

June 4th, 2023

The Ninth Plague: the Abandonment of God

Exodus 10:21-29

De-creating Egypt

In the ten plagues, the LORD was de-creating Egypt. Egypt had rebelled against the Creator God and so the Creator God de-created them. Listen to how one commentator puts it.

“The God who made the waters [Gen. 1:3]¹ turned the Nile into blood [Ex. 7:20]. The God who made green things grow [Gen. 1:11] destroyed vegetation with hail and locusts [Ex. 9:25 & 10:15]. The God who made creatures swim in the sea and swarm on dry land [Gen. 1:21] brought death to fish and frogs [Ex. 7:21 & 8:13]. The God who made men [Gen. 1:27] and beasts [Gen. 1:25] sent them disease [Ex. 9:6] and even death [Ex. 9:25]. Finally, the God who brought light out of darkness [Gen. 1:3-4] made the light fade to black [Ex. 10:21].”²

Egypt was being de-created, it was returning to chaos, because Pharaoh would not obey the LORD. One remarkable lesson of the book of Exodus is that men cannot build nations on their own terms. This particular plague demonstrates that when a nation abandons God, God abandons that nation.

¹ The Scripture addresses are my addition.

² Philip Graham Ryken, *Preaching the Word: Exodus, Saved for God's Glory*, (Wheaton, IL.: Crossway, 2015), pg. 279

The Big Idea...

In the final judgment of a nation, God sends thick darkness which signifies His abandoning that people

★ Our Doctrine

★ Our Duty

★ Our Delight

I. Our Doctrine

Judgment without warning

Following the pattern, this last plague in this final series of three has no warning--judgment *immediately* comes without any opportunity for Pharaoh to repent or mend his ways. God does strive with men, but there comes a time when sin reaches it's fullness and then without warning God suddenly executes judgment. Look at v.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."³

³ The previous 6 plagues demonstrated that Yahweh was LORD over the Earth, these last three demonstrate He is Lord over all the weather, the wind, the stars, the sun and moon. The cosmos belongs to Yahweh.

Razing Ra

In each of the previous plagues God defeated one or more of the so-called gods of Egypt (Numbers 33:4). Here the most supreme god of Egypt is kept for last—Ra. The Egyptians believed that Ra was the maker of the heavens and the earth. He was personified in the sun. Many ancient cultures worshipped the sun because there is nothing like it in all creation. A self-sustaining ball of nuclear fire that gives life to everything on earth through its light and warmth. At the end of each day, Ra would return to the underworld and darkness would cover Egypt. But when he resurrected, he restored life to all things. Pharaoh's very name is derived from Ra. Pharaoh coming from “Phra meaning ‘the sun’⁴ was “human embodiment of Ra”⁵ and as such was responsible for the sun rising and setting every day. It was “the Egyptian [king's] responsibility to maintain cosmic order.”⁶ So when Yahweh plagued Egypt with darkness not only did it show Egypt that their most supreme god was a false god, but it brought national humiliation to Pharaoh—Ra's human embodiment.

Darkness over the land of Egypt

This “darkness *over the land of Egypt*” (v.21) was not a blackout caused by a sandstorm, nor was it an eclipse. The longest recorded eclipse in history was 7

⁴ A.W. Pink. Source: <https://www.monergism.com/thethreshold/sdg/pink/Gleanings%20In%20Exodus%20-%20Arthur%20W.%20Pink.pdf> pg. 115

⁵ Rousas John Rushdoony, *Commentaries on the Pentateuch: Exodus*, Vallecito, CA.: Ross House Books, 2004), pg. 118

⁶ Michael P. V. Barret, *The Gospel of Exodus: Misery, Deliverance, Gratitude*, (Grand Rapids, MI.: Reformation Heritage Books, 2020), pg. 103

minutes and 27 seconds on June 15, 743 BC.⁷ We repeatedly read that this darkness lasted three days.

A darkness they could feel

The end of v.21 says this was “a darkness to *be felt*.” The Hebrew word is used elsewhere to depict a *literal feeling* with the hand or skin. Genesis 27:22 “Isaac...*felt* Jacob” with his hand. Judges 16:26 “Samson said to the young man... ‘Let me *feel* the pillars on which the house rests.’” This darkness as Calvin says “was so thick...it [could] be felt by the hand.”⁸ Just as Isaac could feel Jacob, and Samson could feel the pillar so the Egyptians could feel this darkness all over their skin. It was a blanket of darkness. It was a thick, dense and heavy darkness.

