

Exod 03-05-04a

We will continue our worship this morning by turning in our Bibles to Psalm 105. Psalm 105. I think I have my microphone difficulty figured out.

We'll switch over when it gets here. Psalm 105. This again, as I mentioned, is called the Eternal Faithfulness of the Lord.

It says, O give thanks to the Lord, call upon His name, make known His deeds among the peoples, sing to Him, sing psalms to Him, and talk of all His wondrous works. There are some people who don't think that the musical portion of worship is all that important, but there are many, many imperatives in the Word of God that tell us to sing and make melody in our hearts to the Lord, to praise Him with songs and hymns and spiritual songs, to make a joyful noise unto the Lord. Some of us, that's kind of our contribution to the musical portion is just to make a joyful noise.

But it says to sing to Him and sing songs to Him. Whatever form of music enables us to praise the Lord is fine. It doesn't specify a style.

We might actually hear the tunes and melodies of David that he originally sung these songs to and find them to sound very foreign and Middle Eastern. If you've heard Middle Eastern music, it strikes the ear a strange way. We have a different tradition of music.

But it's what goes on in your soul that counts. It says, talk of all His wondrous works. I would like to do a count sometime and find out how many times the Word of God says, recount His wondrous works.

Because this is how we remind ourselves of who we are and why we're here. We're Christians. We're believers in God.

We've been saved by grace. We belong to Christ. But it's easy to forget that when we are thinking about circumstances and we're thinking about the details of our life and we're thinking about our challenges and we're thinking about our next decision and our next course of action and what will these people say and what will they think and how will they react and will I get my things done that I want to get done? Will I get my fence built? Will I get it painted before the rain comes? We have all of these things churning around in our soul.

And the Bible tells us over and over again, if you want to succeed as a believer, if you want to really please God and advance in His plan and prepare yourself for the thousand-year millennial reign of Christ and for the eternity beyond where we live with God, you get prepared. We have to think about His wondrous works. That's why our study of these ten plagues is so important.

Because it's not just look at those poor Egyptians and how they're getting bewildered and getting justice for oppressing the Israelites. These are mighty acts of deliverance. Each one

demonstrates something about God.

And when we go back and think about it, when's the last time you were just cooking along in a Wednesday afternoon and thought about the ten plagues? Just popped them into your head out of a clear blue sky? We don't really tend to do that, do we? And we need to change our mind. We need to train ourselves to stop when we have a moment. Stop when we break for lunch.

Daniel prayed three times a day. David prayed three times a day. And it's a good thing at least three times a day.

What does David say? Evening and morning and at noon, I will pray and cry aloud. And he will hear my voice. So he stopped three times a day to think about God.

Because when you pray, if you pray intelligently, if it's not one of those oh God help prayers, I would say a substantial amount of the prayer that goes up to God is oh God help. Oh God, don't let this happen to me. Oh God, why is this happening to me? But if we make a habit out of going evening and morning and at noon to the Lord.

Remember Daniel? Why did he get thrown in the lion's den? Because he was praying out his window where everybody could see him three times a day. He would go to his window, look out for Jerusalem from Babylon and pray. So if we stop and try to do that ourselves, this will give us a chance to remind ourselves of God's wondrous works.

And that's what it says here. Talk of all his wondrous works. Glory in his holy name.

Remember the essence box I mentioned earlier? I memorized those because I think it's good to try to think about God's name. What is a name? We don't just say, you know, there are Jews, Orthodox Jews, who when they write the name of God they won't write G-O-D. They'll put G and then a dash and then D. Because they consider God's name too sacred to just bandy it about like a normal word.

And so they'll leave a letter out. That was the concept behind the tetragrammaton, the Y-H-W-H that's in the Hebrew scriptures. They would never pronounce the name of God, his personal name Yahweh, that came over by the Germans as Jehovah.

They would always say Adonai, which is the Aramaic word for Lord. And any time they'd get the name of God in the text, they would substitute it. And they actually put the vowel points in the text for Adonai to remind the scribe when he came to it.

Because it's a nonsense word when you're reading Hebrew or Aramaic and you get to this Y-H-W-H, but it's got the vowel points for Adonai. It makes a word you can't even read properly in Hebrew. And the scribe would say, oh, I need to say Adonai, which means Lord.

