

**Sunday Sermon, The Way God May Choose To Use In My Life, Revelation 16:17-21 – February 16<sup>th</sup>, 2025**

**Prophetic Parallels concerning Israel in Exodus, and in the Tribulation**

<b>EXODUS</b>	<b>REVELATION</b>
Israel enslaved	Israel afflicted
Israel oppressed and deceived by Pharaoh	Israel attacked and deceived by the Anti-Christ
Two representatives, Moses and Aaron	Two Witnesses, believed to be Moses & Elijah
Israel cries out to God, and He hears	Israel cries out to God, and He returns
Israel flees to the wilderness	Israel flees to Petra
Israel is delivered	Israel is saved
Plagues come down as God's judgment	Wrath poured out as God's judgment

**Similarities with the plagues that came down on Egypt (World) and the judgements in Revelation**

<b>PLAGUE</b>	<b>EGYPT</b>	<b>TRIBULATION</b>
1) Water becomes blood	Exodus 7:20, Psalm 105:29	Revelation 8:8-9, 11:6, 16:3-6
2) Frogs	Exodus 8:6, Psalm 105:30	Revelation 16:13
3) Lice	Exodus 8:24, Psalm 105:31	Revelation 11:6
4) Flies	Exodus 9:6	Revelation 11:6
5) Food source (livestock) destroyed	Exodus 9:6	Revelation 8:9
6) Boils	Exodus 9:10	Revelation 16:2
7) Hail	Exodus 9:23, Psalm 105:32	Revelation 8:7, 16:21
8) Locusts	Exodus 10:13, Psalm 105:34	Revelation 9:3
9) Darkness	Exodus 10:22, Psalm 105:32	Revelation 8:12, 9:2, 16:10
10) Death of First-Begotten Son	Exodus 11-12, Psalm 105:36	Revelation 12

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KAPONO: Would you join me as we pray? Lord, oh, man, as time is growing short, Lord, and You are coming for us, and this world gets increasingly wicked, Lord, we need to have Your strength, Lord. May we put aside our strengths that You may come and inhabit us. Lord, just work in through us, Lord, and keep us until Your arrival.

We thank You, Lord, for this time in Your word that also gives us strength, Lord, and also encouragement. And whatever it is that we're lacking, Lord, we can find it in Your word. So would You speak to us this morning? We pray in Jesus' name. Amen.

PASTOR JD: Amen and amen. And good morning and welcome. You can be seated. So glad you're here today. Those of you online, we're glad that you're joining with us as well.

Before we get started though, I have a praise report on Pastor Leitu. So the surgery on Tuesday went well. Doctor said the heart already looks like it's functioning better. He told me that last night he was taken out of ICU and will be starting physical therapy and rehab. He has asked no visitors, please, not yet. He needs the time to rest and recover.

But he wanted me to make sure to thank all of you who have been praying. I'll say it again. Prayer is powerful, and God is faithful. And such is the case here because he's doing so well. But please don't stop praying. Continue to pray, as the Lord puts it on your heart, and pray specifically — this is selfishly on my part. I kind of need him. So pray that he is — his recovery is swift, and his return is swifter. I'm just being selfish.

Okay. Well, Second Service is our sermon, a verse-by-verse, teaching through the Bible. We've reached the last book in the Bible, the *Book of Revelation*. And today, Lord willing, we're going to complete *Chapter 16*. Our text will be *verses 17 through 21*. And if you're able, I'll ask you to stand. You can follow along for the reading of God's Word. But if not, hey, no worries, where you're seated is fine.

Beginning in *verse 16*, the Apostle John, by the Spirit, writes, **“The seventh angel poured out his bowl into the air, and out of the temple came a loud voice from the throne, saying, ‘It is done!’ Then [Verse 18] there came flashes of lightning, rumblings, peals of thunder, and a severe earthquake. No earthquake like it has ever occurred since mankind has been on earth, so tremendous was the quake.**

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*[Verse 19]* **The great city split into three parts, and the cities of the nations collapsed. God remembered Babylon the Great and gave her the cup filled with the wine of the fury of His wrath. Every island fled away *[There goes Hawaii]* and the mountains could not be found. *[There goes the Ko'olaus]***

**From the sky *[Verse 21]* huge hailstones, each weighing about a hundred pounds, fell on people. *[I'm sorry I'm chuckling]* And they cursed God on account of the plague of hail because the plague was so terrible."**

Isn't this just a perky passage? It's self-explanatory. Let's pray.

