

Noah got lost after left the ark -
The ark -
God without because of
the Ark -
Sion -
abraham -
work care -
Tammuz
Purified his stomach of sand & made away with
I don't know how at that whole heart.

THE GREAT PLAGUES

Exodus 7-11

We spoke about the great tower last week. Now this week we call your attention to the great plagues. Here in the Old Testament we have a great dual against Moses and Pharaoh, and it turns out in the form of ten plagues. Now the theme of our lesson tonight is based upon these ten plagues. God's answer to Pharaoh, who questioned. Chapter 11:37. Who is the Lord? And God will execute judgement against all the gods of Egypt.

What was the purpose of these great plagues. Exo. 9:16. "That my name may be declared about all the earth. To show that Jehovah was the one and only God." The second object was to show to Israel, that Jehovah was a covenant keeping God. The first object touched the outsider to show that God had fully accredited Moses as a leader. That he had power in the workings of miracles.

Moses is the first man mentioned in the Bible who worked a miracle. Though God had worked some miracles directly before this. But Moses was the first agent to work miracles. And this group of miracles and plagues were for a purpose. Elisha was another man who worked miracles. And you will remember that many miracles were wrought by Christ.

What is a miracle? One word expresses it as being a wonder. Another expresses it as a sign. Another way is to express the energy of it or the power of it. And is expressed as a work.

As a definition, we would say first, that it is an extra-ordinary event. You cannot call an ordinary event a wonderful thing - it is not a miracle, that the sun should rise in the East - but it would be a miracle if it should

rise in the West.

This extra-ordinary event is discernable by the senses. And is produced by the agency of God.

Some feel that miracles are events, separated from the power of nature. Hume, said that a miracle is a violation of a natural law. Another has said that the miracles of earth are the laws of Heaven.

When may miracles be expected. When God makes new revelations. And there are counterfeit miracles. 2 Thess. 2. Those who do lie in wonders or deeds. Satan has power to do in nature some super-natural things. And when may we expect these counterfeit miracles. When the real miracles are produced, counterfeits will appear to off-set them.

We will know that these things are counterfeit by the immoral character of the producer. Second, the evil motive or the end in view. For God does not work a lot of miracles just for show. When Herod said to Christ, work me a miracle - Christ refused. Miracles are not just for gratifying curiosity. And it may lack substantial evidence. Some of these miracle producing people in their work - in their rap sessions, put out the lights, join hands, and etc.

We will note that the Egyptians imitated the first three plagues or miracles that were brought. And the conflict in Egypt was between Jehovah on the one hand, and the Gods of Egypt representing the power of darkness. The Devil is the author of idolatry in all forms. The battle is between God and the Devil.

Now the miracles may be divided up into separate classes. Let us look at some of these great plagues.

I. The River Turned To Blood - Exodus 7:15-24

Now this miracle was especially adapted to bring conviction of the power of Jehovah among the Egyptians. It was turning the source of life and help into a minister of death. It happened at the time of year when the Nile was most clear. It killed the fish, it rendered the water unfit to drink. And it affected the everyday necessities of the whole nation. Their chief food source gone and their God was struck dead. They worshipped this as a source of prosperity.

V. 22 - The need of Egypt was pure water. And all that her magicians could do was to make more blood. The miracle of judgement was not of healing. And the Nile was to Egypt, instead of Heaven.

One of the first miracles or plagues, worked by Moses, was turning water to blood. Our Lord Jesus, in his first miracle, was turning water into wine. Not into terror but into mercy and into life.

The Egyptians had stained the river with the blood of the Hebrew children. And now God made the river all bloody. Thus, he gave them blood to drink. Rev. 16:6. They had enough of it.

Now this plague was a prediction of the ruin of Pharaoh at the crossing of the Red Sea. And it is also the prediction of the ruin of the enemies of the New Testament Church. Rev. 16:3, 4. Where the sea, and the rivers, and the fountains of water will be turned into blood. So the first great plague directs us to think of the judgement which fell upon their drink, their food, and their God.

