

God Is Not Mocked

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Preacher: Pastor Cal Morrison

[0 : 00] Hallelujah. Thank you, guys.

Well, this morning we are continuing in Exodus. If you have a Bible, please turn there to Exodus chapter 9. Reading from verse 13.

We are going to be covering basically the final cycle of three plagues before we have the threat of the last plague.

And so I will do a reading. Alan will do a reading and Gene will do a reading. Okay, Exodus chapter 9 from verse 13.

Then the Lord said to Moses, Now therefore send, get your livestock and all that you have in the field into safe shelter.

[1 : 56] For every man and beast that is in the field and is not brought home will die when the hail falls on them. Then whoever feared the word of the Lord among the servants of Pharaoh hurried his slaves and his livestock into the houses.

But whoever did not pay attention to the word of the Lord left his slaves and his livestock in the field. Then the Lord said to Moses, Stretch out your hand toward heaven so that there may be hail in all the land of Egypt, on man and beast and every plant of the field in the land of Egypt.

Then Moses stretched out his staff toward heaven, and the Lord sent thunder and hail and fire ran down to the earth. And the Lord rained hail upon the land of Egypt. There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation.

The hail struck down everything that was in the field in all the land of Egypt, both man and beast. The hail struck down every plant of the field and broke every tree of the field. Only in the land of Goshen, where the people of Israel were, was there no hail.

Then Pharaoh sent and called Moses and Aaron and said to them, This time I have sinned. The Lord is in the right, and I and my people are in the wrong. Plead with the Lord, for there has been enough of God's thunder and hail.

[3 : 20] I will let you go, and you shall stay no longer. Moses said to him, As soon as I have gone out of the city, I will stretch out my hands to the Lord. The thunder will cease, and there will be no more hail, so that you may know that the earth is the Lord's.

But as for you and your servants, I know that you do not yet fear the Lord God. The flax and the barley were struck down, but the barley was in the ear, the flax was in the bud, but the wheat and the emmer were not struck down, for they are late in coming up.

So Moses went out of the city from Pharaoh and stretched out his hand to the Lord, and the thunder and hail ceased, and the rain no longer poured upon the earth. But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again, and hardened his heart, and he and his servants.

So the heart of Pharaoh was hardened, and he did not let the people of Israel go, just as the Lord had spoken through Moses. So this is from Exodus chapter 10.

Then the Lord said to Moses, Go into Pharaoh, for I have hardened his heart and the heart of his servants, that I may show these signs of mine among them, and that you may tell in the hearing of your son and of your grandson how I have dealt harshly with the Egyptians, and what signs I have done among them, that you may know that I am the Lord.

[4 : 50] So Moses and Aaron went into Pharaoh and said to him, Thus says the Lord, the God of the Hebrews, How long will you refuse to humble yourself before me?

Let my people go, that they may serve me. For if you refuse to let my people go, behold, tomorrow I will bring locusts into your country, and they shall cover the face of the land, so that no one can see the land, and they shall eat what is left to you after the hail, and they shall eat every tree of yours that grows in the field, and they shall fill your houses, and the houses of all your servants, and of all the Egyptians, as neither your fathers nor your grandfathers have seen, from the day they came on earth to this day.

Then he turned and went out from Pharaoh. Then Pharaoh's servants said to him, How long shall this man be a snare to us?

Let the men go, that they may serve the Lord their God. Do you not yet understand that Egypt is ruined? So Moses and Aaron were brought back to Pharaoh, and he said to them, Go serve the Lord your God, but which ones are to go?

Moses said, We will go with our young and old. We will go with our sons and daughters, and with our flocks and herds, for we must hold a feast to the Lord.

[6 : 16] But he said to them, The Lord be with you, if ever I let you and your little ones go. Look, you have some evil purpose in mind. No, go the men among you, and serve the Lord, for that is what you are asking.

And they were driven out from Pharaoh's presence. Then the Lord said to Moses, Stretch out your hand over the land of Egypt, for the locusts, so that they may come upon the land and eat every plant in the land, all that the hail has left.

So Moses stretched out his staff over the land of Egypt, and the Lord brought an east wind upon the land all that day and all that night.

