

Exodus 036
Freedom & Service
Exodus 10:1-6
March 22, 2026
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Let us take our Bibles this morning and open them to Exodus 10:1. The title of our message this morning is "Freedom and Service." We are continuing our Sunday morning series going verse-by-verse through the Book of Exodus. God, of course, in the Book of Exodus is doing a work of redemption, meaning releasing from bondage. As we are going to see later in the series, this is primarily through the work of the Passover lamb. He is releasing a nation that was in bondage for 400 years to a Pharaoh that knew not Joseph. Of course, that nation is God's nation: the nation of Israel.

God has raised up His vessel that He is using, a man named Moses, who got busy for the Lord at the ripe old age of 80. Once Moses became that prepared vessel, God began to rain down upon Egypt (the known world power of the time) various plague judgments. We are now entering plague number eight having already studied the Nile turning to blood, frogs, gnats, flies, death of livestock, boils, and hail. Cheer up, folks, it gets worse, because in Exodus 10 we have locusts, and later on in the chapter, we have darkness.

Today we are going to begin looking at the locusts. Here is an outline that we can follow as we look at the Lord dealing with Egypt through the plague of locusts:

- Locusts (Exodus 10:1-20)
 - I. God's Instructions (1-2)
 - A. God hardens Pharaoh (1)
 - B. God's purpose (2)
 - II. Moses and Aaron Speak to Pharaoh (3-6)
 - A. Entrance (3a)
 - B. Question (3b)
 - C. Consequence (4)
 - D. Severity (5-6a)
 - E. Exit (6b)
 - III. Moses and Aaron Speak to Pharaoh Again (7-11)
 - IV. Plague's Manifestation (12-15)
 - V. Pharaoh Speaks to Moses and Aaron (16-17)
 - VI. God Answers (18-20)

First of all, we have God's instructions to Moses. How is this judgment going to play out? The first thing that God says is that He has hardened Pharaoh's heart. We pick it up there in Exodus 10:1, which says:

"The Lord said to Moses, 'Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them'" (Exodus 10:1).

This hardening of Pharaoh's heart is something that we have talked about many times. Ed Hindson says:

"For the initial five plagues, the text registers Pharaoh as the agent of hardening. Not until the sixth plague does God participate in the confirmation of Pharaoh's own volitional choices."¹

Charles Ryrie says virtually the same thing:

"Seven times Pharaoh hardened his own heart before God first hardened it, though the prediction that God would do it preceded it all."²

This becomes the advantage of studying the Bible chronologically, because if you were just to look at a verse like that, it makes God seem extremely cruel to come in and override Pharaoh's free will by hardening his heart. The truth of the matter is that Pharaoh has hardened his own heart against God many times. Then God finally gave Pharaoh over to what he wanted. God now says, "I am going to contribute to the process. I will harden your heart for you."

We have the prediction of God hardening Pharaoh's heart (Exodus 4:21). Then you see that Pharaoh repeatedly hardening his own heart (Exodus 7:13, 22; 8:15, 19, 32; 9:7). Not until the sixth plague did God harden Pharaoh's heart (Exodus 9:12).

When God deals with man, He always respects how He has manufactured man. He has made us in His image. Part of the frightening thing about being made in the image of God is that we have volition; we have free will. You reach a point, however, in your free will where there is so much rebellion against God that God finally gives people over to what they already wanted to do.

That is the frightening thing here that has happened to Pharaoh. It has not only happened to Pharaoh, but it has also happened to his servants. If you look there very carefully at Exodus 10:1, it says: "For I have hardened his heart and the heart of his servants." The issue now becomes, why did God do it? The answer is that this is a way

¹ Hindson, E. E., & Mitchell, D. R., eds. (2010). *KJV Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the KJV*, 86.

² Charles Ryrie, *Ryrie Study, Bible*, 96.

for God to glorify Himself. He says at the end of Exodus 10:1: "that I may perform these signs of Mine among them."

How can God perform signs to release His nation from rebellious bondage if the people holding her in bondage are not in rebellion? Somehow, in the outworking of God's purposes, God allowed this hardening to occur so He can manifest His signs and wonders all over Egypt. As God was manifesting His signs and wonders all over Egypt, He was receiving the glory.

One of the greatest things you could ever learn about God is that He works in history to glorify Himself, and He is God and has that right. This is the heart of the system that we embrace here called traditional dispensationalism. What does that even mean? It means the use of a consistent, plain, normal, literal, grammatical, historical method of interpretation, meaning that we take the whole Bible at face value, unless there is an obvious figure of speech in play.