V. 24 - The people sought relief. They were digging about the river bank

for water to drink, and some of them may have found some water.

✓ II. Frogs - Judgement On The Object Of Worship. - Exodus 8:1-15.

1-3 Pharaoh was warned and the second great plague followed on the heels of the first. There was no avoiding divine judgement. When a person evades the commission of God - and the frogs invaded the land. And they cannot check their progress. V. 7 - Magicians imitated what was being done by Moses and they also brought up frogs - but they could not remove those that God sent.

8. Now in V. 8 - Pharaoh relented under the plagues and he begs Moses to remove them.

The plague here is against the (object) of worship. They had transgressed the law of God and they were without excuse. The frog was worshipped. They even represented their deities with a (frog's head). And Pharaoh and his people had received a (special revelation) from God in the former plague or miracle - and it is not assumed that they had no light beyond reason.

Resistance is here evident. And this is why Jehovah was displeased with them and he sent the frogs into every bed chamber, and into every home. He plundered them, and they suffered the consequences.

Now God fixed the wages of sin. And Pharaoh said, entreat the Lord.

9. V. 9 - Moses tells Pharaoh, you set the time. Moses is going to prove that this is not dependent upon the planets, the stars, or on pure luck.

V. 10 - Pharaoh set the time for tomorrow. And why not immediately. Was he so fond of his guests that he would have them stay another night with him. No, probably, he thought they would go away themselves. Or that his magicians would figure out some way to do away with these plagues.

V. 15 - Pharaoh saw that there was a respite - there was a let up.

✓ III. Lice - Judgement By The Finger Of God. Exodus 8:16-19

The frogs were produced out of the waters.

V. 17 - The lice were produced out of the dust of the earth - part of the creation. This baffled the magicians in V. 18. And they attempted to remove it.

V. 19 - They had to confess that this is the (finger of God.) Now God has the Devil in chains. He can limit him as a deceiver and as a destroyer. But these lice come up in swarms and cover the whole land. The magicians could not do this. Now when our God says, that's the end - that's the end! And those who encourage others to resist God may by and by discover that they are on a downward road and cannot stop. And so they confess that there is a desire on their part, to somehow bring Pharaoh to yield, but Pharaoh harkened not unto them.

It is like a man putting a torch to a building and when he sees it in flames - he earnestly longs to put it out. But it is too late to undo his work.

The first plague was limited to the Nile, the channel of the river.

The second plague took on a wider range and the frogs visited the land.

The third plague brought bodily pain. We feel that this is the finger of God.

And there was no one to rival with Moses - is what they are saying. This is the finger of God, and we can't match this.

✓ IV. Flies - Judgement By The Smallest Creatures - Exodus 8:20

Now the coming of the flies depends on Pharaoh's refusal to let his people go.

V. 21 - If thou wilt not send my people away - I will send the flies upon thee. The destruction of Ninevah as foretold by Jonah was averted by the will of the King and his people. The destruction of Jerusalem and the over throw of the Jewish nation was the result of men who exercise their human will. And Jesus said you would not. It depends upon the will of every man.

These flies came. And if you have ever been in the midst of a bunch of yellow flies in the season when they are thick - or in a place where these little black flies are brought in by the wind on the beach. The movement of the smallest creature depends upon the will of God entirely. Now the refusal of Pharaoh brought the swarms of insects upon him and his people. They came in such numbers that he felt that they were messengers of God. They visited every part of the land - V. 22.

They were like an Army coming in. And God was going to be served in the way that He had ordained - or not in any way at all. V. 27. Pharaoh said, go ye, sacrifice to your God in the land. Moses said no - we must go three days journey. The Egyptians will stone us.

Now the flies were under the control of God. And they knew that swarms of flies (buzzing) in their ears - there was necessity for release.

V. 31 - God graciously removed the plague.

✓ V. Murrain - Judgement Upon Their Property. Exodus 9:1

3 The next great plague was upon their cattle. V. 1 - Let my people go. This was still the demand and you see how jealous God is.

