

Christ in the Sacrifices 15-11-22b

We pick up our study now where the general topic, of course, is Christ in the sacrifices, but we've backed up to look at the context of these sacrifices because we're trying to get a grip on the purpose of the study. Why do we need to even think about this? And if you look at Israel before they had the sacrifices, when they were in a position that prevented them from worshiping God visibly in almost any way, that too is a picture. In other words, in the same way that a good picture has contrast, there is light and then there is shadow and there's contrast, we can learn a lot about the sacrifices by looking at conditions in their absence where there is not sacrifice.

So in looking at the pre-Passover situation in Egypt that's given to us in the first eight or so chapters of Exodus, eight to ten chapters, depending on where you want to pick up the story, we see the unbelieving world. Do you have any contact with the unbelieving world? Of course you do, that's pretty much all we have is contact with the unbelieving world. You can't stick your head out your door without encountering the unbelieving world.

What is the issue in the unbelieving world? Does God prescribe a sacrifice when somebody comes and joins the nation of Israel? If you say, well being in Israel that's a picture of salvation, so somebody joining Israel there will be a special sacrifice that they offer and that shows that they are now people of God. Is there such a thing? No there's not. Why is that? It seems to me that if sacrifice is so unimportant and Christ is the only way and sacrifice is a picture of Christ, then if you're Uriah the Hittite and you're coming, assuming Uriah used to be a Gentile and became one of the people of God by voluntarily coming and joining himself to Israel and to David and so on, somebody of that ilk, take Ruth or somebody that's obviously a Gentile and they come and they say, your people are my people, your God is my God and so on, isn't there some sacrifice that Ruth should have offered so that she could be joined to Israel? There isn't one.

And if you think about it, it's a little bit odd. And as we're studying sacrifices and how they portend and picture Christ, it's helpful for us to see what they are and what they aren't. So one of the things they aren't is visible as you look at this time leading up to Passover.

What is the issue in the unbelieving world? What is the issue for the people that are in Egypt, both Hebrews and Egyptians? First of all, there is the sign. It's a costless sign. Rod into a serpent, serpent eats up the other serpents.

Only God's control over the serpent-like authority of man can keep it in check and turn it back into a rod to serve its proper function. It turns into a serpent, but God turns it back into a rod that is beneficial and is a symbol of godly exercise of authority. But if you're not careful, it can get away from you.

And human efforts to subdue and to suborn and to try to solve the world's problems through

authority will fail. And ultimately God's authority will prevail. This is why God's king in the millennium is going to rule the nations with what? A rod, a rod of iron.

He will shatter them, break them in pieces like pottery. So we're looking at the big picture here. Just step back and think about this.

What if you had the opportunity to converse with someone who is not a believer or someone who is interested or is questioning? I get all of the mechanistic explanations of life, but one of the things it never provides is purpose. I was regaling myself with, because they don't do the actual person I'm talking to any good, but people that claim it's all materialism, it's all what science can deduce, it's animation from inanimation, and there's nothing beyond the material. Science can answer all questions.

Science will eventually solve all problems. Science is actually their religion, although they would never admit it. And I said, one of the things that you seem to miss here is that there is a material world.

I am as big a fan of science as they come. I love science. I like air conditioning.

I like flight. I like hot showers. I like radios.

I like phones. I like computers. I like all kinds of stuff that science has produced.

But this is the product of basically hammers and saws and nails and materials. We take the materials in the earth and we bend them to our will. We figure out the properties and the principles and we make stuff.

And God put all of that potential into petroleum and into the things that we turn into plastics and into silicon chips and all the rest of it. It was all put there for us to find. We act like we invented it when all we are doing is discovering the potentials that are already there by God's provision.

Think about it. What if God hadn't provided electricity? What if he hadn't provided magnetism? What if he hadn't provided all of the things you can do with oil and the virtually unlimited supplies of oil that we have or have had up to this point? You look around at the highway and think, where is all this gasoline? Well, maybe you don't. Where is all this gasoline coming from? All the oil in the crankcases and the ships and the planes and everything is burning gas.

And you think, I don't care how much there is in the ground. At this rate, it's got to be disappearing. But there just seem to be inexhaustible vaults of it under the... That's God.

God put it there. Wouldn't it have been something if they found gasoline, invented the gasoline engine, but there was only like 600 gallons of it and then it was all gone. Well, we've got to come up with something new.

We're out. But there's just these reams and vaults, aluminum and copper and iron and all the

other things that everything is built of. We just have these inexhaustible resources and it is of God.

