

Dr. John Oswalt, Exodus, Session 5, Exodus 9-10

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This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 5, Exodus 9-10.

We thank you, Lord, for the infinite variety of your world. We thank you for the beauty of the snow this morning. We thank you, Lord, for the clear air, the sun. Thank you.

We thank you, Lord, that you are present when the world is not so pleasant. We think of those who have lost everything in the storms over the previous days, and we pray for them. We pray, O God, that in supernatural ways, they will sense your presence.

We pray that as helpers come, many coming in your name, they will sense again your presence and your care. We pray, Father, that you will grant that soon the day may come when this world will be redeemed when these kinds of storms will be gone in the new heaven and the new earth. Help us, Lord, in the meantime, to experience your new heaven and new earth in our own lives.

Help us where we walk to be centers of peace, health, and wholeness. We pray that you'll help us in our study this evening, that because we spend this hour pouring over your word, that we will indeed be better representatives of your kingdom in the world. Live in us, O Lord, that the world might see you as you are. In your name, we pray. Amen.

Alright, we're looking at chapters 9 and 10 this evening, Plagues 5 through 9. As I have mentioned to you several times in the study, the plagues are aimed at the gods.

We began with the Nile, and we moved to amphibians and on to insects. And now, in these plagues, especially among animals and plants. As the background information states, particularly the Egyptians worshipped the potent animals, the bull, the ram, the he goat, which represent reproductive power, the ability to reproduce themselves, to stamp their image on the world as it were.

Then there were the plants, which seemed to have the power to rise from the dead. Each year, they died, and each year, they came back to life again. So surely there is something there that needs to be worshipped.

So, these plagues are being addressed to them. We talked a little bit last week about that first item. Many people have spent a lot of time trying to find natural explanations for miracles.

In this plague, chapter 9, verses 1 to 7, look for the three elements that distinguish between natural events and miracles. Do you remember what those are, and do you see them here in this plague, 1 through 7? What's one evidence of a miracle? Timing, yes. As I said last week, there are those who have pointed out that a couple of times, the Nile River has turned red with a glut of red clay water that has come down the river, and it said, ah, that's it.

But if, in fact, that is what it was and that glut of red water got there just at the point that Moses put the staff across the river, that's a miracle. How it happened is not the issue. The issue is, did it happen at the moment that it was predicted? All right.

What else? Distinction. Yes. It doesn't happen everywhere.

And one other intensity. Yes. So, I say again, the question is not how.

I like what C.S. Lewis says that God's miracles are never a destruction of nature, but a speeding up or a slowing down or a suspension. So, he says, Jesus made water into wine. He does that all the time.

It normally takes a year, though. And in the same way, the other kinds of miracles are not a denial of nature, but in fact, these kinds of things that we see here again. Look at verse seven. What does it say about Pharaoh's heart? It was hard.

Yes. Then look at verse 12. The Lord hardened his heart.

And as we talked last time, I mean, two weeks ago, it is a combination of a number of these things going on. It is not simply God in heaven by Fiat saying, I think I'll harden his heart. It is, in fact, the sum total of Pharaoh's whole life that brings him to this place where he's absolutely unwilling to admit that anybody has any authority over him.

But that's God's work that brings a man to that place where he is absolutely hardened in his choices so that there's a complexity of issues going on here that the Bible simply wants to underline. If Pharaoh thinks he is free because he's a God, he's wrong. He is as contingent as anyone else on this planet.

Only God, the I am, has absolute freedom. And that is the point that's being driven home in a variety of ways here. So, I say again, this is not a nice man who would normally have been glad to let these people go.

But God arbitrarily decided to harden his heart. That's not the case at all. Okay.

Now, notice something in verse six. How many of the livestock died? All right. Let's move ahead.

Now look at verse 10. Festering boils broke out on whom? Man and beast, animals. This is an important point again when we're interpreting the Bible, we've got to interpret it in its own terms, in the ways in which it uses language, not necessarily in the way we use language.

So, it's pretty clear that all doesn't mean all. It does not mean every last one. But it does mean that all kinds of animals throughout the whole country, except for Goshen, there was no class of animal that was left out.

But we're not talking about every single one as we might tend to use the word all. And God did this to us in that he gave it to us in to a particular people in a particular time in a particular place who use language in a particular way. And God says, Hey, you're going to have to study in order to understand who these people are, what their situation was, how they use language.

