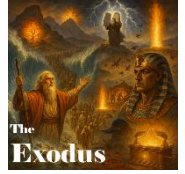




**The Darkness That Could Be Felt:
When God Speaks Without Words!
Exodus 10:1-29
(Lesson #10)**



10:1 ¶ Then the LORD said to Moses, "Go in to Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them,

After the seventh plague, Pharaoh had initially promised to release the Israelites, but he changed his mind and hardened his heart.

Now, some time has passed, and Yahweh speaks to Moses again with a renewed command: "Go in to Pharaoh."

But this time, God reveals something deeper—He Himself has hardened Pharaoh's heart and the hearts of his servants. This is a significant theological moment. It shows that Pharaoh's resistance is not merely personal stubbornness; it is part of a divine plan.

God then explains His purpose: **"that I may show these signs of mine among them."** These signs—miraculous and terrifying—are not random acts of power. They are deliberate revelations of God's sovereignty, meant to be witnessed by the Egyptians and remembered by the Israelites.

REFLECTION: God's actions here are not just about freeing His people; they are about revealing His glory. Even resistance becomes a canvas for divine revelation. **But there is more...**

Vs 2 and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the LORD."

God's purpose in the plagues is not only to confront Pharaoh's rebellion but to create a lasting testimony for Israel. These events are meant to be remembered and retold—passed down from generation to generation.

Yahweh wants His people to recount His mighty acts to their children and grandchildren. This isn't just storytelling—it's discipleship. The signs and judgments in Egypt are meant to instill reverence, faith, and awe in future generations.

This theme is later woven into the Passover celebration (Ex 12:26-28). The Exodus becomes a foundational memory, celebrated annually so that Israel never forgets how God delivered them from slavery and darkness.

APPLICATION: Just as Israel was called to remember their deliverance; we too are called to remember ours. We were dead in our trespasses, bound in a spiritual Egypt, unable to save ourselves. But God sent His Son, Jesus, who paid the debt for our sins and opened the prison doors of our bondage.

We don't celebrate Passover, but we do celebrate the Lord's Supper—a memorial of our redemption. And we are commanded to continue this celebration *"until He comes"* (1 Corinthians 11:26).

What Yahweh was about to do would be etched into the spiritual DNA of Israel. His dealings with Egypt—the signs, the plagues, the judgments—were not only acts of justice but also of instruction.

It bears repeating: God's judgments are **never arbitrary**. They are **just**, but they also serve a **redemptive** and **instructive** purpose. God desires that people see His power and turn to Him (Ezekiel 18:23).

Vs 3 So Moses and Aaron went in to Pharaoh and said to him, "Thus says the LORD, the God of the Hebrews, 'How long will you refuse to humble yourself before me? Let my people go, that they may serve me.

Moses and Aaron once again approach Pharaoh. We can imagine them entering the palace, requesting an audience with Amenhotep II.

As in previous encounters, they are ushered into a royal court filled with advisors, magicians, soothsayers, and wise men—a setting that feels like the lion's den. The tension is palpable.

This interaction will unfold through **three key questions**, one from **Moses and Aaron**, one from **Pharaoh's servants**, one from **Pharaoh himself**

Moses and Aaron begin with a formal declaration: **"Thus says Yahweh, the God of the Hebrews..."**

This opening reminds Pharaoh—and everyone present—that the message comes with **divine authority**. Then comes the piercing question from **Yahweh**: **"How long will you refuse to humble yourself before me?"**

This is the heart of the issue. Pharaoh's resistance is not just political or strategic—it's spiritual. It's pride. Moses had already discerned this in the previous chapter (Ex 9:30).

REFLECTION: Pride is often the root of spiritual rebellion. Pharaoh's refusal to humble himself mirrors the human tendency to resist God's authority.

CONSIDER: (Pr 16:18; 11:2; 29:23).

Pride is **arsenic** for the **soul**, and Pharaoh is drinking deep from the cup.

Vs 4-5 For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, 5 and they shall cover the face of the land, so that no one can see the land. And they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field,

Following the piercing question in verse 3, God now delivers a solemn warning. If Pharaoh continues to resist—if he chooses pride over repentance—then *tomorrow* Yahweh will unleash a devastating plague.