But I digress. The hammers and saws, tools with which we manipulate materials and make things is great. But if you say the only reality and the only thing that matters is what I can weigh in a scale or measure with a ruler or manipulate with a hammer and a saw, and there is no other reality.

It's only the material. What about music? Can science tell you what is a good song? Can science differentiate Beethoven's better symphonies from his more pedantic and mundane stuff? Can science differentiate ideas? Well, that's a good idea. Well, that's a terrible idea.

It's all in my head. Science can measure that there's electrical activity going on. This is why the polygraph is such a difficult thing and why many times it doesn't count in court because it measures reactions in the physical realm to mental stuff.

But it's not reliable. Guys can fool the polygraph, trained to do so. Delusional people beat that thing every time.

My delusion is my reality. And that's as close as science can even attempt to come is finding some material effect from the invisible activity in the mind. They can't weigh an idea.

They can't judge. Is science ever going to develop a system of morality or a system of ethics? If they do, it's going to be scary as the lake of fire because scientifically speaking, if we gauge everything by the, let's say, survival of the fittest, well, eugenics is right. The best genes should continue.

Flawed and defective genetic materials should be eradicated. And we're doing the exact opposite. We are rescuing and helping and restoring the feeble and we're giving people who are in fertile fertility and people with all kinds of genetic abnormalities, we're doing everything we can to give them as normal a life as possible, including reproduction.

That's counter what, if science ever develops an ethic, it's going to be the opposite. It's going to be Germany. It's going to be cleansing and eugenics and a lot of people, you know, under the influence of Darwin, 30 to 50 years after *On the Origin of Species* came out, you had the burgeoning of eugenics.

And a lot of people in this country were, including pastors in the pulpit, were big fans of eugenics. God has given us the means to improve the race and we'll get everybody fixed up for Jesus to come back. And that's when you had post-millennialism.

If we build it, He will come. Anyway, material universe and arguing that everything is a part of it. That is one of the fundamental questions that faces everybody.

That is why the rod turns to a serpent. And then God demonstrates the superiority of His

authority, even in a fallen world where there is evil and corruption and authority, where it is controlled by God, it can be a good thing. And Aaron is going to be the father of all of the Levitical priests.

Water to blood. God controls where there is life and where there is not. If the life of the flesh is in the blood, what's the blood doing in the river? Not the right place.

God puts it there for seven days. There's blood in the water. And the magicians say, well, we can enter into that realm.

We'll tell you about life and the origin of life and life emerging from water. You notice all of the models for abiogenesis, I say models, all of these speculations, there's not been a shred of any progress in this. You look at even the things that allege to be progress and it's not.

But they all involve water. Well, Darwin thought it was a warm pond somewhere and these little amorphous blobs just kind of crawled out and grew feet and got tails and stood upright and became scientists. And then there's the warm vents, you know, the thermal vents.

But it's always water. Everybody knows that life can't exist without water. The water on the planet had to cool and, you know, panspermia, spampermia.

The idea that, you know, it was seeded from life elsewhere begs the question of where that life came from. But water. And so God leads with water.

He turns the water to blood and forces the issue, this is out of your control. People can't control the Nile, the flooding of it and all the rest of it. And when the Nile turns to blood, it's obviously of God.

There's death in the water where the water used to be a source of life. There is spilled blood which speaks of death. And it's going to cause death if they don't find a way to get some water that's not from that river, the source of all life in Egypt.

He begins with the life and death question. For the unbelieving world, for the world of any questioning mind, it begins with the issue of life and death. Not just is there life or how did life happen, but what science can never answer, what is its purpose? Science has to say, there is no purpose.

Well, and you base that on what? Well, if there were purpose, there would have to be a mind. And if there's a mind, there has to be a God. And if there's a God, oh, we can't go down that road.

So it's purposeless. It's just an accident. Have to claim that.

Because as soon as you say purpose, then there is a purposer. And God leads with that in Egypt, the very first thing. Stretch out your hand and on command, on cue, the power of the universe will show you your powerlessness over life and death.

You're powerless over life and death. God is in charge of life and death. That's number one.

Number two, the frogs, the boundaries of life, the circumscribed areas. There are this far and no farther. God told the seas, you can come this far and no farther when he made the dry land appear.

And the flood is a God thing. When God removes the barriers, watch out. When God removes the barriers to the frogs, there's frogs everywhere.

You can't eat a cracker without a frog hopping onto it and you have a little hors d'oeuvre. There's frogs everywhere. Amphibious life, by the way, anticipating the future generations.

