

Exod 03-04-27b

Well, our accompanist and music provider is off serving his country this weekend, so we lack the ability to enjoy our usual special music. And so, hence, we are ready to resume our study in Exodus, chapter 8. We spent some time in our first lesson looking at the larger context of why these are important. Who cares about the ten plagues? Well, hopefully we've answered that question.

Another overview item that I've not really covered in detail, I've alluded to it, but I've not actually explained it, and I'm going to do so now, is we have seen what Israel should get from these mighty acts of God. We've talked about what we should learn and remember from these mighty acts of God. What about the Egyptians? They, after all, were the victims of these manifestations of divine power.

What was God teaching them? What was He telling them? Well, I would submit to you, first of all, that if you look at this story in its entirety, how many manifestations of divine power do we have? How many unique signs from God are there? And then I would immediately go on to answer that question for you by saying there are twelve. Because, remember, the first sign was the rod turning into a serpent. And that was clear back at Mount Sinai at the burning bush.

Remember that? That particular sign was done three times. Was it not? Think about it. Moses did it on the mountain, all by himself.

Later on, when he and Aaron went to the Israelites, before they went to Pharaoh, they performed the sign. And then it was performed in front of Pharaoh. So, the rod to a serpent and back again is a pretty important sign.

It is the first one. It is performed three times. And we have talked about what that represents.

What does a staff symbolize? It's authority, isn't it? It's power. This is the rod of God. I am God's messenger.

I'm speaking on God's behalf. I'm invoking God's power. Why does it turn into a snake? Is it just because it's conveniently similar in length and diameter? I think not.

What is the first sign of trouble back in Genesis, even before Eve partakes of the fruit? What's the first sign that all is not well? What shows up? It says, now the serpent was more subtle, if you read the old 1611 King James. It was more subtle. It was more crafty.

It was more arum in Hebrew. A-R-U-M. Which is the same word that is used for naked.

It means it has the idea of things are clear. When you are really, really smart, you can perceive and you can see things without any obscuration. Without any fog.

Without anything hiding it. And so the word means he could see exactly where the Achilles heel

is. He could see exactly where the flaw was.

Where the opportunity is. Where the weakness is. That is arum.

It was a feature of this Satan-controlled serpent. The rod of God. God has that change into a serpent.

The Egyptians are able to duplicate that feat by some artifice. But then the rod of God, the snake that is formed from it, eats up the others. And then turns back into a rod again.

So the very first thing we have is the serpent. And we have the rod. And they are intermingled.

You have the authority picture. And you have the intrusion of that which is evil. That which represents the dark kingdom.

The dark realm of Satan. It is the opportunity to fail. The opportunity to be tempted and give in.

And it is through wisdom. What was the first thought in Eve's mind that caused her to partake of the fruit? When she saw that the fruit was desirable to make one wise. She said, look at the serpent.

He ate it. Now he can talk. What will happen to me if I eat it? Why, I'll be like God.

The second sign. What was the second sign out of these total of twelve that we see in the early chapters of Exodus? It happened only twice. It was the hand in the coat.

The Napoleon move. You stick it in. You bring it out.

It's full of leprosy. Stick it back in. Pull it out.

It's whole again. If you do a study on leprosy, and we've mentioned this a little bit before. This is not the classic Hansen's disease that we call leprosy today.

This was a general term that was used for a corruption of the skin. A corruption of the surface of anything. This is why in Leviticus 13, you also find it applied to houses and to garments.

It is a discoloration. In human skin, it was generally something turning white. It could have hairs growing out of it.

It was a gross skin affliction. It caused the discoloration and corruption of whatever it grew on. Whether it was a garment, whether it was the wall of a house, or whether it was human skin.

This was called leprosy. This was the second sign. What came into the world after the serpent stated the opportunity for eating the fruit? Eve and then Adam fell into it.

