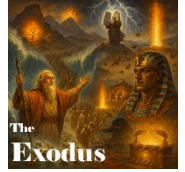




**For This Purpose Have I Raised You Up:
So That My Name May Be Proclaimed in all the Earth!
Exodus 9:1-35
(Lesson #9)**



9:1-3 Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let my people go, that they may serve me. 2 For if you refuse to let them go and still hold them, 3 behold, the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks."

Once again, Yahweh speaks to Moses, instructing him to confront Pharaoh with a clear and direct command: **"Let my people go, that they may serve me."** This familiar refrain echoes previous encounters, reinforcing both the divine authority behind the message and the purpose of Israel's release—worship and service to Yahweh.

As in earlier instances, Moses is not only given a command to deliver but also a warning of the consequences should Pharaoh refuse. The language is deliberate: **"If you refuse to let them go and still hold them..."**—a phrase that underscores Pharaoh's stubborn grip on the Israelites.

If Pharaoh does not comply, Yahweh declares that His **hand** will fall upon Egypt in the form of a **very severe plague**.

This is another example of anthropomorphic language, portraying divine action in human terms—**"the hand of Yahweh"**—to convey the weight and intentionality of the judgment.

The Hebrew terms used here deepen the gravity of the warning **"a very severe plague"**:

- **כָּבֵד (kabad)** – meaning *heavy, grievous, or severe*, emphasizing the intensity of the plague.
- **דֶּבֶר (deber)** – meaning *pestilence or plague*, often associated with widespread devastation.

This plague will specifically target Egypt's livestock in the field—horses, donkeys, camels, cattle, and flocks (sheep and goats). The inclusion of such a wide range of animals highlights the economic and agricultural blow Egypt would suffer, **striking at the heart** of its daily life and wealth.

Vs 4 But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die."

Just as in the fourth plague, Yahweh once again makes a clear distinction between Egypt and Israel. Although a devastating pestilence is about to sweep through the land, the livestock of Israel will be spared.

While Egypt's livestock will be decimated, not a single animal belonging to the Israelites will die.

This not only highlights the severity of the judgment on Egypt but also the intentional protection and favor shown to Israel.

Vs 5 And the LORD set a time, saying, "Tomorrow the LORD will do this thing in the land."

Yahweh not only announces the coming plague but also sets a specific time for its arrival: ***“Tomorrow the LORD will do this thing in the land.”*** This detail reinforces the certainty and intentionality of God’s actions. The plague is not random or vague—it is divinely scheduled.

By declaring the exact timing, Yahweh demonstrates His control over both nature and history. The judgment is not only severe but also precise, leaving no room for doubt about its source or purpose.

Vs 6 And the next day the LORD did this thing. All the livestock of the Egyptians died, but not one of the livestock of the people of Israel died.

As promised, the very next day Yahweh fulfilled His word. The plague struck swiftly and decisively. In a single day, perhaps even within moments, the fields of Egypt were filled with the lifeless bodies of horses, donkeys, camels, cattle, sheep, and goats. The scale of **devastation is almost unimaginable.**

And yet, in **stark contrast**, ***“not one of the livestock of the people of Israel died.”*** This miraculous distinction reinforces a central truth: **Yahweh alone holds power over life and death.**

We cannot be certain, but it appears the false god who was under attack was **Hathor** – the sky goddess depicted as a woman, a cow, or a cow headed woman. Regardless of the specific god or gods under attack, the lesson is clear: God is sovereign, and no false god can stand against Him.

Vs 7 And Pharaoh sent, and behold, not one of the livestock of Israel was dead. But the heart of Pharaoh was hardened, and he did not let the people go.

In response to the devastating loss of Egypt’s livestock, Pharaoh sends word to verify the condition of Israel’s animals. And just as Moses had declared, ***not one*** of the Israelites’ livestock had died. The contrast is undeniable—**Egypt’s fields are littered with the carcasses of animals**, while Israel’s remain untouched.

We have no idea what the first plague actually was, but it appears to have struck down much of Egypt’s livestock.

Imagine the scene: the overwhelming stench, the logistical nightmare of removing countless dead animals, the economic ruin. Yet amid all this, the livestock of Israel stands unharmed—a **living testimony to Yahweh’s power and precision.**

But then come the haunting words we’ve seen before: ***“But the heart of Pharaoh was hardened, and he did not let the people go.”***

Pharaoh responded by once again hardening his heart? Solomon warns about hardening our hearts (Pr 28:14). According to Solomon, the opposite of a hard heart is a heart that fears God.

Compare the fifth plague to the first plague.

