

# Lights Out

## Exodus 10:21 – 11:10

Pastor Arlyn  
Message Transcript

*[00:00:00]* Tonight, Exodus Chapter 10 verses 21 through Exodus 11. We're going to do it all tonight. All right? So you strap in to that chair. Did we get the seat belts installed in those things? No, we didn't. Oay, well, you just hold on tight to anything you can, and we're going to move through this as quickly as we can. But we don't want to shut the Lord out and limit what he wants to say. So, as always, if we get the plan for the night done, wonderful. And if we get one or two verses, hey, whatever the Lord wants. Beginning a verse 21, this is plague number nine. There's only 10 plagues. This is plague number nine. It is the plague of darkness. Let's read. Verse 21 (where we left off). Chapter 10 of Exodus. Then the Lord said to Moses, Stretch out your hand toward heaven that there may be darkness over the land of Egypt. Darkness, which may even be felt. Now, if it's a darkness that can be felt, that puts this above your typical physical darkness, that makes this spiritual darkness. This is a supernatural thing. It's not just merely lights out, the city going dark. *[00:01:33][93.3]*

*[00:01:34]* This is a spiritual thing. This is darkness that can be felt. Let me put it to you like this. The Lord has already sent the hail to the land of Egypt, and now the Lord is sending the hell (or at least the hallmark of hell, which is darkness). This past August, a section of Luke inspired us to take a week off just to devote to digging through, further investigating all of the facts, all of the information that we have about the topic of hell in the Bible. And when we did that, I disseminated notes to you with a bunch of scripture references about hell. I hope you picked one up. I put it back there. I hope you picked one up. I hope you looked through that and maybe even watched that video again a second time. *[00:02:30][55.4]*

*[00:02:30]* One of those passages, if you'll remember, that I listed out for you there was Exodus, Chapter ten, verse twenty one; the very scripture that we're starting off with tonight. I also listed out Lamentations 3:6 and Jude 13, of course, chapter one, only one chapter in Jude. *[00:02:49][18.4]*

*[00:02:51]* And those are all verses that talk about the darkness, the blackness of hell. And with that in mind tonight, can maybe you see why I picked Exodus 10:21 to give us an insight into the darkness that is in hell. Because it is more than just a physical darkness. It is absolutely a spirit-level thing, a darkness that can be felt deep on the inside of you. That is the way that the Scriptures depict the darkness that is in hell. And maybe now you understand exactly what the Egyptians are up against here in this plague of darkness. Verse 22. So Moses stretched out his hand toward heaven and there was thick darkness in all the land of Egypt three days. Verse 23. They did not see one another, nor did anyone rise from his place for three days. Now, though we haven't discussed this in a while, we cannot forget that every single plague that the Lord is sending is a direct attack on one of the gods of Egypt. And I have not been able to map every single one of those out for you. I've had to leave some of that work to you as Bible students that I could trust to go home and do that work. I'm sure you did. I won't question you though. But this one we can't pass up because here's what we know about the Egyptians: their chief God, their main God, was Rah, the sun god. And that's why we can't pass this one up. As the Lord goes through these territories that were supposed to be protected and watched over by these Egyptian gods, and just runs into each and every one of those Egyptian gods' territories and blows the thing up, and creates a mess that their gods can't respond to, now the Lord has taken Rah the sun god, and has knocked his lights out. And I just think that's worth mentioning. They believed that Rah was the sun itself. When they looked up in the sky and saw the sun, they believed that was Rah himself. Rah later on, joined up

with another god and became known as Amun-Rah. But at this time, Rah was the chief deity there in Egypt, and they believed that all life came from Rah the sun god. Now, they had some good points as to the importance of the sun. The sun is very important to us. It is the source of all material energy. Without it, there's not a material thing that could continue living. We need the sun. We need the photons, the energy from the sun. That is why when you spend some time sunbathing out on a nice sunny spring or or summer day, it changes drastically your mood and your energy levels. You know why? [00:06:05][194.5]

[00:06:06] That's first-hand absorption of the of the energy of the sun. We need it. Now, second-hand absorption of the sun would be eating the plant life. The plant life absorbs the energy from the sun, you eat the plant, you eat the lettuce, you have a salad, that's second-hand absorption of the energy of the sun. Then you have the third-hand absorption of the sun, which is that plant begins by absorbing the energy of the sun and an animal comes along and eats that plant. And now you have burgers. You eat that animal. So you've eaten that animal, that has eaten the plant, that has absorbed the sunshine. That is third-hand absorption of the energy of the sun. So we get it. The sun is very important for us and to us, but... [00:07:06][59.8]