What happened? What did God say would happen? In the day that thou eatest thereof, thou shalt surely die. This corruption and discoloration. What happens to a dead body if you just

leave it laying out? What were the Egyptians famous for, by the way, even in Moses' time? Trying to stave off the effects of death on the human body, especially the human skin.

They actually eviscerated the mummies and took their guts out and put them in a canopic jar. They would take the brain out and preserve primarily the skin, right? What is it that horrified the Egyptians about death? It was the corruption, discoloration, and deterioration of the skin. What happens if that process begins while you're still alive and walking around? It's a living death.

You're corrupting and rotting away, and you haven't died yet. It was a horrible thing. It was a walking, living death.

This was the second sign. You have the serpent. You have the authority of God in control, but yet the serpent is allowed to appear and is allowed to do his work.

This is a picture of what began in the garden. This is why Satan roams the earth, walking up and down in it, seeking whom he may devour. This is why he is allowed to take the disciples and sift them like wheat.

God allows, within the bounds of his authority, a certain amount of sway. I've mentioned this before, but the best example of this I can think of is when we take certain things that could be fatal and we use them for what we consider to be an advantage. We take the germs that cause certain life-threatening diseases and we weaken them, and then we turn them loose in our own body.

It's called a vaccination. Why do we do that? Why do we willingly and intentionally inject live germs for deadly diseases into our body? We do this to every single child in the United States of America. Why do we do it? Because there's a benefit in our body identifying those and building up antibodies and a resistance that is able to kill those germs.

It is for our benefit that we, who are in authority, take the serpent and turn it loose, in effect. It is to get stronger. It is to be resistant to future attacks.

This is what God does by allowing Satan the whole sway. He keeps him within bounds and limits. Do you remember the permissions that he has to get from God to afflict Job in the first chapter or two of that book? God restricts his movements, and that's why you have the interchange of the rod and the serpent.

But secondly, with this conflict comes corruption and death. Now notice, who sees the second sign? The first sign of the serpent and the rod interchange, Moses and the children of Israel and the Egyptians. What about the second one? Moses sees it on the mountain.

Children of Israel see it when Moses and Aaron come back. Does Moses do that one in the throne room? He does not. Pharaoh and his magicians don't see it, don't try to imitate it.

That corruption thing does not take place. How about the third sign? What was the third sign up on the mountain? God stated it, and Moses did not see it. He said, if they do not believe the first two signs, then take water from the Nile.

It will turn to blood. Does Moses see it on Mount Sinai? No. Do the children of Israel see it when he goes back and confronts them? Yes, they do.

Because the Bible says, Exodus says, Moses and Aaron performed the signs. And it doesn't say they performed the first two signs, it says they performed the signs. So that would be the rod, the leprosy, and the water turned to blood.

Do the Egyptians see it? Yes, they do. This is the overlap into plague number one. The water of the Nile, not just a bowl full or a pitcher full that the Israelites saw, but the entire Nile.

So that thing gets amplified to a grand scale. What is it about water turning to blood? The word blood in Hebrew is dam, D-A-M. And you have water changing in the Bible more than one time, don't you? What does Jesus do at the wedding feast of Cana? Takes big jars of water, turns them into wine.

Then what does Jesus say about wine in the upper room? He says, this is my blood which is poured out for many. This is the new covenant in my blood. The water goes to wine, wine goes to blood.

Catholics believe in transubstantiation. They think it actually turns into blood at some point. But we have this interrelationship, and the same way that we have a relationship between the staff and the serpent, we have a relationship between water and blood.

What poured out of Jesus' side on the cross when they were testing to see if he was dead? Blood and water. John talks about this one was born both of water and of blood. And those two are linked time and again.

We have the sprinkling of water that is a washing and purification ritual, and the sprinkling of blood is a washing and purification ritual. Well, what do we know about water? The human body is 96-something percent water. Water is necessary for life.

You can go for over a month without food, but you cannot go for more than three or four days without water. Water is necessary for life. Life sprang from the waters.

