

Exodus 037
 Divine Sarcasm
 Exodus 10:7-15
 March 29, 2026
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Let us take our Bibles this morning and open them to Exodus 10:7-15. The title of our message this morning is "Divine Sarcasm." We are in the middle of a study on the book of Exodus. The first part of the book is when God is redeeming a nation. Redemption is the freeing of someone from bondage through the spilled blood of an innocent animal, in this case the Passover lamb.

The nation of Israel has been in bondage for 400 years, all the way back in the time of Abram, whose name later became Abraham. In Genesis 15:13-16 God predicted that they would be in that position, the nation of Israel, for about four generations, 400 years. Then they would come out of this Egyptian bondage with great possessions.

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

By the time you get to the book of Exodus, God is saying, "It is time." It is time to take His people out of the slavery that has been enforced against them through a Pharaoh that knew not Joseph. So God has raised up an instrument, as God typically does. When He wants to work, He works through an instrument. We all identify with that instrument because he has all of the insecurities, foibles, and hang ups that the rest of us have. God molds and shapes his character a certain way, and he is now the instrument that God is using, along with his brother Aaron, to reign ten plagues down upon Egypt.

We are in the midst of studying plague number seven, having looked at the Nile to blood, the frogs, the gnats, the flies, the death of the livestock, the boils, and the hail. Cheer up, folks, it gets worse. Now we are running into locusts.

Locusts (Exodus 10:1-20)

- I. God's Instructions (1-2)
- II. Moses and Aaron Speak to Pharaoh (3-6)
- III. Moses and Aaron Speak to Pharaoh Again (7-11)
 - A. Pharaoh's servants' questions (7)
 - B. Entrance (8a)
 - C. Pharaoh's command (8b)
 - D. Pharaoh's question (8c)
 - E. Moses' answer (9)
 - F. Pharaoh's command (10-11a)
 - G. Exit (11b)
- IV. Plague's Manifestation (12-15)
- V. Pharaoh Speaks to Moses and Aaron (16-17)
- VI. God Answers (18-20)

God gives some instructions to Moses and Aaron (Exodus 10:1-2). Moses and Aaron speak to Pharaoh the first time. Pharaoh is nonconciliatory, nonrepentant (Exodus 10:3-6). Now Moses and Aaron leave Pharaoh's presence, as we saw last week, but now there is a question. They speak to Pharaoh a second time (Exodus 10:7-11).

This whole exchange begins with a question from Pharaoh's servants:

"Pharaoh's servants said to him, 'How long will this man be a snare to us? Let the men go, that they may serve the Lord their God. Do you not realize that Egypt is destroyed?'" (Exodus 10:7).

It is interesting that this part of the conversation takes place outside of the earshot of Moses and Aaron, and even Pharaoh's servants say to Pharaoh, "You have to do what this man tells you to do, because he is an instrument of a higher power." So even Pharaoh's servants, assistants, associates, etc. recognize that God was using Moses.

Moses, at this particular time in history, was the instrument of the Lord, and he did not arrive in that position overnight. When we study the life of Moses, as we have looked at, he lived till the ripe old age of 120. There are three 40-year increments to Moses' life. The first was his natural training in Egypt where he discovered his natural abilities, natural education.

He was not very far along spiritually, because when he saw an Egyptian abusing a Hebrew, he murdered the Egyptian. That is not how you do the work of God. He needs spiritual training, and that is when he flees into Midian, where, as I like to say, he got his

BD degree, his backside of the desert degree, where he was reduced to what we would consider menial labor, tending the flock of his father-in-law, Jethro for 40 years.

Moses is reduced to about nothing at this point. Probably at one of his lowest points, he sees the burning bush, around the age of 80. God says, "Now it is time to be used by Me." Moses, having been humiliated, has such a low view of himself that he says, "Lord, you must have the wrong guy. Get somebody else."

God convinces Moses. He brings him into the ministry at the age of 80 to age 120. Those are the most productive years of his life. During this time, he will be used by God to free the nation of Israel from Egyptian bondage. It is during this time that the events of the Exodus transpire. It is during this section of his life that he writes Hebrew Bible, the first five books—Torah, the law—the second of which we are studying here.

Moses became what he became because he allowed the Lord to mold and shape his character. A lot of us would love to be used by the Lord, but we cannot be used by the Lord the way He wants to use us, because we are not willing to walk with God in that middle section. We want things done our own way. We do not want the Lord to interrupt our plans.

Yet God is in the business of taking these lumps of clay, which is really what we are at the end of the day, and molding, shaping, and sculpting them into a usable vessel. That is a process. It is not always a fun and enjoyable process, but it is a process nonetheless, not for salvation (that is not what we are dealing with here), but for usability.

Now Moses, becoming that pliable instrument in the hand of God, is even recognized by God's enemies, saying, "This is the man that God is using. Pharaoh, you have to comply with what this man wants."