When it was morning, the east wind had brought the locusts. The locusts came up over all the land of Egypt and settled on the whole country of Egypt.

Such a dense swarm of locusts as had never been before, nor ever will be again. They covered the face of the whole land, so that the land was darkened, and they ate all the plants in the land and all the fruit of the trees that the hail had left.

[7 : 30] Not a green thing remained, neither tree nor plant of the field, through all the land of Egypt. Then Pharaoh hastily called Moses and Aaron and said, I have sinned against the Lord your God and against you.

Now therefore, forgive my sin, please, only this once, and plead with the Lord your God only to remove this death from me.

So he went from Pharaoh and pleaded with the Lord. And the Lord turned the wind into a very strong west wind, which lifted the locusts and drove them into the Red Sea.

Not a single locust was left in all the country of Egypt, but the Lord hardened Pharaoh's heart, and he did not let the people go.

And this carries on, 1021 to 1110.

[8 : 43] Then the Lord said to Moses, Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.

So Moses stretched out his hand towards heaven, and there was pitch darkness in all the land of Egypt for three days. They did not see one another, nor did anyone rise from his place for three days, but all the people of Israel had light where they lived.

Then Pharaoh called Moses and said, Go serve the Lord. Your little ones also may go with you. Only let your flocks and your herds remain behind.

But Moses said, You must also let us have sacrifices and burnt offerings that we may sacrifice to the Lord our God. Our livestock also must go with us.

Not a hoof shall be left behind, for we must take of them to serve the Lord our God. And we do not know with what we must serve the Lord until we arrive there.

[9 : 45] But the Lord hardened Pharaoh's heart, and he would not let them go. Then Pharaoh said to him, Get away from me. Take care never to see my face again, for on that day you see my face, you shall die.

Moses said, As you say, I will not see your face again. The Lord then said to Moses, Yet one plague more will I bring upon Pharaoh and upon Egypt.

Afterwards he will let you go from here. When he lets you go, he will drive you away completely. Speak now in the hearing of the people that they ask every man of his neighbour and every woman of her neighbour for silver and gold jewellery.

And the Lord gave the people favour in the sight of the Egyptians. 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.

So Moses said, Thus says the Lord, About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the hand mill, and all the firstborn of the cattle.

[11 : 04] There shall be a great cry throughout all the land of Egypt, such as there has never been nor ever will be again. But not a dog shall growl against any of the people of Israel, either man or beast, that you may know that the Lord makes a distinction between Egypt and Israel.

And all these your servants shall come down to me and bow down to me, saying, Get out, you and all the people who follow you. And after that I will go out.

And he went out from Pharaoh in hot anger. Then the Lord said to Moses, Pharaoh will not listen to you, that my wonders may be multiplied in the land of Egypt.

Moses and Aaron did all these wonders before Pharaoh, and the Lord hardened Pharaoh's heart, and he did not let the people of Israel go out of his land.

Thank you, Alan. Thank you, Jean. Thank you, Jean. Thank you, Jean. Most Western countries have a policy, a particular policy, a controversial policy, a stated policy that sometimes countries have been heavily criticised when they go against their own policy.

[12 : 46] They secretly go against it. And this policy is a policy about what to do when it comes to the release of their people from captivity.

I don't know if you know what this policy is, but you could probably finish the sentence or fill in the blank. We don't something with terrorists. We don't negotiate with terrorists.

This is a controversial policy because the alternative really is the death of a hostage. What are you going to do? But then if you do pay, the concern is that not only is the terrorism successful, but it encourages more terrorism of that kind.

And so that's why they take this stance. We don't negotiate with terrorists. But then when it's their own people on the line, what do they do? There are blurred lines when it comes to what counts even as a terrorist.

This is why not all countries agree on this policy. Not every country has this policy. France pays ransoms. Germany pays ransoms. Italy pays ransoms.

[13 : 56] The United States and Britain will hold against that, but have shown at times to secretly go against that. Another reason it's not easy to uphold this policy is because when your own people are in the crosshairs, it becomes rather difficult.

You get families putting pressure on you, corporations putting pressure on you to pay, and the consequences of not paying and doing nothing is the death of your citizens. What are you going to do?