Vs 8-9 ¶ And the LORD said to Moses and Aaron, "Take handfuls of soot from the kiln, and let Moses throw them in the air in the sight of Pharaoh. 9 It shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt."

This plague marks a **significant turning point**. For the first time humans are attacked directly. No doubt this plague is only serving as a foreshadow of what is coming.

Though the text doesn't specify how much time has passed since the previous plague, Yahweh once again speaks—this time to both Moses and Aaron. He provides them specific instructions.

As Moses casts the soot skyward, it transforms into fine dust that spreads across the land of Egypt. But this is no ordinary dust—it becomes the source of painful boils, breaking out in sores on both people and animals throughout the land.

This plague is **deeply personal and physical**. Unlike previous plagues that struck the environment or livestock, this one afflicts the bodies of the Egyptians themselves.

The boils erupt across the skin of every man and beast, a **visible and agonizing sign of divine judgment**. The Hebrew word comes from a root word which means **to burn**. It is likely that these boils were burning inflamed bumps on the body.

Vs 10 So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast.

So Moses and Aaron obeyed Yahweh's command. They took soot from the kiln and went to stand before Pharaoh. And in a dramatic moment, Moses threw the soot into the air—just as instructed.

Now pause and picture the scene: Moses and Aaron, two humble shepherds, standing in Pharaoh's palace, likely surrounded by his court officials. Pharaoh, perhaps expecting another verbal warning—***“Thus says the LORD...”***—instead witnesses Moses raise his hand and cast soot into the air.

Immediately, the fine dust begins to settle, and boils break out in painful sores on both man and beast. The affliction likely begins right there in Pharaoh's court, striking his officials and spreading throughout Egypt.

The judgment is not only physical but deeply humiliating—visible, painful, and inescapable.

Vs 11 And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians.

The magicians of Egypt—once seen as powerful figures who could replicate the early signs and wonders—are now **rendered powerless**. These same men who mimicked the transformation of a staff into a serpent and turned water into blood are now struck down by Yahweh's judgment.

The text tells us plainly: ***“The magicians could not stand before Moses because of the boils.”*** Covered in painful sores, they are physically unable to remain in Moses' presence.

Their suffering is not just physical—it's **symbolic**. Their gods, their rituals, their supposed power—all **proven impotent** in the face of Yahweh's authority.

Imagine what they must have looked like: once proud advisors to Pharaoh, now hunched over, covered in boils, unable to speak or stand. **The contrast is stark and humiliating**. Yahweh is making it abundantly clear—there is no rival to His power.

Again, we cannot be sure exactly which god or gods are under attack it seems it is possibly two gods **Isis – Goddess of Medicine** and/or **Imhotep God of Medicine**.

Vs 12 But the LORD hardened the heart of Pharaoh, and he did not listen to them, as the LORD had spoken to Moses.

Here we see a significant shift: ***“But the LORD hardened the heart of Pharaoh.”*** Up to this point, Pharaoh has repeatedly hardened his own heart. But now, Yahweh actively confirms Pharaoh’s resistance, reinforcing the path Pharaoh has already chosen. **This is not a violation of Pharaoh’s will—it’s a divine response to it.**

Remember what has brought us to this point (Ex 7:13; 7:22; 8:15; 8:19; 8:32; 9:7). The Lord did indeed harden Pharaoh’s heart, but it was only inline with the Pharaoh’s own will.

It’s important to remember that this account was written by Moses years after the events took place. He reflects on Pharaoh’s stubbornness and sees it as part of Yahweh’s sovereign plan: ***“Pharaoh hardened his heart, just as the LORD had said.”***

And while we cannot say with certainty that the physical marks found on Amenhotep II’s mummy are direct evidence of this sixth plague, the possibility is striking.

Despite all that Pharaoh has seen—the signs, **the devastation**, the clear distinction between Egypt and Israel—he still refuses to let the people go. His heart remains hardened.

Each act of disobedience is causing Pharaoh’s heart to be hardened even further. Solomon warns in the Proverbs (29:1).

Compare the Sixth plague to the first plague.

Vs 13 ¶ Then the LORD said to Moses, "Rise up early in the morning and present yourself before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, "Let my people go, that they may serve me."

Once again, after some time has passed, Yahweh speaks to Moses with a familiar but urgent instruction: ***“Rise early in the morning and present yourself before Pharaoh.”***

This is the fifth warning and Moses is to deliver the same unwavering command: ***“Thus says the LORD, the God of the Hebrews, ‘Let my people go, that they may serve me.’”***

After witnessing plague after plague, the devastation across Egypt, and the clear distinction between his people and the Israelites—how is Pharaoh still unmoved?