V. 6 - The plague was inflicted - and the cattle died.

V. 7 - There was a distinction between the cattle of the Egyptians and the cattle of Israel.

These great plagues you will note, had to deal with their property. Anything that touches either - or when both are attack, man feels as though he has been threatened.

The cattle died. That struck at their (religion) and their property at the same time. The oxen was held in high veneration. They had temples erected where worship was offered to them. Superstition. Now death of this creature

was a great financial loss.

All of Pharaoh's people suffered in this as the cattle of Egypt suffered because of their masters who were sentenced.

✓ VI. Boils - Judgement By Ashes. Exodus 9:8-12.

V.S. - The instruments of opposition shall become a means of punishment now. (Ashes) from the brick kiln or furnace - which was associated with oppressive labor and the slaves crying for help were now used. The ashes were distributed in the air. V. (8). Infecting the air. And it produced upon the bodies of the Egyptians sore boils. And sinners cannot help each other in the day of vexation. Because the Devils are legend.

V. (12) - Here is a hard heart against evidence. And the process of hardening Pharaoh's heart is liken unto a man in India who keeps an arm or leg stretched out in one position for years, because of his faith. This transgression of God's law makes the limb so rigid, that by reason of action and natural law it cannot be restored to its right position.

God sent disease upon their bodies. There was the suffering the magicians had. If a man shut his eyes against the light - he may know that he cannot close God out, by just closing his eyes. And so, V. 11 - tells us that they were punished alike. They helped to harden Pharaoh's heart.

V. (13) - Six times the demand has been made in vain. Yet Moses makes it a seventh time. Let my people go.

V. 14-15, He tells him that he is marked for ruin. Now I will send all of my plagues. Now there was no place found for repentance in the heart of Pharaoh.

VII. Hail - Judgement By Visible Means - Exodus 9:13-26

V. 18-19
God's method of working and educating the human mind - he uses sometimes visible teachers. The Psalmist tells us that the wind and the lightning are divine messengers and servants.

V. 16 - For this cause I have raised thee up and made thee to stand to show in thee my power. Already doomed to condemnation. There are vessels belonging to our Navy which are passed repair or improvement. And are therefore unfit for sea. These ships are retained for light ships along the coast that they might prevent better ships from going to pieces on the rocks. So it was with Pharaoh, and so it has been with many men since. You continue to resist the commands of God and at last even with all of those who have been useful Beacons to you - you crash upon the rocks.

V. 20 - His servants were wise enough to regard the voice of Jehovah. The former plagues and miracles had not fully failed to produce some effect. As Paul had some saints in Caesar's household. So Moses must have had some who believed his word in the court of Pharaoh. Phil. 4:22.

Now we can be like an iron bar - heated and allowed to cool many times - results in a more unyielding hardness - time after time. And this is what Godless sorrow is supposed to work repentance to salvation.

V. 19 - God threatens ruin but his mercy provides a way of escape.

If Pharaoh will not yield, opportunity is given to others to escape his judgement.

V. 29 - The judgments are sent and removed for the same end. The glory of God.

V. 23 - This hail was sent by thunder and fire from Heaven. And it was dreadful and destructive. It killed both men and beast, trees, corn. But the land of Goshen was preserved from damage.

V. 27 - Pharaoh somewhat humbled himself and said that he was on the wrong side of the contest. He condemns himself and his people. He begs for Moses to entreat the Lord.

Whereupon in V. 30 - Moses entreats the Lord to lift the plagues.

VIII. Locusts - Judgement By Powerless Numbers - Exodus 10-12:15

In this great plague, we find that the divine government and power was bound up in numbers of little small creatures. And they were all that was necessary to accomplish the infant will. They were insignificant and powerless. And yet they become increased in intensity and in the power of numbers.

V. 12 - They stand like an Army.

V. 16 - They convince men of sin. Some think that Pharaoh said, The Lord, your God, in a way to say, the Lord shall not be my God. And it was a counterfeit repentance here.

Snowflakes taken by themselves are powerless - but millions of them falling together can bury an Army.