The first life on this planet that God created was in the water. He created the fish before he created the land animals. So, we say all of this to say that there is something symbolic going on, and it follows the order in Genesis.

You have the appearance of the serpent. You have the appearance of corruption and death, and God's demonstrated power to control the serpent, to reverse the effects of corruption and death. It's not just that it turned to leprosy, because Moses only has two hands.

If he does one on Mount Sinai and does the other for the people, well, he's out of hands to do anything for Pharaoh, and nobody's going to listen to him because he's a leper. That wouldn't be much of a sign unless God could reverse it. We have the reversing of the rod to the serpent and back again.

That's a complete cycle. We have the reversing of whole flesh into corrupt flesh and back to whole flesh again. We never see the blood turned back into water, do we? We don't see wine turned into water anywhere in the Bible.

Why is that? Because God controls Satan, and God controls the realm of evil. God has conquered sin and death, but the means that he used to do it, which is sacrifice and the shedding of blood that is necessary for remission, there is no undoing of that. You can't unring that bell.

Life comes through sacrifice. Life can either exist and then be taken, like Abel, whose blood was shed by his brother. God did not resurrect Abel.

Hasn't yet. The Lord Jesus Christ died on the cross, and once sin and death were handled, once the victory over Satan was secure, it's at that point. It's at the cross that life comes from death, that there is a resurrection.

But in the Old Testament day, once you shed the blood, once you sacrifice the animal, that animal is gone. Once someone is murdered, they're gone. I find it interesting also that the resurrections that take place in the Word of God are not for murder victims.

Ever thought about that? People that die by disease can be raised. The woman's son, with all of the others that you want to name, you don't have murder victims being raised from the dead. God does not reverse a shedding of blood.

Well, what does this mean to the Egyptians? That's kind of what it means to us, what it meant to the Israelites. Well, in Egypt, the Nile, the water of the Nile was the source of all life. And Hapi, H-A-P-I, was the god of the Nile.

He was the one who brought the water in the Nile to all of Egypt. He was responsible for watering the meadows and bringing the dew. He was the god of water, Hapi.

He also was responsible for the yearly floods of the Nile that overran the banks and took all of the silt out across the fields and renewed and fertilized the plains there. And so he became the fertility god and was associated with Osiris, O-S-I-R-I-S, Osiris. The Nile was considered in Egypt the link from this life to the next.

Everything hinged on the Nile. In fact, the Nile was considered to be the blood of Osiris. Osiris' blood was the water of the Nile.

The priests of Egypt held blood in abhorrence. It was something that defiled and made unclean.

And so how interesting that God ironically takes the blood of Osiris, which is the water of the Nile, and turns it to literal blood in their sight.

Out of these first signs that were done, how many do the magicians recreate? We've already seen that the first one that they saw, which was the serpent trick, they recreate it. But the serpent of God eats up their serpent, so that kind of was a stalemate at best. The second one, the waters of the Nile turning to blood, the Egyptian magicians, Jewish tradition and the Greek tells us it was Janus and Jambres, the Greek in the New Testament, they reproduce that.

But now here's my question. Why did they only reproduce it and not reverse it? Would it not have been a great demonstration of their link and friendly relation with Osiris and with Hopi to wave their little magic wand and turn the Nile back into water? Or even a pot of bloody water back into pure? All they can do is reproduce what God has done. They cannot reverse it.

They can simulate it. But they can't undo what God has done. Well, the third plague we looked at briefly the last time we studied Exodus, or actually the second one out of the ten that are traditionally recognized.

The second of the first triad of three was a plague of frogs. And the word frog in both Hebrew and Arabic comes from the same root. It's two words.

Most words in Hebrew have three letters. This one has four. And it's sefardaya.

It would be kind of like T-S-F-A-R-D-A-Y-A. Something along that line. It's a compound of two words.

One of them means mud and the other one means bank. And you get the idea of where the frogs live. They live in the muddy banks of the river.