[00:07:12] The sun became god to them. And anything that you take and put on that pedestal with God, you're out of order. You're violating the first of the Ten Commandments that the Lord would ultimately give. So there is plenty of fear and panic in the Egyptian camp, but it is heightened here as their chief deity, their sun god Rah has just gone dark on them. You never want your god to go dark on you. And that's what he did. So I think to them this would probably be the most fearful message that God delivered in all of the plagues. Not the most painful. The most painful message that God delivers in the plagues is the next one that's coming. The tenth plague: the death of all the first born in Egypt. But I think this would probably be the most frightening one for them, considering the regard that they held for the sun, which they believe to be a god. So this darkness lasted for three days and there is no earthly or purely scientific explanation for this. This darkness was so thick that their candles, their lamps, their campfires, nothing could cut through that darkness and produce a light. This is a supernatural occurrence that we just don't have any explanation for. Now, I have seen some led headlights, while driving down the road at times, that I think were bright enough to cut through this kind of darkness. I mean, it was a light that could be felt like all the way back to the hypothalamus tract, into the brain from the eyeballs. So bright. But alas, they didn't have led headlights back then and nothing could cut this darkness. Nothing could penetrate this darkness. All their attempts at producing light fail. And we would, I know, want to know the answer to that question: how could there be a darkness so dark that light cannot penetrate it? Well, we could just ask the question, how can hell be a place where there's both fire and darkness? And yet it is. So we see the same thing. And all we can do is say that the answer to the question is that we don't have a good answer at all. We don't have an answer that is acceptable to our our logic. It is supernatural and we can't understand it fully or comprehend it totally because we are natural beings.

[00:09:53][160.9]

[00:09:56] There would be a couple of instances in the future where the number three and darkness would pair up once again. There in Matthew, chapter twenty seven, verses forty five and forty six. There was darkness from the sixth hour to the ninth hour, for the space of three hours, as Jesus hung on the cross. He concluded that three hours of darkness by saying, [00:10:21][25.3]

[00:10:23] My God, my God, why have you forsaken me. Right? Then we have another three day period of darkness that immediately followed. It was not physical darkness. It would be the darkness in the hearts and souls of the disciples of Jesus Christ, as Jesus for three days lay in darkness, the light of the world seemingly snuffed out, darkness in the hearts of the disciples, as they tried to come to grips with what had just happened. Their messiah was dead. Their hopes and dreams dashed at his death. But of course, there was

light at the end of the tunnel after those three days of darkness. So from all of this, from Exodus, chapter 10, verse twenty one all the way to Matthew twenty seven, these are warnings of things to come. When Joel speaks of the tribulation period that's coming, and specifically referring to the second coming of Christ at the conclusion of the tribulation period, there in Joel, chapter two, verse two, he says this: Blow the trumpet in Zion and sound an alarm in my holy mountain. [00:11:36][72.2]

[00:11:37] Let all the inhabitants of the land tremble for the day of the Lord is coming. For it is at hand. A day of darkness and gloominess, a day of clouds and thick darkness. [00:11:51][14.1]

[00:11:52] Now Jesus puts that into his own words in Matthew Chapter 24 verses twenty nine and thirty. [00:11:59][6.8]

[00:12:00] He says immediately after the tribulation of those days, the sun will be darkened and the moon will not give its light. The stars will fall from heaven and the powers of the heavens will be shaken. Then the sign of the son of man will appear in heaven. And then all the tribes of the Earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory. [00:12:24][24.4]

[00:12:25] If you want to read some more about that, you can read the Apostle John's words in Revelation. Chapter eight, Verse twelve;, Revelation Chapter nine, verse two; and Revelation Chapter sixteen, verse ten. [00:12:37][11.9]

[00:12:38] All of these little glimpses that we're given are warnings for us of the darkness that is coming during the tribulation period. Darkness that you and I do not have to be present for. What could you expect? [00:12:55][16.9]

[00:12:58] For the land of Egypt to have done their best to fight off God's light. [00:13:06][7.3]