A dark darkness—a trinity of darkness

v.22 amplifies this. v.22 “So Moses stretched out his hand toward heaven, and there was *pitch darkness*.” The Hebrew word for *pitch* is used elsewhere for dark or darkness. So literally it’s a dark darkness. There was a dark darkness in Egypt for three days. The number 3 in Scripture like the numbers 7 and 10 often represents completeness.⁹ It is a triad of completeness. There is 3 in the One God—Father, Son, and Spirit. He is complete God. There is a triad of evil—the world, the flesh and the devil—it’s a complete evil. Likewise here the three days of darkness represent a complete and full and perfect darkness.

⁷ Source: https://en.wikipedia.org/wiki/Solar_eclipse_of_July_16,_2186#:~:text=The%20longest%20historical%20total%20eclipse,7%20minutes%20and%2032%20seconds. Accessed June 3, 2023

⁸ John Calvin, *Calvin’s Commentaries Vol. II*, (Grand Rapids, MI.: BakerBooks, 2009), pg. 207

⁹ Much help here from Walter L. Wilson, *A Dictionary of Bible Types*, (Peabody, MA.: Hendrickson Publishers, 1999), pg. 419

Blind and paralyzed

v.23 says “They did not see one another, nor did anyone rise from his place for three days...” They were so blind they could not see another living soul. And this paralyzed them, so that they were afraid to even walk around. Imagine what that would have been like. How do you go to the bathroom? How do you work, bathe, eat, or drink. You can’t. More than one commentator has speculated that any fire or candle light they tried to produce was suffocated by the thick darkness.¹⁰ Imagine that— shining a flash light—only to have the light sucked into the blackness. It was like there was a black hole in Egypt and every particle or ray of light was sucked into the blackest darkness.

A biblical theology of darkness

But we must ask the question, what does darkness *represent* elsewhere in Scripture? Well the first mention of darkness in the Bible is in Genesis 1:2 “The earth was without form and void, and *darkness* was over the face of the deep.” *The darkness* represented the chaos that overwhelmed the earth prior to God finishing creation. Darkness is chaos. Additionally...

- Darkness represents the deeds of the wicked (Ephesians 5:11)
- Darkness represents lawlessness (2 Corinthians 6:14)
- Darkness represents the domain of Satan (Colossians 1:13)
- Darkness represents being in a lost state—unconverted (Ephesians 5:8)
- It represents futility (Ecclesiastes 5:17); affliction (Ecclesiastes 11:8); sorrow (Psalm 139:11); blindness (Acts 13:11); punishment (Psalm 35:6); death (Job 10:20-21); and hell (Matthew 8:12).

¹⁰ See Matthew Henry and John Currid

The abandonment of God

But the *the one thing* that is worse than all these is that darkness represents the abandonment of God *Himself*. Please turn with me to 1 John 1:5 says “This is the message we have heard from him and proclaim to you, that *God is light*, and in him is no darkness at all.” God is light. What does it mean when all light is withdrawn? It means that God has left—that God has forsaken. The plain announcement in this plague is that God has now abandoned Egypt.¹¹ That’s *why* this plague is the worst thus far. The Egyptians lost all *comfort* when the Nile turned to blood and the frogs, gnats and flies invaded the land. They lost their *economy* when their livestock died. They lost their *health* when they were struck with boils. They lost their *food supply* with the hail and locusts. But in this plague, they lost God. The empire was finished. This darkness marked the end for Egypt.¹²

Our Doctrine: God judges nations with darkness

That brings us to **our doctrine**: *In the final judgment of a nation, God sends thick darkness which signifies His abandoning that people.* Consider 3 proofs.