The Nature of the Plague, the locusts will cover the face of the land so completely that the ground itself will be invisible, they will consume everything that survived the hail, Egypt, already bruised and battered, will be stripped bare. The land will be left desolate.

Key Observations from the Warning:

- There is still time to repent God does not strike immediately. He gives Pharaoh a day to reconsider. This pause is not weakness—it is mercy. Even now, Pharaoh has the opportunity to turn.
- The plague is precisely timed "Tomorrow" is not vague. It is exact. This underscores God's sovereignty.
- The plague is specific and targeted This is not a random disaster. It is a deliberate act of judgment.

Even in judgment, God offers a path to mercy. This warning is not just a threat—it is an invitation.

Vs 6 and they shall fill your houses and the houses of all your servants and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.'" Then he turned and went out from Pharaoh.

The warning continues. Moses and Aaron describe a plague of locusts so severe it will invade not just the fields—but the homes. Imagine locusts crawling across floors, clinging to walls, swarming every room. This isn't just agricultural devastation—it's personal, invasive, and terrifying.

This includes Egypt's vast population of slaves and laborers—no one will be spared. And this plague will be **unprecedented**—something no Egyptian, not even their ancestors, has ever witnessed.

This isn't just a warning—it's a declaration of divine disruption.

Picture the scene: Pharaoh seated in his ornate court, surrounded by advisors, magicians, and wise men. Two shepherds—Moses and Aaron—have just delivered a profound prophetic warning. Then they turn around and leave. I suspect the silence was deafening. You could likely hear a pin drop.

What's going through the minds of Pharaoh's court? Fear? Doubt? Conviction? We don't have to guess—because the next verse gives us the second question, and it comes not from Moses, but from Pharaoh's own advisors.

Vs 7 Then Pharaoh's servants said to him, "How long shall this man be a snare to us? Let the men go, that they may serve the LORD their God. Do you not yet understand that Egypt is ruined?"

After Moses and Aaron exit Pharaoh's court, the silence is broken—not by Pharaoh, but by his own advisors. Whether they had been whispering among themselves for several plagues or one brave soul finally spoke up, the text tells us that **Pharaoh's servants**—plural—now confront him directly.

The Second Question - **From Pharaoh's Advisors: "How long shall this man be a snare to us?"**

This rhetorical question is loaded with frustration. "This man" refers to Moses, and the word *snare* implies a trap, a source of ongoing danger.

Then comes a bold imperative: **"Let the men go, that they may serve the LORD their God."**

The Hebrew word used here for "men" (*ha'anashim*) typically refers to adult males, which may suggest a **partial concession**. Still, the plea is clear: **Let them go and serve Yahweh.**

What's striking is that the advisors use **God's covenant name—Yahweh**. This is the very name God said would be made known through the plagues. And now, even Egypt's elite are acknowledging it.

This moment also reveals the **growing divide** between Pharaoh and his court. His advisors are no longer silent. They are almost demanding that he admits he's wrong. That takes courage. Then these elite advisors say to Pharaoh: **"Do you not yet understand that Egypt is ruined?"**

The Hebrew word here is אָבַד ('*abad*), meaning destroyed, lost, utterly broken.

This is a pivotal moment. Pharaoh is now isolated. His court is against him. His land is in ruins. His gods have been humiliated. And yet—will he listen?

Vs 8 So Moses and Aaron were brought back to Pharaoh. And he said to them, "Go, serve the LORD your God. But which ones are to go?"

After the bold plea from his advisors, Pharaoh summons Moses and Aaron back—likely into the same royal court where the previous confrontation occurred. The tension is thick. The advisors are still present, perhaps watching closely to see if Pharaoh will finally yield.

Pharaoh opens with what sounds like a breakthrough: ***"Go, serve Yahweh your God."***

But then comes the **third question** in this dramatic exchange: ***"But which ones are to go?"***

Wait—what?