But Yahweh, and of course when they brought it to English and they didn't know that, they just

tried to make a word out of it and that's where Jehovah came from. Jehovah's Witnesses and all that still try to use that particular sort of nonsense word for God's name. But it was reverence for God's name.

But what does name really mean? Name really means reputation. We say, well, he made a name for himself. Do you ever remember Roger Miller saying doo-wack-a-doo, and my uncle used to love me but she died, and all that? One of his later albums was called Making a Name for Myself.

And it shows him on the cover of the, this is back in the days of vinyl, it shows him on the cover of the album in a wood shop, and it says Roger, M-I-L-L, and he's working on the E and there's an R laying there, and he's making a name for himself. But the name, it's your fame, it's your reputation, right? So, it's a hard thing sometimes when you look at the Bible and it says glorify his holy name, and it just sounds like church language. And when you're busy trying to do your job and mow your lawn or get your dishes washed or get your car fixed or whatever, you just don't think about, well, glorify his holy name.

What does it really mean? God's not just feeling holy language for us that has no meaning. It's supposed to do something. It's supposed to make a difference in the way we live.

So, how can we do this? How can we talk of his wondrous works and glory in his holy name? Well, we stop and think. These people in Israel were real people. They really had a problem.

They were oppressed. They were slaves. They had to stamp mud into bricks.

They were beaten. Their children were killed by an act of the government. There was a law that said if you had a baby boy, he had to be thrown in the Nile.

And these were the kinds of problems they faced. We face problems that are not quite so severe, but if God can solve that kind of problem for these people, it seems reasonable that he can solve our problems. There is a way.

But these people weren't just delivered out of their problem like being rolled over onto a stretcher and carried to the ambulance and rushed to the hospital, right? They had to participate. They had to make some choices. They had to choose to go with Moses and Aaron.

They had to choose to support them. They had to choose to wait while God enacted his deliverance, right? It was a process. Moses and Aaron didn't say, hey, there's a bus waiting outside.

We're going to Canaan. Everybody on. He said, we're going to go to Pharaoh and we're going to ask for release.

Why? God didn't go to Sodom and Gomorrah and ask for the release of Lot and his family. God didn't go to the Roman authorities and ask for the release of Peter. He just sent an earthquake

and shook the bars apart and Peter walked out accompanied by an angel.

Why didn't God do that? Why didn't God just knock out all of the Egyptians, unconscious or dead, and just let the Israelites walk out? He had a purpose. He had a reason for them going through this process of watching his power manifested over time, of watching the wearing down and the chipping away of the enemy, showing his inabilities and his shortfalls. That's a lot of times what God does with us.

God will not take a problem and just snap his fingers and it's gone. There is a process, just like there is here. What are we supposed to do during the process, do you think, if you're looking at it? How do we occupy ourselves and keep ourselves from falling apart? We think about his name.

We make known his deeds. We sing about him. We glory in his name.

Let the heart of those rejoice who seek the Lord. Seek the Lord in his strength. Seek his face evermore.

Remember his marvelous works which he has done. We have 66 books in the Bible that remind us of what God has done. Sometimes he delivers quickly, sometimes not.

Even in the miracles of Jesus, if you read the Gospels, sometimes a blind man will come up and Jesus will just say, Seek, open your eyes and look. And he's instantly healed. Remember there was another time where he took some dirt off the ground and he spit into it and he made a mud pack and he smeared it on the man's eyes.

There was a mechanism, there was a process. Did Jesus need to do that? He didn't. He could speak healing.

The Roman centurion had a servant who was several blocks away. And Jesus said, Your servant is healed. He went back and he was healed.

He didn't have to rub any mud on him or do any sort of hocus-pocus. But sometimes Jesus would use a process. And in this case, he made a sap, made mud.

You know, spit was unclean. Miriam got leprosy and wanted to be healed from it, Moses' sister. And so Moses went to God and said, Oh Lord, please take the leprosy off my sister.

And God said, He has blasphemed and she has blasphemed and spoken against you and spoken against your brother Aaron. If her father had spit in her face, she would be unclean. And so God made Miriam sit outside the camp for seven days, mouthing off about her brother Moses.

See, she was the older sister. You know how that is, the older sibling. Well, you know, you're my little brother and you always will be.

How will we get? And so God had to sort of give her an object lesson. But Jesus took saliva and mud and made this and rubbed it on the guy's eyes. And another time he was healing a blind man and it wasn't an instantaneous healing.