Even more astonishing is that Pharaoh hasn’t ordered the execution of Moses and Aaron. All of this is a testament to how irrational and self-destructive a hardened heart can become and the sovereignty of God. The grip of pride and rebellion blinds Pharaoh to reason, mercy, and even self-preservation.

Yet Yahweh’s command remains consistent and clear. His purpose and command have not changed.

Vs 14 For this time I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth.

This statement by Yahweh reveals both the intensification of divine judgment and its ultimate purpose.

First, we have said that these plagues are נָגַף (**nagaph**), they are strikes or blows. Here, this plague is described as a מַגֶּפֶה (**maggephah**). It is a **full blow**; it is a **powerful blow**.

The phrase “*on you yourself*” (literally “*on your heart*” in Hebrew) suggests that the plagues are no longer just external afflictions—they are meant to **pierce Pharaoh’s pride and resistance directly**.

By targeting Pharaoh, his officials, and the Egyptian people, God is demonstrating that His power transcends social hierarchies and national boundaries. The goal is not merely punishment, but **revelation**: “*so that you may know that there is none like me in all the earth.*”

This once again underscores a central theological theme of Exodus—that Yahweh is not one among many gods, but the singular, sovereign Lord over all creation.

The plagues serve as signs, not just of divine wrath, but of divine uniqueness. In a polytheistic culture where Pharaoh himself was considered divine, this verse confronts that worldview head-on, asserting that the God of Israel stands alone in authority and glory.

Like the other times that Yahweh has commanded Pharaoh through Moses, this command also comes with a warning if Pharaoh chooses to disobey. But this warning is much more ominous and much more inclusive than the prior warnings. In this case, Yahweh will send “*all my plagues...*”

Vs 15-16 For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. 16 But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.

Yahweh continues His message to Pharaoh, and it reveals both His **power and His restraint**: “*For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth.*”

This verse is a sobering reminder of **God’s absolute sovereignty**. He makes it clear that the survival of Pharaoh and Egypt is not due to their own strength, but because God has chosen to preserve them—for now.

The phrase “**stretched out my hand**” is a biblical image of divine intervention, often associated with acts of judgment or deliverance. Here, it underscores that **God has held back the full force of His wrath**. Rather than annihilate Egypt outright, He has chosen a **measured approach**, using the plagues to reveal His power and character.

The verse challenges any assumption that **God’s patience implies weakness**; instead, it reveals a deliberate and purposeful unfolding of His plan. Pharaoh is being warned that continued defiance is **not only futile but dangerous**, as God’s mercy has **limits** when confronted with hardened hearts.

Here Yahweh reveals a profound truth about God’s sovereignty and purpose in history: **For this purpose have I raised you up, to show you my power and so that my name might be proclaimed in all the earth!**

APPLICATION: This highlight two points:

- 1) God is the one who ordains governments (Rom 13:1).
- 2) To some degree, all of us have been raised up to proclaim the name of Jesus

God allowed Pharaoh to rise in power and persist in his reign, not because of Pharaoh's merit, but so that through him, God's power and glory would be unmistakably displayed. The plagues, the resistance, and the eventual deliverance of Israel all serve to **magnify God's name beyond the borders of Egypt.**

APPLICATION: This my brothers and sisters is the God we serve!

This verse also introduces a tension between human agency and divine providence: Pharaoh acts with pride and defiance, yet his very existence and role are part of God's plan.

The events of Exodus 9:16 transcends their immediate context and point to a universal mission: **that all nations might come to know the one true God.**

Vs 17-18 You are still exalting yourself against my people and will not let them go. 18 Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now.

The phrase ***"exalting yourself"*** reveals a **spiritual diagnosis**—Pharaoh's resistance is not just political or economic, but deeply personal and **arrogant** (pride). He sees himself as superior, not only to the Israelites but implicitly to their God.

This pride blinds him to the warnings and signs that have already unfolded. The verse also highlights the injustice of Pharaoh's stance: he is actively holding back a people whom God has claimed as His own. In doing so, Pharaoh positions himself in direct opposition to God's will.

This verse serves as a timeless warning about the dangers of unchecked pride and the refusal to submit to divine authority.

This verse sets the stage for the seventh plague and emphasizes its unprecedented severity. The use of **"Behold"** signals urgency and divine authority, drawing attention to the immediacy of the threat.

By specifying **"about this time tomorrow,"** Yahweh not only demonstrates His control over nature but also gives Pharaoh a clear window to respond—an opportunity for **repentance or preparation.**

The description of the hail as unparalleled in Egypt's history underscores the extraordinary nature of this judgment. It's not a random weather event but a deliberate act of divine power meant to shatter Egypt's sense of security and challenge its gods.