[00:13:08] Of course, the most guilty is the pharaoh, you know, the people are a little back and forth, a little unsure of what's going on. But what would you expect the Lord to do when a nation continues to do all that they can to extinguish the light of God? [00:13:26][18.2]

[00:13:28] As we said in our study on hell. [00:13:30][1.4]

[00:13:32] If you reject the light of God, you end up with darkness, specifically outer darkness, the outer darkness of hell. And so they're getting really what they have sown, what they have wanted. At least the pharaoh, for certain, does not want the light, the illumination of Yahweh, the God of the Hebrews. And so God gives them the darkness that they're craving. It reminds me of John three 19 there in John 3:19, the apostle John said, and this is the condemnation that the light has come into the world and men loved darkness rather than light. And the women, too. Because their deeds were evil. If you want darkness, if you want to hold on to darkness, if you want to fight for darkness, you know what's eventually going to happen? God's going to oblige at some point, and he's going to let the darkness be what the darkness is. And when you see that darkness and just how deep it can be, oh, man, you're going to have regrets for a long period of time. But verse twenty three. I love this. I've been looking forward to this. Verse 23. But all the children of Israel had the light in their dwellings. So the Egyptians are fumbling around in the darkness and the Hebrews are living it up in the light. If if that light could pierce the darkness over there where the Egyptians were stationed, they would see off in the distance. There's a light in Goshen. [00:15:18][105.9]

[00:15:20] The light has not left the Hebrew camp. [00:15:24][3.9]

[00:15:26] So they're there just enjoying the light as all of Egypt is plummeted into this three days of darkness. [00:15:34][8.3]

[00:15:35] And they're just having a good old time in the light. They're having their three night revival services. They're singing Phil Wickham. You know? There is no one like our God. There is no one like our God. There is no other God who can save. They're just having a good time, because the Lord has separated, once again, the experiences that are taking place in both camps. [00:15:56][21.4]

[00:15:57] The effects are very different. There is light in the dwellings of the Hebrews. And I think that is pret'near poetic. First time I ever used pret'near in a sermon. That is pret'near poetic. In Egypt, there's darkness. What is Egypt a type of? Oh, you know it well by now. Egypt is a type of the world. In the world there's darkness. But in the Hebrew camp, in the Hebrew homes, there is light. Have you noticed--by any chance--the deep darkness that is settling over our planet right now? A darkness that can be felt. I mean, do you feel it, too? I feel it out there. It's palpable. You could cut it with a knife, it feels like. Especially, you know, trying to drive through Morgantown or Pittsburgh. Man, you can feel the darkness. It's a heaviness. But Anchored, what about your homes? Is there light in your homes? We can't control the darkness that's in the world. But what about our homes? Is there light in our homes? [00:17:11][74.8]

[00:17:13] There is spiritual darkness over the planet. That was inevitable, that was predicted. That's been with us for a long time. But it doesn't have to be dark in our homes. There can be light in your dwelling. I know we tend to think, man, if things could just get better at home, I would have the light in me. But how about if we just redirect our thinking and look at it like this: [00:17:37][24.3]

[00:17:39] I'll use the light that's in me and then things will be better at home. [00:17:44][4.4]

[00:17:46] You can be the light in your home. I don't care what part of the divine order of the family you're in, you can be the single source of light in your home, that affects and wins your entire home. Wife, if your husband is in the dark, you can be the light of the home. Children, if your parents, your mom and dad, are in the dark, you, even as a child, can be the light in that home. And that is a light that is going to have an effect on everyone in that home. That light is going to be noticeable. [00:18:21][35.4]

[00:18:23] There's no way it's not going to be noticeable. I'll give you a little exercise to do tonight just to prove it. You wait till about 3:00 a.m., the anti-hour, the witching hour, the deepest darkness of the night. Wait till about 3:00 a.m. when your family's all asleep. Run into each one of the rooms and flip the light switch on and tell me if they notice. They're going to notice. In fact, you might get a two-week notice. You know, you got two weeks to get your stuff out of this house and go somewhere else. [00:18:55][31.4]