Oh, well, you know, it just spontaneously came out. If it had spontaneously come out, it would have been imbalanced. That balance is maintained by God and by his laws.

And when he consciously removes those restrictions, there is no end of chaos that results. God not only created the order, created life, but he established its boundaries. He decides what lives and what dies, where it lives, when it lives, where it goes.

Number three, the lice. As Pharaoh stands looking at the water that so recently was blood, and as he thanks himself that he can now walk down to the Nile without treading on a carpet of squashed frogs, he has to travel the land. And what is he looking around at? The frogs were removed.

By the way, the third thing you can track, I said there's two things already that we're tracking. One of them is, does it apply to Israel or not? And so far, they have all applied to Israel. Secondly, is it mimicked by the magicians or not? And we've seen that miracle zero, the rod to a serpent, was mimicked.

The blood was mimicked from water and the frogs were mimicked, right? When we come to number three of the numbered plagues, the lice, this is where the scientists, the magicians, drop off. We can't do it. It's the finger of God.

There is something operating here that we can't explain, account for, or reproduce. It's the finger of God. And they quit at the lice.

But it is when Pharaoh has walked through the land so recently carpeted with frogs and is looking at the river that was so recently turned to blood that Aaron brings the rod that so recently was a serpent and strikes the ground. It is a summary of all of the previous iterations, isn't it? You've got the rod. Pharaoh recognizes that rod.

He saw it eat the rods of his scientists. He recognizes the river and he's so relieved that the seven days have passed and it has now returned to being water that's potable. He walks on the ground to get down to the river and he's not hearing ribbit noises all the way down.

Because God, here's another thing to track. Which of them does God remove? Which of them

does He remove? He turns the rod back into a serpent, from a serpent back into a rod. So God removed that.

That thing's not still wiggling around Egypt eating things. After seven days, He turned the Nile back to water from being blood. He removes the frogs.

Moses cries out and the frogs leave. You get this in Exodus 7. Verse 14 there is the water's becoming blood. Then in chapter 8, the Lord spoke to Moses, Go to Pharaoh, let my people go.

If you refuse, I will smite your territory with frogs. The river will bring forth frogs abundantly. It's not just abstract frogs.

It's not raining frogs. The dust doesn't turn into frogs. The river produces frogs.

So Pharaoh walks down and is looking at that river. And notice in verse 9 of chapter 8, Moses said to Pharaoh, Accept the honor of saying when I shall intercede for you, for your servants and for your people to destroy the frogs from you and your houses, that they may remain in the river only. Accept the honor of dictating when the frogs will disappear.

You pick the hour that the frogs will leave. So Pharaoh says tomorrow. Moses says, accept the honor.

Pharaoh chooses tomorrow. Verse 10, he said, Let it be according to your word that you may know there is no one like the Lord our God. And this is the theme.

And this was established back in chapter 7. So flip back a page before any of the plagues actually start, before the rod gets thrown down in chapter 7, verse 5, the Egyptians shall know that I am the Lord. When I stretch out my hand on Egypt and bring out the children of Israel from among them, the purpose stated in advance that they may know that I am the Lord. That's the purpose of this run up to the Exodus, that all of these people will know I am the Lord.

So water to blood and then blood back to water, rod to serpent, serpent back to rod, frogs coming, frogs going. At a time that God lets Pharaoh pick, he removes the frogs that they may know I am the Lord. Notice in verse 10 of chapter 8, that you may know there is no one like the Lord, our God, the frogs shall depart from you, from your houses, from your servants, from your people.

They will remain in the river only. They will be back in the bounds, in the boundaries that God has set for frogs. Frogs live in the river.

It's where they belong. Moses and Aaron went out from Pharaoh. Moses cried out to the Lord concerning the frogs, which he had brought against Pharaoh.

The Lord did according to the word of Moses. The frogs died out of the house, out of the courtyards, out of the fields. They gathered them together in heaps, and the land stank.

I would guess so. So what happened when the water turned to blood? It stunk. Corruption, death, right? Because blood isn't supposed to be in the water.

The second plague of frogs, when it is removed, what is the result? It stinks. They die. They don't disappear.

They don't all return to the water. They die in place. What is the issue? Life and death are in God's hands.

I am showing you, without killing you yourself, this is God's domain, life and death. You need to pay attention. Third plague of lice in verse 16 of chapter 8. The Lord said to Aaron, Stretch out your rod and strike the dust of the land.

What does the serpent eat according to Genesis chapter 3? On thy belly shalt thou go, and dust shalt thou eat all the days of thy life. Right? The serpent is associated with the dust. It has no legs.