Despite Moses' repeated clarity that **all** the Israelites were to go—men, women, children, flocks, and herds—Pharaoh still tries to negotiate. He's offering a partial concession

Pharaoh's question reveals his heart. He's not surrendering—he's bargaining. But Yahweh is not a God who makes deals. His commands are not negotiable. Pharaoh still doesn't grasp who he's dealing with.

APPLICATION: This moment is a mirror for us. How often do we try to negotiate with God? "I'll obey... but only in part." Yet true worship requires full surrender. Partial obedience is still disobedience.

Vs 9 Moses said, "We will go with our young and our old. We will go with our sons and daughters and with our flocks and herds, for we must hold a feast to the LORD."

This is a full declaration. Everyone goes. Everything goes. Worship is not a partial act—it involves the whole community and all their resources.

- **Young and old:** Every generation is included. Worship is for the entire covenant family.
- **Sons and daughters:** Children are not excluded from the journey of faith. They are part of the story.
- **Flocks and herds:** Worship requires sacrifice, and sacrifice requires resources. Nothing left behind.

"For we must hold a feast to Yahweh." This is not a suggestion—it's a divine mandate.

Vs 10 But he said to them, "The LORD be with you, if ever I let you and your little ones go! Look, you have some evil purpose in mind."

Pharaoh's pride flares once again. The pleas of his advisors, the flawless track record of Moses and Aaron, and the escalating severity of the plagues—all of it is pushed aside.

Pharaoh recoils and lashes out with sarcasm and suspicion. This is not a blessing—it's a **mocking oath**. It's a veiled curse, a rejection of Yahweh's authority, and a declaration of Pharaoh's own defiance.

In doing so, Pharaoh **takes the name of Yahweh in vain**, invoking it not in **reverence** but in ridicule. His heart is hardened, and his pride blinds him to the reality unfolding around him.

"Look, you have some evil purpose in mind." Pharaoh accuses Moses and the Israelites of deception. He assumes their intent is rebellion, not worship.

This verse is a sobering reminder of how pride distorts perception. Pharaoh sees evil where there is obedience. He mocks God's name while claiming to be in control. Pharaoh's words are defiant, but they also signal desperation.

Vs 11 No! Go, the men among you, and serve the LORD, for that is what you are asking.” And they were driven out from Pharaoh’s presence.

Pharaoh explodes with a definitive **“No!”** His pride, once again, overrides reason. Despite the pleas of his advisors and the clear warnings from Yahweh, Pharaoh draws a hard line.

Then Pharaoh offers a partial concession: **“The men can go.”** He claims, **“That is what you are asking.”** But this is patently false, and he knows it.

This command is not from Moses and Aaron—it is from Yahweh. The all-powerful, sovereign God who rules over every inch of creation is speaking. Pharaoh is not just defying two shepherds—he is defying God. **The scene erupts.** Moses and Aaron are **driven out**—forcefully expelled from Pharaoh’s court. This is no polite dismissal. It’s a dramatic rejection. Pharaoh is essentially saying, **“I’m done. This conversation is over. Take it or leave it.”**

Pharaoh’s pride has slammed the door shut. But **tomorrow is still coming!**

Vs 12 ¶ Then the LORD said to Moses, “Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left.”

Tomorrow has arrived. The moment Moses warned about is here—and Egypt is about to be invaded, not by armies, but by a divine swarm.

Yahweh speaks again to Moses, giving him a clear and direct command: **“Stretch out your hand over the land...”**

The locusts are not just a random disaster—they are a precision strike.

The hail had already devastated Egypt’s crops, but some vegetation had survived. Now, even that remnant will be stripped away. The land, already bruised and battered, will be left utterly barren.

This verse reminds us of the cumulative nature of God’s judgment. Each plague builds upon the last.

Vs 13 So Moses stretched out his staff over the land of Egypt, and the LORD brought an east wind upon the land all that day and all that night. When it was morning, the east wind had brought the locusts.

Moses obeys Yahweh’s command. Though the text doesn’t specify his exact location, we can imagine him standing in a visible place—perhaps outside the city, in full view of the people—lifting his staff over the land of Egypt. This act, simple yet powerful, becomes the trigger for divine intervention.