Proof #1: The darkness in Babylon

Please turn to Isaiah 13. Notice the subtitle at the beginning of the chapter “*The Judgment of Babylon.*” How does the prophet describe this judgment? Look at v.9-10 “Behold, *the day of the LORD*¹³ comes, cruel, with wrath

¹¹ Pink, pg. 115

¹² This is threatened against Egypt again in Ezekiel 32:7-8

¹³ This passage especially helps us understand eschatology better. The day of the LORD here does not mean the end of the world. It meant the end of Babylon. This phrase “the day of the LORD” can either refer to temporal and historical judgments of nations or it can mean the end and final judgment. Context determines the meaning of the phrase.

and fierce anger, to make the land a desolation and to destroy its sinners from it. For the stars of the heavens and their constellations *will not give their light*; the sun *will be dark* at its rising, and the moon *will not shed its light*.”¹⁴ This is apocalyptic language. There wasn’t a physical darkness in Babylon *per se*. The sun, moon and stars elsewhere in Scripture represent symbols of government (Genesis 37:9-10; Judges 5:19-20). Here the sun, moon and stars represent Babylon’s government and civil order.¹⁵ In threatening to remove the light of the sun, moon and stars God was threatening to destroy the nation.¹⁶ Remember that Jesus Himself uses similar language. He threatens to remove the light—the lampstand from the church in Ephesus in Revelation 2:5. Without God’s light—His presence—no church can exist. Likewise without God’s light and presence in nations, no nation can exist. The “darkness” in Babylon meant she was being destroyed as a nation.¹⁷

Proof #2: The darkness in Samaria

Please turn to Amos 8:9. The whole book of Amos is God declaring his judgments against particular cities—against Damascus, Gaza, Tyre, Edom, Ammon, Moab. In ch. 8 He takes aim against Samaria. Look what he says in v.9 “And on that day,” declares the Lord God, “I will make the sun go down at noon and *darken the earth* in broad daylight.” God was going to forsake Samaria. There

¹⁴ Also cf. Isaiah 47:5

¹⁵ The sun, moon and stars in Scripture are often representative symbols of government. cf. Genesis 37:9-10 and Judges 5:19-20

¹⁶ “...these heavenly lights are used to speak of earthly authorities and governors; and when God threatens to come against them in judgment, the same collapsing-universe terminology is used to describe it.” David Chilton, *Paradise Restored: A Biblical Theology of Dominion*, (Horn Lake, MS.,: Dominion Press, 2007), pg. 94

¹⁷ See how this is threatened against Edom in Isaiah 34:4

was going to be a famine of Word of the LORD (v.11). And this meant that Samaria would be given over to darkness, abandoned by God.

Proof #3: The darkness in Jerusalem

Please turn with me to Matthew 24. Notice the subtitle at the beginning of the chapter: *Jesus Foretells Destruction of the Temple*. The Jewish temple was destroyed in 70 AD. How significant was this event? It meant the fall of the entire OT system of worship. Not because God made a mistake but because Jesus Christ was the fulfillment of it all. And it meant that the Jewish people would be punished 7-fold¹⁸ for their rejection of the Messiah. God was taking away the kingdom from the Jews (Matthew 21:43) to give it to a people producing fruit. And this destruction was so cataclysmic that Jesus describes it as the universe collapsing and Jerusalem being given over to darkness. Look at v.29 “Immediately after the tribulation of those days *the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken.*”¹⁹ What happened to Egypt when God de-created her happened to Jerusalem in 70 AD.²⁰

Elenctic Use

Someone might say here, “why use this language of sun, moon and stars failing, why use the symbolism of darkness, it’s all confusing, *why not* just speak to us plainly?” Dear friend, can you think of plainer speech that would be more

¹⁸ I.e. the 7 woes of Matthew 23

¹⁹ We know that this is not speaking about some future event, because Jesus gave us the “time key” in v.34 “Truly, I say to you, *this generation* will not pass away until all these things take place”—i.e. the same generation He was then speaking to, the same generation He pronounced the woes against (cf. 23:36). This cosmic darkness was the same that God threatened against the Jews in Deuteronomy 28:28-29; Joel 2:2, 31; Amos 5:18,20; Zephaniah 1:15; Acts 2:19-20 and carried out in Revelation 16:10-11

²⁰ It’s not surprising then that John would call Jerusalem “Egypt” in Revelation 11:8.

suitable to describe God abandoning a people? If God abandons a people, it is not hyperbole to say the universe is collapsing. Children, boys and girls, why are you afraid of the dark? Because your soul knows something. It knows that darkness is a sign of the absence of God's gracious presence. If God abandons a nation, there is nothing left but chaos, lawlessness, futility, affliction and death. God is light, and outside of His presence there is only darkness. God turned off the lights in Egypt not merely to defeat Ra, but to signal to them that their end has come. That's **our doctrine**: *in the final judgment of a nation, God sends thick darkness which signifies His abandoning that people.*