Father, I — not just I, we need You, by the Holy Spirit, to give us eyes of understanding, ears to hear, and hearts to receive that we might take heed to that which is here in Your word. It's here for a reason. All scripture's inspired for a purpose. And that's why we're here too because You always meet us right where we're at, and Your word is alive and active.

And so, Lord, it's in and through Your word that You speak into our lives. And we so desperately hunger and thirst for You to speak. So, Lord, will You do that for us? Speak. Your servants are listening. We pray in Jesus' name. Amen and amen. You can be seated. Thank you very much.

So I want to talk with you today about the way God may choose to use in my life, which oftentimes may seem puzzling at first, not understanding that God knows what's best. Yet He's chosen this way. And His ways are so much higher than our ways. They're unsearchable, beyond our understanding. Who knows the mind of the Lord, the ways of the Lord? And this is probably as good of a time as any, just by way of a preface and a friendly reminder that our approach to the *Book of Revelation*, in light of doing weekly Bible Prophecy Updates for, well-nigh, two decades now, we are taking this prophetic information and connecting it to the personal application. And here's why. Even though we are raptured before the seven-year Tribulation, there are so many takeaways from the seven-year Tribulation. Otherwise, why would we have it in our Bibles?

In other words, God — even though we're not going to be here, thank God — there's something for us here that God wants to minister to us here in and through His word. So the text that we have before us today, with this final seventh angel pouring out his bowl into the

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air — I want to come back to that — followed by a loud voice from the throne — doubtless the voice of God himself — saying three words. “It is done!” I like those words. Exclamation mark, by the way.

Why is it done? Because this is the last of the last. First were the seven seal judgments. Second were the seven trumpet judgments. And third and last are the seven bowl judgments. And we just got done reading about the seventh of seven bowl judgments. Okay. Thank you so much for that, Pastor. What are you going to do with it? I'm so glad you asked. I'm going to apply it personally.

Again, take the prophetic information and build a bridge to the personal application. How does this apply to me? What's the takeaway from this for me? Because, I mean, at first read, if we're honest with ourselves — let's be honest. We're in church. You know, you read a passage like this that we're going to go line-by-line through and verse-by-verse through, and what's the first thing that comes to your mind? Boy, I'm so glad I'm not going to be here for this. I feel sorry for those who are. I like the finality of it. It's the seven, the number of completion. It is completed. It is done finally.

But wait a minute. Here's the Lord going, not so fast. I'll speak for myself. JD. I'll take one for the team here, okay? “Not so fast, JD. There's something here I want you to see. And I'm going to give you eyes to see, ears to hear, and a heart to receive and take heed to My word because this is not just for them then. This is for you now, and not just me, but you too.”

So let's apply it. I found three — you might find more — but I found three personal applications. You can, if you prefer, call them takeaways from just this one final, last, **“it is done”** seventh bowl judgment. And the first one is in *verses 17 and 18*. And you'll forgive the rhyme. But sometimes God may shake and quake to wake. Here, John, again writing about the seventh angel pouring out his bowl.

Now, this is one of those places in God's word where you would do well to ask yourself: why the detail? We're not just told that the seventh angel pours out his bowl. No, we're told where he pours his bowl out: **“Into the air.”** Ah ha! That's interesting, especially in light of

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*Ephesians 2:2*, where the Apostle Paul speaks of Satan as being the prince of the power of the air. Not anymore.

Let that sink in. You know what's happening here, right? This is a forcible eviction of Satan from earth before God destroys it. And He's going to bring about — not a remodeled, rebuilt, renovated. No, a new heavens and earth. So the seventh angel pours his bowl out into the air. And what does it result in?

First of all, lightning. And I get the impression from the context that this is no ordinary lightning like we just had, what, about two weeks ago here. Rumbblings. I don't like thunder. Some people freak out with thunder.

And a great — now, this is an interesting word in the original language of the Greek New Testament. It's the Greek word 'megas,' where we get 'mega.' Earthquake in the Greek is the Greek word 'seismos,' where we get 'seismic.' And then we're told that so megas was the seismos that man has never before seen any earthquake as great as this.