[00:18:56] But they're going to notice. We can be the light in our homes. And we do have to be patient with that, because at 3:00 a.m. when you flick on the light, it takes people a while to get their eyes adjusted to the light. So you're going to get yelled at at first. And then you're going to yell at the pastor for giving you this advice. But eyes will adjust. You've got to be patient with that. You got to let the light of God's word do its work. You got to let the light of Christ, that's in you, have its effect. You got to be patient. But just know this. Any response to the light is a desirable thing. Any response is a desirable thing. Just because those responses are initially viscerally negative, that doesn't mean that's a bad thing. We would expect that. Remember, this is the condemnation, that light has come into the world. But men love darkness rather than light because their deeds were evil. You throw that light on, that exposes stuff. That's going to have a viscerally negative reaction at first. But the light is always going to have its positive impact. Now, that's no guarantee that everyone in your family is going to get saved. But, man, if you'll be the light, that's going to give God every opportunity to see to it that they are at least called in their hearts, prompted by the spirit to come to the light. Can I share with you a very classic passage of scripture? [00:20:34][98.0]

[00:20:35] Very well known. Matthew, Chapter five, the Sermon on the Mount, or as I like to more accurately call it, the Sermon on the Plain, because Jesus was in fact in the plains when he delivered that message and not the mount. But he said there in Matthew, chapter five verses 14 through 16, he said to the church, you are the light of the world. [00:20:56][21.1]

[00:20:57] You've heard this one before? I'm not surprised. [00:21:00][2.8]

[00:21:01] You are the light of the world. A city that is set on a hill cannot be hidden. [00:21:06][5.5]

[00:21:07] Will you as the light in your home have an impact? Will it be noticed? That light cannot be hidden? Nor do they light a lamp and put it under a basket, but on a lamp stand. Listen to this. And it gives light to all who are in the house. And then he says, let your light so shine before men that they may see your good works and glorify your father in heaven. In a dark world, choose to be the light. Verse 24. Then Pharaoh called to Moses and said, Go serve the Lord only let your flocks and your herds be kept back. Let your little ones also go with you. He's giving some more. He's compromising a little more. Okay, take your kids. Take the spouses. Go ahead, take the people. But leave the animals behind. Verse 25. But Moses said, you must also give us sacrifices and burnt offerings. Then we may sacrifice to the Lord our God. V26. Our livestock also shall go with us, not a hoof shall be left behind. [00:22:20][73.8]

[00:22:22] For we must take some of them to serve the Lord, our God. And even we do not know with what we must serve the Lord until we arrive there. And we went into pretty good detail about this last week.

[00:22:34][11.7]

[00:22:34] So if you were not here Wednesday night to catch that message, and you did not watch that recorded message online, I would encourage you to please find some time in the near future to at least catch that part of it. I think that's important. And I want you to hear that. This was the commitment, the total commitment, of Moses and the nation to God. We are taking everything, everything that God could possibly use. No wife left behind. Remember that? No Child Left Behind. No hoof left behind. You're not even getting a drumstick. We are taking it all because the Lord might call for that drumstick. The Lord may call for that cow leg. And we want to have it ready to go. We are totally committed to the Lord. And if you'll go back and review that message, you'll find out what that means to you in your own determination and commitment with the Lord. Verse 27. [00:23:27][53.7]

[00:23:29] But the Lord hardened Pharaoh's heart, and he would not let them go. [00:23:33][3.8]

[00:23:33] Surprise, surprise. [00:23:34][1.0]

[00:23:36] Verse 28. [00:23:36][0.3]

[00:23:37] Then Pharaoh said to him, Get away from me. [00:23:40][3.6]

[00:23:43] I thought this was funny, me and Maggie, when we were driving here to church tonight, we got behind a guy, first time I've ever seen a bumper sticker like this, but his bumper sticker said, support a bloodhound, get lost. [00:23:56][13.7]

[00:23:59] Well, that's sort of the message that Pharaoh's given to Moses. Moses, why don't you go support a bloodhound? Get lost, buddy. He goes on to say, take heed to yourself and see my face no more. For in the day you see my face, you shall die. Verse 29. So Moses said, you have spoken well, I will never see your face again. I guess this is biblical trash talking. I guess that's what we have here. You know, this is as trashy as the talk gets in the scripture. They're sort of just hammering on each other here. Pharaoh says, I don't ever want to see your face around here again. If I ever do see your face around here again, there's going to be a shoot

out at high noon. This town is not big enough for the both of us, Moses. So get lost. And then Moses would say, yeah, the feeling is absolutely mutual. I'm not expecting to see your ugly mug again either. But the weird thing is that he will. This is actually not their final encounter, they're going to see each other in Chapter 11 verses four through eight, and Moses isn't going to die. [00:25:09][70.2]