Now, the miracle of the Bible is that it's so clear. Even if you haven't done all that study, it's clear enough. But how much more it yields to us when we expend the time to say, what's really going on here? As I've said before, several times, this is the uniqueness of the Bible. It doesn't come to us simply in timeless, placeless propositions.

It comes to us in the context of life. And that's not a bad thing. That's a good thing.

Okay, number two, under nine, eight to 12. The magicians could not stand before Moses because of the boils that were on them and on all the Egyptians. So, what are the three stages in the magician's relationship to Moses and Aaron? What was the first one? That's right.

They could duplicate it. The first two, they were able to duplicate. But then what happens? They could not duplicate.

That's right. And now, what does this one explicitly say? Yes, that was on this one. That was on that one.

On this one. It specifically says the magicians could not stand before Moses because the boils were on them. So, they now suffer the plagues.

They may have suffered them earlier. I suspect they did. But this is making the specific point that they're standing apart and saying, oh, we can do that too.

Now they're saying, oops, well, no, we can't actually do that. Now they're saying we cannot defend ourselves from the plague. What lessons do we learn here about magic and about God? God is all-powerful.

God is sovereign. All right. All right.

God permits magic, but it has its limits. And ultimately, it is all under his control. I think when we, a hundred years ago, perhaps, said, oh, there is no such thing in the science of the day that says everything is in terms of matter, and there is no spirit power, I think we were quite mistaken.

There is spirit power. But thank God that spirit power is under his control. And this, of course, is one of the precise things that Jesus demonstrates in the New Testament.

The demonic world is under his control. And it's so fascinating that the demons are the first ones to recognize him. And he tells them to shut up.

I don't want to hear it from you. Because you're not willing to serve me. You're not willing to obey me.

So just be quiet. As we said last time, the plagues are demonstrating that whatever this world thinks is life-giving apart from God is death-dealing. Jesus then demonstrates that whatever terrorizes us that we fear has control over us and can bring us to death; he has control over and he, out of death, can bring life.

So, there is a beautiful mirror imaging there between the plagues and the miracles of Jesus. And the New Testament is very clear, using the language of signs, just like Exodus uses to try to make that point clear. So, yes, magical power is real, but it has its limits.

And ultimately, God is the master of it all. I like to think of that morning. Now, we have the Ammon Ra bulls.

Ammon Ra is the sun god. And there was a sacred bull who was the living image of Ammon Ra. When he died, he was mummified, and the bull's son became Ammon Ra's new image.

We've got virtually all of those Ammon Ra bulls. We don't have many of the pharaohs, but we sure have a lot of the Ammon Ra bulls. I like to think of that morning.

Now, normally, the priests served the god in the nude. Their body hair was all shaved off. Part of this has to do with cleanliness.

I like to think of that morning when the priest came to bring Ammon Ra his morning bale of hay. And the priest is covered in sackcloth. And the priest says, oh, oh, your greatness, I'm so sorry to appear before you this way.

But you see, I have some sort of skin ailment here. Ammon Ra, you have it too. Who is God? Who is God? Yahweh, not the bull.

This, of course, relates then to what happens in chapter 31 when the Hebrews get frightened. They go right back to Ammon Ra. They didn't learn the lesson at all.

Ammon Ra doesn't rule the world. Yahweh does. In verse 14, beginning in verse 13, this is what the Lord, the God of the Hebrews, says.

Let my people go so that they may worship me, or this time I will send the full force of my plagues against you. Oh, my. He hasn't yet.

And against your officials and your people. Why? So that's what? You will know there is none like me in the earth. I ask you to go back through and look at these no statements.

And I think there's an interesting progression that moves through. All of it going all the way back to chapter five, verse two, Pharaoh. I do not know any Yahweh and I will not let Israel go.

And so, it's as though God says, oh, you don't. Oh, well, all right. You will.

So, the first one is in chapter six, verse seven. What are they going to know here? You will know what? Yes, that I am Yahweh. Now, as I've said time and time again, it's a little unfortunate when we read, I am the Lord, because we immediately think of sovereignty and limit it to that.

But that's not the point at all. You'll know that I am the I am. You'll know that I am the one self-existent being in the universe.

