

Ex. 11:1 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.

Ex. 11:2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, jewels of silver, and jewels of gold.

Ex. 11:3 And the LORD gave the people favour 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.

It seems like the next few verses are informational regarding how God had instructed Moses to be prepared for this response. He was told that God had one more plague for Pharaoh and the land of Egypt. After that, Pharaoh would let the people go. In fact, he will want them out as soon as possible. In preparation for this, he is to instruct the people to ask to borrow (the Hebrew indicates "ask or inquire") from their neighbors jewels of silver and gold. Moses was considered a great man by many of the people in Egypt. They were probably afraid to refuse any request of the Israelis considering the awesome display of power by their God.

Ex. 11:4 And Moses said, Thus saith the LORD, About midnight will I go out into the midst of Egypt:

Ex. 11:5 And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that *is* behind the mill; and all the firstborn of beasts.

Ex. 11:6 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.

Ex. 11:7 But against any of the children of Israel shall not a dog move his tongue, against man or beast: that ye may know how that the LORD doth put a difference between the Egyptians and Israel.

Ex. 11:8 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: and after that I will go out. And he went out from Pharaoh in a great anger.

Ex. 11:9 And the LORD said unto Moses, Pharaoh shall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

Now we seem to pick back up in the narrative before Moses leaves Pharaoh's presence for the last time. He told him that at midnight the LORD would cause every firstborn son in Egypt to die—from the son of Pharaoh to the son of a slave to the firstborn of cattle as well. Egypt will feel pain that it has never felt before. Israel would be spared so that the distinction in the LORD's eyes between Egypt and Israel would be clear. He tells him that Pharaoh's servants will come to him (Moses) begging him to leave and take the Israelites with him. Then, Moses left Pharaoh. He was very angry when he left Pharaoh. Again, Moses was told that Pharaoh would yet be unyielding—which would all work to the glory of God through His wonders.

(3/10) Again, this differs a bit from the description given Moses in 4:22-23. No reference is made to Israel as God's firstborn son in connection with the death of Pharaoh's firstborn son.

I think it is interesting to note that the more obedient in service and the more confident Moses became through seeing God work through him and Aaron, the less he actually depended on Aaron as a mouthpiece. By this last encounter, Moses is quite angry and

eloquent. Didn't sound like he was having a problem expressing himself at all to me. It is the same in our lives. If we'll just obey when we sense divine leadership, we will experience the same spiritual growth Moses did. Over and over again God acknowledges the walk of faith as the best gift we can give to Him. He is willing to give us that faith if we will just take one step at a time and keep moving forward.

Ex. 11:10 And Moses and Aaron did all these wonders before Pharaoh: and the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

This verse is a bit confusing. Obviously, it doesn't refer to the death of the firstborns since that hasn't yet occurred. Maybe it is just a summary statement regarding all the wonders/plagues that had been performed up until this point.