seen by Pharaoh as a threat on the life of his eldest son. Exodus 10:28
11. Moses responds (Exodus 10:29 11:8a) and then storms out of the palace (Exodus 11:8b).
12. After the firstborn have died, Pharaoh sends his servants to Moses and tells him through his servants to leave Egypt unconditionally. Pharaoh's servants probably bowed down before Moses. Exodus 11:8 12:31–32
13. The people of Egypt would have also come to Moses, bowing down, asking him to leave and take his

The Events of the Plague of Darkness Presented Chronologically

people with him (we know about this prophetically, but the fulfillment is not actually recorded in Exodus). Exodus 11:8a

Regarding points 12 & 13 above, I am guessing that both the staff of Pharaoh and many of the Egyptian people came to Moses and asked him to leave. There is the possibility that this was only the personal staff of Pharaoh.

I am simply giving my educated guess as to how this particular plague went down. I believe that to be an accurate chronological recording of the facts. There is one more chapter to integrate into these events, and that is Exodus 12.

Chapter Outline

Charts, Graphics and Short Doctrines

We close out this very short chapter with two more verses.

We do not know when God says these next things to Moses:

Chapter Outline

Charts, Graphics and Short Doctrines

Because Pharaoh Will Not Listen to Moses, God's Wonders Will Increase

At the beginning of this chapter, God was speaking to Moses. Then, seamlessly, Moses is speaking, but speaking God’s words to the people (I have guessed that he is speaking to the leaders of the Hebrew people, and not to Pharaoh). There was a sudden change from the 1st person to the 3rd person, suggesting that Moses was no longer speaking, but that we have some narrative.

But, at this point, we return to God speaking. Now, is Moses speaking and saying the words of God?

And so says Y^ehowah unto Moses, “Will not listen to you, Pharaoh, so that are multiplied My wonders in a land of Egypt.”

Exodus 11:9

Y^ehowah said to Moses, “Pharaoh will not listen to you, to the intent that My wonders will be multiplied in the land of Egypt.”

Jehovah said to Moses, “Pharaoh will not listen to you and obey My Word, with the intent that My wonders will be multiplied in the land of Egypt.”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so says Y ^e howah unto Moses, “Will not listen to you, Pharaoh, so that are multiplied My wonders in a land of Egypt.”
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	But the Lord said to Mosheh, Pharaoh will not hearken to you ; that I may multiply My wonders in the land of Mizraim.
Revised Douay-Rheims	And he went out from Pharaoh exceeding angry. But the Lord said to Moses: Pharaoh will not hear you, that many signs may be done in the land of Egypt.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha, "Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt."
Lamsa’s Peshitta (Syriac)	And the LORD said to Moses. Pharaoh shall not listen to you; that my wonders may be multiplied in the land of Egypt.

Updated Brenton (Greek) And Moses went forth from Pharaoh with great anger. And the Lord said to Moses, Pharaoh will not heed you, that I may greatly multiply My signs and wonders in the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Pharaoh will not give ear to you, so that my wonders may be increased in the land of Egypt.
Easy English	The Lord had said to Moses: 'Pharaoh will refuse to listen to you. But then I will do even greater signs in the country of Egypt.'
Easy-to-Read Version–2001	Then the Lord told Moses, "Pharaoh has not listened to you. Why? So that I could show my great power in Egypt."
Easy-to-Read Version–2006	Then the LORD told Moses, "The reason Pharaoh did not listen to you is so that I could show my great power in Egypt."
Good News Bible (TEV)	The LORD had said to Moses, "The king will continue to refuse to listen to you, in order that I may do more of my miracles in Egypt."
<i>The Message</i>	GOD said to Moses, "Pharaoh's not going to listen to a thing you say so that the signs of my presence and work are going to multiply in the land of Egypt."
NIRV	The LORD had spoken to Moses. He had said, "Pharaoh will refuse to listen to you. So I will multiply the amazing things I will do in Egypt."

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	What the LORD had earlier said to Moses came true. He had said, "The king of Egypt won't listen. Then I will perform even more miracles."
The Living Bible	The LORD had told Moses, "Pharaoh won't listen, and this will give me the opportunity of doing mighty miracles to demonstrate my power."
New Berkeley Version	.
New Life Version	Then the Lord said to Moses, "Pharaoh will not listen to you. So I will do more powerful works in the land of Egypt."
New Living Translation	Now the LORD had told Moses earlier, "Pharaoh will not listen to you, but then I will do even more mighty miracles in the land of Egypt."
Unlocked Dynamic Bible	Then Yahweh said to Moses, "The king will not listen to what you say. So I will perform more miracles in the land of Egypt."

Partially literal and partially paraphrased translations:

American English Bible	Now, Moses had left Pharaoh [feeling very] angry. And the Lord told Moses: 'Pharaoh isn't going to listen to you anymore, so I'll now show great signs and wonders in the land of Egypt.'
Beck's American Translation	.
Common English Bible	The LORD said to Moses, "Pharaoh won't listen to you so that I can perform even more amazing acts in the land of Egypt."
New Advent (Knox) Bible	So he left Pharaoh's presence, full of anger. It was a true word the Lord had said to Moses, Pharaoh will refuse you a hearing, to give occasion for those many signs I mean to do in Egypt.
Knox Bible ('you' version)	.
Translation for Translators	Then Yahweh said to Moses/me, "The king will not pay any attention to what you say. The result will be that I will perform more miracles in the land of Egypt."

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND MOSES WENT FORTH FROM PHARAOH WITH WRATH. AND JESUS SAID TO MOSES, "PHARAOH WILL NOT HEARKEN TO YOU, THAT I MAY GREATLY MULTIPLY MY SIGNS AND WONDERS IN THE LAND OF EGYPT."
Awful Scroll Bible	Jehovah was to say to Moses: Was Pharaoh to listen? - So as to, that magnificent is to be on the solid grounds of Egypt.
Ferrar-Fenton Bible	Then the Ever-living said to Moses; "Since Pharaoh will not listen to you, I will increase my evidences in the land of Mitzraim."
God's Truth (Tyndale)	And the Lord said unto Moses: Pharaoh shall not regard you, that many wonders may be wrought in the land of Egypt.
Urim-Thummim Version	YHWH spoke to Moses, Pharaoh will not listen to you so that My miraculous signs may intensify in the land of Egypt.
Wikipedia Bible Project	And Yahweh said to Moses, "Pharaoh will not listen to you, despite my many feats in Egypt."