Now, I'm not making a case for whether this is a good or bad policy, but I want to highlight a shift in our passage in Exodus as we enter into the third cycle of these acts of judgment.

God has been systematically picking off the gods of Egypt. Like, he's been systematically humbling Pharaoh and he has been systematically bringing the nation to its knees.

And along the way, Pharaoh began to make promises, didn't he? Yes, I'll let your people go, but so far, he has proved that his word is unreliable. All he has done so far is lie and cheat his way out of every problem.

[15 : 08] But now, now God is going to turn the heat right up and strike Egypt like it has never been struck before in its history. And Pharaoh now knows that he isn't going to lie and cheat his way out of this.

So what he does instead is he tries to negotiate with God. In each of these instances, he tries to negotiate with God. Seems that Pharaoh is actually now willing to do what Moses asks.

Well, at least in part, Pharaoh wants to make a compromise with God. He's like, okay, okay, okay, okay, I've learned my lesson, but God, will you make a compromise?

Now, I'm sure the leaders of many nations have debated over whether or not it's a hard stance on negotiating with terrorists is the best way or not, but God is not like man. God does not lie because he doesn't need to.

God does not cheat because he doesn't need to. And God does not compromise because God does not need to. Job 40 verse 2 says, shall a fault finder contend with the almighty?

[16 : 22] He who argues with God, let him answer it. Isaiah 40 verse 13 says, who has directed the spirit of Yahweh or as his counselor has taught him?

No one's going to put pressure on God. to do this or that. He doesn't need anyone's counsel or direction. God knows the end from the beginning and his plans are his and his plans are perfect.

Job 42 says, I know that you can do all things and that no purpose of yours can be thwarted. You see, God is able to execute his will as he sees fit.

He doesn't need to negotiate with anyone because he's fully in control. he's fully able to execute justice and he's fully able to rescue in the midst of that.

It's not like nations trying to negotiate with terrorists. God is fully able to bring justice and fully able to safely rescue his people. Pharaoh might think that he's in a position to negotiate but Moses knows that this is not a negotiation.

[17 : 27] Yahweh will not compromise and Pharaoh is going to learn the hard way. And so we enter into the third and most devastating cycle of plagues.

Let me just quickly run through the plagues again. Okay? Plague one was the blood. The Nile was turned into blood. Pharaoh turned and went into his palace and left the people to have to dig for water themselves.

Plague number two, the frogs overwhelmed them, even Pharaoh and Pharaoh begins to ask Moses for help. Plague number three, the magicians run out of tricks and they even confess that this is the finger of God.

Plague number four, the flies are said to have ruined the land and Pharaoh concedes to Moses' insistence on leaving Egypt. Okay, okay.

Plague number five is now the very severe plague that brings death to Egypt's livestock. Plague number six, the magicians now cannot stand before Moses because of the boils and humans begin to be harmed.

[18 : 44] And now we're into the third cycle and it gets really devastating. very heavy hail like never before since Egypt was founded. And if you're outside, man, beast or plant, you're going to die.

If they don't find shelter, they're going to die. And God begins to give them an opportunity to listen. And even at this point, there's a turning point where even Pharaoh's servants begin to listen to Yahweh and start to do what he's saying.

But Pharaoh doesn't. Plague number eight. Locusts will come. Again, notice that it says like never before in your history. Neither your fathers nor your grandfathers have ever seen anything like this.

This plague of locusts. I mean, even now a days, modern technology can't deal with a plague of locusts that will come in and devastate a place. Locusts like never before and they destroy all the things that have been left by the hail.

And at this point, Pharaoh's servants, notice again, Pharaoh's servants begin to beg Pharaoh. I mean, the servants have began to listen to God with a hail and now they begin to beg Pharaoh to listen to God.

[20 : 00] And then plague nine, Egypt is plunged into darkness for three days. Even their sun god, Ra, cannot help them. The darkness was paralyzing for every Egyptian while Israel walked in the light.

Now, see how these plagues progress in intensity, especially the final set of three, and then there's the threat of the final plague, the death of the firstborn, where there will be again, notice, a great cry throughout Egypt, such as there has never been and never will be.

Never been and never will be, this cry throughout Egypt. Remember, back in Egypt's history, they were the ones killing the sons. Well, now it's going to be turned on them.