Once we do that, it reveals a distinction between Israel and the church. Israel and the church are two trains on two different railroad tracks. God has a separate program for each, and as a talented author, God is capable of bringing together multiple subthemes that will contribute to His glory. One of those subthemes are His plan for Israel and His plan for the church, just like God has a plan for humans and He has a plan for angels. Then when you deal with the angels, He has a plan for the unfallen angels and the fallen angels.

God has different plans for different groups. That is how to understand this distinction between Israel and the church that we embrace. We do not embrace it just because we like it. We embrace it because it rises out of a normal method of interpretation as we are trying to take the whole Bible at face value unless a figure of speech is in play.

What is the end game? What does all of this contribute to? Number three, it contributes to God's overall purpose in history, which is to glorify Himself. The fancy name for this is the doxological purpose of God—God's ultimate purpose for the ages is to glorify Himself. Scripture is not human-centered, as though salvation is the principal point, but it is God-centered because His glory is at the center.

The glory of God is the primary principle that unifies all of the different ages in the Bible. The program of salvation is just one of those means by which He glorifies Himself. Each successive revelation of God's plan for the ages, as well as His dealings with the elect and the non-elect angels and nations, manifests His glory.

God's work in creation is all designed to glorify Himself: His creation of the world (Genesis 1); His creation of the nations (Genesis 10); His creation of Israel (Genesis 12); His creation of the church (Acts 2). What is all of it designed to do? It contributes to the pinnacle: His glory.

His plan of redemption, when His creation went astray, contributes to His glory as well. The redemption of creation (Romans 8); the judgment of the nations (Matthew 25); the restoration of Israel (Romans 11); the rapture of the church (1 Thessalonians 4). All of these contribute to His glory.

I used to think that salvation was the center of the Bible. I probably thought that way because salvation most affected me. Salvation, though, is not the centerpiece of what God is doing. Even when someone gets saved, who gets the glory? God does. The angels rejoice (Luke 15).

This is why God is hardening Pharaoh's heart. He is hardening Pharaoh's heart, after giving Pharaoh multiple opportunities to repent, so that God can manifest His judgments all over Egypt. He has the absolute right to do this because He is God.

This is how God works in any epoch or any era, yesterday, today, and forever. It is the purpose of your life. A lot of people wonder constantly, why am I here? What is the purpose of my life? I can give you that: the purpose of your life is to glorify God. That is why you were created.

This helps sort out a lot of the confusion that we are under when we make decisions. We make choices constantly. "Should I go this direction or that direction? Should I do this or not do this?" You just run it through a simple grid: Which of these choices will bring God the most glory? When you press into that purpose, you find meaning and fulfillment because you are living within the design for which you were created.

There is nothing more miserable than living outside of your design. There is nothing more miserable than trying to use a screwdriver to hammer a nail when that is not the purpose of the screwdriver. Many people are struggling with life; they are frustrated with life; they are unfulfilled in life because they have never pressed into their central purpose, which is for God to use you to glorify Himself. He glorifies himself through you differently from the way He uses me to glorify Himself, and differently from the way the person sitting next to you is used by God. It is all contributory to the big picture.

God works in history to glorify Himself, and that is what He is doing with these plagues. This is why the hardening of Pharaoh's heart has happened and God has a purpose in it. He wants what He has done here to be communicated. You see that beautifully discussed there in Exodus 10:2:

"And that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I perform My signs among them, that you may know I am the Lord" (Exodus 10:2).

In other words, "As I glorify Myself and you witness these plagues, do not just sit, soak, and sour, but communicate these truths through the generational lines. Fathers,

communicate it to your sons; communicate it to your grandsons." This is what is known as the Hebrew Shema.

"Hear, O Israel! The Lord is our God, the Lord is one!...These words, which I am commanding you today, shall be upon your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up" (Deuteronomy 6:4, 6-7).

This is how spiritual truth is to be disseminated through the generations, first and foremost. It is primarily through the family.

There is something very interesting that happens in Joshua 4:19-24. After the miraculous drying up of the Jordan had taken place, as the nation of Israel was entering the promised land, God says:

"Now the people came up from the Jordan on the tenth of the first month and camped at Gilgal on the eastern edge of Jericho. Those twelve stones which they had taken from the Jordan, Joshua set up at Gilgal. He said to the sons of Israel, 'When your children ask their fathers—'" (Joshua 4:19-21).