A single raindrop does perhaps neither good nor harm. But unitedly they water the earth.

One locust might have been crushed by the foot of Pharaoh's horse - but a multitude - he stood powerless before this irresistable inmite.

Now the judgement which may be coming upon you - may not have just come today but may have been coming for many many years. The result of many many years of accumulated things.

Pharaoh had driven Moses and Aaron from him.

V. 16 - Now he calls them again in haste - he wants to see the preacher who can work a miracle. He is in distress - he needs the help of the other person's prayers. He has no mind to pray for himself - but he desires that the plague might be removed. But he didn't say anything about removing the sin, that he had in his heart.

V. 18-19. An East wind brought the locusts and now a West wind carries them away.

✓ IX. Darkness - Judgement By Super-Natural Means - Exodus 10:21

V 22-23
V. 23 - It was total darkness. Their fires and candles were put out by the damp and clammy darkness.

They saw not one another. It was so thick that it affected their eyes and brought great pain. No man rose from his place.

Terror ceased the man who tried to get from his bed to his chair. And then back to his bed - in silent darkness.

Satan blinds men's eyes that they see not. Then he blinds them that they work not for God. They sit in darkness - they love this. They have chosen this.

It is visited on the action of a man. He is wrapped up in darkness. And on the highways and in the houses.

Darkness and light existed at the same time. Israel had light in their dwellings. V. 23. And you know that God is able to divide the light from the dark. And no artificial light is able to penetrate this darkness. For it says that they saw not one another, and neither rose for the space of three days. They were totally shut up in blindness.

Sometimes a dying person explains that it is getting dark - even if it is mid-day.

The men of Sodom were struck with blindness - Gen. 19:11. Which foretold their approaching doom.

The Egyptian darkness was a foreshadow of the coming death - spiritual darkness. And this had settled upon the mind of Pharaoh. And of course there was no sun to shine.

V. 24 - Pharaoh renewed his treaty with Moses. Take your little one - it is common for sinners to make bargains with Almighty God. Some sin they will leave

but not all. They will leave their sins for a time - but they will not bid them a final farewell.

V. 25 - The terms of reconciliation are fixed. And we must come on God's demand to meet these terms.

X. Death - Judgement Upon the Most Precious Possession - Life. - Exodus 11:4

Moses now instructs concerning the last great plague. V. 4-6. He told that the time is fixed - about midnight. The very next midnight. The time when all people will be asleep. The first born will sleep - but they will sleep the sleep of death.

V. 5 - The extent of the plague is described. And the protection of the children of Israel is also described.

V. 7 - Not so much as a dog bark, when the death angel passes over. What a difference God puts between those who are sinful and those who serve him, and those who serve him not.

In one single blow - man is going to meet sudden death. Pharaoh had been murdering the Hebrew children for 80 years. Many mother's hearts had been confused and refused comfort - because the first born was not.

This was going to be a day of a memorial. A feast was going to be held. A passover was going to be celebrated, which was going to be the forerunner of the Lord's Supper. Which continues as a celebration of the Gospel among Christians. The passover was instituted by God before Israel's redemption was wrought.

The Lord's Supper was instituted before our Lord brought man's redemption. The passover set forth deliverance by death - not by a miracle.

And so the great plagues had been upon the water which Egypt held in veneration. Upon the earth which object they worshipped. Upon the air which was one of their chief goddesses. Upon the sun, moon, and stars - when the land was covered in darkness.

V. 6 - The family was to kill a lamb as a sacrifice and as a religious ceremony, acknowledging God's goodness to them - preserving them, and delivering them. And the joining of small families together for religious worship.

V. 11 - The lamb was to be roasted and they were to eat it - none was to be left until the morning.

God did have them depend upon him, for their daily bread - and not to take thought of tomorrow. He that led them would feed them.

V. 7 - There would be the sprinkled door - on the door-post - to distinguish each house, from the Egyptians.

V. 12, 13 - The sword of the destroying angels would do his dreadful work that night in Egypt.

In times of common calamity - God will secure his own people and set a mark upon them. It is the blood.