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said to Moses, "Pharaoh will not listen to you, and so the wonders that I do in Egypt will be multiplied."
The Heritage Bible	And Jehovah said to Moses, Pharaoh shall not attentively hear you, so that my miracles may be multiplied in the land of Egypt.
New Jerusalem Bible	Yahweh then said to Moses, 'Pharaoh will not listen to you, so that more of my wonders may be displayed in Egypt.'
Revised English Bible—1989	The LORD said to Moses, "Pharaoh will not listen to you; I shall therefore show still more portents in the land of Egypt."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to Moshe, "Pharaoh will not listen to you, so that still more of my wonders will be shown in the land of Egypt."
The Complete Tanach	The Lord said to Moses, "Pharaoh will not heed you, in order to increase My miracles in the land of Egypt."
	in order to increase My miracles in the land of Egypt:- ("My miracles" denotes two; "to increase" denotes three.) They are the plague of the firstborn, the splitting of the Red Sea, and the stirring of the Egyptians [into the sea].
exeGeses companion Bible	And Yah Veh says to Mosheh, Paroh hearkens not to you; so that my omens abound in the land of Misrayim.
Kaplan Translation	<i>Final Reassurance</i> God said to Moses, 'Pharaoh will not listen to you. This is so that I will be able to do all the more wonders in Egypt.'
Orthodox Jewish Bible	And Hashem said unto Moshe, Pharaoh shall not pay heed unto you; that My mofetim may be multiplied in Eretz Mitzrayim.
<i>The Scriptures</i> 1998	But יהוה said to Mosheh, "Pharaoh is not going to listen to you, in order to multiply My wonders in the land of Mitsrayim."

Expanded/Embellished Bibles:

The Expanded Bible	The Lord had told Moses, "·The king [^L Pharaoh] will not listen to ·you and Aaron [^L you] so that I may do many ·miracles [wonders] in the land of Egypt." Moses and Aaron did all these great ·miracles [wonders] in front of ·the king [^L Pharaoh].
Kretzmann's Commentary	And the Lord said unto Moses, Pharaoh shall not hearken unto you, heed not even his last terrible threat; that My wonders may be multiplied in the land of Egypt. When the Lord is finally obliged to resort to the destruction of the wicked, such righteous punishment redounds to the glory of His holiness and justice.

NET Bible®

The Lord said to Moses, "Pharaoh will not listen to you, so that my wonders²¹ may be multiplied in the land of Egypt."

^{21sn} The thought is essentially the same as in Exod 7:3-4, but the wonders, or portents, here refer to what is yet to be done in Egypt.

The Voice

Eternal One (to Moses): Pharaoh will not pay attention to what you say. As a result, My wonders will increase in all the land of Egypt.

Pharaoh's stubbornness never frustrates the divine plan. God turns it and uses it to demonstrate to all that He is the one True God.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "YHWH ^{He Is} " said to "Mosheh ^{Plucked out} ", "Paroh ^{Great house} " will not hear you so that my wonders will increase in the land of "Mits'rayim ^{Two straits} ",...
C. Thompson (updated) OT	...and the Lord said to Moses, Pharaoh will not hearken to you that I may fully complete my signs and my wonders in the land of Egypt.
Concordant Literal Version	Yahweh said to Moses: Pharaoh shall not hearken to you so that My miracles may increase in the land of Egypt.
English Standard Version	Then the LORD said to Moses, "Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt."
New King James Version	But the Lord said to Moses, "Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt."
Young's Updated LT	And Jehovah says unto Moses, "Pharaoh does not listen unto you, so as to multiply My wonders in the land of Egypt."

The gist of this passage:

The writer reminds us what God said to Moses, that Pharaoh would not listen to him, so that God's signs and wonders might be multiplied in the land of Egypt.

Exodus 11:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
mûwth (מוֹת) [pronounced mooth]	to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]	3 rd person masculine singular, Qal imperfect	Strong's #4191 BDB #559
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602

These are exactly the words of v. 1.

Translation: Y^ehowah said to Moses,...

These are exactly the words beginning v. 1 of this chapter.

The way that this is worded, without a clear pathway from the previous verse to this, this incident is not necessarily be a description of what happened next.

When exactly God said these things to Moses is not clear. Did we come down to the time between the 9th and 10th plagues, and God reiterated here what he had already said? Or is Moses thinking about some things which God said at the very beginning? I believe that God said these things much earlier in time, but that the words are placed into the narrative here. These describe what Moses has seen as fulfilled

Exodus 11:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or אלו') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033
'el (עַל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine plural suffix	Strong's #413 BDB #39
par ^e ôh (פַּרְעֹה) [pronounced pah ^r -GOH]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829
l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מַעַן) [pronounced MAH-ġahn], which means <i>purpose, intent</i> , combined with the lâmed preposition (which is the only way that it is found in Scripture).			
From the NET Bible footnote for Psalm 51:4: The Hebrew term l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.			
râbâh (רָבַח) [pronounced raw ^b -VAWH]	<i>to become much, to become many, to multiply, to increase in population and in whatever else; to become [or grow] great</i>	Qal infinitive construct	Strong's #7235 BDB #915

Exodus 11:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
môwphêth (תִּפְּוֹת) [pronounced moe-FAITH]	<i>a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4159 BDB #68
bê (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation:...“Pharaoh will not listen to you, to the intent that My wonders will be multiplied in the land of Egypt.”

There was a reason why Pharaoh would not listen to Moses and his warnings—without monkeying with his volition—there is a reason why this was the right Pharaoh for Moses to deal with. God warned Moses from the very beginning that Pharaoh would be uncooperative. God had a purpose for this—He wanted all of His signs and wonders to be clearly seen, to be clearly identified with Moses and with Himself, as the God of the Hebrews. The idea is, every Egyptian would have a complete and perspicuous choice to make. Everything that is bad happens to the Egyptians who do not listen to the warnings of each plague. Any Egyptian could change his thinking and his behavior, and, in several cases, avoid the full impact of some judgments. Had Pharaoh chosen to listen to and then obey the requirements of God, the plagues on Egypt would have been stopped. However, what did happen was this: Moses clearly would tell Pharaoh what God required of him, and instead of giving in, Pharaoh resisted.

There is a great Old English word which I would use, if it didn't sound so archaic: *hearken*. Some older translations use this word in v. 9. It conveys more than to just "hear" something (which is the more modern translation). It means to listen, consider and obey. The NKJV (and others) uses the word *heed*. This does mean *to listen, consider and obey*. However, this word borders on being archaic. I say that be who, as a child, has heard the words, *you had better heed to Word of God; or, you had better heed the words of your father?*

There is a false theory of translation that every language can be translated word-for-word into any other language because all language is the product of man; and all men are the same, and therefore will develop the same language concepts and the same vocabulary for the universal experiences of mankind. This is false, and the more you know about two languages, the more you realize that man, even with all his similarities, can still have fundamental differences in language structure, the pronunciation of words, and vocabulary (although there are certainly a lot of similarities). My personal view is that God gave man his first language, which Adam and all of his descendants spoke. But, at the tower of Babel, instantly and miraculously changed the languages which they spoke. Man further took whatever language they were given at that point and organically modified it over time. So, at Babel, God gave man a dozen or so languages; and as men spread out over God's earth, these languages also evolved. In fact, languages changed so much at the hand of man that, two languages could have the same origins, and yet, sound quite different.