You'll know that I am the one being who is absolutely free and uncontingent. You'll know that you have run into the source of everything that exists. All right, let's go on.

The next one is in chapter seven, verse five. What does that one say? That's right. It's the same thing.

You'll know. I want you to know—my nature.

Okay, go on to 717 that I am Yahweh. Yes. So, these first three are all making this fundamental point.

So, we're not, as we've said before, we're not merely talking about his label here. You know, I want you to know my label. No, you'll know that I am who I am.

You'll know my character, my nature. Now, we go on and get a little more specific. Chapter eight, verse 10.

What does that one say? There is no one like Yahweh. Number five is 822. What's this one? I am in the land.

I'm the God of Egypt. I may be the transcendent one who is over all and above all. I may be the God of Israel, but I'm the God of Egypt to 914.

That's the one we're dealing with here. None like me in all the earth. Yes, I'm here in Egypt, and I'm the God you have to deal with here, but I am the God of all the earth.

Now, again, that's a that's a very startling statement in the context of the times. In the context of the times, each nation has its own God and they may battle it out with one another and have a wrestling match, and the one may put the other one down for a while. But to say that there is none like me in all the earth is a startling statement that your God is the God of everywhere and everything.

The question that I have to ask myself is, where did the Hebrews get this strange idea? Well, back in the 19th century, it used to be said that the Hebrews had a religious genius. Well, ask the Hebrews, were you religious geniuses? They say religious geniuses. We were religious numbskulls.

God dragged us kicking and screaming into this understanding of himself. We didn't want to believe this. It's frightening.

It's scary. But we had to believe it because he wouldn't let us believe anything else. That's what they tell us.

Now, we're kind of back there today in terms of biblical scholarship. It's gotten more radical. Now we're told that the Jews who actually didn't go into exile dreamed this all up during the Persian Empire, lock, stock, and barrel.

Wow. I think again and again of John Wesley's statement. He says that if a man does not believe in God, he'll believe anything.

While he may believe that you can put a man into a court bottle, that seems to be where we are. The Bible couldn't be revealed because revelation doesn't happen.

Therefore, any other explanation you can come up with is acceptable. I don't think so. Okay.

We've got several more, one more in chapter nine and then another in chapter 10, and we'll go on. So, we've dealt with the animals.

The gods of the animals. Now, we come to the gods of the plants. The great God Osiris is depicted as a mummy and he has a green complexion.

I don't think that's because he's decaying. I think it's because he's supposed to be the representative of the plants, but he is the God who dies and rises again every year. And he is then the Lord of the underworld.

He's the one that you want to be on good terms with so that when you go into the underworld, he will admit he knows you, and everything will be okay. So, are the gods the plants? I don't think so. I don't think so.

As I commented in the background, storms are rare in Egypt. You've got the whole Sahara desert for thousands of miles to the West. So, you don't have any place for moisture to rise into the air.

So, it's normal to have gorgeous sunny days, day after day after day. So, this idea of a terrible storm, not just a rainfall, but a terrible storm, is just stunning and shocking under the circumstances. So, you start out with the hail.

What does verse 15 say to us about God and the purpose of the plagues? 15 and 16. He could have wiped them out. If his purpose had been simply to destroy Egypt, he could have done that in one fell swoop, as the boy said in one fell swoop, but he didn't do that.

Why didn't he do it? According to verse 16, he had a purpose. And what is that purpose to show his power, and what else? Notice the compound subject there. To show my power and that my name.

And remember what I've said about the name. The name is not his label. It's his character.

It's his nature. So, Pharaoh, why do you exist? You exist so that I might show you my power and that my name might be proclaimed because of you through all the earth. And, of course, that's exactly what has happened.

Here we are tonight because of Pharaoh. So, what determines whether verse 16 happens because of us or in spite of us? Yes, but it also has to do with the fact that

God's purposes are going to be realized either because of us or in spite of us. And who determines that? Say we do.

We determine whether God's power and name are declared because of us because we gladly join with him and say, yes, Lord, do that through me or because we say absolutely not. And God has to do it through our destruction. God's purposes are going to be accomplished.

And then what is it? If not through you, then somebody else. So, you have a choice. That's an excellent example.

You have a choice. You can be part of what God's doing, or you can be part of it in another way because he does it through someone else. I always think of this in regard to the fourth chapter of the book of Malachi.