He said, Open your eyes, what do you see? And he says, Well, I see men like trees walking. And so then Jesus worked on him again. And then he could see clearly, but it was like a two-step process.

And that was teaching a lesson to the disciples. We've covered that in other contexts that you can see in part and know in part, but it isn't until you're. So my whole point here is if we're in distress and all of us are in some area, nobody's got a perfect rose petal covered path through life.

And God does not take away some of those challenges right away. There is a reason. Look at the word of God.

When we talk of his wondrous works and we glory in his name, and we remember what he's like and how he works, he takes these things and works them together for good, right? That's what he does. If every time we had a problem, we rubbed the lamp and the genie popped out and said, Hey genie, I've got this problem. No problem.

It's gone. We would not learn. We would not grow.

We would just say, Well, I know. I just got to keep that lamp handy and everything's going to be great. I'll have wealth, fame, success, all of my heart desires.

We would not grow in faith. We wouldn't grow in grace. God has that as his purpose.

Problems are nothing to God. They're nothing. He can just think a thought and they would go away.

But he leaves them in our path in the same way that when you're in school and you're trying to learn math, the teacher assigns story problems. One train leaves Chicago traveling at such and such miles an hour. The other one leaves Cleveland, the opposite direction, traveling so many miles an hour.

How far will each travel when they meet? That sort of thing. Well, I used to detest and despise and hate and dread story problems because they make you work. You can't get the answer unless you sit down and apply what you know, use your rate, time, distance formulas, calculate, go through the steps.

But when you do that, it takes theoretical information and makes it practical. There's a lot of theoretical information in the Bible that doesn't do us any good unless we learn how to apply it. That's what God's doing with his people Israel, making them sit in Goshen and watch these plagues take place until he delivers them.

That's why they're going to go through a process in the wilderness before they arrive at Canaan. God could have said, Scotty, beam them over, and they would have just popped up in the Promised Land. He could do that, could he not? He's God.

But he didn't. He made them walk it. And he tested them in the wilderness to make sure they were ready for it.

There are some things God wants to give us, but we are not ready for it. My daughter wants a red sports car, but she's not ready for it. Even if I could give her one, I can't because she's not ready.

She would not get beyond the end of this street if I gave her that car. She's just not ready. So what's it going to take before she gets her car of any sort? It's going to take some experience in learning to drive, learning to have control, learning to operate the accelerator and the brake, right? It's going to require that.

But it's going to take a process, right? This is what God is doing for us. God has great things in store for us, but if he gave them to us unprepared, it would destroy us. Well, who had Driver's Ed as their favorite class in high school? It scared me to death.

There were a couple of girls in my group. They would take three or four and join the Driver's Ed party. And I was in fear for my mortal life.

I was in the white knuckle zone the whole time. I dreaded Driver's Ed, but it was necessary. This is what God is doing.

We read these psalms each week and we look at the word of God and see the stories and things, but it's really supposed to make a difference. It's God saying, look, see what I've done with people in the past? That's what I'm doing with you right now. I'm trying to deliver you.

I'm trying to give you some experience so I can give you these great things. And when I do, you won't just come unraveled and unglued and fall apart and crack yourself up in a giant, smoking, news at 11 disaster. God has things for us and he's preparing us.

So, if we know that, how do we remind ourselves of it? How do we keep it in the front of our mind? We do this. We talk of his wondrous works, the glory in his holy name. By the way, if you talk about his wondrous works, you're not like one of these guys down by the liquor store that's just waving his hands and ranting to the breeze.

When you talk, you're talking to someone else who understands what you're talking about. Normally, most of the time. And this implies fellowship.

Fellowship with other believers. We encourage each other. We say, you know, I was facing this and I prayed about it and I've got peace and here's the way God is delivering.

Here's the way this is working itself out. We talk to one another. This is part of the

encouragement.

We're a group. We're not Paul Simon. I am a rock.

I am an island. I don't need anything. I've got my books.

I just sit and soak and sour someplace all by myself. Fellowship is designed for encouragement. And when it says talk of his wondrous works, we can remind each other.

One of the greatest things that's ever happened, I had a complaint for years when I went to seminary. I was so disappointed because I thought it would be a place where people who were enthusiastic about the word of God would just sit around in small groups and be discussing passages of scripture and that it would be, you know, you would just want to be a part of each different conversation and you just couldn't get around and hear them all. And when I got there and went to the student center, there would be little groups of people, but they were talking about everything in the world except the word of God.