Exodus 11:9 Y^ehowah said to Moses, “Pharaoh will not listen to you, to the intent that My wonders will be multiplied in the land of Egypt.” (Kukis mostly literal translation)

Pharaoh has said *no* for the last time. *Saying* and *listen (heed)* are imperfect tenses, meaning continuous action. Here, we would understand this to mean that, God *said* on many occasions that Pharaoh would not *listen* on many occasions.

V. 9 does not refer to something that God just told Moses; but this statement likely goes back to God originally speaking to Moses about the plagues (Exodus 3:19-7:4). It is very likely that God would say, "Now, you will go to Pharaoh and say these words..." and then God would add the warning, "But bear in mind, Pharaoh will harden his heart against Me, nevertheless." Moses is either recalling this at this point in the narrative; or writing it down as a summary statement. Pharaoh's negative volition has been a constant in this narrative. He may seem to give in a little, but he never fully gives in until the final judgment.

Obviously, the 10th plague has not happened yet in our narrative. This just gives us the divine perspective of what has been happening to date. God told Moses what to expect.

Exodus 11:9 **Jehovah said to Moses, "Pharaoh will not listen to you and obey My Word, with the intent that My wonders will be multiplied in the land of Egypt."** (Kukis paraphrase)

And Moses and Aaron did all of the signs the these to faces of Pharaoh and so strengthens Y^ehowah a heart of Pharaoh and he did not send out sons of Israel out of his land.

Exodus
11:10

Moses and Aaron did all these signs before Pharaoh, but Y^ehowah strengthened the heart of Pharaoh so that he did not send the sons of Israel out from his land [until the final plague].

Moses and Aaron did all of these signs before Pharaoh, but he was negative towards the plan of God. Jehovah continually strengthened Pharaoh's resolve so that he did not send the sons of Israel out from his land until the final plague.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And Moses and Aaron did all of the signs the these to faces of Pharaoh and so strengthens Y ^e howah a heart of Pharaoh and he did not send out sons of Israel out of his land.
Dead Sea Scrolls	.
Targum (Pseudo-Jonathan)	And Mosheh and Aharon did all these wonders before Pharaoh; and the Lord strengthened the design of Pharaoh's heart, and he would not release the sons of Israel from his land.
Revised Douay-Rheims	And Moses and Aaron did all the wonders that are written, before Pharaoh. And the Lord hardened Pharaoh's heart, neither did he let the children of Israel go out of his land.
Aramaic ESV of Peshitta	Mosha and Aaron did all these wonders before Pharaoh, and Mar-Yah hardened Pharaoh's heart, and he did not let the B'nai Yisrael go out of his land.
Lamsa's Peshitta (Syriac)	And Moses and Aaron did all these wonders before Pharaoh; but the LORD hardened Pharaoh's heart so that he would not let the children of Israel go out of his land.
Updated Brenton (Greek)	And Moses and Aaron did all these signs and wonders in the land of Egypt before Pharaoh; and the Lord hardened the heart of Pharaoh, and he did not hearken to send forth the children of Israel out of the land of Egypt.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	.
Easy English	Moses and Aaron did all these signs in front of Pharaoh. But the Lord made Pharaoh angry and cruel. So Pharaoh would not let the Israelites go out of his country.
Easy-to-Read Version–2001	That is why Moses and Aaron did all these great miracles in front of Pharaoh. And that is why the Lord made Pharaoh so stubborn that he would not let the people of Israel leave his country.
Easy-to-Read Version–2006	.
<i>The Message</i>	Moses and Aaron had performed all these signs in Pharaoh's presence, but GOD turned Pharaoh more stubborn than ever—yet again he refused to release the Israelites from his land.
Names of God Bible	Moses and Aaron showed Pharaoh all these amazing things. Yet, Yahweh made Pharaoh stubborn, so he wouldn't let the Israelites leave his country.

Thought-for-thought translations; dynamic translations; paraphrases:

Contemporary English V.	So the king of Egypt saw Moses and Aaron work miracles, but the LORD made him stubbornly refuse to let the Israelites leave his country.
The Living Bible	So, although Moses and Aaron did these miracles right before Pharaoh's eyes, the Lord hardened his heart so that he wouldn't let the people leave the land.
New Berkeley Version	.
New Life Version	Moses and Aaron did all these great works in front of Pharaoh. But the Lord made Pharaoh's heart hard. He did not let the people of Israel leave his land.
New Living Translation	Moses and Aaron performed these miracles in Pharaoh's presence, but the LORD hardened Pharaoh's heart, and he wouldn't let the Israelites leave the country.
Unlocked Dynamic Bible	Aaron and Moses did all these miracles in front of the king, but Yahweh made the king stubborn. The king did not let the Israelite people leave his land.

Partially literal and partially paraphrased translations:

American English Bible	Yes, Moses and Aaron had brought about all these signs and wonders to the land of Egypt and to Pharaoh. But Jehovah kept hardening Pharaoh's heart, and he wouldn't listen and send the children of Israel out of the land of Egypt.
Beck's American Translation	.
Common English Bible	Now Moses and Aaron did all these amazing acts in front of Pharaoh, but the LORD made Pharaoh stubborn so that he didn't let the Israelites go from his land.
New Advent (Knox) Bible	Moses and Aaron had done all the miracles here recorded, all in Pharaoh's presence, and still the Lord hardened Pharaoh's heart, and he would not let the Israelites leave his country.
Knox Bible ('you' version)	.
Translation for Translators	Aaron and Moses/I performed all these miracles in front of the king, but Yahweh made the king stubborn, and he did not let the Israeli people leave his land.

Mostly literal renderings (with some occasional paraphrasing):

Alpha & Omega Bible	AND MOSES AND AARON WORKED ALL THESE SIGNS AND WONDERS IN THE LAND OF EGYPT BEFORE PHARAOH. AND JESUS HARDENED THE HEART OF PHARAOH, AND HE DID NOT HEARKEN TO SEND FORTH THE CHILDREN OF ISRAEL OUT OF THE LAND OF EGYPT.
Awful Scroll Bible	Moses and Aaron are to have effected that magnificent, turned before Pharaoh. Jehovah was to hold strong the sensibility of Pharaoh's heart - are the sons of Israel to have been let loose from those solid grounds? -

Conservapedia Translation	Moses and Aaron had done all these miracles in front of Pharaoh, but the LORD made Pharaoh obstinate, so that he would not dismiss the Sons of Israel from his land.
Ferrar-Fenton Bible	Therefore Moses and Aaron effected all these evidences before Pharaoh; yet the EVER-LIVING hardened the heart of Pharaoh, and he would not release the children of Israel from his country.
Tree of Life Version	ADONAI hardened Pharaoh's heart, so he did not let <i>Bnei-Yisrael</i> go out of his land.
Wikipedia Bible Project	And Moses and Aaron made all these feats, before pharaoh; and Yahweh tightened Pharaoh's heart, and he did not send the sons of Israel from his land.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Moses and Aaron had worked all these marvels in the presence of Pharaoh, but Yahweh had made Pharaoh obstinate and he would not let the people of Israel leave his country.
The Heritage Bible	And Moses and Aaron did all these miracles before the face of Pharaoh, and Jehovah seized Pharaoh's heart, and he would not send the children of Israel out of his land.
New American Bible (2002)	Thus, although Moses and Aaron performed these various wonders in Pharaoh's presence, the LORD made Pharaoh obstinate, and he would not let the Israelites leave his land.
New Jerusalem Bible	Moses and Aaron worked all these wonders in Pharaoh's presence, but Yahweh made Pharaoh stubborn, and he did not let the Israelites leave his country.
Revised English Bible—1989	Moses and Aaron had shown all these portents in the presence of Pharaoh, and yet the LORD made him obstinate, and he would not let the Israelites leave his country.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Moshe and Aharon did all these wonders before Pharaoh, but ADONAI had made Pharaoh hardhearted, and he didn't let the people of Isra'el leave his land.
The Complete Tanach	Moses and Aaron had performed all these miracles before Pharaoh, but the Lord strengthened Pharaoh's heart, and he did not let the children of Israel out of his land.

