

Christ in the Sacrifices 15-11-29a

This is Sunday, the 29th of November, 2015. We are studying the Lord Jesus Christ as He is revealed and expressed, anticipated, and amplified, His person and His work in the Old Testament sacrifices. We have come to the book of Leviticus.

We have been looking at the first five chapters in particular, the three dedication, dedication, and sacrifice offerings and the two sin offerings to categorize them sort of generally. We have paused in between those two sections, the three that express, first of all, chapter one, which is commitment, chapter two, which is the sanctification and dedication of our work. The first one is dedication and sanctification of our person, then our work in chapter two, and then in chapter three, the fellowship, the peace with God, the meal that is actually partaken of by the offerer in the presence of God.

We have peace with God through our Lord Jesus Christ and each of those is based on blood sacrifice. Even the minkah in the middle, the grain offering, is always offered accompanying an animal sacrifice and this reminds us that all of these things are possible. We cannot dedicate ourselves were it not for the dedication of the Lord Jesus Christ.

We could not sanctify and dedicate our work to God if the Lord Jesus had not done that Himself and set an example and opened the way for us so that our work can be something other than filthy rags. We cannot enjoy peace and fellowship with God apart from the person and work of the Lord Jesus Christ. So not only in their memorial aspect and in their anticipatory aspect, but also in the direction of these sacrifices, the idea that they focus on dedication of self, dedication of our efforts, and the relationship that we enjoy with God.

Relationship is an overworked word, but the fellowship, the peace, the communion that we have with God, all of these are made possible by the Lord Jesus Christ and are expressed most fully in looking at Him and seeing His example. We then turn to the remedial offerings, those that acknowledge shortcoming and shortfall, and I think it's interesting that these come after the positive side. It is a positive thing to dedicate ourselves to God in the Ola.

It is a positive thing to dedicate our efforts and our work, what is done in the flesh, to God in the Minka. And it is a privilege to spend time in the presence of God and to share a meal with Him and before Him. These are positive things.

Then come the two offerings that are occasioned by failure, by shortcoming. We come to a realization that there has been an error, that there is sin in the camp, that there is a coming short of God's standard, and then those remedial and restorative sacrifices come into view. Let's take a moment to go before the Lord in prayer as we continue that study this morning, remembering that it is God the Holy Spirit who takes these things and changes them from information on paper, information and history that is sort of in the abstract, and brings it home and makes it real and personal to us.

I can study and present, you can listen and record and even assent and agree, but without the active work of God's Holy Spirit it will be like something you saw on a screen that was interesting at the time but is quickly forgotten and doesn't actually make a difference. What is the point of looking at the Word of God if it doesn't make a difference? It has transforming power. Nothing else in human life has transforming power like God's Word in the hands of God's Holy Spirit, but it takes both.

There is no more important recognition that we can have than to realize that not only in Bible class but in our moment-by-moment existence it is the presence and power of God's Holy Spirit that raises us above the dust, that changes us from being mere mortals strutting and fretting our hour on the stage and instead invests our thoughts and our actions into eternity and turns it into something that is actually tangible in the eternal future. It is an amazing privilege we have to take time and take challenges and decision points and convert those into investment, convert them into capital, convert them into things that actually exist and actually make a permanent difference in the eternal future. You think about what leverage we have in what seems like insignificant circumstances.

So this time is all important. This is a fulcrum. It's a place where leverage is created, created and exerted.

And what we do in Bible class makes all the difference in the world to what we do when we're not in Bible class. Shall we pray? Father, we thank You that You have lifted us up out of the miry clay. You have set our feet on solid rock and that rock is our Savior, the Lord Jesus Christ.

