

Exodus 18 – Sign 09 Storm of Judgment

Exodus (Names) - Changing the World

Dr. Leon L. Sanders Exodus 10:21-29

Review the Triad

- Three sets of three signs in a repeating pattern
 - Pharaoh as high priest of Egypt - Religious
 - Announced
 - Pharaoh as King of Egypt - Governmental
 - Announced
 - Egyptian society - Cultural (Sharing guilt with Pharaoh)
 - Unannounced

Pattern of the Third Signs

- Sign 03 - No interaction between Pharaoh and Moses
- Sign 06 - Moses performs the sign in the sight of Pharaoh
- Sign 09 - Pharaoh calls Moses to him, probably into his court

Third Sign of this Triad

- Performed without asking to be set free (Usual)
- Visited upon all the Egyptian population (Usual)
- Goshen (Jews) spared this sign (Usual)
- Metaphor of their spiritual condition (Usual)

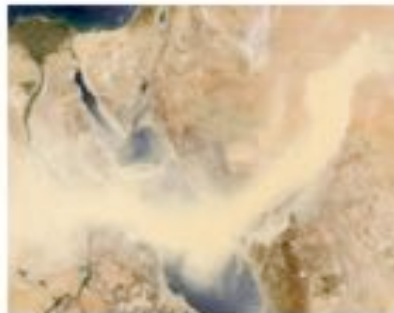
Darkness to be Felt

- The darkness must be within the bounds of probability
- Most explanations require disruptive solar or planetary forces that would have destroyed the earth



Sandstorm could spare Goshen

- Notice the wide swath of the storm which spares Goshen (Delta region)
- Tremendous sand storm, like the previous thunderstorm, would meet all requirements without planet destroying forces



Oppressive Darkness

- Sand can be felt
- Storm can keep people indoors
- Storm can diminish light of the sun
- Storm can last several days



Remains Miraculous

- Sand storm starts and stops on command maintaining its miraculous status
- Sand storm bypasses Goshen maintaining its miraculous status
- Sand storm can be a metaphor for their spiritual darkness caused by worship of demonic (wind) forces

In the Beginning (Ex 1:1-2)

- Darkness was present in the beginning
 - God could have made light present first
 - God produced light that was apart from natural light to control the darkness (SHEKINAH), Christ (Jo 1:1-9)

<http://www.biblestudy.com/articles/11117-shekinah/>
- This sign again demonstrates the separation of darkness from light (shekinah) based on God's will

Job's Darkness (Job 18:1-3)

- God reveals that Job is in darkness (not saved) though he was devoutly religious
- All his *knowledge* of God was only darkness that obscured his truly knowing of God
- Job admits he did not *know* God (not saved) but now he does *know* God (saved) (Job 42:1-6)

Christ Talks of Darkness

- Sermon on the Mount is a recapitulation of the Law
- Christ speaks of an inner darkness that is not simply a lack of light
- The inner darkness of the *natural man* is a force that seeks to overcome the light
- If one is in darkness, how great is that darkness (Mt 6:22-24)

Darkness a Metaphor for Judgment

- Joel speaks of a darkness that signals the "Day of the Lord" (Joel 2:1-2, 30-31)
 - Peter uses Joel to signal to Israel that the "Day of the Lord" is upon them (lasting until return of Christ)
 - This is fulfilled during the Great Tribulation period as Joel had said, as God had demonstrated to Pharaoh, and now to lost Israel and the world (Re 8:12-13)

Darkness Foretold in Last Sign

- The last sign: Locusts of Judgment showed the locusts emerging from the abyssos shrouded in smoke (darkness) (Re 9:1-11)
- God shows that the Beast's kingdom is darkness (Re 16:10-11)
- The darkness is their sinful nature that rejects the Gospel and seeks to smother it while accepting Satan

Darkness Represents Final Judgment

- Christ states that darkness is a characteristic of Hell/Lake of Fire (Re 8:10-11)
 - Those who love darkness, their sin nature, will spend eternity shrouded in their sinfulness, in their darkness
 - Each one will be isolated from all others, locked in their sinful thoughts, unable and unwilling to repent
- This is the meaning of the darkness given to Egypt

Darkness on Command

- Moses, at God's command, initiates that darkness, showing that it will come unexpectedly but when called
- God limits the darkness demonstrating His mercy and long suffering
 - He merely demonstrated the effects of their rejection of Him and His commands (Ex 14:15, 15:10)

Jews to Face Darkness of Law

- The Jews will face darkness at Mt Horeb when God gives the Law (Ex 19-20; De 4:11-14)
 - The Law not designed to give Light (salvation)
 - Law only condemned the sinner
 - Only when the Light (Christ) satisfied the penalty of the Law was the darkness removed and the Law became a guide to understanding Christlikeness

Pharaoh Sends for Moses

- Pharaoh seeks to negotiate a compromise with God
 - Everyone can go; however, the cattle must remain behind as surety of their return (wealthy slaves)
 - Moses rejects this saying he does not know what sacrifices God will require, which is true
- World always seeks a compromise but God, unlike Christians, will not compromise, violates His holiness

Pharaoh Threatens Moses

- Pharaoh has had enough, Egypt has had enough (broke)
 - Pharaoh threatens to execute Moses and Aaron if they ever approach him again
 - They will never meet again but they will communicate
- God will not melt Pharaoh's heart, his darkness remains bringing the consequences of his sinfulness

Completion

- Each triad of signs demonstrated the consequences of sinful
- Three triads is a completeness of God's grace, mercy and long suffering
- Judgment cannot be suspended indefinitely or God's holiness will be meaningless

We Walk in Darkness

- All lost persons walk in darkness
 - All persons are born lost and thus, in darkness
 - All persons remain in darkness unless God saves them
 - Paul is the picture of one walking in darkness until God opened his eyes in salvation (Ac 9:1-9)
 - Each of us was in darkness until brought into the light by the Light of the World (Christ)

Maturity is Light

- Christian maturity is having the light of Christ grow within us pushing the darkness of our ignorance back
- We will never achieve complete removal of the darkness, like Paul we will be plagued with the enigma of darkness seeking to obscure the light given us (1Co-13:12)
- But when we see Him, we will be in His light (1Jo-2:12,25; 3:2,9)