[00:25:09] You know, Pharaoh, made the threat. If I ever see your face again, man, my face is the last one you're going to see. You're going to die. No, Moses delivers a final message there in Chapter 11 and Moses walks out of Pharaoh's courts unscathed. So perhaps a little bit of bravado there on the part of the pharaoh. [00:25:29][19.3]

[00:25:30] But now let's go into Chapter 11. Let's read Chapter 11. This is not the beginning of the final plague. It is merely the announcement of the final plague. So just remember that. We're going to move through this quick tonight, but we're going to spend plenty of time talking about this final plague, the ins and outs of it. So we're not going to miss anything. Not at all. We're going to cover it in pretty good depth. I'm going to make sure of that. This is the announcement of the final plague, first from God to Moses, and then eventually Moses is going to deliver that message to Pharaoh. It's going to be the final play of the game. Now, there's been nine plagues, so there they're 9-0. [00:26:15][45.0]

[00:26:17] There's going to be 10 plagues. So the Hebrews are going to go 10-0. They're going to keep that undefeated record. [00:26:22][5.0]

[00:26:24] And don't get me started on the fact that the 11-0 Steelers lost to a no-name football team. Literally, they lost to the 4-7 no-name Washington Football Team. They used to be called the Redskins, the Washington Redskins. And then I guess a snowflake melted and got offended. And then they went from being called the Washington Redskins to being called the Washington Football Team. [00:26:51][27.0]

[00:26:52] And they, well, that's a side sidetrack. Back to the point, it's not going to happen in the Hebrew camp. There's 10 plagues. The Hebrew nation is going to win every single one of these plagues. [00:27:04][11.8]

[00:27:05] They're going to maintain that perfect record. Of course, because it is the lord behind it and it has nothing to do with them. It's not stuff they're doing at all. It's just stuff that the Lord is doing. So chapter 11, Verse 1. [00:27:16][10.8]

[00:27:18] And the Lord said to Moses, I will bring one more plague on Pharaoh and on Egypt. Afterward, he will let you go from here. When he lets you go, he will surely drive you out of here altogether. That has got to be a huge greyhound. [00:27:36][17.9]

[00:27:39] See, because he's going to drive all of them out of there altogether.. right... okay. Verse 2. Speak now in the hearing of the people and let every man ask from his neighbor. So let every man ask from his neighbor. I'm thinking power tools and plenty of 10mm sockets. And every woman let every woman ask from her neighbor, what? Pyrex containers and essential oils? Something like that? No, actually, really, it's just this: articles of silver and articles of gold. So the word "ask" here, is from the Hebrew word "shaal." The KJV translates that as "borrow." [00:28:30][51.6]

[00:28:32] And if you don't like to strike out words in your Bible translations, fine. You might just want to make a note of that. [00:28:38][5.7]

[00:28:38] That's a very poor choice of words there for the translation, because borrow indicates that there's an intention to return something. [00:28:47][9.4]

[00:28:49] This word, "shaal" is used one hundred and sixty eight times in the Old Testament, the Hebrew word "shaal," and nearly every one of those one hundred and sixty eight times it is translated as "ask" or "demand," not "borrow." [00:29:03][14.4]