We thank You for Him. We thank You for His almost unimaginably great work, sacrificial work, work done out of love on our behalf, fully dedicating Himself to the fulfilling of Your plan and Your purpose, emptying Himself and taking on the form of a servant, leaving His heavenly glory behind to descend to the depths of this earth, to live among us, to be subject to the things that we experience and to negotiate the obstacles and the challenges and the temptations without sin as a perfect sacrifice and offering, making atonement for us and entering us into an everlasting relationship with You through faith and through abiding in Him. We thank You for the tremendous privilege we have in this dispensation in this age to be associated with Him, to be united with Him in a unique way that is not shared by those that have lived in other times.

We know that each group of believers has its purpose, whether it is the patriarchs, whether it is Israel, whether it is us, whether it is those that live in the Millennial Kingdom. But we so appreciate the time in which we live and the opportunities that You've given us. We pray that we can be worthy of them, that we can fulfill and exploit these potentials that have been given to us in Christ.

As we look at this portion of Your Word and these truths, may they live and breathe fire into our souls, motivate us and encourage us and enhance our dedication and our commitment to the standing and the calling that You have assigned to us. We pray that each one will be blessed and encouraged by this portion of Your Word that we look at this morning. We ask it in Jesus'

name.

Amen. We looked last time at stepping back. We're talking about sacrifices, animal sacrifices, the shedding of blood, the slashing of necks, arterial spouting blood all over the place, gathered, splashed at the base of the altar.

And we think it's kind of horrific. Why would God, who is a merciful God, compassionate God, who loves His creation, who loves His people, who will curse a man who beats his own beasts and mistreats them? God keeps track of animal cruelty, and you can be sure that there is an accounting for that, just as there is for everything else. And yet, taking the life of an animal, a healthy, prime animal, unblemished, unspotted, the best of the flock, the best of the herd, God mandates this.

And He does it for a really good reason. And in a way, this goes to the question and the issue that is so often brought up by opponents of our faith, opponents of our Savior, who claim that God, the God of the Bible, of course doesn't exist. But if He did, He would be unworthy of worship and adulation because He's cruel.

He's mean. He lets children starve. He lets child abuse take place.

He allows evil in the world. And this is one of the primary atheistic objections to the whole concept of our God, who is the only true God, and the only one that they really bother to oppose. Isn't it interesting? You go to foreign countries and you say, well, it's because Christianity is prevalent here.

Okay, go to a country that's got a different prevalent religion. Go to India, where you've got the Hindu religion. Do you have a, what would you call it, an A-Hindu? You've got Hindus and you've got A-Hindus? I don't believe in Vishnu.

I don't believe in Krishna. I don't believe in karma. I don't believe in all that stuff.

And they organize into societies and they've got militant, you know, fist-waving objections. Go to Thailand or go to one of the other Asian countries where Buddhism is big. Have you got A-Buddhas? A-Buddhists? I'm an A-Buddhist.

Boo on Buddha. I'm going to put graffiti on the Buddhist temples and I'm going to organize into societies and no more Buddhism, no more Hinduism, no more, you know, I'm A-Confucian. I think Confucius was full of prunes and boo on Confucius.

Why is it that the only significant lively group is atheists? And by atheist, they mean A-Bible God. It's the God of the Bible I oppose. It's the God of the Bible I hate.

Why is that? Because he's the only actual God. And so the only actual opposition that gains any sort of momentum is resistance to him. And you know, if you find the A-Buddhist society, why, let me know.

I'd like to read their charter and see what they're up to. But it is belief in our God and it is attacked, they attack the character of God. Well, according to us righteous, holy people, your God is evil.

Our standard of righteousness applied to your God makes him a bad guy, a bad object of worship because we would never allow, and this is so short-sighted and imperfect because God allows things in the service of a greater good. And this idea is so increasingly lost. It's almost an oxymoron.

But it is increasingly lost, the idea that you allow a short-term setback for a long-term good. Exercise, you induce pain and fatigue in your muscles, it's unpleasant, but it's in the service of a greater good. You deny yourself tasty food and you hold back on that third helping, which I almost took, of my Thanksgiving dinner.