Its whole form is supported by the dust. So strike the dust of the land with the rod that used to be a snake, so that it may become lice throughout all the land of Egypt. No exception for Goshen here.

He did so. Aaron stretched out his hand with his rod, struck the dust of the earth, it became lice, man and beast. Dust of the land became lice throughout all the land of Egypt.

All the land. The Israelites share in the bloody water. Israelites share in the super abundance of frogs and the dead frogs.

Israelites share in the lice. Magicians worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast.

Magician said to Pharaoh, This is the finger of God. But Pharaoh's heart grew hard. He did not heed them just as the Lord had said.

Fourth plague, verse 20. The Lord said to Moses, Rise early in the morning, and stand before Pharaoh as he comes out to the water. Say to him, Thus says the Lord, Let my people go that they may serve me.

If you will not let my people go, I will send swarms on you and your servants. Swarms of flies. Oh, excuse me.

Houses will be full, the ground on which they stand. In that day, I will set apart the land of Goshen. Continue reading that for a moment while I recover my voice.

Did you notice verse 23? I will make a difference. Literally in Hebrew, do you have a note here? Yes, you do. Look at the bottom of your page.

Literally, set a ransom. So the Israelites will be separated because there is a ransom for them. Now we've moved from things that begin in the water and in the dust to something that is in the air.

Notice that? The water is in the ground. You can filter the water with the ground. The frogs crawling out of the river onto the ground.

You have the lice coming from the ground. Now you have swarms in the air. Remember what the term Beelzebub means? Excuse me.

Principalities and powers, rulers of the darkness of this age. The prince of the power of the air. Now you have swarms.

God controls these. But I will set a difference between my people and your people. Tomorrow this sign shall be.

It's kind of ironic. He asked Pharaoh, when do you want the frogs to go away? Tomorrow. God says, guess when the flies are coming? Tomorrow.

The Lord did so. Thick swarms of flies came into the house of Pharaoh, into his servants' houses, into all the land of Egypt. The land was corrupted because of the swarms.

Pharaoh called for Moses. He said, go sacrifice to your God. Of course this is an empty promise.

This is the point at which God makes a distinction. Once the finger of God has been recognized, now things are getting into the air, into the invisible realm. It doesn't say where the flies came from.

They weren't made out of dust. They didn't crawl out of the river. Water didn't turn into something.

These flies appear in the air. They're in the invisible atmosphere. And they just appear, and there they are.

And again, by request, which ones of these are removed? Look at verse 29. Moses said, I am going out from you. I will entreat the Lord that the swarms may depart tomorrow from Pharaoh.

They came tomorrow. They depart tomorrow. From your servants, from your people, let not Pharaoh deal deceitfully any more in not letting the people go.

Moses went out. The Lord did according to the word of Moses, removed the swarms. Pharaoh hardened his heart.

Fifth Plague. By the way, that's the first go and worship from Pharaoh. But then he reneges.

But it is when you shift from the ground to the air and the flies appear. Magicians have already

said it's the finger of God. He begins to waver.

He says go, then he changes his mind. Chapter 9, Fifth Plague. The Livestock.

It says diseased, but the issue here is they die. Excuse me. If you refuse to let them go and hold them, the hand of the Lord will be on your cattle.

It doesn't say anything about the dust. It doesn't say anything about the water. It's the hand of God.

Is the hand of God visible or invisible? It's invisible. Just like the swarms of flies. Where do they come from? Where do they go? It's in the invisible realm.

So we move from the material where science can try to keep up to the immaterial, the invisible. You don't notice the magicians trying to produce flies from nothing. Right? They're helpless.

So the pestilence that kills the livestock comes from nowhere. It doesn't say what its source is. They just invisibly get sick and die.

It doesn't say they were attacked by swarms of ticks. It doesn't say they were stung by scorpions or bitten by snakes. They just die.

It's an invisible hand of the Lord that takes them out. This is evil in the air. But God sets a difference, sets a ransom for his people.

And they are not touched by this. Once it moves here, and the Lord said, the Lord will do this thing tomorrow in verse 5. He did it on the next day and all the livestock of Egypt died. Notice there is this element of prediction each time now.

I will make it come and I will make it go. And the timing, this is one of the elements that in our modern day, the arguments of science wrestle with is time. Given enough time, anything can happen.

If there is one chance in 100 billion, well, then when 100 billion seconds go by, it will happen. Which is nonsense. There is no causative power in odds.

Probabilities are a prediction of a likelihood. They say, well, if there is a chance that one out of every 100 billion planets could have life on it, well, we know there is way more than 100 billion planets. Look at the Hubble pictures.