It does not say, "Their youth pastor." We love youth pastors, but a youth pastor was never designed to replace or circumvent what is happening in the home.

He said to the sons of Israel, when your children ask their fathers and in time come, saying, what are these stones? Then you shall inform your children, saying, Israel crossed the Jordan on dry ground. For the Lord your God dried up the waters of the Jordan before you until you had crossed, just as the Lord our God had done to the Red sea, which he dried up before us until we had crossed.

Is this an effective teaching channel?

"That all the peoples of the earth may know that the hand of the Lord is mighty, so that you may fear the Lord your God forever" (Joshua 4:24).

Here is the way it is supposed to work: Set up this monument, set up these stones, and there is going to come a time where your children and your grandchildren are going to ask their fathers, "Hey, Dad. What are these stones doing here?" This is your opportunity, Dad. You can explain to them what these stones represent: They represent a miracle God did for our generation, the drying up of the Jordan. But do not stop there. Talk about the miracle that God did for the prior generation—the drying up of the Red Seas.

As this information is being transmitted within the family line, the whole earth is going to know about the knowledge of the Lord. We just heard in the missions moment how in

the Book of Judges there arose a generation that knew not the Lord, nor the things the Lord had done for the nation of Israel. The channel of communication, the transmission of spiritual information, was short-circuited. That is why I love what he said in the missions moment. This is something that the Church Age believer is to follow (Ephesians 6:4), and it is something that Old Testament Israel was to follow as well.

That is your job, Dad. As the head of the family, that is your responsibility. It is not something that can be outsourced to a youth pastor or a Christian college. Are we in favor of youth pastors and Christian colleges? Of course we are, but they can only reinforce what is already happening in the home.

In my first pastorate, I was very young, and the man that was retiring, whom I was replacing there in Southern California, gave me a lesson. I will never forget this. He said to watch very carefully the families that come to church, and you will notice two patterns. The first pattern is of parents that will use this church as a babysitting service. They drop the kids off, they go off and do their thing. Maybe they read the paper, get some coffee or go out to breakfast, or maybe they catch something related to sports. Then they will come back and pick their kids up and take them home. That is pattern A.

The second pattern is of parents that bring their children to this church, but actually stay at the church while their children are here and participate in the worship service. They become contributing members of the church. That would be pattern B. He said that he wanted me to watch what happens to the kids of both groups when they reach a certain age—let us say 16 or maybe a little earlier—when they are old enough to make their own decisions.

Invariably, the children of the parents that used the church as a babysitting service will leave the church. They will not be around the church anymore, but the parents of those who role-modeled church attendance, church membership, church contribution, etc. Once those kids hit high school or college age, they will stick with the church.

That was a very powerful lesson that he gave me because he was showing me that God has intended for spiritual transmission to take place within the family unit. No gifting in terms of a pastor, a choir or music leader, or a Christian college can be used to circumvent basic parental responsibility. You can preach the importance of church attendance to your kids and your grandkids until you are blue in the face, but the greatest sermon they are ever going to hear is that you are actually here when they are here. Then they will see that church is a big deal.

You can preach and teach your kids the necessity of prayer until you are blue in the face, but it is totally different when mom and dad say to the rest of the family unit, "We need to get down on our knees and praise the Lord today," or if there is some kind of financial crisis in the family, they say, "Let us let us pray together now." That is a sermon that will preach because it is role-modeled via behavior.

This is why I think that to a large extent we are losing generations. People have all kinds of reasons as to why Christianity seems to be in decline here in the West, here in North America. We want to blame this or blame that—blame Washington DC or whatever—but what is going on in the home? That is God's unit of spiritual transformation and transmission.

The greatest truths I ever learned as a young person about God came from my own dad. We were Episcopalian, and I do not remember an awful lot of spiritual truth in that Episcopalian church, but I remember this: I remember the sermons that my dad gave me driving back and forth. Those I remember. I remember thinking to myself as a very young person, "This God stuff is real," because it was patterned in my family. It was patterned by my father.

This is the type of thing that is happening here in the Book of Exodus. "I am going to perform these plagues, these ten signs all over Egypt. Do you know what? I am doing it because I am God and I have a right to glorify Myself. What you need to do is to start teaching these things, starting with the family unit through the generations." That is how a generation will rise that knows God.