It was so tasty, all the food was so good. But you say, I'm going to deny myself in the interest of a greater good. We disciplined children.

It's no fun to incur whatever form of unpleasantness we may use. Go to your room, time out, no privilege, you don't get to do your favorite thing, you can't watch your favorite little purple dinosaur or whatever it might be because you have malfunctioned, you have disobeyed, and so there's an unpleasant consequence. We think, well, but this unpleasant consequence is in the service of a greater good.

That used to be understood almost universally. And animal sacrifice is such a concept. Is God pleased with the blood of goats and bulls? No, the Bible says He's not.

The blood of goats and bulls is a sin. God desires mercy, not sacrifice. But in order to teach people mercy, He has mandated sacrifice.

He doesn't want the sacrifice, He wants mercy. But sacrifice is a means to that end. And to the extent that you see in our modern society an avoidance of short-term unpleasantness, because there is no understanding of its necessity in the accomplishment of a long-term goal, to that extent our Judeo-Christian values have disappeared, because that is one of the fundamental teachings of the Bible.

Why do you think you're still here after salvation? You are enduring the unpleasantness of living in a fallen world as a corrupt person, subject to sin, internal and external, the world, the flesh, and the devil. Why would God allow that? It is a short-term unpleasantness in the service of a long-term worthy goal. You have need of patience, you have need of endurance, you have need of commitment and dedication, so that after you have suffered, you inherit the promises.

It seems like such a simple, obvious concept, but you look around at its disappearance in the surfeit of entertainment-oriented culture that we have today. Christ in the sacrifices. Could God, desiring to liberate the Israelites from Egypt, have done the Assyrian army trick? Wake up one morning, the Egyptians are dead.

Grab all the loot out of their houses and march out under a mighty hand. Could God have done that? It's interesting to me, if you think about, try to be God in these different situations. Let's pretend that we're God.

And we've got a bunch of people in bondage. We won't go back into why we allowed them to get into bondage in the first place. There are people.

How did we let them get enslaved? How did we let a decree to slay the male babies ever come into being? God is a mighty God. How did He let this oppression make bricks without straw and all the rest of it? Taskmasters beating the slaves mercilessly. And they're in hard bondage, miserable circumstances, seemingly without hope.

God allowed that. But let's say that's all in the past and now we've decided, well, enough's enough. We're going to deliver them.

How are we going to do it? Well, we want everybody to know that, and I'm really uncomfortable putting that in the first person, so God decides that He is going to make His glory known, right? He's going to use this occasion to broadcast the fact that He is the one true God to both the Egyptians, the Israelites, and the surrounding nations, especially the destination geographical occupants. It would be nice if they knew the Israelites are coming and maybe they want to go ahead and displace rather than be destroyed. So how am I going to do it? Well, I could just have a great apparition in the sky.

I could part the fabric of time and space, poke my anthropomorphic face through, and say, Behold, I am God. How would you do it? Why did God choose these plagues that we have reviewed? And I think we've begun to see the answer to that as we look at their nature, because they bridge the gap. Each of them spans the gap between the divine and the invisible.

If He did stick His face through, at some point He would have to stop sticking His face through, right? He puts His face through, He says, Hello, everybody sees it. Then He goes away. Well, now it's just a memory.

It is a tale told by people who saw it, right? And they say, Well, you were drunk, you were stressed, it was a mass hallucination. There's no tangibility to that that is of any convincing nature. So what God does is spread this out, and He takes aspects and targets each one.

He expands it. He details it. These are the details of the greatness of God.

He's not just a big face in the sky. He is the God who controls the water, the Nile, the source of life for all Egypt. It is almost the arterial life with its tributaries and its main flow.

And He targets, first of all, the very source of life in Egypt. Without the Nile, Egypt is the Saudi Arabian desert. And He says, I control it.