Just think as well, when you think forward how death is preceded, the death of the first son is preceded by darkness. What happens just before God's son dies on the cross?

There is three hours of darkness. And so this is what's happening, these devastating plagues. Now, let me just say a few words on Pharaoh and the gods.

[21 : 12] if God knew Pharaoh would not listen, then why did he send all these plagues one after the other? If he knew that Pharaoh wasn't going to listen until the death of the first born, then what's the point of all this?

Well, in this, this is the first time where it says, in chapter 9, verse 15, it says, for by now I could have. I could have put my hand out and struck you and your people and cut you off from the earth.

I could have done this with one blow, but I didn't. For this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth.

And so the plagues, they're not random, neither in order nor substance, they each do something particular. There's a flow from water to land to sky.

The Egyptians look to the Nile, they look to the land and the sky, for all their provisions and success as a nation with the gods of the Nile, the gods of the land and the gods of the sky.

[22 : 18] And so these plagues systematically pick off each of these gods and show where Yahweh rules, Yahweh rules over the water, over the land and over the sky.

Who else are you going to look to for provision over every sphere of life? And now we should say that sin, sin by its very nature, is decreation.

If you look at what sin does in someone's life, you can see it happening before your eyes. It decreates. It brings someone back to ruin and chaos and darkness and death.

And so sin reverses and undoes creation. Now in these plagues God, in essence, judges Egypt by giving them over to where their sins and idolatry will ultimately lead.

This is what Paul says in Romans chapter one, isn't it? That God's judgment has given people over to their sins, that they will be destroyed, they will be destroyed by it. Egypt is given over to their sins, their idolatry, their gods, which will only bring them ruin and decreation.

[23 : 25] If they want provision and flourishing as a nation, they ought to find it in Yahweh. Yahweh is the God over all the water, the land, the sky, not these false gods.

And so every plague undoes a god. In order of water, land and sky, it shows the superior power and authority of Yahweh over every god and every sphere.

And this happens not only in the order of water, land and sky, but also with increasing severity and intensity every time. He doesn't strike Egypt with the full force in one blow.

He said this, doesn't he, verse 15, I could have done this, but I haven't. You see, God gives people enough evidence to see how useless their gods are and to see who the true God is.

For this purpose, I have raised you up to show you my power and so that my name will be proclaimed in all the earth. God will always give people enough light to know that he is God.

[24 : 31] Again, Romans 1, Paul says nobody is without excuse. Nobody is without excuse. God gives us enough evidence to see how useless the gods are and to see who he is.

And he also gives people enough time. With the increasing severity of plagues, he gives people enough time and opportunity to respond accordingly. And we see that with the hail.

This is going to happen, now get your livestock and your servants in. Get them in. Because if they're outside, they're going to die. And notice this.

Although you can research and find the names of the gods, you can do this. Any one of you can research and find the names of the gods that are being attacked and judged here. There is absolutely no mention in the text.

Similarly, you can make an educated guess to who the pharaoh was. For what it's worth, I reckon it was Amenhotep II. There's a lot of evidence that he was the pharaoh.

[25 : 32] But again, there is no mention of his name in the text. Why is that? Why does it not mention his name or the names of the gods? Because they are nothing. The one name that should be known in all the earth is Yahweh.

That's who it's focused on. There is no one like him. There is none like him in all the earth. These prized and worshipped gods and kings are nothing compared to Yahweh.

They're forgotten in history, deliberately not given the honour of a mention. The point is, the one and only name that is to be put front and centre of the whole account for the whole earth to see is Yahweh.

That you may know that he is God, the true God of all the earth. It's for the people to know that only he can provide. Only he can provide. Only he can save.

And only he can avenge. So that my name may be proclaimed in all the earth. And when Israel eventually leaves Egypt, the nations surrounding them, we hear in Joshua of nations like Jericho and other nations who absolutely fear Israel because of their God, because they've heard about this.

[26 : 43] And so let me say something about Pharaoh's heart. There's a shift in Pharaoh's heart. He's not the one only hardening it, but God's hardening it now. Now consider Romans chapter 9 if you've got a Bible, you can go there.