We know from the Book of Judges, that tragically there arose a generation that knew not God. How do you go from the Joshua generation to the Judges generation? The Joshua generation was a winning generation; the Judges generation is a losing generation. We heard it earlier: it only takes a generation. What went wrong? This went wrong. Deuteronomy 6:4-7 went wrong.

I think Ken Ham has a book out called "Already Gone," dealing with the fact that we have so many people leaving Christianity when they hit college. The premise of the book is that their decision to leave Christianity happened a long time ago, and it relates to mom and dad. It relates to the parents not taking or making spiritual things a priority.

If we are faithful to the model, not just to preach and teach those in our family, but to role-model Christianity, the knowledge of God, according to Joshua 4:24, has the potential of covering the entire earth.


These are the instructions of God, and now Moses and Aaron come and speak to Pharaoh (Exodus 10:3-6). You see the entrance (Exodus 10:3):

"Moses and Aaron went 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'" (Exodus 10:3).

They enter Pharaoh's presence and they pose a question to Pharaoh: *"Thus says the Lord, the God of the Hebrews."* Who are the Hebrews? They are the children of Israel, that is the nation of Israel. This is the special nation that God formed, the physical

descendants of Abraham, Isaac, and Jacob. As we have studied the Book of Genesis, we have seen that God has several names.

Names for God in Genesis



1. Elohim (1:1) - Power
2. Yahweh (2:4) - Relational
3. El Roi (Gen. 16:13) – Aware
4. El Olam (21:33) – Eternal
5. Jehovah Jireh (22:14) - Provision
6. God Isaac Feared (31:42, 53) - Reverenced
7. God, the God of Israel (33:20) - National

Did you catch number seven? In Genesis 33:20 He calls Himself "God, the God of Israel." Is God a God of a particular nation? You bet your bottom dollar He is. He discloses Himself as the God of the nation of Israel. I do not see any statute of limitations on this. Right now a lot of people and an awful lot of podcasters are trying to convince you that all of the Israel stuff is canceled and everything has been transferred to the church.

*"Behold, He who keeps Israel
Will neither slumber nor sleep" (Psalm 121:4).*

But the Israelis are in rebellion, generally speaking. It is not that individual Jews cannot get saved today. "Pastor, they are an unbelieving nation." Guess what you have to be before you can be a believer? You have to be an unbeliever. God has never stopped being the Lord of that particular nation. He is identified here as the God of the Hebrews.

Hebrews is a synonym for the Jewish nation. You will remember what Potiphar's wife said in the false accusation she raised against Joseph:

"She called to the men of her household and said to them, 'See, he has brought in a Hebrew to us to make sport of us; he came in to lie with me, I screamed'" (Genesis 39:14).

Joseph was accused of a crime that he never committed. In the process of the accusation, she called him a Hebrew. That is probably one of the first references I can find in the Scripture using Hebrew as a synonym for the nation of Israel.

God says, "I am their God. In that sense, I am a nationalistic God. I formed them. I made promises to them. I am going to make sure all of those promises are fulfilled." But

I thought God loved all of us. He does. He died and shed His blood for all of us. The Great Commission is to make disciples of all nations, but that does not subtract or detract from the point that He has a special nationalistic relationship with Israel.

He is using that relationship to teach even the angels truths about His character. Be very careful about this theology today that has become so popular, where Andy Stanley made a statement that we should unhitch from the Old Testament. That is like sitting on the second floor of my house saying, "I really like the office I have here. I like my computer, I like my built-in library. I like the wallpaper. I like the staircase. But the foundation of the house, who needs that?" That is the silliness of making a statement that we should unhitch from the Old Testament.

Here is the truth of the matter: the nation of Israel can explain its existence really well without the church, but the church cannot explain its existence without Israel. Israel is the foundation. Read in the Book of Acts, which we are studying on Wednesday nights, how the church rose from a Jewish remnant, from wayward national Israel. God has a different purpose for Israel and a different program for the church. Yes, He is the God of the Hebrews.

This is what Moses and Aaron say to Pharaoh. It should be scary for Pharaoh to understand: "You are putting God's nation in bondage." People are ranting against Israel today with all kinds of slurs against Israel. I personally have never seen anything like this in all my years of being a Christian. I have never seen so many rants and attacks and criticism of the nation of Israel. Not that they are above criticism, but it seems to me that these attacks have gone so far that they actually delegitimize whether Israel should be a real state or not. They treat Israel with one standard that they would never apply to any other nation.