I turn it from the water of life to the blood of life that is in the wrong place. So we saw that

these first three plagues, the water turned to blood, frogs coming out of the water and overrunning the land, and then as Pharaoh comes down to the water, in Exodus 8, verse 20, God tells Moses, Wait until Pharaoh goes down and stands at the water. Then Aaron will throw dust into the air, and it will become, actually he strikes his rod on the deck, doesn't he? He strikes his rod and the dust turns to lice.

So it moves from the water. Frogs go from the water to the land. Now the land itself becomes a curse.

The dust becomes a curse. So you have this movement from water to land. Kind of reminds you of evolutionary theory, doesn't it? Life begins in the sea, crawls out onto the land, and then it's little creepy crawlies.

Then the fourth plague flies. Now the evil is in the air. And it is much more uncontrollable.

You can dig in the ground and find potable water. You can scrape yourself and try to remove by washing and so on. You can largely get rid of lice.

We still have little kids in poverty-stricken areas that get lice today. You can go down to the grocery store, and there's shampoo and soap and so on that will help you eradicate lice. They have found in Egyptian burials and so on these really fine-tooth combs they use to comb lice out and try to minimize their effect.

But it also goes from the environment to the person. And it's one thing to look at the water and say, Wow, I'm thirsty and it's hard to find water. I want to make food, but there's frogs all over everything.

But it hasn't touched my person. It is something else to have lice which is now on my body. It's very difficult to escape when it is in me.

It is on me. And it goes from the water, which I can walk away from, to the ground, which I pretty much have to walk on, and the frogs, and they're crawling all over the ground and up on things, and then to my body, which no matter where I go, my body is with me. So it goes from the general to the specific, from the out there to the right here in those first three.

Then the flies come, and they're in the air, and they're everywhere, and they're much more difficult to control because, I mean, even today we have trouble with flies. Then the fourth, and that by the way is the first one where God says, I'm going to make a difference for my people. There are things that are common to the earth, what happens in the water, what comes out of the water, what happens from the ground, water and dirt.

Everybody pretty much has to deal with water and dirt, and there was no difference. The people in Goshen had just as much trouble as everyone else. But beginning with the fourth plague, when he switches from the water and the ground to the air, to the place of the invisible, to the place of that which can be above and beyond and out of your reach and out of your grasp, you

can grab a frog, but unless you're a zero pilot, you typically can't grab a fly.

Have you ever read Saburo Sakai's book? If you can find a copy now, I'm sure it's long out of print, but in my younger days there was a book, and Zero was in the title. He was a zero pilot, and he was Japan's greatest ace. His name was Saburo Sakai.

It's a fascinating account of his experiences in his training. One of the things that they learned to do to sharpen their reflexes was they practiced by grabbing flies. They practiced this all the time.

They practiced seeing navigational stars in daytime, in the sky. They knew approximately where they were, and they would use their vision, and according to him, they could actually see stars in the daytime, the brightest navigational stars. It's extraordinary the things they went through.

Then his experiences in being shot down and so on. He was their greatest ace, and he actually survived the war. But flies are in the air, and it is part of that which we can no longer control.

That's the point at which God says, I will make a difference between my people and the people of Egypt. The flies do not show up in Goshen. That's the fourth one.

I will make a difference. I will set a ransom for my people. Then the fifth one, the dead livestock.

And you will remember that this is the first place where we have the mention of the hand of God. He says in chapter 9, The Lord said to Moses, Go into Pharaoh and tell him, Thus says the Lord God of the Hebrews, Let my people go that they may serve me. For if you refuse to let them go and still hold them, Behold, the hand of the Lord will be on your cattle.

The hand of the Lord will be on your cattle. The hand of the Lord is an interesting subject to study. We noted in Isaiah, and even in the study of our memory verse, I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness.

And some of the versions change it to my righteous right hand. That's not what it says in Hebrew. It is the right hand of my righteousness.

The hand of the Lord. What's another prominent example of plague-like affliction in the Bible? What's the first thing that comes to your mind? Job, right? Turn over to the book of Job. Esther, Job, Psalms.