He says the sun is going to rise, and it's going to suck the last bit of moisture out of the stubble. The sunrise is a horrible thing for the stubble. Any last little bit of moisture remaining there, that terrible sun is going to suck it right out and be the seal of the stubble's death.

But the next verse and the sun of righteousness will rise with healing in his way. Yes, the same sun,. Take off that dirty, nasty old bandage and expose that wound. To the sun, and the same sun that sucks the life from the stubble will suck the pus out of that wound.

So, the question is, who am I? Who are you? Are we stubble or are we the wounded who have given ourselves into his hands? Same sun, no difference in the sun. The sudden hadn't changed one bit, but it's death for the one bunch and life for the other bunch. And that's what it is here.

My name and my power are going to be proclaimed through you, Pharaoh, because of you if you were willing. And in spite of you, since you refuse to be willing. Yeah, yeah, very definitely, very definitely, very definitely.

And it's also, it's also God on the opposite side demonstrating the extreme sinfulness of sin. That once I've decided down a certain road. Oh, absolutely.

Yes, yes. I don't think, yeah, we're going to, we're going to get a word about that here in a moment. I think a part of the issue is, again, it is a contest between gods.

Pharaoh considers himself God, and all the people are worshiping the same God. All the people worship these other gods. So, so it's not only between Yahweh and Pharaoh, it's between Yahweh and all the gods of Egypt with Pharaoh at the top of the ladder.

The people are worshiping all these gods. The people are worshiping the Nile. The people are worshiping the frogs.

So, absolutely. Yes. And that they are on the wrong road.

That they have chosen to worship false gods, that's right. Yeah, yeah.

Because when Pharaoh came up against God's statement, it was fixed. It was unmovable. He said I want my people out of here.

And Pharaoh is fixed. I want my way. I want my way.

And so to me, it's like when you used to say when a human being will force me to be a removable object. That's exactly right. That's exactly right.

One of those is going to have to give. I want to go back to Roman design again. Paul quotes this, which talks about the power of the flesh.

Do you believe that? I think now, obviously, obviously Romans 9, 10 and 11 is a very, very complex and hot topic. As I read, particularly chapter nine, it is saying, if God wished to do this, certainly he could, couldn't he? I think that it is a very big question because very clearly, in chapter 11, he says the Jews are going to be redeemed in the end. If the Jews were made for destruction, how can they be restored? So, I think that I think that Paul is raising a hypothetical issue.

If this were the case, could God do that? And the answer is yes, he certainly could have, but in any case, the tree of Judaism has been cut down. And you Gentiles have been grafted into the stock. Now, don't you dare think that you can get away with living in sin.

If God cut them off, he can cut you off too. But if you'll be faithful in the end, God is going to graft them back in to the original. I think that's the basic point of those three chapters that Paul is dealing with in terms of a people have rejected salvation by grace alone and have insisted on being saved through their good works.

Will that work? And the answer is no, it will not. It cannot. So that's how I read those chapters.

I don't see Paul saying that the Jews were chosen for destruction. Now, obviously, John Calvin and all his many followers today think that is what Paul is saying, but in the larger context, I don't. Okay, let's push ahead here.

Look at verse 19. What does that tell us about God? He's gracious. The hail is going to come.

Well, he loves people, too. The hail will fall on every person and animal that hasn't been brought in and is still out in the field. They'll die.

Oh, God, I thought you wanted them all to die. No, no. And what do verses 20 and 21 then go on to say about this? God is now bypassing Pharaoh and appealing to the people and say, if you'll do what I say, you won't have to suffer this.

And all of a sudden, the people, and you see some of them, yeah, the officials who feared the word of the Lord, hurried to bring their slaves and livestock inside. Those who ignored the word of the Lord left their slaves and livestock in the field. You have to make a choice here.

Pharaoh says it's not going to happen. Yahweh says it is going to happen. Who am I going to obey? And you see here again is feared, the word that is believed, and the word that acts on the basis of it.

It's not people are scared to death of God's word. It's people who say, Hmm, he knows what he's talking about. He's God, and I'm not.

And I'm going to do what he says. So, here are two elements I think are very important.