II. Our Duty

Informatory/Experimental Use

Our **first duty** is to *consider* how Egypt of old relates to our nation today. How does Egypt in Exodus relate to America today? Please turn to Leviticus 18. There are many different types of darkness in Scripture. There is **spiritual darkness**. *Spiritual darkness* takes place when a people is given over to idolatry—to the worship of other gods. Clearly Egypt worshipped other gods—she was in *spiritual darkness* given over to the worship of demons.²¹ Doesn't America

²¹ Paul said idols were nothing but demons - 1 Corinthians 10:19-20

worship other gods?²² Doesn't that mean that as a nation we are in *spiritual darkness*? Secondly there is a **social darkness**. This flows from the spiritual darkness. Having different gods results in a society that practices wickedness. Look at what Egypt practiced before her ruin. Leviticus 18 starting in v.1

And the LORD spoke to Moses, saying, 2 "Speak to the people of Israel and say to them, I am the LORD your God. 3 *You shall not do as they do in the land of Egypt, where you lived*, and you shall not do as they do in the land of Canaan, to which I am bringing you. You shall not walk in their statutes."

Question: what did they do in the land of Egypt? That's what the rest of the chapter tells us. They practiced incest (v.6-16) polyamory (v.17-18); adultery (v.20); infanticide (v.21); sodomy (v.22); bestiality (v.23). Egypt was in social darkness. The contagion was spread throughout society. Does America suffer from this contagion? Don't we practice these same things? Doesn't that mean that we are in social darkness? Look what the LORD did to them. He says to Israel in v.24-25 "Do not make yourselves unclean by any of these things, for by all these the nations I am driving out before you have become unclean, ²⁵and the land became unclean, *so that I punished its iniquity*, and the land vomited out its

²² "Amor tuus, deus tuus, as it is said of old, what we love most is our God. What we joy in most is our god, what we rely and trust in most is our god, as it was said of the 'wedge of gold' (Job 31:24). And therefore if anything hath our affections more than God, or equal with God, that we make our god. It is a query of the greatest concernment in the world to put to our hearts. What do I make my god? as David putteth the query to himself: 'Now, Lord, what is my hope? is in not in thee?' And so put this query to ourselves: Lord, what is my joy, what is my hope, what is my trust, what is my comfort? is it not in thee? If our hearts cannot make an answer to this in some sincerity, surely as yet we have not made God our God." Richard Sibbes, *A Heavenly Conference Between Christ and Mary*, (Carlisle, PA.: The Banner of Truth Trust, 2015), pg. 121-122

inhabitants.”²³ God punished Egypt and Canaan for its social darkness. If God did that to Egypt and to Canaan, will He not do that to America? Spiritual darkness and social darkness came before God finally turned out the lights for good and overturned those nations. Do you see the peril that America is in?

Hortatory Use

That brings us to our **second duty**: *we must shine the light that we have*. Please turn back with me to Exodus 10. Look at v.23 again. “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.*” Remember that the land of Goshen where Israel lived was in the *middle region* of Egypt. Goshen had Egypt to the North, West, South and East. This light was a supernatural light not *merely* physical light. Israel was *the light* of the Egyptian world. A multitude of Egyptians left Egypt with Israel because Israel radiated the light of God. Dear congregation what does the NT say about Christians? Matthew 5:14 “You are the light of the world.” Nobody else on earth has light save Christians alone. What are we to do with our light? Hide it? Jesus said in v.15 “Nor do people light a lamp and put it under a basket, but on a stand, *and it gives light to all in the house.*” The house of America is in spiritual and social darkness. If things continue as they are, how can God not bring down the sun, moon and stars in our country? I implore you, let your light shine. Here we are in the middle of so-called pride month. And my heart sank just like yours when this month began. But this is an opportunity to let our light shine, to speak up against the darkness. The great temptation is to succumb to **quietism**. “Quietism was a spiritual movement that emerged in

²³ The Geneva Bible says here “He compareth the wicked to evil humors and surfeiting, which corrupt the stomach, and oppress nature, and therefore must be cast out by vomit.” Translated by ChatGPT into modern English: “He likens the wicked to harmful substances and excessive indulgence, which spoil the stomach, burden the body's natural processes, and therefore need to be expelled through vomiting.”