Vs 19 Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them."

God's warning to Pharaoh comes with a **call to action.**

This verse is striking because it reveals God's **mercy** even in the **midst of judgment.** Though a devastating plague is imminent, God offers a clear path to safety—those who heed His warning can avoid destruction.

This also introduces a test of faith: will Pharaoh and the Egyptians believe the word of the Lord enough to act on it? The specificity of the warning—**"every man and beast... will die"**—underscores the seriousness of the threat, while the provision of shelter highlights God's desire for repentance and protection.

Vs 20-21 Then whoever feared the word of the LORD among the servants of Pharaoh hurried his slaves and his livestock into the houses, 21 but whoever did not pay attention to the word of the LORD left his slaves and his livestock in the field.

This verse is significant because it shows that even within Pharaoh's court, there were individuals who recognized the **authority** and **reliability of God's word**.

The phrase "*feared the word of the Lord*" implies a **reverent acknowledgment of divine power**—not necessarily full faith or conversion, but at least a recognition that God's warnings were not to be taken lightly.

Their actions—bringing slaves and livestock into shelter—demonstrate **obedience born out of respect** and perhaps **survival instinct**. This moment reveals that **God's message** was penetrating even the hardened structures of Egyptian society, and that His judgments were not indiscriminate; **they allowed room for response**.

This verse highlights the **consequences of spiritual indifference and disbelief**. While some Egyptians responded to God's warning with fear and obedience, others dismissed it, choosing to ignore the divine message.

The phrase "*did not pay attention*" suggests more than mere neglect—it implies a **willful disregard for God's authority**. This underscores the human tendency to underestimate divine warnings, especially when pride or skepticism clouds judgment.

Vs 22 ¶ Then the LORD said to Moses, "Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt."

Here we see the divine orchestration behind the plagues—Moses is the human agent, but the power and authority come directly from God.

The act of stretching out his hand toward heaven symbolizes a call to divine judgment descending from above, reinforcing the idea that nature itself is under God's command.

The scope of the hail's impact is total: it will strike humans, animals, and vegetation alike, disrupting daily life, agriculture, and the economy. This comprehensive devastation underscores the seriousness of Pharaoh's continued defiance and the escalating consequences of resisting God's will.

Moreover, the hail targets not only people but also "**every plant of the field,**" which challenges Egypt's dependence on its fertile land and agricultural gods.

Vs 23 Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt.

Moses' act of stretching out his staff is symbolic—it represents **human obedience activating divine intervention**. The dramatic elements—thunder, hail, and fire—signal a supernatural storm unlike anything Egypt had ever experienced.

I suspect this was, by far, the most frightening plague that had been launched upon Egypt. At least up to this point.

The mention of “*fire ran down to the earth*” suggests lightning or a fiery phenomenon accompanying the hail, intensifying the **terror and destruction**.

The phrase “**the Lord rained hail**” emphasizes that this was no ordinary storm; it was a deliberate act!

Vs 24 There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation.

The combination of hail and fire—likely lightning—creates a **terrifying spectacle, defying natural expectations** and signaling **divine intervention**. The phrase “*such as had never been*” underscores that this was not a typical weather event but a unique act of judgment, unmatched in Egypt’s history.

Vs 25 The hail struck down everything that was in the field in all the land of Egypt, both man and beast. And the hail struck down every plant of the field and broke every tree of the field.

Unlike earlier plagues that targeted specific aspects of Egyptian life, this one ravages the land indiscriminately—humans, animals, crops, and trees all suffer.

The repetition of “**struck down**” conveys the relentless force of the hailstorm, leaving no part of Egypt’s agricultural and rural landscape untouched. This widespread damage would have had catastrophic economic and social consequences, threatening food supplies and livelihoods.

Vs 26 Only in the land of Goshen, where the people of Israel were, was there no hail.

While the rest of Egypt suffers under the supernatural hailstorm, Goshen remains untouched, underscoring that the plagues are not random acts of nature but deliberate expressions of God’s will.

This selective protection serves multiple purposes: it affirms God’s favor toward Israel, reinforces the legitimacy of Moses’ message, and challenges Pharaoh’s belief in his own power.

APPLICATION: This verse reminds us that God is both judge and protector, and that those who belong to Him are never forgotten, even in the midst of extreme chaos.

It seems there is some consensus here, the false god likely under attack was **Nut, the sky goddess**.

Vs 27-28 Then Pharaoh sent and called Moses and Aaron and said to them, "This time I have sinned; the LORD is in the right, and I and my people are in the wrong. 28 Plead with the LORD, for there has been enough of God’s thunder and hail. I will let you go, and you shall stay no longer."