In the New Testament Paul tells us this:

"Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor" (2 Timothy 2:20).

It is like in your house there is silverware and there is plastic ware. You break out the plastic ware for certain occasions, but the silverware, that is special, that is for special occasions.

"Therefore, if anyone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work" (2 Timothy 2:21).

I say, "Lord, I do not want to be a piece of plastic. I want to be a vessel of gold or silver. I want to be silverware, not plastic." This is not dealing with saved versus unsaved; this is dealing with usable for noble purposes versus usable for common purposes.

How do I stop being plastic and become silverware? Paul tells us:

"Now flee from youthful lusts and pursue righteousness, faith, love and peace, with those who call on the Lord from a pure heart. But refuse foolish and ignorant speculations, knowing that they produce quarrels. The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, with gentleness correcting those who are in opposition, if perhaps the Lord may grant them repentance leading to the knowledge of the truth, and they may come to their senses and escape the snare of the devil, having been held captive by him to do his will" (2 Timothy 2:22-26).

The 21st Century translation is: do not spend too much time on social media. There are a lot of fighting fundies out there. They are pugnacious about everything, and God's people should not be that way. I am good at being kind to the people I like, but that is not what the Bible says. It says to be kind to all.

If I want to transfer from plastic to silver, I have got my work cut out for me. I need the Lord to change my character, to not be so hot-tempered or reactionary at every little inconvenience, but to be kind to people, even those that cause us irritation.

I need to flee from youthful lusts. What are those? Those are desires that are common amongst young people. Typically we look at youthful lusts as sexual, and certainly it could be that, but young people are particularly prone to the desire for some sort of self-promotion. It even happens in the theology world: the desire to be published, the desire to get recognized, the desire to be well known, the desire to be respected.

These are common desires that people have, and yet those should not be the focus of my life. What should be the focus of my life are the things of the Lord. As the Lord changes me and molds me in that way, then all of a sudden I am not plastic anymore, but I am silver and gold.

That is what God is doing with Moses here, and even Pharaoh's servants recognize it.

"Pharaoh's servant said to him, 'How long will this man be a snare to us? Let the men go, that they may serve the Lord their God'" (Exodus 10:7).

"Hey, Pharaoh, let him go. This guy is going to be an encumbrance to us. Let them go so that they may serve."

Go, serve. Liberation, service. Is that not a summation of Christianity? First, Jesus sets us free from the slave market of sin, and then He works in our lives in such a way that He wants to actually use us to advance His purposes on the earth.

"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).

Christianity is all about liberation from bondage. In our case, it is the bondage of original sin and its horrific consequences. At the point of faith alone, in Christ alone, a person is freed from that. We are not saved by good works, but we are saved unto good works. When God saved you, He had a vision of all of the people that He was going to reach through you.

God uses us all differently with different giftings, but that is the end game. That is what God wants for the believer. It is summed up in Ephesians 2:8-10:

"For by grace you have been saved through faith; and 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 that we would walk in them" (Ephesians 2:8-10).

Salvation is automatic the moment you trust Christ, but whether you transfer from plastic to silver, that is a different set of choices. Am I going to cooperate with God in this character shaping process or not? That is what Moses went through. That is why he is recognized as this servant of the Lord.

Then you go to the end of Exodus 10:7, where the servant says, *"Do you not realize that Egypt is destroyed?"* God had destroyed Egypt with what? The Nile turning to blood, frogs, gnats, flies, disease on cattle boils, and hail.

You will notice that "destroyed" here does not mean that Egypt did not exist anymore. I bring that up because in Sunday school we have been dealing with this doctrine of annihilationism—the idea that when you die as an unbeliever, you just stop existing. That is how they interpret the word "destroy." Here you will see very clearly that Egypt is destroyed, but Egypt did not stop existing.

Hell itself is not a lack of existence. It is like a car that is taken to the junkyard. They will smash the windows and do something with the tires and maybe put it in that giant compressor, which smashes it. The car is in a destroyed state, but the car still exists. You are in a broken state, but you still exist.

The word "destroyed" (*diaphtheiro*, διαφθείρω), is used in 2 Corinthians 4:16 speaking of our bodies going through the aging process because of original sin.

"Therefore we do not lose heart, but though our outer man is decaying, yet our inner man is being renewed day by day" (2 Corinthians 4:16).

Do you believe that is true? Here is a way to prove it: break out your high school yearbook and then look at your current driver's license picture and you will see exactly what I am talking about. There is something going on with our bodies. It is original sin. It is the penalty for rebelling against our Creator, where God was very clear to our forebears back in Genesis—from dust you are to dust you shall return (Genesis 3:19). It is a painful process to go through.

Notice that the word "destroyed" is applied here to that aging process, but nobody would interpret "destroyed" here as not existing anymore, any more than you would interpret being destroyed here in Exodus 10:7 as somehow Egypt does not exist anymore.