Frogs like to burrow down in the mud. That's where they hibernate during the winter season. Come back up out of the mud.

So the word for frog literally means mud bank dweller. Well, in Egypt they had a goddess called Heka or Hekt. Depending on who you listen to transliterate the glyphs.

It's either H-E-K-A or H-E-Q-T. And these representations of the goddess, she was the toad goddess. She was the frog woman.

She had the body of a human and the head of a frog. Now, who sat down and thought up a goddess like this? I mean, you know, mermaids have the head and torso of a woman and the tail of a fish. But to go the other way and put the amphibian part on top is just gross.

But she was the wife of K'nep or K'num. She was the goddess of resurrection and the power of procreation. Because people thought, well, these frogs, they disappear during the winter time and then they spring back to life out of the earth.

They're buried in the mud and then they come forth from the mud. And so this gave them the idea of resurrection. You're buried sort of like in death and then you come out.

They said, well, see, she's the frog woman. She can give us the power of new life. And you'll see pictures of this goddess in the Egyptian tomb paintings because they're waiting for frog woman.

They usually show her from the side and she's got that Egyptian look to her, you know, and then there's this frog head coming out. And they're waiting for Heka or Hecht to resurrect the pharaoh or this other prominent Egyptian person. Frogs were consecrated to Osiris because they lived in his bloodstream.

They're right there in the river. They were a symbol of inspiration. Frogs and toads were very sacred to the Egyptians.

And because of this, what goes on in India? What's sacred in India? Cows. Do they kill cows and eat them in India? They don't. Well, guess what? Frogs and toads were sacred in Egypt and they wouldn't kill them.

In fact, if you kill the frog, even accidentally, it was a capital offense. You could be executed in Egypt if you even accidentally killed a frog because this was the representation and offspring of Hecht, the toad goddess. So imagine now as we pause at this point to review our text in Exodus 8. Has everybody got Exodus 8? The Lord said, Go to Pharaoh.

Tell him, thus says the Lord, Let my people go that they may serve me. If you refuse to let them go, I will smite all your territory with frogs. Now this word smite, this is really a better word than plague because these are smitings and that's what the Hebrew word means.

These are the smitings of God on the land. The prediction is, The river shall bring forth frogs abundantly which shall go up and come into your house, into your bedroom, on your bed, into the houses of your servants, on your people, into your ovens, and into your kneading bowls. Now this would be awful enough just thinking about the little toads and little frogs crawling around in your bed and all that.

But remember, if you accidentally kill one, you're under sentence of death. One leaps into your kneading bowl there as you're kneading away. What if you don't see him? And you mash him up into the bread dough there.

What if you're laying there at night and you roll over? When I used to live out in my particular room that I lived in when I was a teenager, which was not in the house, and was not as sealed up as well as the house, different kinds of creepy crawlies would get into my room. It was in the barn. And people say, Why did your parents make you sleep in the barn? You know, we were kind of short on space.

And it was fixed up really nice. It was insulated. It had carpet and all that.

But I was, in fact, in the barn. And stuff would get in. Well, I woke up one morning and sat up and was rubbing the sleep out of my eyes and looked back, and there were pieces of something in my bed.

And it was a scorpion that I had rolled over on in the night and dismembered before he could curl up and sting me. But his little pieces were scattered in my bed there. And I thought, well, I'm sure glad I got him before he got me.

And various other things would show up in there. But that was the one I remember the most. Here he says, The frogs are going to be in your bedroom and in your bed.

Well, if you wake up in the morning and you've mashed a frog, you're going to have to try to hide the evidence because if somebody sees it, it's a capital crime. You've offended the goddess. The frogs shall come upon you, your people, and all your servants.

Now, there is no mention here of Moses delivering this message. We assume that he did. But we have the record of God telling Moses, You go tell Pharaoh this.

