

One night - two outcomes!

18:¹ Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. ² But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies.

- One night in history when the entire fate of two nations was decided.
- On one side of the river: a people huddled in homes, eating lamb in haste, shielded by blood, waiting for dawn.
- On the other side: a people wrapped in wealth and power, but helpless against the silence of death moving through their streets.

A pattern comes into view: 6 things:

1. Judgment and mercy are simultaneous.
2. The same act of Elohim becomes death to one and life to another.
3. The decisive fact is alignment with covenant.
4. Exodus 10: Darkness covers Egypt, but Israel has light.
5. Exodus 12: The death of the firstborn and the birth of Israel's freedom.
6. Numbers 16: Aaron with incense halts the plague – a priestly image echoed in Wisdom 18:21.

The New Testament picks up the same paradoxical theme:

- 2 Corinthians 2:15–16 The same gospel is the aroma of life to some and death to others.
- John 1:5: The light shines in the darkness, and the darkness has not overcome it.

- Hebrews 7: Yahusha, the High Priest, intercedes like Aaron, but once for all.

The same dividing line persists: one Word - two outcomes!

So... power as double-edged. We as Saints can open or bind depending on our prayers.

The same force produces collapse or brilliance depending on what material it hits.

Here in Chapter 18, The same night, the same Word, the same pressure – for Egypt it was destruction; for Israel it was deliverance.

Chapter 18 isn't about two different acts of יהוה, but about one act of יהוה that splits along the line of covenant.

- For Egypt: night, fear, loss, judgment.
- For Israel: light, guidance, covenant assurance.

18:¹ Nevertheless thy saints had a very great light, whose voice they hearing, and not seeing their shape, because they also had not suffered the same things, they counted them happy. ² But for that they did not hurt them now, of whom they had been wronged before, they thanked them, and besought them pardon for that they had been enemies. ³ Instead whereof thou gavest them a burning pillar of fire, both to be a guide of the unknown journey, and a harmless sun to entertain them honourably. ⁴ For they were worthy to be deprived of light, and imprisoned in darkness, who had kept thy sons shut up, by whom the uncorrupt light of the law was to be given unto the world. ⁵ And when they had determined to slay the babes of the saints, one child being cast forth, and saved, to reprove them, thou tookest away the multitude of their children, and destroyedst them all together in a mighty water. ⁶ Of that night were our fathers certified afore, that assuredly knowing unto what oaths they had given credence, they might afterwards be of good cheer. ⁷ So of thy people was accepted both the salvation of the righteous, and destruction of the enemies.

What comes into frame is the Hebrew phrase: midah k'neged midah—measure-for-measure. This is justice ordered by covenant fidelity.

As believers we need to hear יהוה's guiding voice without looking to a form! This is called auditory obedience, we need to move from visionary fixation (this world) to auditory obedience (the Kingdom of Heaven).

Moshe comes into view in v.5 (Exod 2): the rescued infant becomes יהוה's rebuke to a regime that actually murders infants (Exod 1:22)! Measure-for-measure follows: יהוה takes away their multitude and then destroys them in mighty water.

Israel was taught in advance so they could keep the night with good cheer as it says, so Passover builds our confidence. The Moedim build our confidence in יהוה!

So when we encounter true liberation in our lives it should produce three things:

1. restraint
2. reconciliation
3. and gratitude. Not vengeance. Because true freedom is authenticated by forgiveness.

Measure-for-measure (vv.4–5, 8): The tool of oppression (water, a decree) becomes the means of judgment; conversely, the tool of salvation (pillar, light) becomes honor for the called our assembly.

The New Testament Harmonizes this:

- There's light and calling in John 1:5; 8:12; 1 Pet 2:9 (called “out of darkness into his marvelous light”)

- There's of course the pillar/cloud - Baptismal Typology: 1 Cor 10:1(baptized into Moshe in the cloud and in the sea).
- Passover to Messiah in Heb 11:28 (by faith kept the Passover); 1 Cor 5:7 (Messiah our Passover); Luke 2:32 (light for revelation to the nations).
- and finally the infant deliverer pointing to a Greater Moses: Matt 2 (Herod's slaughter; Yahusha is preserved), showing us all along that Yahusha was the true law-bringing light promised!

So... **יְהוָה** guidance could be viewed as gifted light, because it's not a humanly seized force like a lamp or a torch!

The sea that swallows Pharaoh is the path that carries us through.