Now, what's the takeaway? Well, the takeaway is that sometimes God needs to bring a megas seismos into my life. He'll use that as the way to shake me up. Shaking and quaking. You know, when somebody is in a deep sleep and you need them to wake up, what do you do? You have to shake them. Wake up!

Well, that's what God does in our lives. Maybe God has allowed a shaking and a quaking in some area of your life. It's not because He's angry at you. God is not angry at you. And maybe somebody needs to hear that today. He took all of His anger, all of His fury, all of His wrath, which we're going to talk about shortly, and He put it on His only begotten Son because He so loved the world, so that Paul could write to the Romans in *Chapter 8:1* **“There is therefore now no condemnation [No guilt, no anger, no wrath, no nothing] for those that are in Christ Jesus.”**

Why? Because Jesus took all of the wrath and the anger and the fury. So there's nothing you can do to make God love you less.

“Well, yeah, but Pastor, with all due respect, you don't know. I had a really bad week this last week.”

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“Okay, first of all, I don't want to know. God knows.”

“Yeah, but I think God's not too happy with me right now.”

“Oh, so you're on a meritorious relationship with God now, where you have to merit it? So in other words, if you're a good boy this week, then God's good, not mad. You've been a bad boy; God's mad. No. He loves you. He doesn't love you less.”

And by the way, never imagine, never think for a second that when we sin, that God's in heaven going, “What? How many times have I told you till I'm blue in the face? I've had it up to here with you.” That's your earthly father, not your heavenly Father. Right?

He's not surprised. I know we've talked about this. Maybe it's worth repeating. It's very important because it can be a game changer in the life of a Christian. We sin because we're sinners. That's why we sin. It's not: I sinned, that makes me a sinner. No, it's not a play on words. I was born a sinner; that's why I sin.

So God's — why do you think Jesus came? He came to pay the penalty for that sin, the wage, what that sin deserves and has earned: Death. And that's why He went to His death and His blood shed in our stead. That's the Gospel, the good news, which basically means good news. Your death sentence has been carried out by another. You are free to go. **“And whom the Son has set free is free indeed.”** That's good news. That's what the word “gospel” means. So God's not angry at you.

“Yeah, but, Pastor, this is a megas seismos that hit in my life out of nowhere. I wasn't expecting it. Surely God is punishing me.”

“No, God's not punishing you. God's awakening you. He wants you to wake up. He's allowed that. And He has chosen, in His sovereignty, this way in order to accomplish what He desires to accomplish in your life.”

It's a financial earthquake. He's trying to get your attention, wake you up to some area where you've kind of been a little bit sleepy. There's been an earthquake in your marriage. He's trying to wake you up to something in your life. Every arena, any area of our lives, God may choose to use this for that purpose. It's always for our good and His glory in the end, and it's always to point us to Him.

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Can I draw your attention to *Hebrews Chapter 12*? I want to begin reading in *verse 26*. Oh, this is so good. The writer of *Hebrews*, by the Spirit, writes, *verse 26*, **“At that time His voice shook the earth, but now He has promised, ‘Once more I will shake not only the earth but also the heavens.’ The words [Verse 27] “once more” indicate the removing of what can be shaken — that is, created things— so that what cannot be shaken may remain.**

**Therefore [And whenever you see a ‘therefore’ you got to ask what it’s there for] [Verse 28] Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our ‘God is a consuming fire.’”**

Did you catch that? The earth is going to be shaken to its core. But what cannot be shaken will never be shaken, and that is in our inheritance. Did you know that you're a trust funder? It's in the trust. You're going to inherit a kingdom that will never be shaken but will remain. And you should be thankful to God for that, grateful to God for that. And what comes as a result of an attitude of gratitude is worship, reverence, and awe of this God.

And one more thing, and we'll touch on it more in a moment. But don't miss this. The Earth and even the heavens are God's to shake. Right? Because He created them. He created the heavens and the earth, the sea, and all that in them is, so He has every right to do what He wants with His creation. He has ownership rights.

I think we would do well to ask ourselves the question of: Have I given Him, or have I relinquished His ownership rights in my life in that area of my life? If so, there's going to be a whole lot of shaking going on. Not like the song. Here's the second personal application that's in *verse 19*, and it's that God may split and collapse to deliver.