Therefore, there is life all over the universe. Nonsense. You have made up the number of what the probability is that there would be life on a planet, and now you are using the probability as God.

It will cause life because I have said there is one chance in 100 billion. It is nonsense. Probabilities are predictive.

They are not prescriptive. They don't make things happen. They are a tool.

We use probabilities to predict how likely a thing is. But if you establish some non-zero probability, it doesn't make the thing happen. There is a 50% chance that if I flip a quarter, it will come up heads.

But if I flip it and it comes up tails, how much did that 50% probability of coming up heads affect the quarter? Not at all. It was just a tool of prediction. It doesn't make the quarter come up tails.

It is a tool of prediction, not prescription. And if I flip the quarter twice, and you say, well, the odds are it will come up once heads and once tails. What if it comes up heads both times? What happened to the prescriptive power of my odds? Well, it didn't happen.

It is just a tool. It is just a construct. So here you have the dead livestock.

God once again has the power of life and death, but now it is more meaningful. This isn't frogs living and dying. This isn't water coming and going as a source of life.

These are mammals. This is livestock. And this begins to impinge on the future.

You've got no livestock, you've got no future. Right? Whereas now, starting to think about immaterial things, stuff is happening in the air, stuff is happening invisibly, and those invisible forces define and influence and affect the future. Right? I can live through a lot of frogs.

I can even live through lice. Nobody is going to die from that, but when you start subtracting livestock, this is provisions, this is food, this is income, this is economy. You can descend into post-apocalyptic destruction without enough food for the people, and the food is disappearing now.

And there is this mammalian life that is going away, and it's more striking close to home. If he can kill the animals, you know, fear not those that can kill the body. Fear him who has influence over your soul, your immaterial parts.

He can judge the heart as well as judge the body. So it's moving into a higher realm with number five. And there is a distinction here in Goshen, just as there was with the flies.

Plague number six, very quickly now, if you look at verse eight. The Lord said to Moses, take for yourselves handfuls of ashes from a furnace. Let Moses scatter it toward the heavens in the sight of Pharaoh.

Now everything has to do with the air. We're taking ashes. Where do ashes come from? Something burned.

Flames requires air for combustion, right? Flames are sort of a supernatural happening in the air. Take the ashes and throw them in the air, and it is going to become boils. He doesn't say

strike the dust.

And this is in the air now. Everything has moved up from the level of the ground. And again, this is beyond science.

You don't see the magicians taking ashes and making somebody break out in boils. In fact, just the opposite. Verse 10, they took ashes from the furnace, stood before Pharaoh, and Moses scattered them toward heaven.

It's emphasized. This is toward heaven. This is in the air, toward the sky.

And they caused boils that break out in sores on man and beast. And the magicians could not stand before Moses because of the boils. The boils were on the magicians and on all the Egyptians.

So they couldn't even stand there and mock or come up with a funny line or something because they've all got boils. And it's embarrassing to be standing there saying, we are afflicted with what the man of God... And so they won't appear. They disappear from the conversation.

They disappear from the contest, from the conflict, from the argument. Too close to home. I am afflicted.

But the Lord hardened the heart of Pharaoh. It is interesting that when you say they make a difference in Goshen, it doesn't mention Goshen being spared here. The livestock of the children of Israel in verse 6 of chapter 9 did not die.

Not one. Only in Egypt. But when it says boils broke out on man and beast, it doesn't mention, it says throughout all the land of Egypt.

And you wonder, well, did the Israelites get boils? It doesn't say that they didn't. Or it makes such a distinct point of it in a couple of the previous ones. In verse 13, the Lord said to Moses, rise early in the morning, stand before Pharaoh, let my people go, they may serve me.

For at this time I will send all my plagues to your very heart, on your servants, your people, that you may know that there is none like me in the earth. Still the emphasis pre Passover, that they may know, the world in general, there is a God. I've raised you up for this purpose, that I might show my power in you, verse 16, and that my name may be declared in all the earth.

Right? Tomorrow about this time, heavy hail will rain down. Where does hail come from? The upper atmosphere. All of this is airborne now.

It's from the invisible realms. Can anybody control that? Can anybody predict it or contain it? This is the province of God. Can the magicians bring hail on demand? Rain and fire, thunder, lightning? Of course not.

Everything found in the field. Notice there is an issue in verse 19 and 20. Sin now and gather

your livestock and all that you have in the field.

For the hail shall come down on every man and every animal which is found in the field and is not brought home, and they shall die. Everywhere. He who feared the word of the Lord among the servants of Pharaoh made his servants and his livestock flee to the houses.