the 17th century...[and] it emphasized a passive and contemplative approach to spirituality.”²⁴ Quietism promoted a withdrawal from the world of action. As one author says “Quietism leads to fatalism. Everything is going to happen irrespective of what we do therefore you withdrawal from the world and you say ‘let things happen because they are going to happen.’ And the quietist surrenders the world to the Devil.”²⁵ Moses was not a quietist. How many times did he confront Pharaoh? How many times did he call on Pharaoh to repent and obey the LORD? Christians are not called to be quietists. Matthew 5:16 “...let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven.” Confronting the darkness of society is a good work. When Daniel confronted Nebuchadnezzar he was doing a good work. “Therefore, O king...break off your sins by practicing righteousness” (Daniel 4:27) When John the Baptist confronted King Herod he was doing a good work (Mark 6:18). Our culture must be confronted with the light, and Christians are the only light in the world. Let your light shine. Some of you have already begun to do this in your places of employment, with your families, with your friends. I’m so encouraged to hear some of the stories of how you are speaking out. But let me further challenge all of us. It’s not moralism we are aiming at. We don’t need a return to conservative values. We need a return to the Lord Jesus Christ. We need to be able to look our society in the eyes and say “If we continue this path, the LORD will abandon us.” Dear congregation, pray for opportunities to shine light in your spheres of influence. Pray for boldness in speech as the saints of old did.²⁶ Pray to be men and women of action.

²⁴ OpenAI. (2021). ChatGPT. Retrieved June 3, 2023, from chat.openai.com

²⁵ R.J. Rushdoony from his audio series “Eschatology” session 2 entitled “The Eschaton and the Man”

²⁶ Acts 4:29 “And now, Lord, look upon their threats and grant to your servants to continue to speak your word with all boldness”

Admonitory Use

Our **third duty** is to *rebuke* half-way repentance. Pharaoh offered a *half-way repentance* in our passage. He was terrified of those three days of darkness, so he finally called for Moses. Look in v.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.*”” Pharaoh learned from last time that he must let the children go, but now he’s refusing to release their animals—the very thing they need in order to hold a feast to the LORD. This is how the unconverted man tries to negotiate with God. ‘Ok God I’ll serve you” but they don’t surrender their entire heart to God. One author puts it like this.

“They will say “The Sinner’s Prayer” so long as they don’t have to go to church every week. Or they will go to church so long as they don’t have to get baptized. Or they will get baptized so long as they don’t have to get involved. Or they will give some of their time as long as they don’t have to give any of their money. Or they will give part of themselves to God as long as they don’t have to give Him everything. In short, they are willing to become Christians as long as they can still live for themselves.”²⁷

This is half-way repentance. And it cannot save anyone. God will have all of us, or none of us. And Moses told Pharaoh as much in v.26 “Our livestock also must go with us; *not a hoof shall be left behind.*” Dear congregation, we must be able to say to our unsaved neighbors “not a hoof shall be left behind...God requires all of you, not just a part.”

²⁷ Ryken, pg. 281

Are you in Pharaoh's position?

Dear friend if you are in Pharaoh's position—a unconverted man, then you are in peril. You are in spiritual darkness. But there is a darkness coming that is far worse than you can conceive. It is eternal darkness. If three days of darkness terrified the Egyptians, how will you be able to stand under the weight of eternal darkness? Matthew 8:12 calls it “the outer darkness. In that place there will be weeping and gnashing of teeth.” Hell is the place where God abandons the wicked over to His wrath *forever*. Just as Moses told Pharaoh that he would not see His face again, so the wicked will never experience the kind face of God again. There is nothing more terrifying. Break off your sins. Turn to the LORD.²⁸ Lift up your heart to the LORD and pray “O Great Triune God, cleanse me body and soul. Take full possession of me. Be my Father. Be my Savior. Be my Spirit. All that I am and all that I have are yours. Take me and do with me whatever is your good pleasure.”

III. Our Delight

Evangel Use

Dear people of the LORD, *why* can we hear about eternal darkness and *not* be afraid? Please turn with me to Matthew 27:45-46. This is the account of the crucifixion of Jesus. “Now from the sixth hour [noon] there was darkness over all the land until the ninth hour [3pm].” This wasn't an eclipse.²⁹ **First** because

²⁸ “...lift up thy heart and pray, ‘Great God sanctify me wholly, spirit, soul and body, take full possession of all my powers, all my members, all my goods, and all my hours, all that I am, and all that I have, take me, and make me what thou wouldest have me to be.’” - Charles Spurgeon from his sermon “Full Redemption” (Exodus 10:26).