Now this is really interesting. We know from *Revelation 8*, which we'll revisit shortly, that the great city split into three parts is Jerusalem. But we're also told that all the cities of all the nations will also collapse, and all means all. Then — this is going to come into play, Lord willing, next week because *Chapter 17 and 18* are all about Babylon.

But we're introduced here in *verse 19* where John writes that God didn't forget. He remembered Babylon, and He gives her the cup that's filled with the fury — thymos in the Greek, where we get thermos — of His wrath, orgē, where we get — it's actually got a sexual connotation — but this is both. This thymos or thermos fury is a boiling over. It reaches the

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boiling point, and you blow your top. Orgē is this seething, unrestrained, fuming anger. And it is both that this cup is filled with and given to Babylon. Now they're going to drink from that cup in *17 and 18*. So we're just kind of given this little introduction.

Okay. So what's the takeaway here? Well, God may sometimes allow something, some area in our lives to split or collapse. Why? To deliver us from our own Babylonian captivity, if you will. See, what God remembered was the Babylonian captivity of the Israelites from Southern Judah in that third siege for 70 years. God allowed it. He had a time limit on it.

But the Babylonians crossed the line, and God took a record of it and never forgot it. And now He's remembering it. And now it's time to pay. And boy, well, this is the same Babel of Nimrod and what it represents. What does it represent? A stairway to Heaven, like LED Zeppelin, apart from God, a way to become God without God. So God is going to remind them that He is God, not them.

Maybe — (Coughing) pardon me — there's a bondage to sin that God wants to deliver you from. Maybe it's you've been taken captive. You're in a Babylonian captivity, and God is going to deliver you as He promised the Israelites He would. And He did, right on time, basically saying to the Israelites, don't worry about the Babylonians. I know what they did. I saw everything. I forget nothing. I'll take care of it. Go back to Jerusalem.

You know, it's interesting. Some were so comfortable in Babylon they did not return to Jerusalem. Only a few did under Ezra and Nehemiah. When Nehemiah came, he only brought, you know, a number of people, not all of them. They had built their lives there. They had been there for 70 years. And Nehemiah, miraculously, by the grace of God and the supernatural power of God, rebuilt the wall in 53 days, impossible by human standards.

So maybe there's an area in your life that God wants to deliver you from. How's He going to do it? What way may God choose to use? He might bring about a split or have a collapse. Why? Again, He's not angry at you. He wants to deliver you. He knows what's best for you. He wants you to be free, not held captive. You're free in Christ.

The third one is in *verses 20 and 21*, and this one's a little more intense, I guess for lack of a better word. But sometimes God may crush and move in order to save. Now, this is literal. I

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know there are no shortages of those who try to allegorize and spiritualize the *Book of Revelation*.

How's that working out for you, by the way? No, this is going to happen. Mountains are going to move and be cast into the sea. The islands are going to flee. And how about these — now some of your translations use the word 'talents.' (Stumbling over words)

They're, at minimum, they're no less than 100 pounds. Now, you've heard about baseball size hail. How much damage does that do? 100 pounds? One hailstone, 100 pounds, is pummeling me?

And as hard as it is to wrap your mind around, you would think that at this point — I mean, earthquakes such as has never been seen in the history of mankind. Thundering so loud as to send chills and paralyze. And lightning so terrifying. And then the mountains go bye-bye. The islands go bye-bye. And say aloha to the hailstones, 100 pounds.

God still giving them an opportunity to repent. Because it's not God's will that any should perish but that all should come to repentance. He takes no delight in punishing the wicked, those who reject Him. He's the God, we say, of the second chance. Really, that's a misnomer. He's the God of endless chances.

You would think that by this time especially, you know, you got your, you know — I'll just used Mercedes Benz — and then 100-pound hailstone just crushes it. I'd repent. I'm just saying. I'll speak for myself. I would have repented at the seal judgments. I'm already, you know — you had me at seal one. I'm good. O Lord!

But this is the last one. And their hearts have become so hardened, like Pharaoh's in Egypt, which we're going to talk about, that they don't — not only — this is not, I know, proper sentence structure — they don't not only not repent, they curse God. They slander God. They blaspheme God. They blame God. They accuse God falsely, chiefly because of the plague of the hail because it was so horrific.

Okay, Pastor, pastor smarty pants, what's the takeaway here? I'm glad you asked.

Sometimes God will move something or someone out of our lives as crushing as it may be, in order to save us from that, which could, A) be a hindrance to us, or B) the destruction of us because He loves you enough. I mean, think about it. If you don't care, why bother?