And I was just bursting. But this past week, I went down to do some things at the college where my office is. And I went down to the, they have a coffee shop slash bookstore.

And I was going in the bookstore to see what commentaries they had for some of our upcoming studies. And it's called Higher Grounds. And books, Higher Grounds.

And as I went in, one of the security guards, who's also a student there, was talking to two or three people at a table. And they were talking about the word of God. They were talking about something that had come up and a discussion that had been had.

And they were just spontaneously saying, well, you know, it reminds me of what happened to Daniel and his three friends where they had to make a choice to not compromise and not eat food. And I thought, this is so refreshing, so great, that there are people who will talk of God's wonders first and talk about his provision and apply it in their real-time daily lives. That's what this is talking about.

Let the hearts of those rejoice who seek the Lord. Seek the Lord in his strength. Seek his face evermore.

Remember his marvelous works which he has done, his wonders and the judgments of his mouth. O seed of Abraham, his servant, you children of Jacob, his chosen ones. Of course, we are the seed of Abraham and the chosen in a transcendent sense.

We're not just Jewish and we're not members of the nation of Israel. But we are the people of God, if anything, in a more intensive sense. He is the Lord our God.

His judgments are in all the earth. He remembers his covenant forever. The word which he commanded.

This is what we're saying about this morning. What if God forgot his covenant? What if you got 50 years down into the Millennial Kingdom and God woke up one morning and forgot? I don't know why I've got all these people here. And away they went.

He remembers his covenant forever. The words which he commanded for a thousand generations. The covenant which he made with Abraham is oath to Isaac.

He confirmed it to Jacob. For a statute to Israel is an everlasting covenant, saying to you I will give the land of Canaan as the allotment of your inheritance. But he made that promise to Abraham and it was 400 years before that promise even began to be fulfilled.

Whenever I think about the delay of the fulfillment of a promise, I think about David. Everybody knows the little David play on your harp. He was a shepherd boy.

He killed Goliath and shouted for joy. The little song he sang. But Samuel came when David was a shepherd and a lad and poured the anointing oil on his head and said you're going to be the next king of Israel.

So David immediately dropped his shepherd staff and marched down to the current capital of Israel where Saul had his camp set up. And he said, excuse me, King Saul, but Samuel just told me I'm the next king. So hand me that crown there and send the staff over to me.

We're going to have a meeting. I want to get my administration underway. It wasn't exactly how it happened, was it? It was years, years.

King Saul was hounding David, trying to kill him. He lived in a cave. He was a mercenary.

He did all kinds of things before he eventually came to the throne. He had the promise, but then there was a delay. Do we have a promise? We have a promise that we're going to be perfected.

We've had a promise that we're going to live with God, that we're going to live in a perfect kingdom with Jesus as the highest in the government, right? So where is the fulfillment of this promise? I've been a Christian for 40-odd years. I haven't seen it fulfilled yet. But I remember God's mighty works.

I remember what it says in the Word of God, that you have a promise. You have a time of preparation. David was much more prepared to be king after his experiences in the cave of Adullam and his life as a mercenary and a vagabond.

He understood the people. He was a much greater king because of what God put him through before he came to the throne. And I trust that I will be a much better servant to God and much more useful to him in his kingdom by living the life that he has assigned me here and going through my struggles and my failures and learning to lean on his grace and learning to look for his deliverance so that when I get to the kingdom that's coming, that will have its capital in

Jerusalem, I'll be more able, more fit to serve and to be useful and fulfill my assigned function.

That's why God leaves us here. That's why you're here. That's why I'm here.

This is our boot camp. This is our training ground for eternity. Eternity is a long time.

How do we prepare ourselves? Well, we've got to keep ourselves in the picture. So if you go to school and completely forget while you're there, it's kind of pointless, isn't it? When I was in high school, I know there were a lot of people who thought that it was their social club, their dating arena, their gossip forum. You know, we didn't have instant messenger email and all that back then.

So people couldn't wait to get to school so they could sit and talk to each other all day and gossip and pass notes and play sports and do everything in the world except academics. And yet, ostensibly, the purpose of school is reading, writing, and literature, right? But, you know, most high school people don't really think about that. And it's the same way in the Christian life.

Most Christians. Why do we have 435 denominations in the United States? Because people have got all different kinds of ideas about what a church ought to do. We have a choir, we have a parking lot, we have a steeple, we have a baptistry, we have this, we have that.