As Moses stretches out his staff, **a strong east wind** begins to blow. It’s not a sudden gust—it’s sustained. The wind blows **all day and all night**, sweeping across the land with purpose.

By morning, the wind has delivered its payload: **locusts**. The swarms have arrived, just as Yahweh said.

The east wind is not random—it is purposeful, controlled, and effective.

The people of Egypt, already reeling from previous plagues, now face a new terror. What the hail left behind, the locusts will consume. The land is being systematically stripped—judgment upon by judgment.

Vs 14 The locusts came up over all the land of Egypt and settled on the whole country of Egypt, such a dense swarm of locusts as had never been before, nor ever will be again.

This is not just a swarm—it is a **plague of historic proportions**. Scripture declares that nothing like it had ever happened before, and nothing like it would ever happen again.

The image is staggering, locusts blanketing the land and covering everything!

What the hail bruised, the locusts now obliterate. Egypt's agricultural system—its pride and economic backbone—is crushed. The word that best describes Egypt now is **devastation**..

Vs 15 They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left. Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt.

Their numbers are so vast that they **darken the land itself**—not metaphorically, but literally.

Egypt, once lush and fertile, is now stripped bare. The land is **utterly ravaged**.

The Cost of Defiance: If Pharaoh's advisors thought Egypt was ruined before, they now witness **total devastation**. The economy is shattered. The food supply is gone.

This verse is a sobering reminder: when we resist God's will, the consequences ripple outward. Pharaoh's stubbornness didn't just affect him—it brought suffering to an entire nation.

In this plague of locusts, it appears that Osiris, the Egyptian god of the afterlife and protector of crops, is directly challenged. Osiris was believed to ensure the fertility of the land and the continuity of life through agriculture.

Additionally, Seth, the god of storms and chaos, may also be implicated. The east wind that brings the locusts could be seen as a divine manipulation of the elements—something Seth was thought to control.

Through each plague, Yahweh is systematically dismantling the spiritual infrastructure of Egypt.

Vs 16-17 Then Pharaoh hastily called Moses and Aaron and said, "I have sinned against the LORD your God, and against you. 17 Now therefore, forgive my sin, please, only this once, and plead with the LORD your God only to remove this death from me."

The devastation is overwhelming. The locusts have ravaged Egypt, and Pharaoh, in desperation, summons Moses and Aaron. His words echo a familiar refrain: ***"I have sinned."*** But this time, he adds something new—he confesses not only against **Yahweh**, but also **against Moses and Aaron**.

This is the **second time** Pharaoh has admitted sin against Yahweh, remember (Ex 9:27-28). But this is the **first time** he acknowledges wrongdoing against God's people. It's a notable shift—but is it genuine?

Pharaoh's history makes us cautious. He has repeatedly confessed, pleaded, and promised—only to reverse course once the pressure lifts. ***"Forgive my sin, please, only this once..."*** This plea feels transactional.

Pharaoh wants relief, not transformation. He's asking for forgiveness—not because he's broken over his rebellion, but because he's overwhelmed by the consequences. **You can choose your sin**, but...

“Plead with the LORD your God only to remove this death from me.” The phrase *“this death”* is telling. Egypt is not just suffering—it is dying.

Pharaoh’s words may sound humble, but they lack the fruit of true repentance.

Pharaoh’s confession is a case study in **regret without repentance**. He wants relief, not reconciliation. As commentator R. Alan Cole notes: *“Once again comes the easy confession of sin, and the shallow repentance that springs only from a desire to avert the consequences.”*

APPLICATION: This moment challenges us to examine our own hearts. Do we seek God only to escape hardship—or do we seek Him because we recognize His holiness and our need for His grace?

Vs 18 So he went out from Pharaoh and pleaded with the LORD.

After Pharaoh’s desperate plea for relief, Moses once again **leaves the palace and intercedes with Yahweh**.

The word *pleaded* (or *entreated*) carries the weight of **earnest, heartfelt prayer**. Moses is not offering a casual request—he is **interceding with urgency**, asking Yahweh to lift the plague of locusts.