Usually, it's followed by a note that says, And Moses said these words. The Samaritan Pentateuch, remember who the Samaritans were, the ten northern tribes of Israel, the captivity, the Assyrians, and all that, and they came back, and the Jews, and the woman at the well, and the Samaritans, the good Samaritan, all of those people who were kind of looked down upon by the Jews. Well, when they split and kind of went their own way and were disliked by the southern kingdom Jews, they got the first five books of Moses and they said, We've got our own copy of this.

Leave us alone. And they had a separate text tradition. And in the Samaritan Pentateuch, there is an additional phrase here that says, And Moses spoke as the Lord commanded all these things to Pharaoh.

Which we know he did. So verse 5, The Lord spoke to Moses, Say to Aaron, Stretch out your hand with your rod over the streams, over the rivers, over the ponds, and cause frogs to come up on the land of Egypt. So Aaron stretched out his hand over the waters of Egypt.

And the frogs came up and covered the land of Egypt. And the magicians did so with their enchantments and brought up frogs on the land of Egypt. Well, this is a little less impressive than their first few duplications.

They could make water turn to blood. They can turn a rod into a snake. And they bring up frogs.

But notice, in all three of those, they did not reverse it. The Egyptian magicians did not turn their snakes back into rods. They did not turn the blood back into water.

And they did not banish the frogs back to the Nile. They could not. And so, at best, they can try to match.

But they cannot offer something superior. And you will notice in these solutions and in the things that the world offers, many times, when it comes to problems, this is the other thing that irritated me about that Church of the Week. They're saying, well, we've got answers to all of your problems because... they didn't say because we're teaching the Word of God.

They said, because we've got classes for marriage and for child raising and for this, that, and the other, you know, how to get ahead in your job, we're offering you solutions for the problems that you face. And it's all about me, myself, and I. How can I make my life better? How can I get ahead? How can I be happier? Instead of, we're going to teach you to walk the way that pleases God, they say, we're going to help you find a way that pleases you. And that's not what a church is for.

If we walk in God's way, the concomitant, the associated by-product, is blessing, and great happiness, and peace, and many wonderful things from God. But that should not be the reason that we go, well, I'll rub the lamp the right way so the genie will do something for me. That's not what the Bible calls us to.

So, a lot of times when you look to human solutions, they will try to offer you something. Psychology will say, well, we can do the same thing for your soul that Biblical Christianity will do. Or, we can give your life meaning and purpose.

There are lots of things that will try to simulate what God does, but you never find something that is superior, that has a greater power. Do you ever find people that have to be delivered from Christianity? From good, solid, Biblical walk of faith, and hope and love? Do people ever need to be delivered from that? You have people who have to be delivered out of a lot of other religions and cults, and people who make a perverse cult out of something based on the Bible. But, do you ever see somebody needing to be reversed out of Christianity because it's harming them and causing them all kinds of problems and destruction? We don't.

Well, here they say, well, we can make frogs come up. Of course, they're proliferating all over the place. They get a bucket of frogs and he says, presto! And somebody dumps the bucket of frogs on the stage and there they are.

Ta-da! We brought up frogs on the land. Well, this is the last time they're going to be able to simulate what God does. The magicians did so.

Then Pharaoh called for Moses and Aaron and he said, Entreat the Lord that He may take away the frogs from me and from my people and I will let the people go that they may sacrifice to the Lord. And Moses said to Pharaoh, Accept the honor of saying when I shall intercede for you just to let you know that God is in charge of this. This is not some sort of natural phenomenon.

You have a lot of people who try to explain these as natural phenomena. Well, the Nile rose in an unusual way and that's why the blood in the water, it seemed to be red and this, that and the other. You can't get a natural phenomenon to show up just when and where you want.

I believe it's in Mark Twain. Remember Mark Twain had the Connecticut Yankee in King Arthur's Court? If you remember that story, I think I remember this correctly, at one point, he's in big trouble and he happens to remember that there was an eclipse on a particular day and at a particular time and he says, Well, I'll prove to you that I'm worth listening to because I'll make the sun disappear. Well, he knew because of knowing his history that there had been an eclipse on this day and in this year and so he makes the announcement knowing the eclipse is coming and that does him a world of good.