²⁹ <https://apologeticspress.org/was-the-darkness-of-the-crucifixion-merely-an-eclipse-5459/>

we know according to the Jewish calendar when Christ hung on the tree. No eclipse happened at that time. **Second**, because eclipses don't happen for three hours. This was a supernatural darkness *just like in Egypt*. It was three hours of darkness *just like in Egypt*, a complete darkness *just like in Egypt*. Notice Matthew records that this darkness happened only while Jesus was on the cross. He was crucified in v.44 and then the darkness began in v.45, and it lasted until He breathed His last.

Who was this darkness for?

Not for Jerusalem. Their darkness was coming at 70 AD. This darkness was for Christ. Just as God abandoned Egypt and sent darkness, so the Father did with the God-man. Look at v.46 "And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" God is light, and in Him is no darkness at all.³⁰ Light has no fellowship with darkness.³¹ Righteousness has no partnership with lawlessness. Christ was forsaken by the Father because He bore all our lawlessness—all our sin. I don't mean that the Father forsook the Son as the Second Person of the Trinity. The Father and Son's fellowship cannot be broken. The Trinity can never suffer.

I mean *the human nature* of Jesus Christ suffered the full abandonment of God *for our sake*.

³⁰ 1 John 1:5

³¹ 2 Corinthians 6:14

That's *why* we do not have to fear eternal darkness dear Christian. Because Christ, our surety, our substitute, already suffered through the darkness *for us*. There is no darkness left for the Christian. No wrath left. No punishment left. Jesus said "It is finished" in the darkness. Christians can never be abandoned by God.

Consolatory Use

So take *comfort* dear Christian. Three comforts from this passage. **First**, just as Moses refused to bargain with Pharaoh so Christ will never bargain with the Devil. Jesus will not leave you behind—"not a hoof shall be left behind"—not one of His precious sheep will be left behind. John 6:39 "...this is the will of him who sent me, that I should lose nothing of all that he has given me, but raise it up on the last day." Jesus will have you loved one. And if you say, "but I'm one of those diseased sheep, I have failed so many times." Dear friend, don't you know the gospel? All have sinned and fallen short of the glory of God. There is none righteous no not one. If Jesus were to leave behind those sheep that were failures, that were diseased or weak, then He would leave behind all of us, for all have failed Him. But He says "not a hoof shall be left behind"—I will have all of them, not one will be lost.

Second, God gives light to His people *even if* the world all around us is in darkness. Goshen had the light of Christ. Dear congregation, take heart. Can you not perceive the favor that God has bestowed upon us? Though the Pharaohs of today are dwelling in dark darkness, God has made us to dwell in the light. Proverbs 3:33 "The LORD's curse is on the house of the wicked, but he blesses the dwelling of the righteous." It is not for Christians to despair. Imagine the Israelites in Goshen looking to the North and South and East and West and despairing because Egypt was in darkness. How silly that would have

been while they were enjoying the light. Dear congregation we can see—we are children of the light. It is not fitting for us to look around and despair. We have great and precious promises. We are a chosen race, a royal priesthood, a holy nation, a people for His own possession, that we may proclaim the excellencies of Him *who called us out of darkness into His marvelous light.*³² He has delivered us from the domain of darkness and transferred us to the kingdom of His beloved Son.

Third, God has plans still for this present darkness. Two clues in our passage. The first clue is that while Egypt was in the darkness, God didn't lead Israel out. He made them stay. There are more miracles coming. The second clue is that in our passage there is a clear cause and effect. v.27 [Cause] "the Lord hardened Pharaoh's heart" [Effect] "and Pharaoh would not let them go." The point is, as one author says "that God's [will] is being exercised...It is not Pharaoh who is in control, but God's will that is done." God is the one who wouldn't let Israel leave Egypt yet, because He still had wonders to perform. Loved ones, God is the one who is not letting us leave this world yet. Because He still has wonders to perform. He still has a mighty multitude to save. He has made promises. He's promised to leaven the whole lump (Matthew 13:33). He's promised to cover the earth with the knowledge of the glory of the LORD as the waters cover the sea (Isaiah 11:9). He's promised to cause that Stone to become a great mountain and fill the whole earth (Daniel 2:35). This world is not Pharaoh's, it is the LORD's. And He is not done with it yet. The darkness is fully under His control. Christ will have the prize for which He died. Not a hoof will be left behind.

³² 2 Peter 2:9