Moses: A Picture of Jesus Christ, he is obedient to God, he is patient with Pharaoh, and he is merciful.

This verse challenges us to consider how we respond to those who wrong us or resist God. Do we write them off? Or do we, like Moses, continue to pray—pleading with God for mercy.

Vs 19 And the LORD turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea. Not a single locust was left in all the country of Egypt.

Yahweh responds **immediately** to Moses’ intercession. Just as He had summoned the locusts with an east wind, now He **reverses the wind**—this time, a **mighty west wind** sweeps across the land.

The **strong west wind** lifts the locusts from every corner of Egypt. It **drives them into the Red Sea**, removing them completely from the land. The text emphasizes: *“Not a single locust was left.”*

The locusts are driven into the **Red Sea**—a location that will soon become even more significant in Israel’s story of deliverance. Here, it becomes a **graveyard for judgment**.

REFLECTION: This verse leaves no room for doubt: **Yahweh is sovereign over nature**. He commands the wind. He controls the insects. He governs the timing. His power is precise, complete, and unmistakable.

Vs 20 But the LORD hardened Pharaoh’s heart, and he did not let the people of Israel go.

Once again, we encounter these **tragic words**: *“The LORD hardened Pharaoh’s heart.”* But now, for the **second time**, we see Yahweh Himself stepping in to **confirm and intensify** that hardness.

This is a sobering moment. Pharaoh has crossed a line. The consequences of his repeated resistance have led to divine judgment—not just on Egypt, but on his own heart.

Despite the devastation of the locusts, despite his own plea for forgiveness, **Pharaoh refuses to let the Israelites go**. His heart is no longer just stubborn—it is spiritually sealed.

Comparing the eighth plague to the first plague.

Vs 21 ¶ Then the LORD said to Moses, "Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt."

The eighth plague has passed, and though the text doesn't specify how much time has elapsed, the narrative seems to be moving swiftly. Yahweh now commands Moses to stretch out his hand toward heaven—not the earth this time—signaling a heaven-sent judgment.

This plague is unlike any before it. It's not **physical destruction**—it's **existential disruption**. A darkness so thick it can be felt. Not just seen, but experienced. It's oppressive, disorienting, and terrifying.

This isn't ordinary nightfall. It's not a solar eclipse or a sandstorm. This is supernatural darkness, a divine act that overrides natural light. It's as if the very **fabric of creation** is being pulled back to reveal the **absence of God's sustaining presence**. This darkness swallows light itself.

Light is not just a physical phenomenon—it is a spiritual symbol. Jesus declared (Joh 8:12).

In plunging Egypt into darkness, Yahweh is not only judging Pharaoh—He is making a spiritual statement. Egypt, a land of false gods and hardened hearts, is now enveloped in a natural condition (darkness) that mirrors its spiritual condition (darkened hearts).

While this plague is temporal, it serves as a foreshadowing of **eternal separation from God**. It's a picture of what awaits all who **reject the Light**—King Jesus.

CONSIDER: This plague reminds us that God is sovereign over light and darkness, both physical and spiritual. When He withdraws His presence, even the brightest flame cannot shine. Egypt's darkness is a warning to all: without God, there is no light.

Vs 22 So Moses stretched out his hand toward heaven, and there was pitch darkness in all the land of Egypt three days.

Moses obeys Yahweh's command and stretches out his hand **toward heaven**, a **pitch-black darkness** descends over Egypt, lasting for **three full days**.

This is not ordinary nightfall. This is **supernatural darkness**, a divine act that overrides natural light.

Pitch darkness, this is cool in the Hebrew it is two different words for darkness. This was black darkness!

The first word אֶפְלַח ('aphelah), or darkness, is often used with a **spiritual connotation**, as in (Pro 4:19).

Vs 23 They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived.

The plague of darkness reaches its full intensity. For **three days**, Egypt is plunged into a blackness so thick, so complete, that **no one moved**. People stayed hunkered down in their homes, unable to see each other, unable to function. It was like living through **three consecutive nights**—without sunrise, without relief.

Then comes the stunning contrast: In **Goshen**, the homes of the Israelites were filled with light. Not just candlelight or firelight—**divine light**.