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No, I love you enough, and I care enough to allow 100-pound hailstones. Whatever it takes, God will do whatever it takes. The extent to which God will go, there is no thing that is beyond the limits of God's grace when it comes to our sin.

I heard it said like this. I really like this. You cannot out sin God's grace. You cannot out sin God — boy, some people seem hell bent on trying. God is a gracious God. And I tell you, as you grow in grace and you mature in Christ, what comes packaged with that is this recognition that God has allowed this to happen for a reason in my life, and it's a good thing. It's a needed thing.

Oh, yeah, no, I'm crushed. This is terrifying. I'm in some uncharted territory here. The very ground upon which I stood so firm is now gone. The bottom falls out. Well, it looks like you're going to have to trust God. Imagine that. Have you ever been in a situation where you just throw up your hands and go, "God, I don't know what to do," like Jehoshaphat?

You'll forgive the silliness with which I illustrate this, but I just picture God in heaven going, "I know what to do." Jehoshaphat, *2 Chronicles Chapter 20*, up against this great horde. This army outnumbered — I mean, the odds are slim and none, and slim left town. No way. So Jehoshaphat cries out to God. God harkens unto the voice of his cry. He says, **"This great horde that has come against us..."**

And he prays this prayer that basically goes like this. This is a good prayer, by the way, when you're in a situation like that, when the odds are against you, everyone's against you, everything's come crashing down, the bottom's fallen out, you're crushed. He says, **"Lord, we don't know what to do, but our eyes are on You."**

Oh! Again, you'll forgive the illustration. God's like, "Hey, you guys, get over here. Did you hear what Jehoshaphat prayed? He said exactly what I needed to hear. I've been waiting. In fact, that's why I allowed the great horde to come against him, so that he'd cry out to Me, not knowing what to do. So he would look to Me because I know what to do, and I know what I'm doing."

So what does He say to Jehoshaphat? He says, "Well, get your worship team." If I was on the worship team, I would be like, "You know; I'm going to be sick that day."

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**“Have them go out front to meet this great horde and start praising Me and worshipping Me and thanking Me in advance for the victory because the battle belongs to the Lord. You're not going to fight this one.”**

Oh, there's battles we have to fight, but He gives us the victory. But on this one, God says, “I got this one. I got this one. Just stand there and look pretty and watch Me now. Watch and see what I'm going to do.” **“Behold the salvation of the Lord.”**

And miraculously, supernaturally in God's omnipotence, He just destroyed — they turn on each other and kill each other. How's that one? And the worship team's going, “What's the next song on the list?”

Pastor, where are you going with this? Listen. God is ferociously protective of us. If something or someone poses a harm or a threat or a danger to us, you as an earthly parent, aren't you going to intervene? That's my child.

We talked about this Thursday night. That's my child. You know, you're a child of God, and He's your heavenly Father. How protective are you as a fallen, earthly father of your children? How much more is your Heavenly Father going to be protective of you? This thing is destroying you. I had to destroy it before it destroys you. And the only way I'm going to do it is to crush it or move it, so it doesn't. And I know it's going to be crushing and terrifying and all of the above.

I mentioned we're going to revisit *Revelation 11:8*, and there's a reason for it. It's because it provides us with — how do I say this? Profound prophetic typology. So interesting. The references, details, again, that are included. They're not just there to fill up, you know, space, like, you know, when you're a student in school or college, and you got to have an essay with so many words, you know, you got to come up with something. Not God's word. It's not there to fill up space. No. That detail is given to us for a reason. Babylon is remembered, a type of captivity.

But in *Revelation 11:8*, when the two witnesses, remember, **“Their bodies [Revelation 11:8] will lie in the public square of the great city, [Jerusalem] which is [Listen] figuratively called Sodom [Depravity] and Egypt [Captivity, like Babylon] where also their Lord was crucified.”**

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Where was the Lord crucified? Jerusalem. That's why we know that Jerusalem will be split into three parts when the seventh angel pours out his bowl. There's also an allusion to it in Ezekiel 5. For those of you that were with us in our verse-by-verse study through Ezekiel, remember that part where — this was — I did not enjoy teaching this particular part in Ezekiel. He's told to shave his beard and all of his hair completely off his head, put it in a pile and separate it into three. And it was a prophecy. And there's an allusion to the city of Jerusalem being split into three parts.