That is Pharaoh's servants question, and here comes the entrance of Moses and Aaron back into Pharaoh's court:

"So Moses and Aaron were brought back to Pharaoh" (Exodus 10:8).

This is just like when they were introduced to Pharaoh in the first conversation in Exodus 10:3.

Now Pharaoh gives a command:

"he said to them, 'God, serve the Lord your God!'" (Exodus 10:8).

Even Pharaoh himself recognizes that what is required of the Christian, the end game is for the Christian, is not only liberation from sin and its penalty at the point of faith alone in Christ alone, but that God wants to transform us and use us in such a way that He could use us to advance His purposes on the earth. That is back to Ephesians 2:10, which even Pharaoh himself seems to understand and recognize.

Pharaoh says, "Go, and serve the Lord." But do you know what? Pharaoh is a slippery guy. He is a slippery eel. You have to read the fine print. He is the kind of guy whose hand you shake, and then you recognize a few minutes later that two of your fingers are missing.

He always has these conditions. He says that they can go, but not really. Here are some of his conditions which are starting to bubble to the surface.

By the way, I have a question: Who are those who are going? You see in Pharaoh a reluctance to really do what God wants done here, to let the nation of Israel completely and totally out of Egyptian bondage and captivity.

Many times in this series, in this book study that we are moving through, I have explained that Pharaoh is a type of the devil, and Egypt is a type of the world. Just as God wanted to, and successfully accomplished the liberation of Israel out of Egypt, God has that same plan for planet earth. He is going to take this entire planet, which has been under bondage since the Fall of man, and lead it out of bondage in what I would call the ultimate Exodus.

Make no mistake about it, Satan is currently the ruler of this world. The keys were given to him by Adam when he rebelled against God in Eden. This is why Satan is called over and over again the prince of this world (John 12:31; 14:30; 16:11); the God of this world (2 Corinthians 4:4); the prince and power of the air (Ephesians 2:2); he is the one that the believer wrestles with (Ephesians 6:12); he roams about like a roaring lion seeking someone to devour (1 Peter 5:8); and the whole world lies within his power (1 John 5:19).

Consequently, Paul says that because of this "the whole creation is groaning" (Romans 8:22). Even our physical bodies are groaning because of this (Romans 8:22-23). Planet earth is in bondage. We are living in a very dark time and in a very dark world. People instinctively and reflexively want to blame God for it all. Even insurance companies call hurricanes and tsunamis and similar events, acts of God. I am always thinking, can't we give the devil a little credit?

This is the sad state that our world is in. Yet when you read the whole story, when you read the whole narrative, when you read the whole book, you discover that God has a plan in motion. He is going to take this entire world out of the bondage that it has been in ever since the Fall of man. When we get to the Book of Revelation, we read those glorious words:

"The kingdom of the world has become the kingdom of our Lord and of His Christ" (Revelation 11:15).

I say amen to that. This is what we are to pray for to materialize. We are to pray, "Thy kingdom come" (Matthew 6:10). As I have tried to explain many times, this is why so much of the imagery in the Book of Exodus shows up in the Book of Revelation: sores, sixth plague in Exodus, first bowl judgment in Revelation; rivers to blood, first plague in Exodus, third bowl judgment, Revelation; darkness, ninth plague in Exodus, fifth bowl judgment, in Revelation; frogs, second plague in Exodus, sixth bowl judgment in Revelation; hail, seventh plague in Exodus, seventh bowl judgment in Revelation.

What is happening is that God is taking an entire planet through the ultimate exodus. Do you know what? He is going to win. If I align myself with Jesus and come to Him on His terms, I am going to win too. This is why the Bible looks at you and me as overcomers. You might say to yourself, "I do not feel like an overcomer. I do not look like an overcomer," but it does not matter. You are an overcomer because you are connected to the One who overcomes in the end.

Even though this is what is going to happen in the end, the devil is not going to just sit there and play dead. He is going to fight God every step of the way and try to keep his tentacles and his grip on this planet. That is why the Book of Revelation describes intense spiritual warfare that is coming, a cosmic struggle, a cosmic conflict. The devil does not want to let planet earth go. He has enjoyed being the illegitimate ruler over planet earth all of this time. He is not going to let it go without a fight, any more than Pharaoh is going to let Israel go out of Egypt.

Moses has an answer in Exodus 10:9 to, "You can go, but are all of you going to go?":

"Moses said, 'We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go, for we must hold a feast to the Lord'" (Exodus 10:9).

Moses says, "When God speaks through me, 'Let My people go,' I am not talking about 75% of us or 50% of us, I am talking about all of us, from the youngest to the oldest and our property, animals and everything, herds and flocks, and everything else as well."