Romans chapter 9, Paul speaks about this. Romans 9, 14.

What shall we say? Is there injustice on God's part? So whatever we think God is doing with Pharaoh's heart, is there injustice on God's part?

Paul says, by no means. For he said to Moses, I will have mercy on whom I have mercy, and I will have compassion on whom I will have compassion. So then it depends not on human will or exertion, but on God who has mercy.

For the scripture says to Pharaoh, we've just read this. For this very purpose I have raised you up, that I might show you my power in you, and that my name might be proclaimed in all the earth.

[27 : 56] So then, he has mercy on whomever he wills, and he hardens whomever he wills. And you'll say to me then, well, why does he still find fault?

Who can resist his will? But, says Paul, who are you, O man, to answer back to God? Will what is moulded say to its moulder, why have you made me like this?

Has the potter no right over the clay to make out of the same lump one vessel for honourable use and another for dishonourable? What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory?

There is no fault in God. It is like we said in Job, where it says, shall a fault finder contend with the Almighty?

No, absolutely not. It says also, it says also in Job chapter 40, verse 8, Yahweh says this, Will you even put me in the wrong?

[29 : 19] Will you put me in the wrong? Will you condemn me that you may be in the right? So Yahweh says, will you put me in the wrong? Will you condemn me so that you are in the right?

Now notice what Pharaoh says in chapter 9, after the hail comes down. Verse 27, Pharaoh knows.

So if you're wondering to yourself, is it unfair that the Lord hardens Pharaoh's heart? Shall you put Yahweh in the wrong? Shall you condemn him so that you would be in the right?

Well, see if you were to ask Pharaoh, was it wrong what Yahweh did? Listen to what Pharaoh says in Exodus 9, 27. Pharaoh sent and called Moses and Aaron and said to them, this time I have sinned.

The Lord is in the right and I am in the wrong. The Lord is in the right and I am in the wrong. Pharaoh knows that he's in the wrong.

[30 : 25] Pharaoh knows that Yahweh's in the right. We can't say whatever Yahweh is doing, we can't say that he is wrong to do so. In fact, we mustn't think that when it says God hardened his heart, that Yahweh takes a soft heart and makes it hard.

That's not what he's doing. Yahweh never takes a soft heart and makes it hard. Yahweh's heart was not soft. Yahweh's heart, sorry, Pharaoh's heart was not soft is what I'm saying, sorry.

Yahweh. Pharaoh's heart was not soft. Pharaoh's heart was already hard and he had hardened it many times over and over and over. And as said before, it was this custom in Egypt that they believed that their heart would be weighed at the end of their lives on the scales and God is making Pharaoh's heart very heavy for he is very guilty.

So in relation to this shift, God's hardened in Pharaoh's heart but he's not in the wrong to do so. Pharaoh even says, I am in the wrong, Yahweh's in the right.

And so, Ezekiel 33, chapter 11, God says that he takes no pleasure in the death of the wicked. God never takes pleasure in the death even of the wicked but that they would turn from their sin and repent and find life.

[31 : 51] Romans chapter 11. Romans chapter 11, verse 22. Let me read that. Paul says this.

Note then the kindness and the severity of God. Severity towards those who have fallen but God's kindness to you provided you continue in his kindness.

You see, God's patience and kindness is supposed to lead you to repentance not to allow you time to be more stubborn in your hard-heartedness.

God's patience with Pharaoh was to allow him time to repent, not for him to further harden his own heart but also the severity of God towards those who are fallen.

But notice this shift, okay? The shift in Pharaoh. Pharaoh begins to say, I have sinned. I have sinned. With the hail. Oh, this time I have sinned.

[33 : 12] Really? This time? What about all the other times before? Is this you just recognizing your sin? But he says, this time I have sinned. Plead for me. Plead to Yahweh for me.

This time I have sinned. Again, with the locusts. He says, I've sinned. I've sinned against Yahweh and I've sinned against you, Moses. Plead for me that I might be forgiven.

Now let me ask this question. Who forgives sin? Who is it that forgives sin? God alone. Is that not like in the Gospels when Jesus forgives the man who was brought down from the roof and the scribes and Pharisees both say to him, what are you doing?