Okay, so what's this business with figuratively likening the great city, Jerusalem, to Sodom? Because they were living in depravity. How about likening them, figuratively, calling them Egypt? Because they were living in captivity.

And by the way, and I know I mentioned this earlier on, but if you'll kindly allow me to, I want to — I think I'd be grossly remiss if I didn't share with you these prophetic parallels, for lack of a better way of saying it, concerning the typology, the connection, between Israel in the Tribulation and Israel in the Exodus out of Egypt.

Israel is delivered in the Exodus out of Egypt. Israel is saved through the Tribulation in *Revelation*. In Exodus, Israel is enslaved. In *Revelation*, Israel is afflicted.

Now understand, this is an important component, key, that the purpose of the Tribulation is for the salvation of the Jewish nation. That's why the church, the Bride of Christ, does not go through the seven-year Tribulation. What's the point? We're already saved, plus the bride. Are you going to let your bride get all buss up before the wedding? Okay, I won't use that again. I'm sorry.

That's the whole purpose. It's the 70th week of Daniel. It's the time of Jacob's trouble. Who's Jacob? Israel. It's not the time of the church's trouble. It's the time of Jacob's trouble. This is what brings the nation of Israel to salvation. It takes Tribulation. And is that not true for us too? Sometimes God has to allow the Tribulation into our lives to bring about what He desires to do in our lives.

In Exodus, Israel is oppressed and deceived by Pharaoh. In *Revelation*, Israel is attacked and deceived by the Antichrist.

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In Exodus, there's two representatives: Moses and Aaron. In *Revelation*, there's two witnesses believed to be Moses and Elijah, and this because of the Transfiguration where Peter, James and John are taken, and they see Jesus glorified, and Moses and Elijah are with Him.

And they didn't have name tags, which tells me — I'm going off point, but there's a reason for it because I get asked this a lot. Are we going to know each other in heaven? Absolutely. The Apostle John says we are going to know nobody after the flesh. Thank you, Jesus.

In other words, I'm going to recognize you. You're going to recognize me and then run from me. (Chuckle) “Do you know that guy?” “I’ve never seen that guy before in my life.” But you're not going to know me as I was in the flesh while in the world.

We just got done, in the Prophecy Update, talking about how the writer of *Hebrews* says that we are going to be known — no, it's not *Hebrews* — Romans. We're going to be known as we are already known. We're going to know as we're already known. So we're going to know. Nobody's going to have “Hi, my name is Noah.” “Oh, wow. You're Noah! Dude! No way. Noah.” “Yeah.”

No, we're going to know. We're going to have our — hey, when we get our glorified bodies — which alone, right there, especially for those of us that are, you know, having birthdays and getting older — our glorified bodies come with a glorified perfection of mind. Listen, that alone is wow. So our minds are glorified. Right now our minds are fallen. But we're going to have perfect brains. There's no disorders. There's no damage. There's no nothing. In heaven, our brains are going to be — our minds are going to be perfect. So we're going to know.

We're not going to be omnipotent, all-knowing. But man, we're going to be knowing who each other is and not remembering what they did. We're just going to know as we are known.

In Exodus, Israel cries out to God, and He hears. In *Revelation*, Israel cries out to God, and He comes.

In Exodus, Israel flees to the wilderness. In *Revelation*, Israel flees to Petra in modern-day Jordan.

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In Exodus, Israel is delivered. In *Revelation*, Israel is saved.

In Exodus, plagues come down as God's judgment. In *Revelation*, wrath is poured out as God's judgment.

And the parallels with the plagues, can I just go through them quickly? This is just — it's things like this that just confirm — not that I need it — but just confirm to me that no man could have come up with this. This is the infallible word of God, God breathed, written by men, inspired by the Holy Spirit, the written, logos, word of God. Because there's no way. I mean, I don't care who you are or who you think you are, you could have never come up with this.

What are you talking about? Well, notice the common denominator with all of the plagues that came upon Egypt and all of the judgments that's going to come upon a Christ-rejecting world during this seven-year Tribulation. The common denominator is these are their gods that they worship.