He who did not regard the word of the Lord left his servants and his livestock in the field. There is a distinction now even in Egypt. Who's going to listen to the word of the Lord and respond? And who's not? Have you begun to be convinced? Have you begun to recognize that this is the finger of God and that God has provided a way of escape? This is just an adumbration of salvation.

God has provided a way of escape. If you'll heed his word, you can escape this one. People who listened to the word of the Lord had no loss from this plague.

In Egypt, it's the one plague that they could escape if they heeded the word of the Lord. And you can see the Lord drawing even the Egyptians with this. If you'll do what I say, you can escape this one.

No boils, no flies, no frogs, no water turned to blood. Just do what I say. Heed the word of the Lord.

He who did not regard the word of the Lord left his servants in the field and his livestock. Stretch out your hand toward heaven. Hail in all the land of Egypt.

Man, beast, every herb of the field throughout all the land of Egypt. Hail and fire mingled with the hail, so very heavy, verse 24, that there was none like it in all the land of Egypt since it became a nation. Hail struck the whole land of Egypt, all that was in the field, man and beast.

Hail struck every herb of the field, broke every tree of the field. Only in the land of Goshen, where the children of Israel were, there was no hail. Pharaoh said, I have sinned this time.

The Lord is righteous, my people and I are wicked. Entreat the Lord that there may be no more mighty thundering and hail. It's enough, I will let you go.

This is the second go. It has taken how many plagues? Seven. On the seventh plague, he says, all right, we're wicked, you're righteous, go.

It's the second go. I will let you go and you shall stay no longer. Moses says, as soon as I've gone out of the city, I will spread my hands to the Lord, the thunder will cease, and there will be no more hail.

As soon as I go out of the city, I will walk out, it will happen. It's timing. Moses chooses the time.

As for you and your servants, I know that you will not yet fear the Lord God. The flax and the barley were struck, this tells us the time of year of the Exodus, by the way, in the spring. And we

know this from the time of Passover, set in the month of Abib.

And the flax and the barley were out, but not the wheat and the spelt, they were late crops. Moses went out, spread his hands to the Lord, thunder and hail ceased, the rain was not poured on the earth. When Pharaoh saw that it was all remediated, he hardened his heart in his servants.

So the heart of Pharaoh was hard, neither would he let the children of Israel go. All the way up to this point, Pharaoh's heart is hardened, Pharaoh hardens his heart. As soon as there's no pressure, he's not really interested.

He's only agreeing these two times under duress. Then you have the locusts, very quickly. You had an invisible plague of the boils, you had the natural disaster of the hail, now you're going to get a biological disaster of the locusts.

Now God says to Moses, go into Pharaoh, chapter 10, verse 1, I have hardened his heart. After that second go, no go, God says there's a point of no return. There's no help for Pharaoh now.

Once and twice he has agreed and then reneged, that's it. I will harden his heart now and he and his people are going to suffer all the rest of this no matter what. You may tell in the hearing of your son and your son's son, the mighty things I have done in Egypt, my signs which I have done among them.

Look at verse 2, compared to 7, 5, in Exodus 7, 5, I'm doing this so that they shall know I am the Lord. From now on, I'm hardening Pharaoh's heart and I'm doing this, why? That you may know that I am the Lord. Moses and Aaron went in, how long will you refuse to humble yourself before me? Notice that the issue isn't the degree of proof, it is the degree of humility.

Are you teachable? Can you learn? Can you change your mind? Can you recognize truth when you see it right in front of you? It's not the amount of evidence, it's the amount of humility in the person looking at the evidence. It is arrogant to deny what God has made so plain. Or else if you refuse to let my people go tomorrow, I will tomorrow bring locusts.

Notice whenever God says tomorrow, there's a space of time to think, to make appeal, to do something different. You've got all the rest of the day to think about this prediction I have made. And of course He doesn't change His mind.

Locusts cover the face of the earth. And you will notice that it does not say that Goshen was spared from the locusts. We're watching which ones are removed and which ones apply to Goshen.

God lets the locusts eat everything in Goshen. Why? The point of no return has been crossed. They don't need their crops in Goshen.

They're leaving. Everything that's left, they've already harvested by now the barley and the flax

that was in the bud and that the hail did not destroy in Goshen. Those are traveling crops.

They can take barley and they can take the flax with them and use it on the journey. But everything else is eaten by the locusts. Why? It doesn't matter.