Alignment flips the environment in your favor.

Passover trains courage before the night so that, *in* the night, light becomes our destiny! That's powerful!

⁸ For wherewith thou didst punish our adversaries, by the same thou didst glorify us, whom thou hadst called. ⁹ For the righteous children of good men did sacrifice secretly, and with one consent made a holy law, that the saints should be like partakers of the same good and evil, the fathers now singing out the songs of praise.¹⁰ But on the other side there sounded an ill according cry of the enemies, and a lamentable noise was carried abroad for children that were bewailed. ¹¹ The master and the servant were punished after one manner; and like as the king, so suffered the common person.¹² So they all together had innumerable dead with one kind of death; neither were the living sufficient to bury them: for in one moment the noblest offspring of them was destroyed. ¹³ For whereas they would not believe any thing by reason of the enchantments; upon the destruction of the firstborn, they acknowledged this people to be the sons of God. ¹⁴ For while all things were in quiet silence, and that night was in the midst of her swift course, ¹⁵ thine Almighty word leaped from heaven out of thy royal throne, as a fierce man

of war into the midst of a land of destruction,¹⁶ and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven, but it stood upon the earth.¹⁷ Then suddenly visions of horrible dreams troubled them sore, and terrors came upon them unlooked for.¹⁸ And one thrown here, and another there, half dead, shewed the cause of his death.¹⁹ For the dreams that troubled them did foreshew this, lest they should perish, and not know why they were afflicted.

One divine action, two outcomes. The same means that punish Egypt glorify Israel (v.8). Israel's secret, united sacrifice and covenant solidarity (v.9) are set over against Egypt's public lament (vv.10–12).

The magician's enchantment collapses; the oppressors recognize the sons of יהוה (v.13). In the midnight stillness, the Almighty Word enters as a warrior (vv.14–16) and judgment becomes intensely personal.

The terrors (vv.17–19) show that even perception is under verdict. Then finally, Solomon says, the tasting of death touched the righteous also, but only briefly (v.20), preparing the way (in vv.21–25) for the priestly intercession.

- In 2 Corinthians 2:15–16 we have an aroma of life vs smell of death.
- In John 1:1–5; Hebrews 4:12 we have the Word as agent- a sharp sword; In Revelation 19:13–15 the Word of יהוה is a sword from a mouth.
- 1 Corinthians 5:7 Yahusha our Passover and John 19 (Passover timing).
- And finally in Hebrews 12:5–11(discipline) and 1 Peter 4:12–13 (fiery testing). Affliction educates, it doesn't destroy!

When hierarchy inverts (idolatry, injustice), elements reverse against the oppressor; when aligned, the same elements glorify the faithful (v.8).

Unsubmitted men are ultimately unmasked!

As Saints we can suffer the same pressure as unbelievers but with different outcomes - bursting pipes or making diamonds v.8.

Saints will endure short pain but with long payoffs because for the aligned, the hit is brief but clarifying (v.20).

Now is the day and age to really push in and get aligned with TMH because the same pressure that crushes others will promote you to a whole other level!

- Do the deep work in private; יהוה handles the spotlight.
- Don't lean on false props like reeds in the marsh...instead carry the Word that actually has the power to move things!

²⁰ Yea, the tasting of death touched the righteous also, and there was a destruction of the multitude in the wilderness: but the wrath endured not long.

²¹ For then the blameless man made haste, and stood forth to defend them; and bringing the shield of his proper ministry, even prayer, and the propitiation of incense, set himself against the wrath, and so brought the calamity to an end, declaring that he was thy servant.²² So he overcame the destroyer, not with might of body, nor force of arms, but with a word subdued him that punished, alleging the oaths and covenants made with the fathers. ²³ For when the dead were now fallen down by heaps one upon another, standing between, he stayed the wrath, and parted the way to the living. ²⁴ For in the long garment was the whole world, and in the four rows of the stones was the glory of the fathers graven, and thy Majesty upon the diadem of his head. ²⁵ Unto these the destroyer gave place, and they were afraid of them: for it was enough that they only tasted of the wrath.

The blameless man is obviously Aaron (Num 16): the plague breaks out; Aaron runs with the censer and stands between the living and the dead.

(v24)

Aaron's garments are a microcosm of heaven and earth - the robe, Israel's tribes of course - the breastpiece stones, Exod 28. The Name on the diadem (Exod 28:36.