But, Moses says, Look, you pick the time and I'll entreat God and the frogs will go away. So, Pharaoh says, Tomorrow, Moses says, Let it be according to your word 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 and from your people.

They shall remain in the river only. Then 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 houses. But listen, this would be a look, this is Hineh in Hebrew.

The frogs, what's Pharaoh thinking? Well, when you entreat the Lord, the frogs will recede and go away. How does God rid the land of the frogs? They die in place. They die in the bedrooms and in the yards and in the courtrooms and courtyards and all of the other places, the fields.

They gathered them together in heaps and the land stank. When Pharaoh saw that there was relief, he hardened his heart and did not heed them as the Lord had said. So, verse 16, we have the third smiting in the series.

The Lord said to Moses, Say to Aaron, Stretch out your rod and strike the dust of the land so that it may become lice throughout all the land of Egypt. And they did so. Aaron stretched out his hand with his rod and struck the dust of the earth and it became lice on man and beast.

All the dust of the land became lice throughout all the land of Egypt. Now, the magicians so worked with their enchantments to bring forth lice, but they could not. So there were lice on man and beast.

Then the magicians said to Pharaoh, This is the finger of a god. But Pharaoh's heart grew hard and he did not heed them just as the Lord had said. The interesting thing about this word for lice here, some people think it was dogflies, some people think it was gnats.

You might have a Bible that translates this as gnats. You don't know exactly what it was. But the Hebrew word has the idea of something that is fixed and doesn't remove itself.

And Adam Clark, the great Methodist commentator back around 1810 or so, said, I'll tell you what I think this is. He said, I think it was ticks because they come up from the dust of the ground. I was at my grandfather's farm up near Foyle, Oklahoma one time.

Got up in the early morning and went out in his 2-acre backyard there. I was going to climb up on his John Deere tractor. I climbed up on there and I looked down at the leg of my jeans and it was covered with ticks.

I brushed off as fast as I could. They were little round ticks just about the size of a match head. Paper matches just about the size of that red stuff on the end of a paper match.

They were everywhere. There were dozens and dozens of them. So then I looked to see had I stepped in something? They were covering the ground.

There was clover and grass. They were up on the leaves waiting for something to pass by. There were thousands upon thousands.

The whole area was brown with these ticks. There had been some kind of a hatch out or something. There were millions of them.

I had never seen anything like it before or since. Of course, I had stepped right in the middle of it and they were just all over me. This is what it was like when Aaron stretched out his hand with his rod and struck the dust of the earth.

Suddenly, whatever this was, it was some sort of blood sucking insect. It doesn't say anything about it flying. I think either lice or ticks or fleas or something of that ilk.

It says they were on man and beast. The thing about gnats and flies and that kind of thing is it's not really that big of a deal for beasts. But, if you've got a blood sucking thing like a tick or a flea, that greatly afflicts beasts.

This is the first one of these plagues. You could say it was hard to water the cattle for that week when the water had turned to blood. But, this directly afflicts the animals.

In particular, what this does in Egypt is it renders them unclean. So, now the Egyptians cannot sacrifice to their gods because every time they try to grab a cow or a goat, they sacrifice to Osiris or to Nut. They had a god named Nut.

Or Hector or any of these others. They can't find an animal that's not covered with sores and with these lice, as it calls them here. And the magicians, of course, you can catch frogs, you can do a magic trick with a snake or a bucket of water turning to blood.

But, in the same way that you can't herd cats, you can't gather a bucket of ticks or a bucket of lice. How do you do that? They're too small. And they couldn't do anything with this.

They couldn't even make up a magic trick that would work. And they say, this is the finger of a god. And so, at the end of the first triad of smitings, the magicians say, these guys are not just real good magicians.

There is a divine force of some sort at work. It should not be a capital G there. It should be a

small g. This is the finger of a god.