This verse stands out in the plague narrative as **Pharaoh verbally acknowledges his guilt and the righteousness of God**.

The phrase ***“this time I have sinned”*** suggests a recognition of wrongdoing, though the subsequent verses reveal that this confession may be superficial or driven by desperation rather than genuine repentance.

Pharaoh’s admission that ***“the Lord is in the right”*** is a powerful theological statement, affirming God’s justice in contrast to Egypt’s rebellion. By including ***“I and my people,”*** Pharaoh implicates not only himself but the entire nation, acknowledging the collective nature of their defiance. Further, you can sense the apparent desperation in Pharaoh’s voice as he cries out ***“Plead with the Lord...”***

The intensity of the storm—described as ***“God’s thunder and hail”***—has overwhelmed Pharaoh, prompting him to seek Moses’ intercession. The phrase ***“there has been enough”*** conveys not only physical exhaustion but also a breaking point in Pharaoh’s resistance.

His promise to let the Israelites go seems to signal a turning point, yet the context suggests it is driven more by fear than genuine repentance. This verse illustrates the tension between external compliance and internal transformation. Pharaoh’s words may sound submissive, but they lack the depth of true humility and faith.

APPLICATION: A crisis can provoke temporary change, but lasting transformation requires a heart genuinely turned toward and awakened by God.

Vs 29 Moses said to him, "As soon as I have gone out of the city, I will stretch out my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's."

For reasons that are not stated, Moses chooses to distance himself from the corrupt center of Egyptian power, perhaps symbolizing a separation between God’s servant and Pharaoh’s domain.

His gesture of stretching out his hands to the Lord is one of reverence and supplication, showing that the power to end the plague lies solely with God.

The promise that the thunder and hail will stop is not just an act of mercy—it is a sign meant to teach Pharaoh a deeper truth: ***“that you may know that the earth is the Lord’s.”***

Vs 30 But as for you and your servants, I know that you do not yet fear the LORD God."

This statement, spoken by Moses, comes just after Pharaoh pleads for the hail to stop and promises to let the Israelites go. Yet Moses, discerning the true state of Pharaoh’s heart, acknowledges that the outward confession is not matched by genuine reverence or submission to God.

The phrase ***“do not yet fear the Lord God”*** highlights the difference between temporary fear of consequences and true, transformative fear of the Lord—a reverent awe that leads to obedience. Moses’ words expose the superficiality of Pharaoh’s repentance, suggesting that his plea was motivated more by desperation than by a sincere change of heart.

Vs 31-32 (The flax and the barley were struck down, for the barley was in the ear and the flax was in bud. 32 But the wheat and the emmer were not struck down, for they are late in coming up.)

This verse serves both a historical and theological purpose. On a practical level, it explains why these particular crops were destroyed—because they were at a vulnerable stage of growth during the time of the plague.

This reminds us that divine judgment is both powerful and precise, but also redemptive for God chooses not to destroy everything. In Judgment, Yahweh's mercy is present.

Vs 33 So Moses went out of the city from Pharaoh and stretched out his hands to the LORD, and the thunder and the hail ceased, and the rain no longer poured upon the earth.

Moses did as he said he would do. He went outside the city, stretched out his hands and cried out to Yahweh.

Then, in answer to Moses' prayer, the thunder and the hail ceased and it stopped raining.

Even though God knew Pharaoh's heart was not yet humbled. God responded to Pharaoh's request.

Vs 34 But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened his heart, he and his servants.

These words are tragic, they echo the reality of what Moses had already sensed. Pharaoh's change of heart was not rooted in genuine repentance but in a desire for relief.

Once the immediate threat passed, he reverted to defiance, this reminds us that fear alone cannot produce lasting transformation.

The phrase "***he sinned yet again***" underscores the repetitive nature of Pharaoh's rebellion, while suggests that this hardness was not isolated—it permeated the leadership of Egypt.

Spurgeon would remind us that Pharaoh is **heaping up judgment to himself!**

Compare the seventh plague to the first plague.

Vs 35 So the heart of Pharaoh was hardened, and he did not let the people of Israel go, just as the LORD had spoken through Moses.

This verse encapsulates the tragic pattern that has defined Pharaoh's response throughout the plagues—despite witnessing overwhelming signs of divine power and receiving opportunities for repentance, his heart remains unmoved.

The phrase "***just as the Lord had spoken***" reinforces the reliability of God's word and the inevitability of His plan.

This verse sets the stage for the escalating intensity of the plagues and underscores the necessity of divine intervention to break the chains of Israel's oppression.