When criticism moves into de-legitimization and defamation and double standards, you are tampering with God's firstborn son. In Exodus 4:23, God calls the nation of Israel His firstborn son. In Zechariah 2:8, God calls Israel the apple or the pupil of His eye. You move into delegitimization, defamation, and double standards against Israel, and it is almost like you are taking your finger and you are jamming it into God's eyeball, and you are daring Him to act.

He is a nationalistic God. God is well aware of all of their sins and problems, believe me. He is very good at putting them under discipline if need be. But do not develop a belief system that says that God is through with the Jew. If He can wash His hands of the Jew, He can wash His hands of you. How do you trust God to keep any promise if He is going to break His covenant relationship with the nation of Israel?

He is the God of the Hebrews, and Moses and Aaron are saying to Pharaoh, "How long are you going to keep these people in bondage?" Why was Pharaoh keeping them in bondage? It is right there in Exodus 10:3:

""How long will you refuse to humble yourself before Me?""

God speaking through Moses and Aaron. Isn't that what sin is? It is a lack of humility. It is an idea that says God's way is not the right way, it is my way. This is the height of arrogance.

"You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility towards one another, for God is opposed to the proud, but gives grace to the humble" (1 Peter 5:5).

You mean there are certain people on planet earth walking around today that God is opposed to? Yes, there are. Those are people that are arrogant. That is the problem with Pharaoh. It is really the problem with all sins. We substitute our own will over the will of God. We certainly do not follow Jesus when He had an opportunity to circumvent the cross. How many people would have taken that opportunity in a nanosecond? He wanted an out, but when they were in the garden, He said, "Not My will, but Thy will be done" (Luke 22:42).

The Son of Man has not come into the world to do His own will. The Son of Man has come into the world to do the will of "My Father who is in heaven." We are not like that when we sin; Pharaoh is not like that.

Moses and Aaron call Pharaoh out on this, and they say to him, "Let My people go, that they may serve Me." That is why I titled this sermon "Freedom and Service," because it is a type. It is a microcosm of what God wants to do in the life of every human being. He wants to free them. Free them from what? Egyptian bondage in this case, but we are under a bondage and a tyrant that is worse than Egypt. It is called original sin and it has horrific consequences.

Humanity is hurtling towards a crisis existence without the intervention and the grace of God because of original sin. God wants to set you free of that.

"And you will know the truth, and the truth will make you free" (John 8:32).

"So if the Son makes you free, you will be free indeed" (John 8:36).

Truth is your friend, although sometimes it is a bitter pill to swallow at first.

Think about that. The full debt of sin is paid for. I trust in what Jesus did in my place, and the terrible tyrant of sin is now disabled in my life. The ball and chain is gone; the eternal consequences and repercussions are gone. God gives me new resources at the point of faith alone in Christ alone, to live a lifestyle above sin, not a sinless lifestyle, but hopefully one in which I am sinning less. Some Christians make much better progress in that area than others, but the potential is there, the freedom is there.

Then there will come a point in time where I will be in glorification, as will you. It will be as if sin never existed at all. Read the last two chapters of Revelation and you will see it. In the eternal state, where sin never enters again, there will be complete and total freedom.

I know people that will not come near Jesus because they think if they get near Jesus, He is going to ruin everything. What a deception.

"The thief comes only to steal and kill and destroy; I have come that they may have life, and have it abundantly" (John 10:10).

To have life in abundance is the end game of God for your life and for my life. It is living life as it was intended to be lived before sin entered the picture. Now, after He sets us free, what does He want us to do?

"For by grace you have been saved through faith; that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them" (Ephesians 2:8-10).

This is in the subjunctive mood ["peripateo," περιπατέω, lexical form; "peripatesomen," περιπατήσωμεν, subjunctive], *"that we might walk in them."* It is not a guarantee that I will walk in these good works, but the potential is there. I am not saved by good works, but I am saved for good works.

What a deal this is. God wants to set me free from the tyranny of sin. After the chains are gone and I have been set free, He then wants to start to express Himself through my life so that other people can be eternally touched. I am not just set free (that would be good enough), but I am set free to serve. I do not serve God because I am afraid He is going to rip the carpet out from under me; I serve God because I cannot believe what I have.

What is the reasonable thing to do? Offer your body as a living sacrifice (Romans 12:1). Why would you do that? In light of His mercies you would do that, not because you are afraid He is going to renege on His word. That is nothing more than works salvation. But you offer your body as a living sacrifice to the Lord because you just cannot believe what He did for you.