[00:29:04] The NKJV uses the word "ask." So ask or demand would be an appropriate translation there. They have no intentions of returning what they're taking. These are, as we've covered before, these are spoils of war. This is back-payment for all of the work that they have done, that they have not been properly compensated for. This is the Lord making sure that the nation leaves with its due. And it was a fair deal. Egypt got some pyramids and some storehouses out of it. Egypt got their towns built up on the backs of their Hebrew slaves, and they got to keep all of those things. But in return, the Lord is going to square things up, and he's going to make sure that when the nation leaves, they are fully compensated for the work that they have done. This is a fulfillment of a prophecy that God gave to Abraham all the way back in Genesis 15. Remember our Genesis 15 study, a month or two ago, maybe a little further than that, when God spoke to Abraham in Genesis 15 verses 12 and 14, and this is what it says. Listen, just listen to this setup for this prophecy that we're seeing the fulfillment of now in our Exodus 11 study. It says this, now when the sun was going down, a deep sleep fell upon Abraham. And behold, horror and great darkness fell upon him. Wow, did the Lord set that scene up perfectly for this prophecy or what? They're in the middle of this deep darkness. And to give Abraham this prophecy, the Lord just sort of puts him in the scenario. He causes this deep sleep to come upon him and Abraham experiences this deep darkness. And then in verse 14, the Lord told Abraham that the nation whom they serve, I will judge. Speaking of Egypt, I'm going to judge Egypt. And then the Lord said this, all the way back in Genesis 15. Afterward, they shall come out with great possessions. He was talking about the Hebrews. He was promising the Hebrew nation right there that when they left Egyptian bondage, they would not be leaving empty handed or poor. They would be leaving wealthy. So not robbery, not unfair, this is just and this is fair. This is the Lord squaring things up. Verse 3. And the Lord gave the people favor in the sight of the Egyptians. If you weren't very familiar with this story and you thought that the Egyptian commoner would hate the Hebrews by the time this was all said and done, you were wrong. You were very wrong. The Hebrews left with the Egyptians in awe of them. They leave with the blessing of the Egyptian commoner. It's something only God could accomplish. I couldn't help but to think of Proverbs 16:7. When a man's ways please the Lord, he makes even his enemies to be at peace with him. You know, you're going to start out as enemies with everyone. They're going to be diametrically opposed to you because Christ is in you. That doesn't mean it has to stay that way. When a man or woman's ways please the Lord, the Lord will cause it so that even that individual's enemies become at peace with him or her, as the case may be. Reading on. Verse 3, look at what they thought of Moses. They revered Moses, the Egyptians, we're talking about the Egyptians. Moses will rarely get this same kind of treatment from the Hebrews. They're going to be all over him. Moses Where's our food? Moses We're thirsty. Moses, why are we still in the desert? They're going to be complaining and murmuring constantly. They're going to be dreaming about the leeks and onions from Egypt. They're going to be all up in the face of Moses. But look at what the Egyptians think of Moses. It says, Moreover, the man Moses was very great in the land of Egypt. Just sort of adds a comical element, if you just remember the fact that Moses is, in fact, writing this. Moses is the author of this book. Here's what he writes. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. And so there we have it. It's really everyone but Pharaoh that is impressed with Moses. The servants of Pharaoh. They're impressed with Moses. The common people. They're impressed with Moses. Pharaoh is not impressed with Moses. He's depressed about Moses. Verse 4. Then, Moses said, [00:34:21][316.8]

*[00:34:23]* thus, says the Lord, about midnight I will go out into the midst of Egypt. Verse 5. And all the first born. *[00:34:32][9.0]*

*[00:34:34]* So, *[00:34:34][0.0]*

*[00:34:36]* just to back up and make sure we get this. This is Moses' now delivering the message from the Lord to Pharaoh. This is their last encounter. *[00:34:45][9.6]*

*[00:34:46]* OK, verse 4, let me start over. Then Moses said, thus, says the Lord, about midnight I will go out into the midst of Egypt. Verse 5. And all the first born in the land of Egypt shall die, from the first born of Pharaoh, who sits on his throne, even to the first born of the female servant who is behind the handmill, and all the first born of the animals. So this is the first born of every living thing, human and animal, in Egypt, that is going to die in this plague. Verse 6. Then there shall be a great cry throughout all the land of Egypt, such as was not like it before, nor shall be like it again. Man, God doesn't miss anything. *[00:35:32][45.8]*

*[00:35:34]* Remember back when Pharaoh gave the orders to kill all of the Hebrew baby boys? Remember the orders that Pharaoh gave to the midwives? *[00:35:45][10.9]*

*[00:35:47]* Remember the orders, when that fell through, to take every baby boy, every Hebrew baby boy that was born and dump it into the Nile so that it died. You remember all that? *[00:36:01][13.6]*

*[00:36:03]* Well, God didn't like that one bit, and he remembered that. He never let that go. See, if you repent of sin, the Lord promises he will remember that no more. *[00:36:13][10.4]*