This is the finger of an Elohim, is what they say. They don't say Yahweh, the god of Israel. They say, this is the finger of an Elohim, a god.

Pharaoh's heart grew hard. He did not heed them, just as the Lord had said. Well, think about the progress of these sign smittings.

There are a total of 12. It is going to begin with the serpent and proceed to corruption and death. And then it moves to blood.

Blood can be a good thing. Blood can be a bad thing. The blood of Jesus Christ cleanses us from all sin.

The blood that's in the River Nile makes the water impossible to drink and drives animals out of it. The fish die. Blood can either be good or bad.

Everybody falls under those first two conditions of being under the sway of the prince of the power of darkness, Satan, who is the god of this world, and of the corruption and death that we are born into by virtue of being human and being descended from Adam and Eve. The issue is, what do we do with the blood? And that's the first smiting that comes to the land of Egypt is the water turning to blood. What decision are you going to make about life, about water and blood? We choose.

Pharaoh is going to make a negative choice. This is not a salvation choice, but it is symbolic that he rejects the manifestation of God and God's power. This blood that appears is for the benefit of Israel.

It is the first smiting in a series that is going to result in their deliverance. But it's not easy for them either. No one in Egypt can find water to drink, including the Israelites.

They have to dig around the Nile and get that sand-filtered water. And they have to be careful, because if they try to store it in a stone or wooden basin, it turns to blood. The water, by the way, that the magicians used to turn into blood was probably some that they found before Aaron waved his hand and turned all of the stored water into blood as well, because there are two strikings, if you'll notice.

There is the striking of the Nile with the rod, and then Aaron turns his back and waves his hand over the land, and all of that water turns to blood. And there is a reminder that you have the two manifestations, or the two tellings, if you will, of the sacrifice of the Lord Jesus Christ. You have it in the Old Testament, in the shadow sacrifices, and you have the actual death of Christ on the cross, which is very emphatically associated with blood.

You have Jesus talking about it the night before. You have it mentioned in all of the gospel accounts. And so you have here this progress.

Then you go to the results. Why do you think these frogs and blood-sucking things are coming out in the land? These are sort of results, aren't they? The mud of the river is no longer a habitable place for the frogs, and so they all come up and cover the land. And God can use a natural means if he so chooses.

And then you've got all of these dead frogs everywhere, and something about them, and something has maybe implanted its little eggs and larva into these dead, rotting frogs. And so now you have these crawling, biting insects all over the place, whatever they were. In Hebrew it says little fixators.

You get the idea that they're a tick-like thing. But we've studied before all of the effects of sin and the results of sin and death, and it's not just the penalty. There's a lot of other things, isn't there? There is a stench.

There is a disassociation. There are all kinds of problems between man and God because of sin. And these are being illustrated and manifested, and each of the gods of Egypt in turn is being shown to be insufficient and powerless.

Osiris and Hecht and all of these other gods and goddesses are powerless against the God of Israel. And this is being demonstrated to the Egyptians. And we know by observation that the same is true in this life.

There is no God like our God. There is no power like His. He alone can genuinely solve problems.

He alone can genuinely and permanently deliver us. But we have to turn to Him. And if we harden our hearts, if we turn briefly like Pharaoh and then turn back when the heat is off, that does not constitute a deliverance.

Well, we're going to pause here because we have our next triad of smitings beginning with the swarms, which are called flies in your New King James. And we're going to study that triad of smitings next time. But let's close here in a word of prayer.

Father, we thank You for the privilege of studying Your Word together. We thank You that You are the God of the universe. There is no one like You.

You tell us what happens before it happens. You have preserved the past for us so that we can learn from it. We pray that we will not follow the pattern of those who dropped in the wilderness, but those who instead, by faith and patience, inherit the promises.

Help us to heed the voice of the Holy Spirit and the content of Your Word in our souls in the days ahead. We ask it in Jesus' name. Amen.