Moses and Aaron had performed, etc.: It has already been written for us in reference to all the miracles, and it [Scripture] did not repeat it here except to juxtapose it to the following section [i.e., Exod. 12]. See Rashi's commentary on the following verse.

exeGesés companion Bible	...- and Mosheh and Aharon work all these omens at the face of Paroh: and Yah Veh callouses the heart of Paroh so that he sends not the sons of Yisra El away from his land.
Kaplan Translation	Moses and Aaron had done all these wonders before Pharaoh. Still, because God had made Pharaoh obstinate, he would not let the Israelites leave his land.
Orthodox Jewish Bible	And Moshe and Aharon did all these mofetim before Pharaoh; and Hashem hardened lev Pharaoh, so that he would not let the Bnei Yisroel go out of his land.
<i>The Scriptures</i> 1998	And Mosheh and Aharon did all these wonders before Pharaoh, however, הוה hardened the heart of Pharaoh, and he did not let the children of Yisra'el go out of his land.

Expanded/Embellished Bibles:

The Expanded Bible	But the Lord ·made him stubborn [^L hardened the heart of Pharaoh], and the king would not let the ·Israelites [^L sons/ ^T children of Israel] leave his country.
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Kretzmann's Commentary	And Moses and Aaron did all these wonders before Pharaoh, all those that have been related till now; and the Lord hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land. That was a part of the final punishment upon the obstinate king, a foretaste of the last terrible wrath and endless destruction.
The Voice	Moses and Aaron performed all of these wonders in the presence of Pharaoh. But the Eternal hardened Pharaoh's <i>stubborn</i> heart, and Pharaoh refused to release the Israelites from his land.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.	...and "Mosheh ^{Plucked out} " and "Aharon ^{Light bringer} " did all these wonders <in front of> "Paroh ^{Great house} ", and "YHWH ^{He Is} " seized the heart of "Paroh ^{Great house} " and he did not send the sons of "Yisra'el ^{He turns El aside} " from his land,...
Charles Thompson OT	Though Moses and Aaron had done all those signs and those wonders in the land of Egypt in the presence of Pharaoh, yet the Lord suffered the heart of Pharaoh to be stubborn that he hearkened not to send away the Israelites out of the land of Egypt.
Concordant Literal Version	Hence Moses and Aaron did all these miracles before Pharaoh. And Yahweh made the heart of Pharaoh steadfast, so that he did not dismiss the sons of Israel from his land.
Emphasized Bible	So then, Moses and Aaron, did all these wonders before Pharaoh,—but Yahweh let Pharaoh's heart wax bold, and he did not let the sons of Israel go out of his land.
English Standard Version	Moses and Aaron did all these wonders before Pharaoh, and the LORD hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.
Green's Literal Translation	And Moses and Aaron did all these miracles before Pharaoh. And Jehovah made strong the heart of Pharaoh, and he did not send away the sons of Israel from his land.
Young's Updated LT	And Moses and Aaron have done all these wonders before Pharaoh, and Jehovah strengthens Pharaoh's heart, and he has not sent the sons of Israel out of his land.

The gist of this passage:	Moses and Aaron did all of these signs and wonders before Pharaoh, but God gave Pharaoh the strength to resist them; and he would not send the sons of Israel out from his land.
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Exodus 11:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'Ahărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

Exodus 11:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כָּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
môwphêth (מוֹפֵת) [pronounced <i>moe-FAITH</i>]	<i>a wonder, sign, miracle; a proof [of divine involvement] a sign [of a future event]</i>	masculine plural noun with the definite article	Strong's #4159 BDB #68
ʾêlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the /presence of, in the sight of, in front of</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: Moses and Aaron did all these signs before Pharaoh,...

You will recall that God originally was going to send Moses alone, but Moses claimed that he did not have it in him to speak before Pharaoh. Aaron was sent to speak for Moses.

As a team, they performed these signs before Pharaoh—at this point in the book of Exodus, 9 nationwide signs.

Exodus 11:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i>]	<i>to bind someone with a girdle; to make strong, to strengthen; to fortify [a city]; to heal; to harden, to make obstinate</i>	3 rd person masculine singular, Piel imperfect	Strong's #2388 BDB #304
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
par ^e ôh (פַּרְעֹה) [pronounced <i>pahr^e-GOH</i>]	<i>great house; possibly hair head (indicating one of great age and therefore with wisdom and authority); transliterated pharaoh</i>	masculine singular proper noun	Strong's #6547 BDB #829

Translation: ...but Y^ehowah strengthened the heart of Pharaoh...

Pharaoh provided his own negative volition; but God gave him the strength to continue to exercise this negative volition. We have discussed earlier how Pharaoh, on several occasions, may have been completely beaten down, but God gave him the strength to respond to Moses with what was in his heart.

Exodus 11:10a-b *So Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened [lit., strengthened] Pharaoh's heart...* (NKJV)

There is a point at which a person rejects God, but he loses his strength to follow through. God saw to it that Pharaoh could continue to express his negative volition.

Allow me to provide a parallel, which some of you may or may not be able to relate to. There was a time when spanking children was acceptable (it should still be acceptable); but for some children, their strength of resistance was so intense, that some fathers would literally beat their child into submission. Whatever behavior the father intended to curb, the child may still have the desire to do those things, but he will weigh its commission against getting caught and against the consequences of getting caught. When the child gets far enough away, then he will resume the wrong behavior.

Pharaoh's default setting is against the God of the Hebrew people. No matter what it is, Pharaoh inherently wants to resist the God of Moses. However, the judgments are so oppressive and even coercive to the point where Pharaoh is beat down; to a point where he no longer has the strength to resist. He wants to resist, but he lacks the strength. V. 10b tells us that God gives Pharaoh that strength.

Even though that may seem odd to you, it really isn't. There are people all over this land who deny God and claim that Jesus is a fictional character; yet, they are given breath and substance each day by God. This means, in essence, that God is providing them with the strength to continue to resist Him. They may say horrible things about Jesus and about the Bible but God does not strike them down with lightning. Less dramatically, but also just as real, God does not withdraw their ability to make money or to purchase food. So, in essence, every person who is against God is given the same strength that God gave to Pharaoh. God gives those negative toward Him the strength to resist Him another day.