I think about the environmentalist. He's not going to be too happy. You know, the — I'm sorry. I'm just going to say it. Tree huggers, you know, the Earth worshipers, Mother Earth. Mother Earth? How about Father God? He created the Earth, Mother Earth! Remember insurance policies? They changed it, by the way. "Acts of God." So He gets blamed for everything.

So now I think — I'm not sure. I could be wrong. Correct me if I am. But now they removed God because they're removing God from everything. So now it's just "acts of nature." Wait a minute. These are pretty specific, though. Why is it that God would choose this way, choose to use this way to judge?

Because to a plague, to a judgment, it was striking at one of their gods, starting with the first one. They worshiped the Nile River as god. And God's like, really? I created that. I'm God. I'm creator God. That's not God. I — throughout the Old Testament, replete throughout the Old Testament you read over and over and over again, **"I am the Lord your God who delivered you out of Egypt."** The emphasis, I believe, is on **"I."** Why?

Because remember the whole "Hey, Aaron, your bro, Mo, taking way too long. We need a new God." So he gets all the gold that they got out of Egypt, and he makes a golden calf,

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which they learned from Egypt. And he has the audacity to stand up and say, after this golden calf is built, and they had an orgē type of worship around it, and he has the audacity to say, **“Behold, your God that delivered you out of Egypt.”**

And then here comes bro Mo. Oh no! You know the story. I won't take it further than I need to, though I want to. But no wonder God would have to say repeatedly, **“I am the Lord your God.”** That's not your God. You're worshiping — I created... Watch this. I prove it. I'll prove it. I'll turn it into blood, Just like with the judgments. The ocean = blood. The freshwater, the rivers, the lakes = blood. Who did that? The true and living God. Because apparently, you're, you know, worshiping this false god. And the true God needs you to know that He's the true God and that is no god at all.

Now, number 2, it's on the list. I got to go over it. I'll do so quickly for what I think would be deemed obvious reasons. They actually worshiped frogs, not Farags, frogs. No. For real. And we saw the plague with the frogs. The spirits, unclean spirits in *Revelation*. So it's almost like — and again, you'll forgive the way I'm going to illustrate this — it's like God's saying, you like frogs, do you? You like to worship frogs? You think those frogs are gods? Okay, have some frogs until they're screaming, “Get your God to... We can't have frogs all over the place.”

Same thing with lice. You would think — come on, you could do better than that. Well, number 4: Flies. And then you've heard of sacred cows. I guess these were sacred flies. Number 5: The food source. The livestock destroyed. Boils: Boy, that's skin for skin.

Remember Job? He didn't curse God. In all of this, Job did not curse God even when his wife said to her husband **“Just curse God and die. Get this over with,”** as he's scraping the boils, itching, while he's at the Kapaa Quarry rubbish heap. And his wife's like — and don't be too hard on her. How hard must that have been? Those were her ten children too that were killed. And now her husband, this righteous man, upright man, look at him. Just curse God and — because she — don't be too hard on her. It's hard to see a loved one suffer like that.

But boils, this is when it gets personal. Because now you're talking about skin care. Be careful here. But the god of beauty. The god of beauty and vanity and youth. Not with boils.

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And what's number 7? Hail.

8: Locusts.

9: Darkness.

By the way, before we get to the 10th, which is the, a type, a prophecy of the only begotten Son of God and His death on the cross. I'll get to that in a second. The Passover prophecy. Just give me a moment, real quick. This darkness: I did want to talk about that because, you know, in *Revelation*, darkness fell upon them.

In Exodus, we're told that it was a darkness that could be felt. That's dark if you can feel it. I mean, you can't see it because it's dark. I know, that's why you come here, right, for these deep, profound insights. I can't see darkness, but man, I can feel it. And this was a darkness that was felt. Because they were in darkness. They loved the darkness.

Is that not what Paul writing to the Thessalonians said? They love the darkness, not the light. They hate the light because what does the light do? It exposes the dark. You know, we have light switches. We don't have dark switches. Was that too much? Well, you turn the light on, where goes the dark? Bye-bye dark. Why? Because the light. We're the salt and the light. The salt preserves from rottenness. The salt also creates thirst. We're the light. We expose the darkness. The light switch is actually a dark switch. I'm turning the light on and the dark off. One switch, I get two things. It's a two-for-one deal. Darkness. But they love the darkness.

But they also worship the firstborn son. And to this day, in my Arab culture in the Middle East, it's the firstborn son that carries the family name. In fact, you call the father — if you're going to honor the father, there's no higher honor then to call the father by the name of the first begotten son.