When I was a little boy, before they had so much material in the back of the Bible, they said, if you just crack your Bible open in the middle, you'll hit the Psalms. Now, I crack my Bible open in the middle and I hit Zephaniah, because there's so much stuff in the back. Turn to the book of Job, the first chapter.

You know this story. We've been through the book of Job and it's so well-known. But I want to point something out here that relates to our study.

There was a man in the land of Uz whose name was Job. The man was blameless and upright, and one who feared God and shunned evil. Seven sons and three daughters were born to him.

His possession was 7,000 sheep, 3,000 camels, 500 yoke oxen, 500 female donkeys, and a very large household. So that this man was the greatest of all the people of the east. His sons would go and feast in houses each on his appointed day, send and invite their three sisters to eat and drink with them.

So it was, when the days of feasting had run their course, Job would send and sanctify them, would rise early in the morning and offer burnt offerings for the number of them all. Burnt offerings. Ola.

Job said, It may be that my sons have sinned and cursed God in their hearts. Job did this regularly. Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.

I would give a lot to know what is the purpose of this meeting. The sons of God come to present themselves. This is one of the reasons we think in Genesis chapter 6, when the sons of God take wives from the daughters of men, that these are angels and not some abstraction.

Hardly anybody believes that anymore. We're such a minority, believing that there's a different group of angels that were disobedient, that are not destined for the lake of fire, but were quarantined. Those that Jesus went and announced his victory, because they couldn't watch, because they're in a time out.

But the sons of God came to present themselves before the Lord. Why? I would love to know. Apparently, I think it's safe to say, they have been given an assignment, and they are there to report.

This is what they have been doing. These could be projects on this earth. They could be projects not on this earth.

Something in the angelic civilization. Something elsewhere in the physical universe. A place not in the physical universe.

We don't know. But there's a purpose. God doesn't just have people present themselves, or angels, sons of God, present themselves for no good reason.

They're doing something. And Satan also came among them. Why would he do that? He is the God of this world.

Right? He has things on which he reports, apparently. He didn't crash the meeting. Do you think God can't have any sort of security for his meetings, and Satan could just crash whatever meeting he wants? He's there because he's supposed to be there.

Satan came among them. The Lord said to Satan, From where do you come? Where have you

been? What have you been doing? He says, I've been all over the place. I've been to and fro, and walking back and forth all over the earth.

So the Lord said to Satan, Have you considered my servant Job? There is none like him on the earth, a blameless and upright man, one who fears God and shuns evil. Satan answered the Lord and said, Does Job fear God for nothing? And by the way, the answer to this is, Yes, he has considered Job. He is aware of Job, which means that Satan, at least by way of analogy, is aware of those believers who are doing what they're supposed to.

Does he fear God for nothing? Have you not made a hedge around him, around his household, around all that he has on every side? Remember God saying, I will make a distinction. I will set a ransom for the Israelites in Goshen. They will not be subject.

God essentially puts a hedge around them. And he says that's what he has done here. Satan says, That's what you've done for Job.

You've blessed the work of his hands, and his possessions have increased in the land. But now, verse 11, do what? Stretch out your hand and touch all that he has. You, God, stretch out your hand.

He'll curse you to your face. The Lord said to Satan, Behold, all that he has is in your hand, in your power. God's hand becomes Satan's hand.

Interesting, no? Short-term unpleasantness for a long-term goal. God uses Satan just as he uses Pharaoh. God uses the removal of the hedge just as he uses difficult circumstances in our life.

The critical thing is to look beyond the moment and look beyond the immediate and see the long-term goal. We are so myopic. We are so short-sighted.

We are so nearsighted. And the atheist objection to God is so nearsighted. Well, he allows suffering.

There are certain things that can only be accomplished in and through suffering. And if you're too dim to appreciate that, you're going to rail against God. But it is the hand of God.