We may also understand that God presented a series of miracles, never designed to change Pharaoh's thinking, but to give him new opportunities to say *no* to God. God is separating negative volition from positive volition in Egypt. All of the Hebrew people would believe the signs and obey God, insofar as, they would all willingly follow Moses and leave Egypt when called to do so. Not a single Israelite will have any question at this point about leaving.

Furthermore, some Egyptians will recognize God's power and they will follow the Hebrew people out (they will be called a mixed multitude, as this group will also include slaves from other nations¹⁷).

In the lives of most people, the first really important act of volition is having an actual interest in God and Who or What He is (known as God consciousness). The second important act of volition is, upon hearing the gospel of Jesus Christ, how we react to it. We may hear the gospel several times before we believe in Jesus. The third very important act of volition on our parts is, when hearing the Word of God being taught, we decide that the authority of the Word of God is greater than our own philosophy, values or views, however they have been acquired.

I remember R. B. Thieme, Jr. in class saying, "If you see something with your own eyes, but the Bible tells you that is incorrect, then the Bible is right and what you see (or think you see) is wrong." (not an exact quote) At the time that I heard Bob say this, it seemed to be a pretty strong thing to say. I had some resistance to this statement, but eventually agreed with it.

Back to the narrative.

Exodus 11:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send off, to send away, to dismiss, to give over, to cast out, to let go, to set free, to shoot forth [branches], to shoot [an arrow]</i>	3 rd person masculine singular, Piel perfect	Strong's #7971 BDB #1018
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

¹⁷ This is speculation, as the racial mix of the people who go along with the Hebrew people is never specified.

Exodus 11:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי־יִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾêl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of</i>	preposition of separation	Strong's #4480 BDB #577
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #776 BDB #75

Translation: ...so that he did not send the sons of Israel out from his land [until the final plague].

Pharaoh expressed his negative volition by not sending the sons of Israel out of the land. They were his slaves and he would not allow them to go. Pharaoh may have reasoned that the adults were going to make a run for it, and he wanted to (1) give them a reason to return or (2) keep their children as slaves. Regardless of what Pharaoh was thinking, God had one point of view and Pharaoh had a different one. God said to let the people go; and Pharaoh said, *no*.

This sets us up for the 10th plague, the death of the firstborn.

Exodus 11:10 *Moses and Aaron did all these signs before Pharaoh, but Y^ehowah strengthened the heart of Pharaoh so that he did not send the sons of Israel out from his land [until the final plague].* (Kukis mostly literal translation)

This is a summary verse of the plagues which we have studied. Pharaoh does not allow the sons of Israel to leave Egypt in the manner that God requires.

This passage represents a pause in this narrative. Moses is summing up to that point in time what has transpired. From Exodus 5:1 to 11:8, we have had a relatively seamless narrative of the interaction of God, Moses and Pharaoh (along with some involvement of Aaron and the Jewish elders). These two verses indicate that we are at a temporary stopping point. It is a place where we stop and catch our breath before proceeding. What has transpired has been summed up in a couple of sentences. It is all nicely sandwiched between Exodus 4:21–22 and 11:9–10.

The doctrine which follows is apropos to what we have been studying.

The analogy drawn here to the cross is incredible.

The Judgment of Egypt is a Shadow of Salvation by Jesus Christ	
Moses, the Hebrews and Egypt	Jesus Christ, Believers and the World
God's people, the Hebrews, are trapped in nation Egypt. Exodus 1:8-14	Mankind is trapped in this world as unbelievers. John 18:36
God called the Hebrews out of Egypt. Exodus 3:15-17	God calls believers out of the world. John 15:19
The Hebrews had an identity separate from the Egyptians, even though they lived in Egypt. Exodus 1:7	Believers have an identity which is separate from the world, even though we live in the world. Acts 13:17 John 15:19 Rom. 12:2
The Egyptians hated the Hebrews. Exodus 1:8-14	The world hates the believer. John 17:14
Moses, a savior, is sent by God to deliver His people. Exodus 3:9-10	Jesus Christ, our Savior, is sent by God to deliver us. Heb. 3:16 John 4:42 1Tim. 1:15
Moses was not a slave and therefore, he was qualified to deliver His people and to lead them out of Egypt. Exodus 7:22-23, 25, 34	Jesus Christ is not a slave to sin, He is not of this world, and He has come to deliver us out of this world. Jesus is uniquely qualified to do this. John 8:23 17:11, 14
Moses performed signs and miracles to show that he was from God. Acts 7:36	Jesus Christ performed signs and miracles to show that He was from God. John 7:36
Moses was a servant of God. 2Kings 18:12 2Chron. 24:6 Neh. 9:14	Jesus Christ is a servant of God. Matt. 12:18
The only way that the Hebrews (and the Egyptians who joined them) could be delivered was to trust in Jehovah Elohim. Exodus 1:17-21	The only way that we can be delivered is to trust in Jesus Christ. John 8:24
Moses, because of the notoriety of the exodus, became a light to the world. Exodus 9:16	Jesus Christ, due to His Own notoriety, is a light to the world. John 8:12 9:5
The Hebrews, because of their association with the God of the Universe, are also a light to the world. Exodus 10:23 Isa. 10:17	Because of our association with the God of the Universe, we believers are also a light to the world. John 9:5 Philip. 2:15
Egypt was judged for her sins. Exodus 11:1 12:12	The world is judge for its works. John 12:31 16:8
Egypt was covered with a thick, eerie darkness in one of its judgments. Exodus 10:21-22	Golgotha was covered with a thick, impenetrable darkness when Jesus was on the cross being judged for our sins. Mark 15:33
The Hebrews were called by God out of slavery. Exodus 13:3, 14	We are slaves of sin, called out of that slavery by God. John 8:34, 36 Rom. 6:6
The Hebrews would be delivered from the bondage of slavery after the death of the firstborn. Exodus 11:5 12:12	We are delivered from the bondage of slavery by the death of God's firstborn. Heb. 1:6 Rev. 1:5

For hundreds of years, there will be no cross, no death on our behalf to deliver us from our bondage to sin. In order for man to recognize this and apprehend it, God has directed many events in history to illustrate what would occur. Noah's ark illustrates God's provision and deliverance. The exodus from Egypt illustrates Jesus Christ's suffering on the cross on our behalf. The animal sacrifices illustrate the death of the innocent and unblemished to take away our sins. God allowed certain events in history to occur so that those who lived prior to the cross would be allowed to see the power of God and to believe in the Revealed God for their eternal salvation.

These events which parallel salvation are so numerous as to give us confidence in the Scriptures and in Jesus Christ. When I have doubts, I remember all of these parallels, and it is clear that these are of God. There are too many for this to be just a coincidence.