We've got a program for the young, single, married adults with two children. And we've got a program for the 17 to 19-year-old formerly red-headed. Everything in the world, this is what our church is for.

Well, what is church really for? It's what we're doing here. What we're focusing on. And that is bringing to mind the wondrous works of God so that as we go through the other six days of the week, we remember who we are and why we're here.

Wouldn't it be great if when you were in high school you actually learned everything they were trying to teach and could remember it? Wouldn't that be great? I have often thought so. Verse 11, To you I will give the land of Canaan as the allotment of your inheritance. Last Tuesday night, we spent our whole study looking at the promise of the inheritance.

Thing number 24 that God did for us in salvation is make us qualified for an inheritance. We always think about this, don't we? We hear about someone, oh, some uncle in England died and left you a fortune and a mansion and they make movies about the guy going back and coming into some inheritance he didn't even know was coming. We each have been made heirs of God.

There is an inheritance. It is substantial. God owns the cattle on a thousand hills.

God is a whole lot richer than any rich uncle you can think of. And God has an inheritance for us. We are qualified.

All we have to do is meet the condition. Remember what the conditions are? You've got to build a house on the rock. We know how we do that, right? Right? Come on now.

We've covered it three weeks in a row. We remember how to build our house on the rock. Jared, do you remember how? Build our house on the rock? Good.

That's what qualifies us for an inheritance. Listen, it's important. I'm not just picking on Jared.

It's important. Each one of us. We have to remember this.

We're Christians. We're here for a purpose. We're supposed to inherit.

God wants us to inherit. If we don't remember this, we are wasting our time. We have to know why we're here.

We're here to inherit. We're here to grow. We're here to get ready for a long, long time to come.

This life is short. It's brief. We only have a little time to get ready.

We do it by remembering. We have His sayings and we keep them. That's how we build our house on the rock.

By faith and patience, we inherit the promises. That means we establish that as a pattern and we're not a flash in the pan. We don't grow up like a plant one day and wither the next.

We're consistent. We stick with it. We stay after it.

We persevere. Every good thing comes through perseverance. We stick with it.

You go to boot camp, you don't fail out. You go to school, you don't flunk out. You start a project, you don't get your fence half finished and then quit.

You don't get your car half finished and then quit. You don't get your house half finished and then quit. We persevere.

We stick with it to the end. It is not how well you start. It's how well you finish.

Any good thing. A lot of people spread off of the line on the Boston Marathon. Have you ever seen this thing on TV? Thousands of people sprinting away.

A lot of these long-legged people from Kenya just bound out there and they're 16 lengths ahead. Nobody cares about that. Commentators don't say, well look at that one in the green shorts that's 16 lengths ahead.

I bet that one's going to win. They don't say that do they? Because it isn't how you start. They have the cars and things driving along and when you start getting to that last couple of miles then they say, now here's the people.

Look at this one with a burst of speed and putting on the sprint at the end. It's how you finish. It's what you maintain.

And that's why the Bible says you will inherit from God if you run your race with patience and endurance and you never, never, never quit. Why are there so many denominations? People jump off. They take a detour off the racetrack and they say, this is a nice comfortable spot.

Look at these shady trees. I like it here. Where do you want to stay? Pick up my heels.

The old tortoise and the hare thing. That's how it works. When they went from one nation to another, from one kingdom to another people, he permitted no one to do them wrong.

He rebuked kings for their sakes. That's verse 13 and 14. God will take care of people pressure.

That's what this tells us. If people are opposing us, if people are tearing us down, the B.G. is saying, all these people are breaking us down. They ought to let us be.

Well, God will allow just as much people pressure and people testing as we need to grow. He has them in the palm of his hand. He will determine their fate.

Vengeance is mine. I will repay. Sayeth the Lord.

Don't worry about people. God's got them taken care of. He permitted no one to do them wrong.

Now, wait a minute. I thought they were slaves in bondage in Egypt for a while. But God rectified that, didn't he? He used that for his purposes and then he eliminated it.

He said in verse 15, Do not touch my anointed ones and do my prophets no harm. He called for a famine in the land. He destroyed the provision of bread.

He sent a man before them, Joseph, who was sold as a slave. They hurt his feet with fetters. He was laid in irons.