In the plague on the livestock, Moses specifically says, It is the hand of God that is going to bring death to the livestock. Here, the hand of God is going to bring death to livestock. Look at what happens.

All that he has is in your hand, only do not lay a hand on his person. So the hand of God is delegated, as it were, to Satan and is expressed in and through Satan. Satan went out from the presence of the Lord.

There was a day when the sons of the daughters were drinking wine. A messenger came to Job, oxen plowing, donkeys feeding. The Shebans, the people of Sheba.

The people who will someday generate the queen of Sheba, apparently. The Shebans raided them and took them away. They have killed the servants with the edge of the sword.

I alone have escaped to tell you. That's number one. While he was still speaking, another came in and said, The fire of God fell from heaven.

What's going to happen in the plague of hail in Egypt? There's fire in the sky. Fire descends. Fire fell from heaven.

Burned up the sheep and the servants. Consumed them. I alone have escaped to tell you.

While he was still speaking, a third came in and said, The Chaldeans formed three bands. Christmas season coming up, you always have the nativity scene. You get the camels there, the wise men.

They come from the east, Chaldeans. Where did they get their camels? Job. When you see those camels in your nativity scene, just think, you know what? That's a descendant of Job's camels.

Where did they get all those camels? They took them from Job. The man had 3,000 camels and they were all taken. Take 3,000 camels.

You don't think their descendants aren't on your mantelpiece now? They are. Anyway, Chaldeans formed three bands. One for each of the wise men.

Raided the camels and took them away. Killed the servants which had the edge of the sword. I alone have escaped to tell you.

While he was still speaking, another came. Number four. There's three and then four.

Number four is the awful one. Your sons and daughters were not meeting in a tent. This wasn't a giant tent collapse.

This was a house. Job was not a desert dwelling, itinerant, sort of a Bedouin type dweller. His family were in big permanent structures.

Sons and daughters eating and drinking wine in their oldest brother's house. A great wind came from the wilderness, struck the four corners of the house. It fell on the young people and they are dead.

I alone have escaped to tell you. There's three and then four. And it is the fourth one where not just servants die but his offspring die.

The fourth plague in Egypt, it is the death of the livestock. And this is a harbinger of what's going to happen later on. I'm sorry, the fifth.

Fifth is the dead livestock. You had water to blood, frogs, lice, flies and then the dead livestock. And that's the first five.

Then you have sort of a repeat because the death of the livestock in five is going to be reflected. It is a harbinger of number ten, if you count them as ten, which is going to be the death of the firstborn. But this is animal death.

And you remember the whole principle of animal sacrifice is what? The animal's death represents and stands in for human life being on the line. And in the same way, number five, the death of the livestock, stands in for and anticipates the death of the firstborn. But it is the hand of the Lord that does this.

Look at Job now after this. Job arose, tore his robe and shaved his head and fell to the ground and worshipped. Shaving the head returns you to baby-like status.

Babies are typically born with little to no hair. And in Leviticus 14, the cleansing of the cured leper, at one point in that ritual he shaves his head. On the eighth day he shaves his head because on the eighth day he is like a child re-entering the community.

It's like a new birth. It's being born again. Are you a teacher in Israel and you do not understand these things? Jesus said to Nicodemus in John 3, it's reflected many places, one of which is Leviticus 14.

Shaving the head, it is a new birth. He is washed in water, he is sanctified with blood, birth in water and blood, and then he re-enters the community of Israel. Same thing here.

Job shaves his head and says, naked I came from my mother's womb, naked I return. In the sense that I've come full circle. He's not saying he's going to return to his mother's womb, is he? But he says, naked shall I return there.

What does he mean? I will return back to my initial state. I am as bereft as I was when I was born. I didn't have anything when I was born, I have nothing now.

And he shaves his head to say, I'm back to the beginning point. The Lord gave, the Lord has taken away. What do I have that I did not receive from the hand of God? God gave it.