Only God can forgive sin. Why are you saying that? Only God can forgive sin. Yet Jesus shows that he has the authority to forgive sin. See how Jesus is at the heart of this.

Even people like Pharaoh. I mean, who is there that doesn't need forgiveness of sin? Pharaoh gets to the nub of it. But Moses says to Pharaoh, well, I know that you have not yet learned to fear Yahweh.

[34 : 32] Chapter 9, verse 30. He knows that Pharaoh has not yet learned to fear Yahweh. And so, God is going to continue this for this purpose so that his name may be proclaimed in all the earth.

So that his name may be proclaimed in all the earth. Now, I want to point you to Luke chapter 24. Luke chapter 24. Why does Yahweh want his name proclaimed in all the earth?

So that everyone can know that God's coming to destroy everyone? I don't think that's why. God wants all the earth to know that he is the one true God.

There is no one like him. And that life and all the fullness of life and forgiveness and freedom only come through Yahweh. Forgiveness.

This forgiveness that Pharaoh himself is seeking only comes through Yahweh. And all the earth need to know that only God can forgive. all the earth might know the name of Yahweh.

[35 : 41] Listen to what Jesus says in Luke 24. Chapter 24, verse 46. Thus it is written that the Christ should suffer and on the third day rise from the death and that repentance and forgiveness of sins should be proclaimed in his name to all nations.

In his name to all the earth that repentance and forgiveness of sins come through Jesus. Do you see the link between these plagues and Exodus and Jesus?

That God wants all the earth to know his name and his power and his glory and that forgiveness and repentance and life only come through Yahweh? Well yet we see that in Jesus that truly what Jesus is doing is showing that only he can rescue people out of darkness.

Only he can forgive sins because he is the one who came and suffered and died on the cross and rose on the third day. So that repentance and forgiveness of sins should be proclaimed in his name the name of Jesus in all the earth in all the earth.

Now Yahweh is not going to share his glory with anyone else. Jesus is identifying with Yahweh here. He's not identifying as some other God. forgiveness of sins in Jesus' name in all the earth.

[37 : 06] Two more points. I want to say a word about Pharaoh's words and Yahweh's words. Instead of making false promises Pharaoh tries to bargain with God.

He tries to make compromises but and the big point today is that God does not compromise. Yahweh will not compromise because Yahweh is not going to compromise on his power.

He's not going to compromise on his power and allow Pharaoh to have some power in the earth and you know the sheer power. No. He says I have raised you up for this purpose that my power would be known.

My power. Yahweh's not going to compromise on his power. He's not going to compromise on his rule with Pharaoh. If he allows Pharaoh an inch then he's compromised on his rule but he's not going to compromise on his rule with Pharaoh.

He's not going to compromise on his glory with Pharaoh. If he allows Pharaoh just a little bit oh yeah well okay we'll leave our livestock behind. We'll leave our children behind.

[38 : 13] We'll leave you some we'll even leave your silver and gold. Then Pharaoh gets some of the glory. Yahweh's not going to compromise on his glory with Pharaoh. He's not going to compromise on worship with Pharaoh either.

There is no God like me says Yahweh. There is no one. Not you Pharaoh none of your gods not Ra not anyone. There is no God but Yahweh. He's not going to compromise on worship.

Even the sacrifices no all the animals are coming with us for sacrifice goes to Yahweh and him alone. He's not going to compromise on his word and his promise.

Isn't this good news? God is just. He's not going to compromise on judgment. It will be thorough and complete. There's this word in the Hebrew if you notice in the plague of locusts.

He says and that you may tell in the hearing of your sons and of your grandsons how I have dealt harshly with the Egyptians. Well when it says how I have dealt harshly with the Egyptians harshly the word in Hebrew means thoroughly.

[39 : 26] I have dealt so thoroughly and severely that there is no part left undone. That's the term in Hebrew for harshly. So that you'll be able to tell your sons and your grandchildren that Yahweh has dealt completely and thoroughly with Egypt.

He is just. He's not going to compromise on his justice. And don't we feel that in life? We feel the lack of justice. We feel injustice in our country and the world.

We just think it's never enough. People get off lightly or the wrong people get punished or the sentence is too short. Even death sometimes is not enough.