God is interested in His people. He is interested in all of us. He is not interested in being a roommate with somebody else. We can do that with God. The Holy Spirit comes in us at the point of faith alone in Christ alone, and then we say to the Lord, "You can have this little room over in the corner, but the living room belongs to me. The closet space belongs to me. The balcony belongs to me. But enjoy living over here in the broom closet."

That is not what God wants. He wants everything. He wants the living space. He wants the kitchen. He is not interested in us partitioning and sectioning out parts of our lives that belong to us, while the rest of it belongs to God. He wants your finances. He wants your emotional health. He wants your physical body. He wants your mind. Are there not countless Scriptures that tell us to renew the mind and offer our bodies as a living sacrifice?

I remember the first time I got some money, and I sort of felt convicted to give some of it to the Lord. I had this mindset that I was giving to the Lord my money and the Lord said, "Excuse me. It is not your money. I am the One that gave you the ability to get that money. I gave you the ability to work, the health, the intelligence, whatever it takes. It is not your money. It is My money."

A lot of preachers preach like this because there is some big financial crisis. We do not really have a big financial crisis here. Praise the Lord. If you do not want to give to any ministry because it is your money, then go ahead and keep it. The truth of the matter is that it is not your money; it is the Lord's money. It is like, "Lord, You have given me these resources. Who do You want me to bless in and through these resources that You have entrusted to me?" It is the concept of being a steward or a manager.

Everybody here has three things that God gave them, and God is going to call to an account how we use those three things. They all begin with the letter T: Time, talent, and treasure. At a bare minimum those are the three things you possess. God is going to ask you one day, "What did you do with those things I gave you?" You do not own those things, you manage them. That is what a steward does. He manages on behalf of somebody else.

God is interested in all of us. He is interested in our worldview. He is interested in how we think.

"Or do you think that the Scripture speaks to no purpose: 'He jealously desires the Spirit which He has made to dwell in us'" (James 4:5).

James is saying, "The Spirit is in you, but if you have got Him relegated to some subsection of your life, He is jealous of that. He is envious of that because He wants all your life." Let me tell you from experience, the faster you can relinquish those things to the Lord, you are going to be a lot more content in life, believe me.

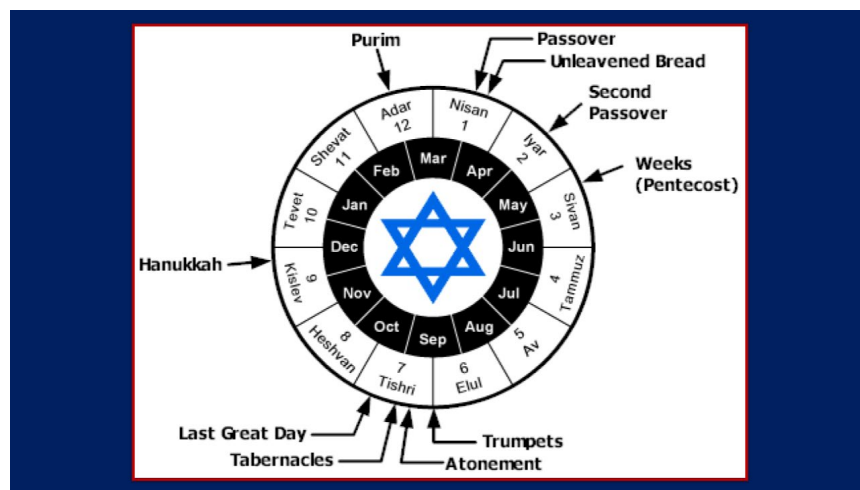
Moses is saying here, "All of us are going. We have a job, Pharaoh. We are going to go hold a feast unto the Lord." This is introducing something that would take place at Mount Sinai through the giving of the law. It finds its fullest expression in the seven Levitical feasts, a festival system that will be implemented here. You just see it hinted at, but it is coming in greater description and detail.

7 Levitical Feasts (Leviticus 23)			
Feast	Season	Purpose	Type
Passover	Spring	Redemption	1 Cor 5:7
Unleavened Bread	Spring	Separation	John 6:35
1st fruits	Spring	Praise for initial crop	1 Cor. 15:20
Pentecost	Spring	Praise for full crop	Acts 2:1-4
Trumpets	Fall	New Year	Matt. 24:31
Atonement	Fall	Lev. 16	Zech. 12:10
Booths	Fall	Wilderness provision	Zech. 14:16-18

There are four spring feasts and three fall feasts. The first spring feast is one we are getting ready to celebrate, Passover, which celebrates Israel's redemption from Egypt. After that would come Unleavened Bread, which celebrates Israel's speed at which they left Egypt. It takes time for bread to leaven, so they could not bring leavened bread because they were getting out immediately. When God says it is time to go, we are leaving pronto. Next comes Firstfruits, which is a feast designed to celebrate the initial crop coming in. That is always a happy time, because when the firstfruits comes in, it

guarantees that the rest of the crop is going to come in. Next would come Pentecost, where the full crop would be celebrated.