In the dispensation of Israel, deliverance (salvation) was had by faith in the Revealed God. The person who believes does not have a full and complete understanding of Who he is believing in. In the Church Age, despite the fact that Jesus is an historical figure, when we initially believe in Him, we also do not know everything about Him. Despite living in the United States, I personally did not fully appreciate all that happened *after* the cross, despite celebrating many Easters. I learned about the post-crucifixion events later (and believed them when I heard them taught). But my faith in Christ, small as it was and lacking a full understanding of Christology and soteriology, was enough to save me.

Chapter Outline

Charts, Graphics and Short Doctrines

Vv. 9–10 are summary verses to these plagues that we have been studying.

Exodus 11:9 **But the Lord said to Moses, “Pharaoh will not heed you, so that My wonders may be multiplied in the land of Egypt.”** (NKJV)

Exodus 11:10 **So Moses and Aaron did all these wonders before Pharaoh; and the Lord hardened [lit., strengthened] Pharaoh’s heart, and he did not let the children of Israel go out of his land.** (NKJV)

Even though we have not completed the judgments yet, this is a good time to review them. After the final judgment, the action of the actual exodus will kick in, and it will be difficult to suddenly stop and review.

Here is a chart listing all of them.

Exodus 11:10 **Moses and Aaron did all of these signs before Pharaoh, but he was negative towards the plan of God. Jehovah continually strengthened Pharaoh’s resolve so that he did not send the sons of Israel out from his land until the final plague.** (Kukis paraphrase)

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Genesis

A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

Why Exodus 11 is in the Word of God

14. T
- 15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Exodus 11

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Exodus 11

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This is a chart which covers the miracles/plagues of God upon Egypt:

This is simply a bird's-eye view of the Scriptures which we have been studying, keeping with Moses' organization (which is not necessarily chronological).

The Plagues God Brought Against Egypt

Scripture	Request or Plague	Moses and Aaron	What happened	Possible Significance	Pharaoh's Reaction
Exodus 5	No plague but a request for Israel to celebrate a feast to God in the desert-wilderness.	Although it reads <i>they</i> said, what we find in Ex. 4:10–17 6:28–30 seems to indicate that Aaron did all the talking this time.	The Pharaoh asks “Who is Jehovah that I should obey His voice?” After this meeting, Pharaoh does not allow the Hebrews to use straw when making bricks without reducing their work quota.	God gives the Pharaoh a chance to obey without threats of a negative consequence.	The Pharaoh is negative of his own volition.

The Plagues God Brought Against Egypt					
Scripture	Request or Plague	Moses and Aaron	What happened	Possible Significance	Pharaoh's Reaction
Ex. 6:1–7:13	A request for Israel to go out of the land and no plague against Egypt was given.	Aaron did the talking and he threw down the staff which became a snake.	Pharaoh's magicians also came in with staffs and they threw them down and the staffs became serpents as well. Aaron's serpent swallowed theirs.	God's power, as revealed at the hands of Moses and Aaron, is revealed.	Pharaoh's heart is made strong (whether by himself or by God is not clear)
It is likely that these are two views of the same incident. Exodus 5 is this first meeting seen from the human perspective and Exodus 6:1–7:13 sees this even from God's point of view.					
The things which Exodus 5 concerned itself would have seemed to be extremely impactful; but this was followed up so quickly by the first plague, that the pressure placed upon the people of God only lasted for a very short time (a few days).					
I believe that the response of the people of God to the authority of Moses and Aaron determined whether or not they themselves would be subject to the first plague.					
Ex. 7:14–25	Pharaoh is asked to let the Hebrew people go so that they may serve God in the desert-wilderness. The Nile water is turned to blood—the first plague.	Aaron strikes the bank of the Nile with his staff and the water turns to blood. Aaron probably did the talking.	The fish in the Nile die and the water becomes putrid. The water could not be drunk. The Egyptians apparently dug wells in order to fetch water to drink. Whatever was filtered by the ground to these wells was apparently drinkable water.	Judgment comes before blessing. The blood speaks of judgement. Jesus' first public miracle was turning water into wine. That speaks of blessing.	Pharaoh's heart is made strong, but it is not clear by whom.
Ex. 8:1–15	Same request; the invasion of frogs—the second plague.	Aaron stretches his hand over the waters of Egypt and frogs came up and covered the land of Egypt. Moses speaks directly to Pharaoh.	Moses tells Pharaoh that the timing for the removal of the frogs is up to him. He could choose when he wanted the frogs to be destroyed. According to Pharaoh's timetable, God would act. Moses called upon God, and the frogs all died. The dead frogs were piled into great heaps all over Egypt and became foul.	<i>In ancient Egypt, the frog appears as a symbol of fertility, water, and renewal. The water goddess Heket often appeared as a woman with the head of a frog.</i> ¹⁸	Pharaoh strength-ens his heart. He does not listen to Moses and Aaron.

¹⁸ From [Exploratorium.edu](https://www.exploratorium.edu); accessed November 18, 2020.

The Plagues God Brought Against Egypt					
Scripture	Request or Plague	Moses and Aaron	What happened	Possible Significance	Pharaoh's Reaction
Ex. 8:16–19	The plague of the gnats (or, lice)—the third plague.	God tells Moses to tell Aaron to strike the ground.	The dust of the earth becomes gnats (or, lice); gnats are on every man and beast.	Magicians of Pharaoh admit they cannot duplicate this miracle and say it is from God.	Pharaoh's heart is made strong, nevertheless.
Ex. 8:16–32	Moses requests a 3-day journey into the desert-wilderness; the plague of the insects—the fourth plague.	God tells Moses to tell Pharaoh, "Thus said Jehovah: 'Let My people go...or I will send...swarms of insects.'"	God sent swarms of insects to the Egyptians, but He did not so inflict the Hebrews. Pharaoh calls for Moses and Aaron and tells them to sacrifice to God within the land; Moses says, "No, we must go a 3-day journey away from Egypt." Pharaoh initially agrees and asks Moses to make supplication for him.	These are possibly the gold scarabs (or beetles) that are often found in Egyptian tombs.	God removed the insects as per Moses' request and Pharaoh makes his heart strong again.
Note two things about the 4 th plague: Moses does the talking this time and God differentiates between the Hebrews and the Egyptians. God made no such differentiation for the first few plagues because the leaders and people had rejected the authority of Moses and Aaron.					
Exodus 9:1–7	The fifth plague: Egyptian livestock die.	God tells Moses to speak to Pharaoh.	All of the Egyptian livestock in the field died; none of Israel's livestock died.	God specifically warned the Egyptians about their livestock in the field.	Pharaoh's heart was made strong.
Ex. 9:8–12	The sixth plague: boils.	God speaks to Moses and Aaron and tells Moses to throw handfuls of soot into the air.	This soot somehow becomes boils which break out on man and beast.	The magicians could not stand before Pharaoh because of the boils. This suggests that they had no power over the God of Israel.	Y ^e howah strength-ens Pharaoh's heart this time.