Paul the apostle was a perfect example. Look at the blood on his hands, how he persecuted the church of God. He was the one that was holding the cloaks of those that threw rocks to the point of martyrdom, of the first martyr of the Church Age, a man named Stephen. You will see this at the end of Acts 7 into Acts 8.

God entered Saul of Tarsus' life and set him free from all of that sin, shame, and guilt. If that was not enough, He turned him into an apostle. Paul calls himself an apostle "*untimely born*" (1 Corinthians 15:8). He calls himself over and over again the least and the last of the apostles (1 Corinthians 15:8-9).

God used him to write two-thirds of the New Testament epistles. He used him to go on three missionary journeys, to plant countless churches, and to take the gospel all the way to Rome. I think of all the things that caused Saul, then Paul, to sort of tear up (because he was a crier, this guy, Paul; read Acts 20 how he warned the Ephesian elders about false teachers to the point of tears), I think what really got him emotionally was not just the fact that he had been set free, but that God actually started to use his life to advance the purposes of God.

That is why the nation of Israel is being set free here. They are being set free to serve. They are going to be given specific instructions about it at Mount Sinai, but this is a miracle that God is doing with people constantly. He is setting them free. Then He starts using them for eternal things. What kind of a God is this? He is the God of grace. He is the God of love. He is a God of mercy. He is a God who, when you ask Him for something, gives you above and beyond what you deserve.

What if Pharaoh will not listen? There is a consequence. There is always a consequence to not listening to God. Think of Adam and Eve. In the garden, Adam was given a consequence. (I am paraphrasing a little bit.) "The tree of life is good for you. The other tree will kill you. In fact, the day you eat from it is the day you will die." There was a clear blessing for obedience and curse for disobedience.

A consequence is given to Pharaoh here. It is timed. It is not a weather thing. The History Channel says that the wind just blew in at the right time and all the locusts came. No, this is a timed, precise prophecy:

""For if you refuse to let My people go, behold, tomorrow I will bring locusts into your territory"" (Exodus 10:4).

There is always a consequence for disobeying God.

"For the one who sows to his own flesh will from the flesh reap corruption" (Galatians 6:8).

"But the way of [the] transgressors is hard" (Proverbs 13:15, KJV).

The devil wants you to think that you should live your life the way you want and you will enjoy emancipation. It is another deception. If you really want to be fulfilled, if you really want to be content (this is the doctrine of humanism that is taught around the clock in the American educational system, where man is the center of all things and God, if He

exists at all, is irrelevant), then, as the old beer commercial used to say, "Go for the gusto."

They run this commercial and they give you this impression of how happy these people are. They are living without God. But the reality is that if you start living without God, you are living outside of your design, and suddenly you are in bondage without even knowing you are in bondage until it is too late.

Jesus comes along and gives you an offer to release you from that bondage. Then He says, "Not only have I released you from this bondage, I want you to serve Me." You start serving the Lord, and you start discovering that is why I am here. You start to experience a fulfillment that you could not experience any other way. If you do not want to go that direction, there is a consequence.

Through all of these plagues, God is attacking the Egyptian polytheistic pantheon. Here He is attacking Seth, Nut, and Osiris.

The Plagues of Egypt			
NO.	DESCRIPTION	SCRIPTURE	Egyptian Deity
1.	Water to Blood	Exod. 7:14-25	Hapi, Khnum
2.	Frogs	Exod. 8:1-15	Heqt
3.	Gnats	Exod. 8:16-19	Set
4.	Flies	Exod. 8:20-32	Uatchit
5.	Disease on Cattle	Exod. 9:1-7	Hathor, Apis
6.	Boils	Exod. 9:8-12	Sekhmet, Serapis
7.	Hail	Exod. 9:13-35	Seth, Nut
8.	Locusts	Exod. 10:1-20	Seth, Nut, Osiris
9.	Darkness	Exod. 10:21-29	Re, Horus, Atum
10.	Death of the First Born	Exod. 12:29-36	Min, Osiris, Heqt, Isis

Ed Hindson says:

"The Egyptian deities challenged by this plague would have been Serapia, whose specialty was protecting the Egyptians from locust infestations; as well as the same gods challenged by the previous plague, Shu and Nut, the respective sky god and goddess; Set and Isis, the respective god and goddess charged with providing weather conditions conducive to agriculture; and Osirus, the god charged with crop production."³

³ Hindson, E. E., & Mitchell, D. R., eds. (2010). *KJV Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the KJV*, 96

These are the entities that Egypt would worship. God says, "I am about ready to take a battle ax to all of them." This coming plague of locusts is going to demonstrate that these gods have no power whatsoever.