Then would come the Trumpets. This has nothing to do with the Rapture. A lot of people see the word "trumpet" and they think every trumpet is the Rapture, as if God cannot have more than one trumpet. This is a trumpet for Rosh Hashanah, celebrating Israel's New Year. Then would come Atonement (Leviticus 16), where God would kick the can down the road for a year related to the consequences of Israel's sins. It would not resolve the sin problem, but it would postpone the note of indebtedness for a year. Finally, came the Feast of Booths, which celebrated God's miraculous provision for His people during the wilderness wanderings, which we will see coming up in the Book of Exodus.



All of the feasts occur at a specific time on the Jewish calendar.

If seven were not enough, the Jews had a great victory in the Book of Esther. They were delivered from Haman, so they developed a feast out of that called Purim. Then the nation of Israel was radically persecuted by a man named Antiochus Epiphanes during the inter-testamental period. Under the Maccabean revolt, the temple was liberated from Seleucid rule and restored to God's service. The menorah is supposed to burn eight days and there was only oil for one day, and yet it miraculously burned for the proper time for the temple rededication. A special festival comes out of that called Hanukkah, the Feast of Lights.

Let me tell you something. There is nothing more beautiful than to travel to Jerusalem and see the whole place lit up with lights around December, when this particular feast day is honored within the land of Israel. I have had the privilege of seeing that. That one was added to the calendar to make nine feasts in total.

Let me tell you something about Jesus. Do you know that Jesus respected all those feasts? John's gospel records the different feasts that He observed. He went to

Jerusalem, went up to Jerusalem. As they traveled up to Jerusalem, they were singing the Psalms of Ascent, because Jerusalem is up, to celebrate these various feasts.

Christ's Five Trips to Jerusalem

Feast	Verse
Passover	2:23
Unnamed	5:1
Tabernacles	7:2
Dedication	10:22
Passover	13:1



He celebrated Passover in John 2:23. He celebrated an unnamed feast in John 5:1. He celebrated tabernacles in John 7:2. In John 10:22, He celebrated Dedication, which is the non-Levitical Hanukkah Feast of Lights, which was added to the calendar because of the miracle that God did for the nation of Israel during the inter-testamental period. He celebrated Passover in John 13:1.

Purim and Hanukkah were added to the calendar when it looked like Israel was about to be wiped out, and God came through for them at the last minute. Israel has a really interesting arrangement with the Lord. Every time they get attacked, not only do they survive, but they get a holiday out of the whole thing. That explains Hanukkah and Purim.

Your New Testament is not going to re-explain these feasts for you. That is why, when you come to the New Testament, you see these names but you get no explanation. The New Testament is assuming that you already understand these feasts as revealed in what we as Protestants call the Old Testament and what Jewish people call Hebrew Bible or Tanakh.

That is how the Bible is set up. The New Testament does not change the Old Testament, but it is meant to be understood in light of what has been already revealed in the Old Testament. A lot of New Testament readers are confused because they have not taken the time to read Hebrew Bible.

Each of those feasts is prophetic. Passover points to the death of Jesus Christ (1 Corinthians 5:7). He is our Passover lamb. Unleavened Bread points to Jesus as the bread of life (John 6:35). Firstfruits points to His resurrection (1 Corinthians 15:20). Pentecost points to the Day of Pentecost (Acts 2:1-4), where the new church was

birthed, but the nation of Israel remained in unbelief, attributing the work of the Holy Spirit on the Day of Pentecost to drunkenness.

The first four feasts, those spring feasts, point to the first coming of Jesus Christ, when the nation of Israel turned their back on their own Messiah. When you look at the calendar, you see there is a long period of time between the spring feasts and the fall feasts. What is that long period of time? That is us. We are the long period of time. It is the period of time when the nation of Israel is currently in unbelief, where God is at work through a new man called the church in the Church Age.

Paul tells us that God is using His work through the church to provoke national Israel to jealousy, for they will desire that place of preeminence back (Romans 11:11). That is the long period of time between the spring and the fall feasts.

One of these days, the church is not going to be here anymore. The church is going to be taken to heaven in an event called the Rapture, the translation of the church. You say, "Pastor, how do I sign up for that? Get me out of here." The answer is that only the believing will be leaving. You have to know Jesus personally by coming to Him through His offer of salvation, faith alone in Christ alone.

Once the church is taken to heaven, God has not forgotten His promises to national Israel. He is going to put His hand back on them and fulfill the last three feasts, this time in belief, not unbelief, as in the spring feasts. Trumpets is when Jesus will summon the nation of Israel, who has been persecuted by the Antichrist, in faith from the four corners of the earth (Matthew 24:31).