Now this was annually observed - the feast. The lamb was typical. Christ is our passover. I Cor. 5:7.

First, it was to be a lamb - and Christ is the lamb of God. John 1:29.

He was innocent - and was dumb before his sharers.

It was to be a male of the first year - V. 5. In it's prime. Christ offered up himself in the midst of his days.

Second, it was to be a lamb without blemish - V. 5. Denoting the purity of the Lord Jesus - a lamb without spot. I Peter 1:19

It was to be set apart four days before - V. 3-6. The Lord Jesus to be a Saviour both in the purpose and in the promise. It is very observable that as Christ was crucified at the passover - so he solemnly entered into Jerusalem four days before. The very day that the lamb was set apart.

The lamb was to be slain and roasted with fire - V. 6-9. This denotes the sufferings of the Lord Jesus. Even unto death on the cross. The wrath of God is as fire. And Christ was made a curse for us.

The lamb was to be killed by the whole congregation between the two evenings. That is between 3 o'clock and six. Christ suffered in the end of the world by the hand of the Jews. Heb. 9:26.

Not a bone in the body of the lamb was to be broken. V. 46. This is fulfilled in Christ. John 19:33, 36.

The sprinkling of the blood was typical - it was not enough that the blood of the lamb be shed. It must be sprinkled or application must be made - and the

same is true with us today. Rom. 5:11.

We must receive the atonement.

It was to be sprinkled with a bunch of hyssop - V. 22. The everlasting covenant of his blood - to benefit and privilege the purchase. Faith is the bunch of hyssop that applies the promises to our lives. The benefits of the blood of Christ layed upon us.

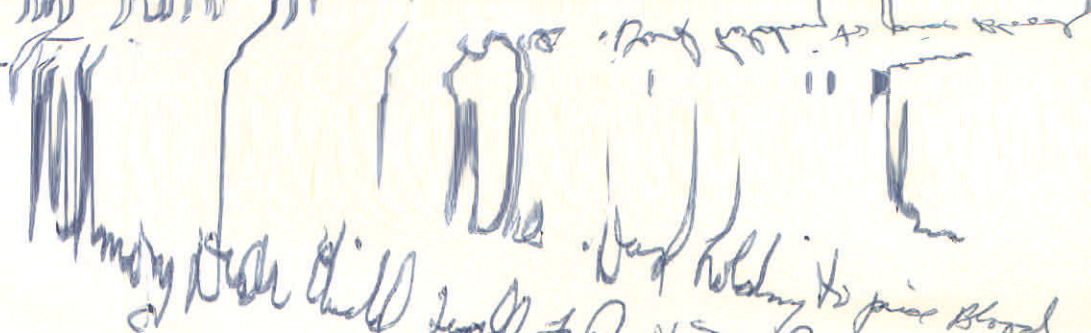
It was to be sprinkled upon the doorposts - denoting the open profession that we are to make of our faith in Christ and our obedience to him.

There is a back way to Hell - but there is no back way to Heaven. The only way to Heaven is this highway. It is to be sprinkled and the side posts not upon the threshold - V. 7. We are cautioned about trampling under foot the blood of the covenant. Heb. 9:29. It is precious blood and must be precious to us.

The blood, thus sprinkled, preserve the Israelites from the destroying angel. Protect them from the wrath and the curse of the law.

And as they were solemnly eating the lamb - it is our solemn duty in the Gospel. AN EVANGELIST - By. girl sent Enand - attracted by singing open air meeting. Leader

Spoke to about love of Jesus. Father ask what detained - Told her not go that way again later another enand heard more about Jesus & Father enraged - Kicked her, brutal treatment brought her death - Before her death told her Mother - I have prayed for Jesus to save you & Father - Pointed to her dress with blood on - Cut a piece of my dress - Mother did so - till said Christ died shedding his blood for my sake & I'm going to take this to Jesus to show him and I shall my KOTH for his sake. Did holding to piece blood stained dress -



Hand holding to piece blood stained dress -