One God's gracious care. I'm not in this just to destroy people, and to the issue of, are you going to believe him? Are you going to believe me? So, we're beginning to bring the people and, and this relates, uh, I think to what you were saying, Mary Jo, God is bringing them to a point where the people are going to have to make a choice. Are we going to persist in worshiping our false gods? Or are we going to recognize that Yahweh is God? Okay.

Verses 27 to 35. What changes have occurred in Pharaoh's thinking? He's acknowledging him. Yes.

This God, he didn't know anything about, and you notice he's calling him Yahweh. What else? He's not only acknowledging him but what else he's confessing. It's interesting.

It is not that I was just wrong or mistaken. I was in a situation yesterday where, uh, there was a prayer that said Adam and Eve were guilty of a failure of judgment. I just about came out of my seat.

What? They were not guilty of a failure of judgment. They were guilty of express disobedience of the stated command of God, which is called sin in other words. So it's fascinating to me that Pharaoh doesn't say, well, I made a bad, poor value judgment.

No, I sinned. Wow. Wow.

But he doesn't believe it. Does he? In verse 34, he and his officials hardened their hearts. But again, you see this in so many ways in our society.

Yeah, I know I shouldn't act like this, but if I acted in some other way, then I wouldn't be getting my way. And I, I want my way at all costs, even if I know in my deepest heart that it's wrong and is leading me down a path of destruction. I think everyone who deals with young people sees this again and again.

Yeah, I know I shouldn't be doing this, but. Yeah. I think sometimes we overlook some of the humor in the Bible.

I love verse 28. Pharaoh said we've had enough thunder and hail. Yeah.

Enough of that. Thank you very much. Notice verse 30.

How do you think Moses knows that he was right, as is proved by the next verses? How do you think he knew one answer might be the Holy Spirit. And I wouldn't, I wouldn't discount that, but do you think there are any other ways that he might recognize that they weren't sincere? Yep. Maybe we're not told that specifically, but it's possible.

It's possible that he knows something about them. Yeah. Yeah.

Yes. Uh, back in chapter three, God told Moses he's not going to let you go easily. Let us go with you.

Mm. Yeah. Yeah.

Yeah. And I suspect that verse 28 has something to do with it, too. I'm wrong.

So, please get rid of the consequences. I've counseled with people like that. What they're focusing on is the consequences.

And if I have to confess to get rid of the consequences, then I'll confess. But in a real sense, I have offended the almighty God, and I'm sorry for whatever I have done to him. And if these are the necessary consequences, then, okay, let him come.

But I just want to be right with him. That's a very different story from, yeah, I'm wrong. Please get rid of the consequences.

And, um, it's interesting. God has no pride. He'll take us on almost any terms.

I won't ask for a show of hands. But for some of us, the only reason we accepted Jesus was so as not to go to hell. Now, he's not going to leave us there.

But it's interesting. He'll often take us there. If, if, if we will follow through as Pharaoh was unwilling to.

As I mentioned there in point five, sometimes this is called foxhole religion. Lord, just get me out of this mess and I'll do whatever you say. And some actually kept their promises.

It's a well-known fact that there was a considerable upsurge in the entrance of the ministry after the Second World War. And there were a whole bunch of those guys who said, get me out of here and I'll go, I'll be a preacher. I'm not sure they were necessarily very good preachers, but, but yes, I'll, I'll say whatever I need to say in order to remove the consequences.

That's not love of God. Chapter 10 verses one to seven. We have another no statement in verse two.

So that you may tell your children how I dealt harshly with the Egyptians and perform my signs among them, that you may know that I'm the Lord. So we're coming back to this. These signs are evidence that I am the, I am, and your children need to hear the story from you.

I, it dawned on me when probably after my father was gone that I never really heard his story. He was a Christian, loved the Lord, was in church, but he never told me his story. And I'm the poorer for that.

And I, I want to be sure that my kids know my story. What did, what did God do in your life that brought you to where you are? The Bible says that again, again, tell your children, tell your children. So why am I doing this? So that you'll have something to tell your kids about and that they will know what you know.

I'm Yahweh. Verse three, I think gives us, we've been hinting at this and saying it in various ways through, but verse three, I think gives us the real issue. What is Pharaoh's problem? Pride, pride.

Yeah. And that is the bottom line again and again, to admit that somebody has a right to tell me what to do with my life. Our son, Andrew, was our wanderer, informed us when he was 10 years old that this Christianity thing wasn't for him.