Atonement is the specific time when the nation of Israel will recognize that they blew it. They will mourn for Him as one mourns for an only child; they will mourn on the one that they have pierced (Zechariah 12:10). Booths is the thousand-year millennial Kingdom (Zechariah 14:16-18). If you want to understand the past, if you want to understand what God is doing in the present, and if you want to understand what God will do in the future, then study these Jewish feasts because they typify something.

Here we are with number one: Passover, ultimately pointing to Jesus as our Passover lamb. That Passover lamb was special, as we are going to study in the Book of Exodus. It was to have no blemishes and none of its bones could be broken. Does that sound familiar? Jesus, of perfect character, died in our place. They wanted to break His bones, but He was already dead (John 19:33).

Moses is saying, "We are all going to get out of here, Pharaoh, because we are going to have a feast." This festival system is something that is coming because it is an outline of history.

Then Pharaoh gives a command:

"Then he said to them, 'Thus may the Lord be with you, if I ever let you and your little ones go! Take heed, for evil is in your mind'" (Exodus 10:10).

What is Pharaoh saying here? He is saying, "If you take these children out of Egypt, then that is going to cut down my numbers that I need for slaves, and that is evil."

Charles Ryrie sums up what Pharaoh is saying as follows:

"In response to the pleas of his servants, Pharaoh offered Moses another compromise. He would let the men go, but not their families or children, charging Moses with wanting to do evil by depriving him of such a large number of workers."¹

It is interesting that Moses is trying to do something good here, and in Pharaoh's mind it is evil. Is that not what the Bible says will happen in the last days?

"Woe to those who call evil good, and good evil" (Isaiah 5:20).

It is amazing how people can take something that is good and turn it around as something that is actually wicked or evil. Some of the most hotly debated issues of our day fall into this category. If you stand up today and say, "I support the right of the unborn to be born, I actually favor legal protection to protect those who cannot protect themselves, unborn children," you get called all kinds of names. You are narrow, you are rigid, you are anti-choice, you are anti-woman, you are anti this and anti that.

We are always anti something, but you notice that they are always pro something. They are pro-choice. If you are pro something, then I want to be called pro something. I am pro-life. If you want to call me anti-choice can we keep the rules the same and can I call you anti-life? Do you mind if I do that? This whole semantical game goes on. That is just one of many issues that could be brought up where people call something evil that is actually very good.

That is what Pharaoh is doing here with Moses. "If you take these children away that is evil, because I will have fewer slaves."

Dr. Ed Hindson has another interpretation of Exodus 10:10 that I will share with you:

"Many interpreters have stumbled over the explanation of this phrase. Pharaoh seems to be uncharacteristically warning Moses to beware of approaching evil. The difficulty of ascertaining Pharaoh's intent disappears, however, when one takes into account that the Hebrew word 'ra,' usually translated as 'evil,' is also the name of the Egyptian sun god,

¹ Charles Ryrie, *Ryrie Study Bible*, page 105.

Ra. Each pharaoh was considered to be Ra's divine son. The intent of Pharaoh may be conveyed as 'My god Ra is before you; your god YHWH may be strong, but do not forget that Ra is just as strong.'"²

That could be what he is saying. In other words, he is not just charging him with evil. He is saying, through the use of a wordplay—"ra" meaning "evil," which could also be the Egyptian sun god, Ra—that his god is bigger than Moses' God. "My dad can beat up your dad."

Pharaoh is going to find out that he is dead wrong. Each of these plagues, whether it is water to blood, frogs, gnats, flies, disease on cattle, boils, or hail, was designed to mock one of the Egyptian deities in their polytheistic pantheon. "You like the Nile? You worship the Nile? I just turned it to blood red. You like frogs? I will multiply them all over Egypt. You will have so many frogs that you will not know what to do with them."

You can start to see why I titled this sermon "Divine Sarcasm." It is true with all of these plagues. They worshiped the firstborn, and God is about to kill the firstborn all over Egypt (Exodus 12). "You think Ra is more powerful than Yahweh?" That is what Pharaoh could be saying here, that the sun god, S-U-N, is more powerful than the Son, S-O-N. "No, He is not, Pharaoh, and you are going to have to learn the lesson the hard way."

When you look at Jesus, you have to understand that He is in a class by Himself. What He claims about Himself is not to be one among many deities, one among many options. He is the King of kings and the Lord of lords (Revelation 19:16).

Islam says that Jesus never died on the cross. They think that when Jesus comes back, He is going to be a kind of a sidekick of Allah. That is not what the Bible says. Jesus is not a sidekick of anybody. He is not a silent partner. He is not a consultant. He is the King of kings and the Lord of Lords.

Jesus is the One that spoke, and the heavens and the earth leapt into existence. Jesus is the One that stepped out of eternity into time to bear the wrath of God the Father in our place when God's creation went astray and rebelled against Him. No other entity did that for you. Jesus did that for you.

Jesus is the only figure that has ever existed that said, "Not only am I God, but I am going to show you something. I am going to make some predictions about My death. My death will happen, but on the third day, I will rise from the grave." The last time I checked, the tomb was still empty.