I will tell you something about God. He is after idols. He does not like it when we elevate in our hearts gods above Himself. He will take the nation to Sinai and He will give them ten commandments. Here are the first two:

"You shall have no other gods before Me. You shall not make for yourself an idol, or any likeness of what is in heaven above or on the earth beneath or in the water under the earth" (Exodus 20:3-4).

*"I am the Lord, that is My name;
I will not give My glory to another,
Nor My praise to graven images" (Isaiah 42:8).*

Do you want to set God against your path? Then start to elevate something in your mind or heart other than Him. It does not have to be a statue. It could be anything that you look to to gain worth or security. It could be health; it could be looks; it could be finances; it could be a career; or it could be a retirement plan. Those things in and of themselves are not necessarily wrong, but they become wrong when they take on a disproportionate importance in our hearts.

God will start to wage war against those things. He has waged war against so many of these things in my life that I have run out of space trying to keep up with it all. "You are trusting in this today, so let us watch this break down. You are trusting in that today. Watch what I do over here." That is what He is doing with the Egyptians, because He wants the place of preeminence, which He deserves.

Then you go down to Exodus 10:5-6, and you see the severity of this judgment of locusts that is coming.

""They shall cover the surface of the land, so that no one will be able to see the land. They will also eat the rest of what has escaped—what is left to you from the hail—and they shall eat every tree which sprouts for you out of the field. Then your houses shall be filled and the houses of all of your servants and the houses of all of the Egyptians, something which neither your fathers nor your grandfathers have seen, from the day that they came upon the earth until this day"" (Exodus 10:5-6).

These locusts will come, Pharaoh, if you persist in your rebellion against God. They are going to cover the land. In fact, they are going to be so extensive in covering the land that you will not be able to see what is in front of you. The locusts are going to come and consume the crops that you have worked so hard to maintain, every tree. They are

going to be inside your houses, and, Pharaoh, they are coming into your house, and they are coming into your servants' house.

This is a judgment that will go down in history as something that Egypt, the known political power of the time, has never seen before. There is a lot of history in Egypt. I have been to Egypt, I have seen the pyramids. I have gone on the tours of the kings and pharaohs going way back into time, even into the time of Abraham. In 2000 B.C., Abraham likely saw the pyramids of Egypt. There is a ton of history.

The Palestinians cannot show anything like that because the term Palestinian is made up. It is designed to reduce the borders of Israel through propaganda and to create a terrorist zone within the land of Israel. That is what this whole Palestinian thing is about. Show me the Palestinian archaeology. They cannot do it. Show me the Palestinian currency. They cannot do that in history. Show me the Palestinian rulers. They cannot do that.

They can show everything about Egypt because Egypt has real history. In spite of that history, there is something that is coming upon Egypt that Egypt has never faced. It will be unprecedented. We have a tendency to think these are like little fruit flies or gnats. When a fly gets loose in your house, you get your fly swatter.

Charles Ryrie says of locusts:

"One of the most destructive of creatures. A swarm may have an average density of 130,000,000 locusts per square mile. They can denude hundreds of square miles quickly, bringing horror, despair, and terrible economic consequences to the inhabitants."

That is why Moses and Aaron are very clear here, "If you resist the Lord, Pharaoh, something unprecedented is about to happen."

"Pastor, that is a great history lesson. Let us close in prayer." Not quite. It is not just unprecedented judgment coming upon Egypt. This is not just a history lesson. This is a type of what is coming. Do you understand that there is coming upon this whole world unprecedented judgment? What is happening here in Egypt is small potatoes compared to what is coming—the seven-year Tribulation period (Revelation 6-19). There will be the seal judgments, the trumpet judgments, and the golden bowl of wrath judgments.

Do you realize that by the time you get to seal judgment number four that one-quarter of the world's population is wiped out? One-quarter of the world's population is wiped out. It is like taking your hand and putting up four fingers. Just like that, one of four is gone.

Then by the time you get to the sixth trumpet judgment, it says one-third of the world is wiped out in terms of its population. I will just take one finger, and now I have three left. Then take one more finger and put it down, and I only have two fingers left. That is the

first half. In the first half of the Tribulation period, 50% of the world's population will be completely and totally wiped out.