And the story winds around for another 18 years after that. But one Sunday, he was on the phone with Karen, and he asked if Daddy was home. She said yes. Put him on.

You both on? Yes. I just want to tell you that on Wednesday night, I bowed my knee and accepted Jesus as my personal savior. And I knew those words, bowed my knee.

That was the bottom line, and it had been the bottom line all along. It was his life, and he wanted to live it his way and to come to the place of saying, it's your life, and you can live it through me. And surely, surely one of the great marks of God's humor.

He and I sat at a kitchen table when he was 16, and he said, you want me to be just like you? And I said, no, I don't. One of me is enough. He said you got that right.

Today, he is the pastor of a church in Columbus, Ohio. And God chuckles every time he sees it, I think. I bowed my knee.

That's what Pharaoh was unwilling to do. And I think that's part of what Moses recognized. Oh, I've sinned.

But you haven't bowed your knee, Pharaoh. And I don't think you're likely to, not willingly, not willingly. Absolutely, absolutely.

We have to factor that in. I mean, all his life, he's been told he's God, he's been treated like God. And here comes this hairy bearded semi in there saying, you're not God.

That's tough. And I rather suspect in our culture of exaggerated self-esteem, that's increasingly a problem. We've told our children things that we probably ought not to have told them.

And they believe this. Pharaoh tried to bargain with God. Why do we try to bargain with God? Now, maybe you never have.

I have. But if you have, care to share? Why do we try to bargain with God? We don't want to give up control. We want his blessings while we keep our hands on the wheel.

Yeah. What kinds of things do we bargain over? Hell, our children, money, money, time. I'll give you a little bit, God.

But leave the rest for me. Whatever it may be. Whatever it may be.

Yeah. Yeah. Yeah.

I'll give you this much. Oh, that's not enough. OK, I'll give you this much.

That's not enough. God, you've got to leave something for me. And he says, why? Well, in verse 21, the locusts, the hail, took the barley and the flax, but the wheat and the spelled, they had not headed up yet.

So, the hail didn't get that. But then come the locusts. And so, the plants are doubly dead.

What the locusts didn't eat or what the hail didn't knock down, the locusts ate. And then comes the plague of darkness. Now, again, I just think there is a steady progression through these plagues as we're sort of moving up the pantheon.

We start with Mother Nile, upon whom everything is based. And then through the amphibians, through the bugs, through the animals, through the plants. And now we finally reach the sun.

Ammon Ray himself. And God says, did you know there was a pull chain on Ammon Ray? The sun is the source of life. Not apart from Yahweh, it isn't.

There's no warning prior to this plague. We've had warnings all the way through here, but we don't have here. Why do you think not? It's a challenge.

And I suspect it heightened the terror. All of a sudden, it's dark. The Egyptians don't have to be told why they've gone through enough to know why.

But the terror has increased because of this. In verse twenty-eight. Pharaoh says, get out of my sight.

Make sure you don't appear before me again. The day you see my face, you'll die. Just as you say, Moses replied, I'll never appear before you again.

Now, before he leaves, he tells him what's coming next in verse eleven, in chapter eleven. But he does not come back again. Dictating to God is very dangerous.

Forgive me if I've told you this story before. I heard it years and years ago, and I've never forgotten it. Benedict Arnold was a student at Phillips Andover Academy, 16 years old, and they had a marked revival there.

And Benedict Arnold was under heavy, heavy conviction. And he said, God, if you'll just leave me alone, I'll never call on you again. At the end of his life, he testified that God kept his word.

And I've kept mine. No, when God is acting, that's the moment to say yes, Lord. Whatever, wherever, however, whenever.

Yes, Lord. It is very dangerous to dictate to God because he may very well prove to be a man of his word.

Let's pray. Father, thank you. Thank you that you are so passionate to be known. Thank you that you have revealed yourself to us, that for some reason we should be graced to know you.

Oh, have mercy upon us, Lord. Help us. Help us to live lives that will make you known.

Deliver us from some selfish compulsion to prove ourselves good Christians. But Lord, just live your life through us so evidently, so clearly that the world will recognize there's something else at work in that person's life. Reveal yourself to the world through us, and we pray in your name. Amen.

This is Dr. John Oswalt in his teaching on the book of Exodus. This is session 5, Exodus 9-10.