² 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* (p. 96-97).

Jesus is the One that is coming back as the King of kings and the Lord of lords. It is a Hebrew or Greek figure of speech, meaning "the ultimate." It is like saying, "Holy of Holies." When you use the expression "Holy of Holies," you are not only talking about a holy place, but you are talking about the ultimate holy place, the holy place. It is called a superlative. That is what Jesus claims about Himself. He is not an option. He is the way, the truth, the life. No man comes to the father but by him (John 14:6).

Pharaoh is going to learn, unfortunately for him, the hard way that Ra is not more powerful than Yahweh.

"Not so! Go now, the men among you, and serve the Lord, for that is what you desire" (Exodus 10:11).

Notice that Pharaoh says, "Okay. The men can go." That is not what Moses asked for. If you go back to Exodus 10:9, it says:

"Moses said, 'We shall go with our young and our old; with our sons and our daughters, with our flocks and our herds we shall go'" (Exodus 10:9).

Pharaoh says, "You can go. The men can go, but all these other categories I am going to hold here as collateral." It is just like the devil not wanting to relinquish authority over the earth. It is, in type, what Pharaoh is doing here. It is going to create a ton of warfare to bring Pharaoh around, just like there is going to be a ton of warfare before planet earth is ultimately liberated from Satan's grasp.

Then Moses leaves just like he left back in Exodus 10:6:

"So they were driven from Pharaoh's presence" (Exodus 10:11).

Now the plague starts to manifest. This whole thing could have been avoided if Pharaoh had done what God said, but he did not. He still wants to retain his authority over the situation. The plague's manifestation is there in Exodus 10:12-15, and it is pretty.

"Then the Lord said to Moses, 'Stretch out your hand over the land of Egypt for the locusts, that they may come up on the land of Egypt and eat every plant of the land, even all that the hail has left'" (Exodus 10:12).

Notice God's sovereignty over His own creation. This plague is going to eat every plant. Isn't God the One that created the plants?

"Then God said, 'Let the earth sprout vegetation, plants yielding seed, and fruit trees and on the earth bearing fruit after their kind with seed in them'; and it was so" (Genesis 1:11).

You have to understand that when God judges—and He does judge—He has the right to do it because He is the One that brought creation into existence in the first place. Certainly the Creator has the right to judge, let alone the Redeemer who paid a price so humanity would not have to face these kinds of judgments.

That is what Revelation 4-5 is about in your Bible. It is the scene of worship. Does God have the right to do what He is about to do in the seven-year Tribulation period? The answer is absolutely, because He is the Creator (Revelation 4), and He is the Redeemer (Revelation 5). That is what is being announced in heaven by the four living creatures, the myriads of angels, the seraphim, and the 24 elders (who I think represent the church). That is what they are. That is what they are all praising the Lord, that He has an absolute right to do what He is doing because He has the highest credentials. He is Creator. He is Redeemer. No one can say to Him, "You have no right to judge."

Moving on into Exodus 10:13 you see Moses' obedience:

"So Moses stretched out his staff over the land of Egypt" (Exodus 10:13).

The staff is always interesting to me because that is how God trained Moses—with the staff, the shepherd's rod—going back to Exodus 4:2-4. Moses was allowed to perform some lesser miracles through the staff. Now what is used in a lesser sense is now being used on a big stage. This is why the Bible says that we should not despise the day of small beginnings (Zechariah 4:10). God could be training you on some minor thing in some minor area and some minor role, but you have no idea what He is going to do with your faithfulness in something small.

"He who is faithful in a very little thing is also faithful in much; and he who is unrighteous in a very little thing is unrighteous also in much" (Luke 16:10).

How do you appoint elders to a church?

"He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the Church of God?)" (1 Timothy 3:4-5).

There is a theme in the Bible that if you are faithful in the little things then God promotes you on to big things. We think the little things do not matter, but they do. Your reputation is who people think you are; your character is what you really do when no one is looking.

That is what God looks at. He looks at the little things. Are we cutting corners in the little things? Are we making excuses in the little things? Because if we do that, it disqualifies us from being used for the big things which we all want to do. Everybody wants to do

big things for the Lord. God says, "All right. Be faithful with the little thing that no one sees, that I put right in front of you."

Moses does what he is told. This is a guy that committed murder when he was 40. You see how his character has changed, how God worked with him in the middle years of his life, age 40 to age 80, and how he became obedient. That is where the blessings of the Christian life come.

"If you know these things, you are blessed if you do them" (John 13:17).

For many years of my life I thought that the blessing comes from knowing these things. Knowing things is great, but that is not where blessing in the Christian life comes from, rather, it is when knowledge turns into wisdom, when "gnosis" turns into "sophia," when knowledge turns into "hakma".