They're not going to be there. The wheat that hasn't yet come to produce heads and the spelt that would be growing but hasn't yet fruited, it doesn't matter. Let the locusts eat it.

But this takes faith on the part of the Israelites now because staying there is no longer an option. All they've got is what they've already harvested. So that's number eight, the locusts.

It's a biological disaster. It's environmental. Some of these are personal.

They touch the person. Boils? Very personal. Lice? Very personal.

Hail, locusts, environmental. This is circumstances. God uses every means.

What may be known of God is manifest in creation and God has put the knowledge of Himself in our hearts. It is external argument and internal argument. The plagues make this clear.

Still no sacrifice anywhere in view. The final demonstration, the Lord hardened Pharaoh's heart, verse 20. As we see, he's already passed the point of no return.

He had seven previous chances. Now he has no chances. God hardens his heart.

You're done, Pharaoh. You had your chance. You missed it.

There is no hope for you. The ninth plague, verse 21, chapter 10. Stretch out your hand toward heaven.

Once again, it's in the heavens. Darkness. How long did the first plague last, the water turned to blood? How many days? Seven days.

Darkness over the land of Egypt. Darkness which may be felt. Moses stretched out his hand toward heaven.

Thick darkness in all the land of Egypt. How long? Three days. Seven days.

Three days. Darkness. They did not see one another, nor did anyone rise from his place for three days.

He mentions it again. But all the children of Israel had light. Where? In their dwellings.

Was there light in the whole land of Goshen? No. We're down to individual choice. In a dwelling where there is faith, there is light.

Not in the whole land. It's not a group thing. This is individual light in individual dwellings.

Family by family. House by house. Person by person.

Pharaoh says, for the third time, go serve the Lord. Let your flocks and herds be kept back. Moses says, no dice.

Verse 27. For the third time, the Lord hardened Pharaoh's heart. He would not let them go.

Get away from me. Take heed to yourself and see my face no more. For the day you see my face, you will die.

Au contraire. Mon frere Pharaoh. Three rejections.

Then you have the death of the firstborn. That is when you have the Passover lamb. This is when Israel leaves slavery and is identified as the covenant people of God.

Now, think about this though. In terms of our study of sacrifice, we'll pick this up next time. There the people of God are delivered out of bondage by the blood of the Passover lamb, right? They leave under the blood.

They're baptized in the Reed Sea. All baptized into Moses, right? So why is it when they get to Sinai, nobody can approach God? Take heed. Fence it off.

Tell the people no one can come near. Only you, Moses. Remember that? When you get over to Exodus chapter 24, something changes.

Moses is the one who can approach. Moses is the mediator of the covenant. Once Moses slays the sacrifice, sprinkles the people with the blood of the covenant, then the elders can go up the mountain.

Deliverance under the blood of the Passover lamb was not enough to qualify them for approach to God. Simply being a believer doesn't finish our reconciliation and our peace, our fellowship with God. It took another sacrifice.

The blood of the lamb delivered them out of bondage, got them on the road, defined them as the people of God. They leave with Moses, headed for the Promised Land, but they can't draw near until the sacrifice is made at the base of Mount Sinai. They are sprinkled with the blood of the covenant.

That sprinkling now allows the 70 elders to go up the mountain. And what do they do? They eat a meal in the presence of God. It is that second sacrifice, the type of sacrifice that will be repeated in the Levitical system.

So what I'm emphasizing here is simple salvation isn't the end. It is the beginning. And if you do not move on, think about Hebrews 6, verse 1. Let us go on to maturity, not laying again the foundation of change of mind away from dead works and faith toward God.

The change of mind and faith occurred during the plagues. It occurred at Passover. That's the foundation.

But he says don't stop with the foundation. Let us go on to perfection. Let us go on to completion, to maturity.

Not laying again the foundation. Though I really have to go back and remind you of Passover, you are now people who have a mediator of a new and better covenant. A mediator who has sprinkled you with His own blood and has qualified you for approach and for access and for fellowship.

It's not enough to be saved. It's not enough to assent and believe that Jesus is the Son of God and you're saved. That's the foundation.

That's the beginning point. The reason you have the Levitical offerings isn't as a picture of salvation. It is a picture of function.

Because I came out of Egypt, because of Passover, because of the annual reminder of that truth, I bring my whole burnt offering and I dedicate myself. I sanctify and dedicate the work of my hands in the Minkah. I bring and celebrate a fellowship offering.

I have peace with God. I have the opportunity, like those elders, to eat a meal in the presence of God. It's a new and living way.

It's a life that continues to recognize the importance, the foundation of the blood sacrifice of the Lord Jesus Christ. But it is an invitation. It is an opportunity.