This is not only a prophecy about something that is going to happen in Egypt. It is that, but if you read the rest of the Bible there are even locust judgments associated with these Revelation judgments. Joel talked about this time period. Joel talked about locusts too, *but his prophecies merged into the End Time judgments.*

*"There has never been anything like it,
Nor will there be again after it" (Joel 2:2).*

*"And there will be a time of distress such as has never occurred since
there was a nation until that time" (Daniel 12:1).*

*""Alas! for that day is great,
There is none like it;
And it is the time of Jacob's distress,
But he [Jacob, or Israel] will be saved from it"" (Jeremiah 30:7).*

Jesus talked about it in Matthew 24:21-22:

*"For then there will be a great tribulation, such as has not occurred since
the beginning of the world until now, nor ever will. Unless those days had
been cut short, no life would have been saved; but for the sake of the elect
[Israel] those days will be cut short" (Matthew 24:21-22).*

In other words, if God allowed this coming judgment to go outside of its seven-year parameter everyone would be dead.

"Why are you bringing this to our attention, Pastor? This is not a warm, fuzzy thought for the day." I am bringing this to your attention because we have a tendency to look at the Book of Exodus as a history lesson. "All that stuff is behind us." No, it is not. It is in front of us. The Lord has made provision for us.

How does this unit end? Exodus 10:6:

"And he [Moses] turned and went out from Pharaoh."

This is the leader of the known world. Typically, when you have a meeting with the leader of the known world, there is some kind of royal dismissal. You do not just turn your back and walk out. What is happening here is a total breach of protocol where they turn around and leave. It shows you how thin the patience of the Lord is with Pharaoh. There is no pomp and circumstance nor normal protocol, it is just cut short and then they leave.

God is a God of love and He is a God of mercy, but everything I know about God is that He is growing impatient with the evil in our world. To watch the progress of evil in our world, and to think that God will never do anything to act in judgment is the height of self-deception. You cannot really understand the good news till you understand the bad news, right? This is the bad news.

The good news is that Jesus stepped out of eternity into time. He bore in His body a penalty that you and I cannot pay. He came into the world to fix a problem that we cannot fix—original sin. It is what we are commemorating as we enter Holy Week: Palm Sunday, Good Friday, and Resurrection Sunday.

All of these things are coming up on our calendar. What is it that we are celebrating? We are celebrating the entrance of the Son of God into our world. He stepped out of eternity into time to fix a problem that I cannot fix, that only He could fix—this God-Man. His final words on the cross were, "It is finished!" (John 19:30).

We are to receive what He did in our place as a gift. The only way to receive a gift from God is to believe (Romans 4:4-5). They came to Jesus in John 6:28-29 and they said, "What must we do to do the works of God?" Sounds like good religious people, right? "What do we have to do?"

Jesus answered and said to them, 'This is the work of God, that you believe in Him whom He has sent'" (John 6:29).

That is the ticket out; that is the escape hatch; that is the golden parachute, or whatever you want to call it. That is the way out of a problem that is unsolvable for human beings—original sin.

I would encourage people within the sound of my voice to be placing their personal trust in Jesus. It is not a matter of walking an aisle, joining a church, filling out a card, or giving money. It is a personal privacy between you and the Lord, where the Lord convicts you of your need to do this, and you respond by placing your trust (which is another word for faith) in the finished work of Jesus.

In so doing, you are in essence saying, "I cannot fix myself. I cannot save myself, but He can." It is what the penitent thief did. Jesus was crucified between two thieves. One thief mocked Jesus right to the end, but the other thief exercised faith in Christ.

"And he was saying, 'Jesus, remember me when You enter Your kingdom!' And He said, 'Truly I say to you, today you shall be with Me in Paradise'" (Luke 23:42-43).

He did not say, "Hang in there, Buddy. Let us see how the next 15 minutes go, if you are going to persevere in the faith," or something like that. Because of the crucifixion, they were suffocating. That is why the legs were broken, to prevent them from pushing

up to get their next breath or gasp of air. Jesus says, "Today you will be with Me in Paradise."

Not even a baptism was performed. Nobody threw water on him. It is just a simple thing. There is nothing about church membership, filling out a card, repenting of all your known sins, or any of these things that the religious world wants you to do. It is just simply, "Today you will be with me in Paradise."

We encourage everyone within the sound of my voice to do the same thing. Just put your trust in what Jesus did, and you are given that immediate, reciprocal promise of the assurance of salvation. Do not hold out for a better deal, folks, because it ain't coming. This is the greatest news you could ever hear.