*[00:36:14]* He will just, He has that divine attribute. I don't understand how it works. I'm so thankful that it does work. He has that divine attribute to be able to forget our sins and not remember them no more. That's not just lip service. That's a truth about God. But if you don't repent of sin, here's what you need to know, the Lord is going to remember everything and we're going to be brought into account for every single thing that we've done in the body. We're going to give an account for every idle word. And Jesus tells us in Matthew that we will pay the uttermost farthing. We are going to be punished down to the last cent of what we owe because of our sins. So this is pretty serious. Listen, I know we've been given the sanitized version of this all, right? We started with the mandates. We did hear the mandates about PPP (Pharaoh's Planned Parenthood). We've heard his abortion mandates. But we got the sanitized version of that. We pick up on the story with the deliverance of baby Moshe, Moses, delivered out of the Nile. And that's a wonderful story. That's a sanitized version of what God saw throughout this entire process. Of all of these abortion mandates from Pharaoh, we don't get the baby body count. But the Lord knows it. The Lord knows every single baby Hebrew boy that Pharaoh caused to be put to death. And now the Lord is bringing Pharaoh into account of that very thing, as he refers to Israel as his first born and says, I'm going to take it out on your first born. Your first born are going to die. Verse 7. But against none of the children of Israel shall a dog move its tongue. And man, I wish me and Maggie could get Bailey to do as much. Because, man, when she gets you with her tongue, you need a shower. Really bad dog breath. Terrible. Oh, awful. Not a dog will move its tongue against the Hebrews, against man or beast, that you may know that the Lord does make a difference between the Egyptians and Israel. So in other words, here's what that means. The Hebrews are not going to have any wounds to lick. They're not going to be affected or scathed at all in this final plague. Because the Lord is going to give them the word. The Lord is going to give them the institution of the Passover. And the Lord is going to explain to the nation that if they'll slay that lamb as a sacrificial, substitutionary sacrifice for their sins, and then apply that to the doorposts of their homes, that the death angel will pass over. *[00:39:24][189.6]*



[00:39:25] Now, if God gives you a deal like that, you're going to do it, right? If God says you're a sinner and you deserve hell, you deserve eternal death for your sin, but I have provided a sacrificial lamb, who wouldn't want to take that deal? [00:39:44][19.6]

[00:39:46] I mean, it sounds too good to be true, but folks, it's so good that it has to be true; and it is true. So they're going to do what the Lord says and they're not going to be affected by this whatsoever.

[00:39:59][12.6]

[00:40:02] And what was the difference between the Egyptians and the Hebrews? Don't you dare say the Hebrews were just better people. [00:40:11][8.7]

[00:40:14] Don't you dare say the Hebrews were just smarter. [00:40:17][2.6]

[00:40:19] Or the Lord likes how the Jews handle their money. No, it had nothing to do [00:40:25][5.9]

[00:40:27] with the kind of people they were. God didn't pick them because they were special. I know that's tough to hear, but just wait, it gets even worse for you gentiles... I mean, for us Gentiles. God did not pick the Hebrew nation because it was special. [00:40:46][18.8]

[00:40:47] You can read this in Ezekiel 20. In Ezekiel 20, after Egypt, the Jews are pretty much going to be guilty of the same abominations as the Egyptians. They're going to struggle with idolatry. They're going to struggle with fornication. Things are going to be a mess among the Jews. The Lord makes it very clear multiple places. Ezekiel is a good place to see it. He didn't pick the Jews because they were special. [00:41:16][29.2]

[00:41:18] You know what I'm going to say? [00:41:19][0.7]

[00:41:21] But the Jews are special because God picked them. And I got some real bad news for you, the Lord did not pick you to save you because you were something special. [00:41:30][8.7]

[00:41:32] You are nothing to write home about. Believe me, the scripture tells us we were dead in our trespasses and sins. Dead people don't do too many impressive things, don't you think? I mean, go spend some time at the funeral home. See if any of the corpses impress you. Probably not. Dead people don't impress with what they do. They're dead. And that's the condition the Lord found us in. He didn't elect us and save us because we were special. But church, you are special because God did pick you, and God did open up your heart to him, and God did put faith in your heart, and God did save you. And that makes you extremely special. That's why the Jews are special. That's why the Christian is special. And it's why the saved Jew is doubly special, if you ask me. When I see a saved Jew, I think, oh, my goodness, they've unlocked the whole thing. I'm just a gentile. I only get the Gentile promises, and we get the New Testament church promises. But if you're a Jew that's found your Messiah, man, you get the Old Testament promises too. You get the Covenant of God promises from the Old Testament and you get the promises that we get here in the New Testament church. That's just a double blessing, if you ask me. Well, where in the world are we? I'm way off track.