The Plagues God Brought Against Egypt					
Scripture	Request or Plague	Moses and Aaron	What happened	Possible Significance	Pharaoh's Reaction
Ex. 9:13–35	The seventh plague: hail.	God tells Moses to speak to pharaoh and warns them to keep all men and cattle inside, or the hail will kill them.	Hail struck down everything in the field—men, animals and plants. No hail fell upon Goshen, the territory assigned to the Hebrews. Moses, at the request of Pharaoh, went out of the city, spread his hands, and the severe weather stopped	Egypt is a land of very little precipitation. A storm as described here is unheard of.	Pharaoh's heart is strengthened and he does not let the Hebrews go, despite giving his word to Moses.
Ex. 10:1–20	The eighth plague: the locusts.	Jehovah tells Moses to speak to Pharaoh. Moses and Aaron go together.	Pharaoh is warned to let the Hebrews go, or the next day his land would be invaded by locusts, which would eat everything the hail missed. Moses says that all of the Hebrews, children and cattle included, must go to a feast out in the wilderness. Pharaoh refuses to let the children go. Locusts come over the land and eat all of the plants. Pharaoh repents, and the locusts are removed.		Once the locusts are removed, Pharaoh changes his mind again. God gives strength to the heart of Pharaoh so that he can exercise his negative volition.
Ex. 10:21–29	Darkness over the land—the ninth plague.	God tells Moses to stretch his hand toward the sky.	A thick darkness is over the land for three days. However, the Israelites had light in their dwellings.	God is the light of the world. Those who reject Him remain in darkness.	Jehovah gives strength to Pharaoh's heart. Pharaoh warns Moses not to come back

Silver and gold are asked for from the Egyptian people by the Hebrews and they show favor to the Hebrews. Although it is not clear when the Hebrew people ask for this (or when they are given the gold and silver), I believe that this is associated with the warning of the final plague (which warning may have been delivered by the people themselves to the Egyptians).

Ex. 11 :1–12:33	The tenth plague: death of the firstborn.	God tells Moses what to do.	The Passover is instituted and those who observe the Passover are not judged but passed over.	Those who are under the blood of Jesus Christ are not killed.	Pharaoh calls for Aaron and Moses and tells them to take the people out of Egypt.
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So far in our study, we have only covered the warning of the final plague.

It is very possible that each plague was identical in pattern; God speaks to Moses (and Aaron); then Moses (and/or Aaron) warn Pharaoh of what is to come. Pharaoh's heart is strengthened and he refuses to let Israel go. God brings the plague upon Egypt through the hand of Moses (or Aaron). Pharaoh agrees to let Israel go if God removes the plague. God removes the plague and Pharaoh's heart is strengthened once more against God. Some of these plagues have few details (e.g., the plague of the lice); however, the lack of detail does not mean that historically the pattern of events suggested are those which came to pass.

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[Charts, Graphics and Short Doctrines](#)

Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

Shmoop Summary of Exodus 11

Prepare for the Final Plague

- God lets Moses know that something big is coming. God instructs Moses that the Israelites should all ask their neighbors for silver and gold.
- Moses tells Pharaoh that God will claim every Egyptian firstborn (the prince, the slaves' first sons, the animals' firstborn—everyone) at midnight. That means they'll die.
- Yikes.
- And guess what? Pharaoh refuses to let the people go after God hardens his heart again.

From <https://www.shmoop.com/exodus/chapter-11-summary.html> accessed April 29, 2019.

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Exodus and The Wanderings in the Wilderness*.

Edersheim Summarizes Exodus 11

EVERY ordinance had been given to Israel about the Paschal feast,* and observed by them. On the tenth day of the month, Abib (the month of ears, so called, because in it the ears of wheat first appear), or, as it was afterwards called, Nisan, (Esther 3:7; Nehemiah 2:1) the "Passover" sacrifice was chosen by each household.

* Later Jewish ordinances distinguish between the so-called "Egyptian Passover" - that is as it was enjoined for the first night of its celebration - and the "Permanent Passover," as it was to be observed by Israel after their possession of the Land of Promise. The sacrificial lamb was to be offered "between the evenings" (Exodus 12:6, marginal rendering), that is, according to Jewish tradition, from the time the sun begins to decline to that of its full setting, say, between 3 and 6 o'clock P.M.

This was four days before the "Passover" actually took place - most probably in remembrance of the prediction to Abraham, (Genesis 15:16) that "in the fourth generation" the children of Israel should come again to the land of Canaan. The sacrifice might be a lamb or a kid of goats,* but it must be "without blemish, a male of the first

Edersheim Summarizes Exodus 11

year." Each lamb or kid should be just sufficient for the sacrificial meal of a company, so that if a family were too small, it should join with another.** The sacrifice was offered "between the evenings" by each head of the company, the blood caught in a basin, and some of it "struck" "on the two side-posts and the upper door-post of the houses" by means of "a branch of hyssop." The latter is not the hyssop with which we are familiar, but most probably the caper, which grows abundantly in Egypt, in the desert of Sinai, and in Palestine. In ancient times this plant was regarded as possessing cleansing properties. The direction, to sprinkle the entrance, meant that the blood was to be applied to the house itself, that is, to make atonement for it, and in a sense to convert it into an altar. Seeing this blood, Jehovah, when He passed through to smite the Egyptians, would "pass over the door," so that it would "not be granted*** the destroyer to come in" unto their dwellings. (Exodus 12:23) Thus the term "Passover," or Pascha, literally expresses the meaning and object of the ordinance.

* The Hebrew word means either of the two. See Exodus 12:5; Deuteronomy 16:2.

** Later Jewish ordinances fixed the number of a company at a minimum of ten, and a maximum of twenty, persons.

*** Such is the literal rendering.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-7.html accessed April 29, 2019.

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Addendum

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book II

CONTAINING THE INTERVAL OF TWO HUNDRED AND TWENTY YEARS.

FROM THE DEATH OF ISAAC TO THE EXODUS OUT OF EGYPT.

CHAPTER 14.

CONCERNING THE TEN PLAGUES WHICH CAME UPON THE EGYPTIANS.

5. One would think the forementioned calamities might have been sufficient for one that was only foolish, without wickedness, to make him wise, and to make him Sensible what was for his advantage. But Pharaoh, led not so much by his folly as by his wickedness, even when he saw the cause of his miseries, he still contested with God, and willfully deserted the cause of virtue; so he bid Moses take the Hebrews away, with their wives and children, to leave their cattle behind, since their own cattle were destroyed. But when Moses said that what he 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 obstructed, and their breathing hindered by the thickness of the air, they died miserably, and under a terror lest they should be swallowed up by the dark cloud. Besides this, when the darkness, after three days and as many nights, was dissipated, and when Pharaoh did not still repent and let the Hebrews go, Moses

Josephus' History of this Time Period

came to him and said, "How long wilt thou be disobedient to the command of God? for he enjoins thee to let the Hebrews go; nor is there any other way of being freed from the calamities are under, unless you do so." But the king angry at what he said, and threatened to cut off his head if he came any more to trouble him these matters. Hereupon Moses said he not speak to him any more about them, for he himself, together with the principal men among the Egyptians, should desire the Hebrews away. So when Moses had said this, he his way.