So if I'm a pastor, which in the Middle East is, you know, they are like doctors, you know, there's a lot of respect. Not like here. But anyway, in the Middle East they are. No, I'm just kidding. So you honor me; I get it. It's never really been a title I've been comfortable wearing.

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I'll never forget the first time I entered the pastorate on the mainland, and someone said, "Hey, Pastor JD!" I didn't respond. I forgot they were talking to me. Oh yeah, that's right. I'm the pastor. But after that, it was kind of like — it just took a while. I still, to this day it's not — you know why it's sad? Because it's been made into something it was never intended to be. Because now all of a sudden, you've created this chasm between the clergy and the laity. Reverend. Don't ever call me that. Pastor. I mean, you're showing me respect, and I appreciate that.

But you know how you show the utmost respect and honor in the Middle East? If you were to call me Abu Elias. Abu = Father. Abba = Father. Baba = Arabic, Father. The father of Elias, Elias, my first begotten son. We see it, actually, in the Gospels, when **"Jesus, son of Joseph..."** It wasn't His biological father. He was virgin born, but Joseph was his earthly father, and He respected and honored His earthly father and obeyed.

So how does that tie into this 10th plague and the first begotten son? Well, this was the Passover prophecy. So the Israelites were told that this 10th and final plague is going to be the doozy of all plagues, the death of the firstborn.

But if you'll take a lamb, inspect it for four days on the 10th of Aviv, make sure it is without spot, blemish, or wrinkle, and on the 14th of Aviv at the ninth hour, you're to break its skin, not its bones — no bones could be broken — so the blood would come out and be shed.

And you're to take that blood from that innocent Passover lamb, and you're to put it at the top of the doorpost — there would be a basin at the bottom — on the left, and on the side in the shape of a cross — before they had even come up with the cruelty of the cross to torture and kill people — so when this plague comes, the angel of death will pass over you if you have the blood of the lamb on the door of your house.

You see where I'm going with this? If you're covered by the blood of Jesus Christ, and He's Lord of your life, He's your Lord and Savior, and you're trusting in Him and His blood shed in your stead, then you will not see death.

I love it when you sing, Kapono. Paul's taunting death. Hey, where's your sting now? Hey, grave, where's your victory now? You've been defeated, you loser. We won! How did we

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win? Because Jesus died in our place, so death has no more sting. Death for the born-again Christian is just a relocation.

I love how Pastor Chuck used to say, "If you ever read Pastor Chuck died, don't you believe it. I've just relocated to my new home. I'm not dead. I'm alive." Death does not hold any sting for me. The grave, no victory over me. Why? Because of the first and only begotten Son of God that God gave to us to die for us instead of us because of His love for us.

Okay. I'm done. That's the end of the sermon. Kaponu, come on up. Stand up. We'll close in prayer and song. I hope there's some encouragement that you can take home with you from this. I mean, it's a gnarly passage, right? Who knew? Just leave it to pastors like myself. I'll come up with anything out of anything.

But no, these are personal applications. These are takeaways that I think God wants us to take away with us and allow the Holy Spirit to begin that process of applying it to our lives and blessing it to our heart. Would you let Him? I'll speak for myself. We have to let Him. He's not going to force us. He's given us free will. He'll stop just short of that. He won't violate our free will. Because that's not love, that's force.

So I hope that you're encouraged and that you'll be encouraged with whatever it is that you're facing in your life right now. Maybe it's a financial thing, a marital thing, a whatever thing. God knows best. God knows what He's doing. He's allowing it for a reason.

Stop asking "why." Start asking "what." Stop asking, "why, God, are You allowing this?" Start asking, "God, what God is it that You want me to see in this, take away from this, do about this, learn from this?"

That's the right question. You can't give a right answer to a wrong question. Get the question right first, then you get the right answer. Let's pray.

Father, thank You. Your amazing, God. You're so good, God. Lord, we cannot thank You enough this side of glory. We have all eternity to. But for now, it's just going to have to suffice that we just thank You and praise You and worship You and honor You and glorify You and magnify You because You are worthy. You alone are worthy of all the glory due Your holy name. Lord, thank You for this as tough as it is and rough as it was. But Lord, let us take from it what You want us to do about it? In Jesus' name, Amen.