It is a potential that goes beyond just salvation. These sacrifices were designed to bring us into proximity with God. We've been taken out of bondage and delivered from sin.

That was Passover. That was the truths inherent in the plagues. The truths of the sacrifices are living grace, onward and upward, narrow road, straight gate grace.

That's what we're seeing in what Christ has provided for us, not just deliverance from bondage, not just separation from the world and from evil, but entering into. And it is a separate thing. They are two different things.

That's why there's no sacrifice in view before Passover. And that's why there's almost nothing but sacrifice in view after Passover. Let us go on to maturity, not laying again the foundation of change of mind, faith toward God.

Let's go on and understand what? The priestly priesthood of the Lord Jesus Christ. He gets to that point right when he's ready to talk about priesthood. What does that entail? What is the role of the priest versus the role of the offerer? We've already seen that these sacrifices, who slays the lamb? Who kills the Bullock? The priest or the offerer? The offerer.

It's not a priestly function to slay the animal. It's the offerer's function. Who brings the grain and presents it? It's the offerer.

Who brings the fellowship offering and then partakes of it? It's the offerer. Who's going to bring the trespass offering and slay it? The offerer. Priests are going to kill some sacrifices, but they're doing it in a role of representation for the entire nation.

When it comes to individuals, the individual kills the offering. The individual brings it and the individual kills it. And he's not a priest.

He's doing it for himself. We'll enter into that next time. But the fundamental thing, you can see this even in 1 Peter.

We'll close with this real quickly. Turn over to 1 Peter as our final set of verses. We did 1 Peter a few years back.

Look first at 1 Peter 1, 18 and 19. If you call on the Father, verse 17 of 1 Peter 1, If you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear, in respect, in reverence, knowing that you were not redeemed with corruptible things like silver or gold from your aimless conduct in traditions of your fathers, but with the precious blood of Christ as of a lamb without blemish and without spot. Levitical offerings or Passover? Which do you think? Lamb without blemish and without spot? Passover.

What is the emphasis here in Peter's thinking? You have been redeemed. You have come out of Egypt under the blood of the Passover lamb. That's why you ought to conduct yourselves throughout the time of your sojourn in godly fear.

That ought to motivate you to go on to something. What is that something? Turn the page to chapter 2, verse 24. After talking about submission to authority, the rod, you were called because Christ suffered for us, leaving us an example that you should follow in His steps.

Verse 21, He committed no sin, no deceit was found in His mouth. When He was reviled, He did not revile in return. When He suffered, He did not threaten.

He committed Himself to Him who judges righteously, who Himself bore our sins in His own body on the wood. Bore our sins in His body on the wood. Passover or Levitical offerings? Levitical offerings.

These are the offerings that you bring and they are placed on the wood and sent to God. Peter understood these things. He was steeped in the Levitical system and he understands that Passover and the blood of the Lamb is an entrance.

It is a new and living way through the veil, which is His flesh, as it says in Hebrews 10. That's an opportunity. It creates a potential.

Recognize that potential. Live your life in godly fear. This is how you do it.

Romans 12, 1 and 2. Present yourselves a living sacrifice. The offering is one thing. The slaying of the offering is something else.

We bring an offering. Not all offerings are slain. But there is the scapegoat that takes the sins away.

There is the dove that is dipped in the blood and is set free. And there is the living sacrifice, identified with the blood, but it lives and it goes on. He bore our sins so that we, having died to sins, might live for righteousness.

Those that didn't listen to the word of the Lord died in Egypt. Those who listened, those who applied the blood, lived. Had the opportunity to go in.

But it is a narrow road and a straight gate. They've estimated the herd that left Egypt under Moses as high as 2 million people. How many of those people entered the land? Two.

If it's two out of two million, that's one in a million, right? So my exhortation to you for this Thanksgiving season is, be one in a million. Be the one that actually gets there, not just under the blood of the Lamb to leave bondage, but to enter into all of those things that God makes possible through the work of the Lord Jesus Christ on our behalf. Let's close here in a word of prayer.

Father, thank you for the Lord Jesus, for His wonderful and complex work on our behalf that we are striving to understand as we look at these Old Testament scriptures together. We pray that God the Holy Spirit will minister them to each heart, motivate us and encourage us and remind us of the great opportunity that the Lord died to give us. And even as He lives now in your presence to intercede on our behalf, we pray that we can live in your presence as those who are pleasing in your sight and are qualified to serve you in the ages to come.

We pray these things in Jesus' name. Amen.