If God's going to take it away, it wasn't like I earned it or deserved it. I came into the world with nothing. He gave me these wonderful things to enjoy.

I had them for a time, now they're gone. Blessed be the name of the Lord. I'm just grateful that I ever had them.

He doesn't have a sense of entitlement. He doesn't have a sense that he deserves them and that they have been unfairly and unjustly taken away, does he? He is objective. What do you have that you did not receive? If you've been given good health and it goes away, that's of the Lord.

It is a short-term deficit, a short-term unpleasantness, a short-term suffering in the service of a long-term goal. We have to remember to look at our setbacks and our challenges in this way.

Divine viewpoint, it has been called.

Take the long view. God sees the end from the beginning. He sees the purpose even when we can't.

And when we can't see the purpose, we have to trust that He knows the purpose. Job doesn't know the purpose here, does he? He has no idea why God has chosen in one day to take everything He ever gave Job, except his life and his wife, away. It's very interesting to me that everything Job has, God says to Satan, you cannot touch him.

And so his wife is exempt. His children are all taken, but not his wife. And then in the second round, there's a day when the sons of God came to present themselves before the Lord.

This is another of these board meetings. Satan comes among them to present himself before the Lord. He comes to present himself.

He's invited. He's got a seat with a name placard. The Lord says to Satan, from where do you come? To and fro on the earth, walking back and forth on it.

The Lord says, if you consider my servant Job, there's none like him on the earth, blameless, upright man, who fears God, shuns evil. He holds fast to his integrity, although you incited me against him to destroy him without cause. Satan answered and said, skin for skin, all that man has he will give for his life.

Stretch out your hand now and touch his bone and his flesh. He doesn't say, let me stretch out my hand and touch his bone and his flesh, does he? Everything Satan does is an invocation and an application of God's power. The first time and the second time, Satan says, you stretch out your hand and God says, you can go this far and no farther.

Stretch out your hand. The Lord said, verse six, behold, he is in your hand. God's hand becomes Satan's hand, but spare his life.

And Satan cannot go beyond what God allows and the power that he exerts and the hand that he stretches out is, in a sense, God's hand. It is a short-term allowance for evil in the service of a long-term good. Satan went out from the presence of the Lord, struck Job with painful boils from the sole of his foot and the crown of his head, took for himself a potsherd with which to scrape himself, sore boils.

You remember that after the death of the livestock, what is the very next plague? Number six, boils. Sore boils. So his wife, who evidently does not have boils, but has seen the devastation of their economic picture and the loss of her 10 children, I can't imagine and I don't want to have to imagine what it's like to lose one child or see one child suffer, but to lose seven sons and three daughters in a day is unimaginable to me, especially even more so for a mother.

So she says, Do you still hold fast your integrity, curse God and die? He said to her, You speak

as one of the foolish women speaks. He's going to be in trouble no matter how politely he phrases this. You speak as one of the foolish women speaks.

Shall we accept good from God and shall we not accept adversity? God's hand has been expressed through Satan and Job recognizes it. Shall we not accept adversity from where? From God. Did not sin with his lips.

Then you have, of course, the dialogues that go on from there, but this is the hand of God. It is helpful for us to remember that whatever we encounter, whatever circumstance brings us by way of adversity, by way of hardship, by way of challenge, by way of ongoing affliction, it may seem that it is nothing but evil and it may actually be sourced in evil. There may be some very dark days ahead for us both personally and nationally in this nation, in this community, in our households.

However, maintain the long view. Some of the plagues hit Goshen. It doesn't say that Goshen was exempted from the boils, almost unusually so.

But we know that all things work together for good to those who love God, to those who are the called according to his purpose. Romans 8, verse 28, and you see that here. We're coming up on the application of sacrifice to these people.

But they are made to understand before they get into the sacrificial mandates who God is and what God does and what God allows. We're going to pause here and take our break. When we come back, we're going to move from Egypt to Sinai.

Let's pause here and take our break.