We studied this in our Genesis study, the whole story of Joseph. Until the time that his word came to pass, the word of the Lord tested him. Joseph became as powerful as Pharaoh in the land of Egypt and he started out as a slave.

God took him from the lowest to the highest for a purpose and for a reason. We should remember that. The king sent and released him, the ruler of the people let him go free.

He made him lord of his house and ruler of all his possessions to bind his princes at his pleasure and teach his elders wisdom. Those of us who persevere and grow in this life are going to be fulfilling this very same function in God's kingdom. We will serve.

We will be in a position to teach and we will also be in a position to render justice. We saw in the letters to the seven churches in Revelation that one of the promises of God to the overcomers is that they will sit with Christ on his throne. That doesn't just mean that he's got a big long love seat there and everybody is going to sit side by side.

Sitting with him on his throne means what? Rulership. It means fulfilling a function. Some of us will be county commissioners.

Some of us will be mayors of cities. Some of us will be district administrators or state administrators or regional administrators in the kingdom of the Lord Jesus. He will rule from Jerusalem and he's going to need a lot of layers.

This is going to be a good job to have. It's going to be a great, great thing. If you've ever watched the old Roman movies, people liked being a procurator.

They liked being the regional governor. They got to live in beautiful palaces with fountains and they had servants and they administrated and they had many benefits and quirks of the job. It's the same way in the kingdom.

But the best benefit of all is to be useful to the Lord Jesus Christ who saved us, who died for us. And that's what I look forward to. That's my goal is to somehow be useful and fulfill the purpose for which he saved us.

Verse 23, Israel came into Egypt. Jacob dwelt in the land of Ham. He increased his people greatly and made them stronger than their enemies.

He turned their heart to hate his people to deal craftily with his servants. This is the Egyptians oppressing them. God let that happen.

God turned their hearts. He sent Moses his servant and Aaron whom he had chosen and performed his signs among them and wonders in the land of Ham. That's where we are right now in Exodus, the first seven chapters.

He sent darkness and made it dark. They did not rebel against his word. He turned their waters into blood and killed their fish.

Played number one. Their land abounded with frogs even in the chambers of their kings. He spoke and there came swarms of flies and lice in all their territories.

He gave them hail for rain and flaming fire in their land. He struck their vines and their fig trees and splintered the trees of their territory. He spoke and locusts came, young locusts without number and ate all the vegetation in the land, devoured the fruit of their ground and destroyed the firstborn in their land, the first of all their strength.

It may seem like people have power and people have influence now. Think about the Israelites in the land of Egypt just before Moses got there. It might have looked dismal.

It had been that way a long time and there was no prospect of it changing. It would have been easy to lose heart. When God sent Moses, the Israelites had a choice.

Am I going to believe that God's deliverance is at hand and that his promise... We face that very

same decision. Do not... We look around and we think I've got unsolvable problems. I've got hopeless situations.

I've got difficulties that are just built into my universe and there is no prospect of it changing. God says, look, meditate on the wondrous works. Think about the name, the reputation of God.

God is the God of the impossible. There is nothing too hard for him. He will put us in a situation until we look up, until we say, he's made a promise and I'm going to claim it.

He's said something and I'm going to believe it. That's why we're here. That's our purpose.

If we never wake up, probably the difficulties are never going to quit because he's constantly trying to get our attention. He remembered his promise. He brought them out with silver and gold.

There was no one feeble among his tribes. Egypt was glad when they departed for the fear of them had fallen upon them. He spread a cloud for a covering and fire to give light in the night.

The people asked and he brought quail and satisfied them with the bread of heaven. He opened the rock and water gushed out. It ran in the dry places like a river.

Three different kinds of impossible provision. There was no water in the wilderness. Water came out of a rock.

There was no meat available. Quail flew in from God knows where. There was no grain and a staple for their diet and so God rained manna down from heaven.

No one could have expected somebody sitting in Egypt saying you're going to take two million people and go that direction? You'll be dead in two weeks. No problem for God. He provided them everything they needed and he'll do the same for us.

We'll read the rest of that song somewhere down the road in Exodus. We're going to pause here and take our break and when we come back we're going to resume our study in Exodus 7 looking at the second set of three plagues. We've already seen the first three.

We know that there are three sets of three for nine plagues and then you have the tenth manifestation of God's power which is the death of the first one. We're right in the middle of the second triad of plagues. We looked at the number three Friday night and we're going to see it again this morning.

Let's pause here and take a break.