Even death sometimes is not enough for justice to be served. Yet Yahweh says that he will deal thoroughly with Egypt. his justice won't be compromised.

And he will not compromise on the salvation that he promises to Israel. Isn't that good news? Salvation is thorough and complete.

[40 : 37] Total salvation. Every part. Not just men. You see how Pharaoh says we'll just let the men go. Don't take women and children. Pharaoh even inadvertently says the Lord be with you if you take children with you.

Well he will be with me thank you very much. And we will be taking the children so we don't have any fear. Total salvation. Not just men. Not just adults.

Not just children. Flocks as well. chapter 10 verse 6. I think is a wonderful if you just note this down somewhere and think about your own salvation.

This wee phrase not a hoof shall be left behind. Think about all the things in your life that feel broken. You know this is what the incarnation is about.

That Jesus takes on every part of humanity so that not one single bit is left unredeemed. not one bit is left unredeemed. We don't just need a new body.

[41 : 41] We need a new mind. We need a new soul. We need a new heart. We need every part of us renewed and redeemed. Not a hoof shall be left behind. Not a pinky toe will be unredeemed.

You will be made new. Your salvation is complete and total salvation. Even the silver and gold from the Egyptians shall be brought with them.

You see this is what God does. When God promises deliverance he delivers. When Jesus saves he saves completely.

It is amazing. Think about your own salvation. Your own hope. Think about what Jesus promised. Think about your sin and how Jesus says that it's removed.

Forgiven. As far as the east is from the west. And do you not think at times I feel that bit inside me though that feels like it's still hanging about and I'm going to be condemned for it.

[42 : 44] Yet Paul says there is now therefore no condemnation. Every part redeemed. Every part of you saved. Every part renewed. Finally Pharaoh's people with both the hail and the locusts Pharaoh's servants are changing their loyalties.

Not only do some of them begin to listen and obey with the hail some of Pharaoh's servants begin to listen and obey and they take their servants they take their slaves they take their flocks or their livestock inside they're now beginning to listen to Yahweh and not Pharaoh.

Not only do they do that but when it comes to the locusts they beg Pharaoh to listen. They turn to Pharaoh and says do you not get it? Yahweh will have his way listen and obey.

And then finally in the darkness they are paralyzed. The whole of Egypt are paralyzed in the darkness. The whole of Egypt are left in the dark while Israel are in the light.

Do you see the theme running throughout the Bible? That Israel have been given as a light to the nations. That the people of God are brought into the light while those who refuse to obey and listen are left in the dark.

[44 : 11] That is what's pictured here. As thorough as God is in dealing with sin his mercy is open to all. John chapter 3 says that God gave his only son so that whoever believes in him would not perish but have eternal life.

And then it goes on to say in John chapter 3 that he came into the world as light. It says in John chapter 8 he came into the world as light not just to expose the darkness but to show people a way out of the darkness.

What do you think God was doing with darkness in Egypt and the people of Israel were in light? What do you think he was doing but showing the people of Egypt a way out of the darkness? John 12 verse 46 I have come into the world as light that whoever believes in me may not remain in darkness.

God gives an opportunity here for Egyptians to come out of the darkness and join the people of light and they do we're going to find out that some of the Egyptians leave with the Israelites through the Exodus and they find that Yahweh is indeed God Acts chapter 26 Paul says that he was sent by Jesus to open the eyes of the blind so that they may receive forgiveness of sins and a place among the redeemed by faith in Jesus that they may be turned from darkness to you see what is happening in Egypt in the Exodus is just an outward expression of a deeper problem our battle is not against flesh and blood it's about humanity being enslaved in darkness by Satan and needing released from that darkness by the only one who can release them the light himself Jesus the son of God Jesus is the son of

God he is the light of the world and he is he doesn't compromise on salvation hallelujah praise God let's pray oh Lord God we thank you that you have given us these things for our instruction and that you have given your son for our rescue and forgiveness that we do not need to remain in the dark but we can come into the light we do not need to remain under the condemnation of our own sin but we can be forgiven by the blood of

[47 : 06] Christ and that when you set us free we are free indeed we thank you in Jesus name and whom the whole earth will proclaim amen Baptista you pay you you you