Knowledge and wisdom are two different things. Knowledge is understanding what to do; wisdom is applying it to daily life. As you apply what you know, that is where you get blessed. That is where Moses was.

What does God do here with the locust manifestation?

"So Moses stretched out his staff over the land of Egypt, and the Lord directed an east wind on the land all that day and all that night; and when it was morning, the east wind brought the locusts" (Exodus 10:13).

If Pharaoh is saying to God that Ra, the sun god, is more powerful than Yahweh, God is saying that is not true because Yahweh controls the weather. God brings in an east wind.

"When the sun came up God appointed a scorching east wind, and the sun beat down on Jonah's head so that he became faint and begged with all of his soul to die, saying, 'Death is better to me than life'" (Jonah 4:8).

"The Lord hurled a great wind on the sea..." (Jonah 1:4).

It is hard to fight a god that controls the weather, is it not?

"And the Lord appointed a great fish..." (Jonah 1:17).

We know how that story went.

"So the Lord God appointed a plant..." (Jonah 4:6).

"But God appointed a worm..." (Jonah 4:7).

You mean God appoints worms, and He appoints plants, and He appoints fish, and He appoints a great wind, and He appoints an east wind? Yes. He does it all the time. "Do you really think, Pharaoh, that your pathetic excuse for a deity is bigger than God?"

Where do these locusts go? They go exactly where God said they would go. He told them they were going to settle all over Egypt. That is what happens.

"The locusts came up over all the land of Egypt and settled in the territory of Egypt" (Exodus 10:14).

We tend to look at these locusts like yesterday, I was trying to study and a fly got in the house. I was trying to, (unsuccessfully, I might add), kill it with my fly swatter. We look at these locust judgments as something like that; that they are just an irritation. That is not biblical thinking. This was a sweeping, powerful, awesome judgment.

Notice the number of locusts:

"...they were very numerous. There had never been so many locusts, nor would there be so many again" (Exodus 10:14).

This was a complete and totally unique judgment. You notice that it created darkness. Isn't that what we are going to be thinking about on Good Friday? The Lord allowed darkness over the land as Jesus stood in the gap for us and bore His wrath in our place. It is fitting that we would be talking about darkness this week.

"For they covered the surface of the whole land, so that the land was darkened" (Exodus 10:15).

I cannot think of a better way to plunge the kingdom of Pharaoh into despair than physical darkness, because that was a kingdom of spiritual darkness. You see the divine sarcasm. God is saying, "Do you like darkness? Do you like spiritual darkness? Do you like this polytheistic occultism that you are into? Okay, I will give you darkness, it is just that this round it is going to be physical." There is also another plague of darkness that is coming after these locusts. The sarcasm of God.

By the way, the exact same thing is going to happen to the Antichrist's kingdom.

"Then the fifth angel poured out his bowl on the throne of the beast, and his kingdom became darkened; they gnawed their tongues because of pain, and they blasphemed the God of heaven because of their pains and their sores; and they did not repent of their deeds" (Revelation 16:10-11).

"Do you like darkness, Antichrist? Then your whole kingdom will end in darkness." The divine sarcasm of God.

These locusts eat and consume everything in their path:

"And they ate every plant of the land and all of the fruit of the trees that the hail had left" (Exodus 10:15).

Did not God create the plants (Genesis 1)? What He creates, He has a right to judge.

"Thus nothing green was left on the tree or plant of the field through all of the land of Egypt" (Exodus 10:15).

Charles Ryrie says of this judgment:

"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."³

There is a judgment that is coming. That is the bad news. The good news is that Jesus absorbed God's wrath in our place. The whole world is saveable. People are not saved until they receive what He did as a gift. To not receive as a gift what He did is like a package that is unopened. Someone gives you a gift, but you are too busy to take the time to receive it.

There is only one way to receive a gift from God. According to Romans 4:4-5, it is to believe, which means to trust in the One that He has sent, in this case, Jesus Christ. Jesus did something for us that we could not do for ourselves. He fixed our problem of original sin. He commands us to receive what He has done as a free gift. That is what spares you from the judgments to come. That and that alone. Religion cannot help you here. Preachers and teachers can direct you in that direction, but they cannot do anything to help you. Jesus can help you though. His Hebrew name is Yeshua. He is the One that all of Tanakh points to.

Our encouragement for people is not to raise a hand, to walk an aisle, or to give money; it is nothing like that. It is just a matter of personal privacy between you and the Lord, where the Lord convicts you of your need to receive His free gift, and you respond the way you know how to respond, which is to trust in that. You are no longer trusting in yourself, your abilities, your religion, or your good efforts. You are trusting in the good work that He did for you 2,000 years ago. That spares us from the wrath to come.

It also ushers us into a relationship with Him where we can learn to grow thereby. I hope and trust many people within the sound of my voice would be placing their personal faith in the God-Man, Jesus Christ.

³ Charles Ryrie, *Ryrie Study Bible*, page 106.