[00:42:58][86.2]

[00:43:01] Let's start back at Chapter Ten. [00:43:02][1.3]

[00:43:07] All right, Verse 8. And all these your servants shall come down to me and bow down to me. This is Moses speaking to Pharaoh. All your servants shall come down to me and bow down to me saying, get out.

[00:43:20][13.0]

[00:43:21] Well, Pharaoh has already said that. But they're going to say this again. Get out. And all the people who follow you. After that, I will go out. And then he went out from Pharaoh in great anger. I kind of like that.

Let's call that righteous indignation. Moses is ticked off. He's fed up with Pharaoh. He's peeved and he just storms out of the conversation. He comes in there and gives that one final stern warning. Pharaoh, this is how it's going to go down. And then he storms out in anger. [00:43:56][35.8]

[00:43:58] But I just like it. It's got to be righteous indignation. Verse 9. But the Lord said to Moses, Pharaoh will not heed you. Boy, this is getting really old. [00:44:08][10.6]

[00:44:10] He will not heed you so that my wonders may be multiplied in the land of Egypt. We're on the last plague. But if you thought God was done, you got another thing coming. And this is the Lord saying, I'm just getting to the good stuff. I'm just now taking center stage. I'm just now stepping into the spotlight. The grand finale is going to be grand. I mean, we're going to have the first Passover. We're going to have the miracle parting of the Red Sea. We're going to have. Did my mic just go out? Unbelievable. I was getting to the good part, we got, I'm sorry we've got to get this replaced because the live stream has no idea what we're talking about right now. [00:44:58][47.2]

[00:45:01] I guess this would be a good time to talk about them. [00:45:03][1.9]

[00:45:05] Pull up the live stream. Let's see who's on. Exodus, Chapter 10. We are going to get through this message tonight, I promise you. OK, so here's where I was. The Lord was getting to the good part, just as we were getting to the good part. The Lord is getting to the good part. Right? The first Passover, the parting of the Red Sea, the drowning of the Egyptian army. This is going to end up being the most notable act of divine intervention in the history of the world from this moment all the way up to the clash of life and death at Calvary. That's going to be really the only act of divine intervention that's going to top this. This is always going to be the story that the Jews will come back to, when they're trying to figure out, is our God strong enough to save us? Does he love us enough to act on our behalf? Hey, the Red Sea. So it's a big event that's coming. It's the Lord saying I'm getting ready to really unleash the good stuff, man. [00:46:43][97.7]

[00:46:43] What a story. All right, let's close this out. Verse 10. [00:46:46][2.7]

[00:46:47] So Moses and Aaron did all these wonders before Pharaoh and the Lord hardened Pharaoh's heart. [00:46:56][8.2]

[00:46:56] And he did not let the children of Israel go out of this land. This is becoming a regular ending to each and every plague study that we go through. [00:47:06][10.1]

[00:47:08] We're back to the same ending. I'm getting sick of reading it. I'm getting sick of the stubbornness of Pharaoh. I have no idea how God has been this patient with Pharaoh. He is a jerk. [00:47:24][16.1]

[00:47:25] He is a big jerk. But the Lord has been so patient. However. [00:47:30][4.4]

[00:47:32] Well, he's run up to the end of it, and this is going to be the last time that we're going to read those words in quite that same way. His time is up. God is done dealing in mercy. And God is getting ready to deliver the knockout blow. And we will finish there. [00:47:51][18.6]

[00:47:51] And if you'll stand with me, we'll close, in a word, a prayer exodus, chapter 12 next week, the beginning of the ins and outs of the first Passover. If you want to understand your salvation better, you need to be here next week. That's just my advice. That's my pastoral advice. Plus also, I just feel like if I have to be here, you probably should, too, I think. This, if you've never studied through the first Passover, [00:48:24][32.9]

*[00:48:27]* and the sacrificial system that's going to be set up in Leviticus, if you've never studied through those things, I think that is going to just open your mind like never before to understanding your salvation, where it came from, how God brought it about, what all of the significance is of it, the ins and outs of your salvation. So I hope to see you here next week. Let's bow our heads, close our eyes and let's pray.

*[00:48:27][0.0]*

[2766.6]