I do not believe this was natural light, but rather supernatural. It was **supernatural separation**. While Egypt sat in suffocating darkness, God's covenant people dwelled in **illumination and peace**.

In Goshen, light prevailed. What a picture! This moment echoes the promise of Christ (Rev 21:23).

Goshen's light is a **foreshadowing of redemption**—a glimpse of what it means to live under the protection and presence of Yahweh. It's a picture of the spiritual reality that **those who belong to God walk in light**.

Vs 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."

After enduring nine plagues, Pharaoh once again summons Moses. This time, he offers what seems like a major concession: **"You may go... and take your children."**

That's more than he's allowed before. But then comes the catch: **"Only let your flocks and your herds remain behind."** Pharaoh is still negotiating. He's still trying to retain control.

Pharaoh still doesn't understand who he's dealing with. Yahweh is not a tribal deity. He is the **sovereign Creator**, the **true and living God**, and **He does not negotiate**.

Pharaoh's attempt to compromise reveals his pride and his failure to grasp the seriousness of God's demand.

Vs 25 But Moses said, "You must also let us have sacrifices and burnt offerings, that we may sacrifice to the LORD our God."

Pharaoh's offer to let the people go—without their flocks and herds—is met with a firm and immediate response from Moses: **That's not going to work.**

Moses understands something Pharaoh still refuses to grasp: **Yahweh does not negotiate**. Worship must be complete. Obedience must be total. The animals are not optional—they are essential for **sacrifices**.

Moses is **unwilling to compromise**—not because he's stubborn, but because he knows **Yahweh is uncompromising in holiness**.

APPLICATION: This verse reminds us that **true worship must be on God's terms, not ours**. We cannot hold back parts of our lives, our resources, or our obedience and still expect to honor Him.

Vs 26 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."

Moses speaks with **unwavering boldness** here. His words—"not a hoof shall be left behind"—are a powerful declaration of total obedience and complete separation from Egypt. Moses is not negotiating; he's commanding.

APPLICATION: This verse teaches us something profound: when we follow God, we don't hold back. We don't leave parts of our lives in Egypt. We bring it all—our resources, our plans, our future.

Vs 27 But the LORD hardened Pharaoh's heart, and he would not let them go.

This verse marks a chilling turning point. Pharaoh's heart is no longer just resistant—it's unreachable.

Earlier in Exodus, Pharaoh hardened his own heart repeatedly. But now, the text says the LORD hardened it. This is a sobering reminder: **persistent rebellion** can lead to **spiritual deafness**.

Pharaoh is no longer negotiating, no longer considering. His **refusal is absolute**.

Comparing the ninth plague to the first plague.

Vs 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."

Pharaoh has reached his breaking point. Frustrated, unrepentant, and fed up with Moses and the relentless demands of Yahweh, he erupts in fury. **"Get out of my sight!"**

Further, he says. **"If you ever come back, you're a dead man."** This isn't just anger—it's a threat. Pharaoh is no longer pretending to negotiate. **He's done.**

The time for persuasion has passed. Pharaoh has hardened his heart so many times that now **he's sealed in his rebellion**.

This moment is chilling. Pharaoh finally says what we've half-expected all along: **"If I see you again, I'll kill you."** It's the ultimate rejection—not just of Moses, but of God Himself. It serves as a warning to all of us: when we resist God long enough, we may find ourselves not just hardened, but hostile.

Vs 29 Moses said, "As you say! I will not see your face again."

Moses responds with solemn finality. It's not just a reply—it's a prophetic declaration.

The tension is thick. Pharaoh has hardened his heart, Yahweh has confirmed it, and now Pharaoh stands on the edge of a precipice, teetering toward disaster.

This moment feels ominous. Pharaoh has slammed the door shut—and Moses flips the lock. There will be no more warnings, no more negotiations. The time for pleading is over. Judgment is near.

Moses doesn't argue. He doesn't plead. He simply affirms Pharaoh's words and prepares to walk away.

This is where we pause for today. Lord willing, we'll pick up here next week as the final plague unfolds and God's deliverance draws near.