6. But when God had signified, that with one plague he would compel the Egyptians to let Hebrews go, he commanded Moses to tell the people that they should have a sacrifice ready, and they should prepare themselves on the tenth day of the month Xanthicus, against the fourteenth, (which month is called by the Egyptians Pharmuth, Nisan by the Hebrews; but the Macedonians call it Xanthicus,) and that he should carry the Hebrews with all they had. Accordingly, he having got the Hebrews ready for their departure, and having sorted the people into tribes, he kept them together in one place: but when the fourteenth day was come, and all were ready to depart they offered the sacrifice, and purified their houses with the blood, using bunches of hyssop for that purpose; and when they had supped, they burnt the remainder of the flesh, as just ready to depart. Whence it is that we do still offer this sacrifice in like manner to this day, and call this festival Pascha which signifies the feast of the passover; because on that day God passed us over, and sent the plague upon the Egyptians; for the destruction of the first-born came upon the Egyptians that night, so that many of the Egyptians who lived near the king's palace, persuaded Pharaoh to let the Hebrews go. Accordingly he called for Moses, and bid them be gone; as supposing, that if once the Hebrews were gone out of the country, Egypt should be freed from its miseries. They also honored the Hebrews with gifts;⁽²⁷⁾ some, in order to get them to depart quickly, and others on account of their neighborhood, and the friendship they had with them.

⁽²⁷⁾ These large presents made to the Israelites, of vessels of and vessels of gold, and raiment, were, as Josephus truly calls them, gifts really given them; not lent them, as our English falsely renders them. They were spoils required, not of them, Genesis 15:14; Exodus 3:22; 11:2; Psalm 105:37,) as the same version falsely renders the Hebrew word Exodus 12:35, 36. God had ordered the Jews to demand these as their pay and reward, during their long and bitter slavery in Egypt, as atonements for the lives of the Egyptians, and as the condition of the Jews' departure, and of the Egyptians' deliverance from these terrible judgments, which, had they not now ceased, they had soon been all dead men, as they themselves confess, ch. 12. 33. Nor was there any sense in borrowing or lending, when the Israelites were finally departing out of the land for ever. As to the affliction of Abraham's posterity for 400 years, see Antiq. B. I. ch. 10. sect. 3; and as to what cities they built in Egypt, under Pharaoh Sesostris. and of Pharaoh Sesostris's drowning in the Red Sea, see Essay on the Old Testament, Append. p. 132-162.

From: <http://www.sacred-texts.com/jud/josephus/ant-2.htm> accessed . Josephus *Antiquities of the Jews*; Book 2, Chapter 14.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Exodus 11

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

God gives to Moses the first set of warnings about the final plague

Y^ehowah said to Moses, "I will bring one more wound upon Pharaoh and upon Egypt. After this, he will send [all of] you from here. When [there is] a complete sending from this place, he will certainly expel you [all] from this [place].

Jehovah said to Moses, "I will bring one additional plague upon Pharaoh and upon Egypt. After this plague, he will send all of you away from this place. This time, he will not change his mind.

A Complete Translation of Exodus 11	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Speak now in the hearing [lit., <i>in the ears</i>] of the people, and they will ask, [each] man from his neighbor and [each] woman from her neighbor items of silver and items of gold.”	Now speak to the people [of Israel] and tell every person to ask—men and women alike—from their neighbors things of silver and of gold.”
Y ^e howah gave grace to the people in the sight of Egypt. Furthermore, the man Moses [was] very great in the land of Egypt, [and] in the sight of the citizens of Pharaoh as well as in the sight of the people [of God].	Jehovah gave grace to the people before Egypt. Furthermore, the man Moses was considered to be great in the land of Egypt, in the sight of Pharaoh’s citizens and in the eyes of the people of Israel.
Moses warns Pharaoh about the final plague and about what will happen afterwards	
Then Moses said, “Thus spoke Y ^e howah, ‘About the middle of the night, I will go into the midst of Egypt and every firstborn in Egypt will die—from the firstborn of Pharaoh (the one sitting upon his throne) to the firstborn of the maid who is behind the hand mills. Also, the firstborn of every beast [will die].’	Then Moses said, “This is the warning of Jehovah: ‘At around midnight, I will go throughout the land of Egypt and all of the firstborn in Egypt will die—from the firstborn of Pharaoh, who sits upon his throne, to the firstborn of the maid who spends her day grinding grain with hand-held millstones. In fact, even the firstborn of the beasts will die.
And [there] will be a great outcry in all the land of Egypt as has not been [heard] before and as will not happen again.	There will be a great outcry throughout the land of Egypt as has never occurred before and as will never happen again.
And regarding all the sons of Israel, a dog will not make a sound [with] his tongue from a man to any beast, so that you [all] will know that Y ^e howah makes a [clear] distinction between Egypt and Israel.	And not even a dog will bark at any man or beast of Israel, so that you all will know that Jehovah makes a clear distinction between the people of Egypt and the people of Israel.
All of these slaves have gone down to me and they have bowed before me, saying, ‘Leave with all of the people following you [lit., <i>at your feet</i>].’ And after [that happens], I will go out.”	All of Pharaoh’s subjects will come down to me, bowing before me, saying, ‘Leave with all of the people who follow you.’
And so he went out from [being] with Pharaoh in great anger [lit., <i>in the heat of anger</i>].	After that, I will go out from you, despite your great anger.”
God warns Moses about the negative volition of Pharaoh	
Y ^e howah said to Moses, “Pharaoh will not listen to you, to the intent that My wonders will be multiplied in the land of Egypt.”	Jehovah said to Moses, “Pharaoh will not listen to you and obey My Word, with the intent that My wonders will be multiplied in the land of Egypt.”
Moses and Aaron did all these signs before Pharaoh, but Y ^e howah strengthened the heart of Pharaoh so that he did not send the sons of Israel out from his land [until the final plague].	Moses and Aaron did all of these signs before Pharaoh, but he was negative towards the plan of God. Jehovah continually strengthened Pharaoh’s resolve so that he did not send the sons of Israel out from his land until the final plague.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers Who Have Taught Exodus 11

Wenstrom	https://www.wenstrom.org/index.php?option=com_libwritten&view=libwritten&selCat=2&Itemid=124 (Search "Exodus")
Jeremy Thomas	https://fbgbible.org/?s=exodus
Syndein	http://syndein.com/exodus.html
Keil and Delitzsch Commentary on Exodus	https://www.gracenotes.info/exodus/exodus.pdf
Todd Kennedy overview of Leviticus	http://www.spokanebiblechurch.com/books/exodus

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.

[illegible][illegible]

¹⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.

These two graphics should be very similar; this means that the exegesis of Exodus 11 has stayed on topic and has covered the information found in this chapter of the Word of God.

Chapter Outline		Charts, Graphics, Short Doctrines
Beginning of Document	Doctrines Covered or Alluded to	Chapters of the Bible Alluded to
Definition of Terms	Introduction and Text	Addendum
www.kukis.org		Exegetical Studies in Exodus