

4/27/08

The Finger Of God On Egypt

Ex. 7:25-8:32

The first plague has been poured out by God on the Nile River, turning the water into blood, the fish died and no one could drink the water, anywhere in the land of Egypt.

This was the first judgment on Egypt's gods, the Nile god Hapi, the River of life, the embodiment of fertility, it provided all for their substance, fish, to irrigate their crops, to bathe, drink, etc.

The heart of Pharaoh became hard, after the plague on the Nile, adding to his own hurt, thinking he could fight against God and win. Ex. 7:22

1. It began by Pharaoh declaring to Moses and Aaron, "Who is the Lord, that I should obey Him", revealing his heart of pride. Ex. 3:2

2. Then Pharaoh's heart grew hard and obstinate after Aaron's rod turned into a serpent, devouring the two serpents of the magicians. Ex. 7:13

The hardening of Pharaoh's heart is a picture of the potential rebellion of every person to fight against God, which is a senseless decision!

We want to look at the next three plagues God poured out on Egypt, in judgment of her gods, revealing they were powerless.

- I. The plague of frogs. vs. 1-15
- II. The plague of lice. vs. 16-19
- III. The plague of flies. vs. 20-32

I. The plague of frogs. Ex. 7:25-8:15

- A. The Lord commissioned Moses to present himself before Pharaoh. vs. 25, 1-4
 - 1. The command came to Moses seven days after God had struck and turned the Nile into blood. vs. 25
 - a. This is not a statement of the duration of the water being blood.
 - b. Seven days were long enough for Pharaoh to reflect on the miraculous.
 - 2. The prophet Moses was to present himself before Pharaoh. vs. 1
 - a. The authority was Yahweh's, "Go to Pharaoh and say to him, 'Thus says the LORD. vs. 1a-c
 - b. The message has not changed, it is the same one as the first, "Let My people go, that they may serve Me." vs. 1d-e
 - 1) This is the fifth time Pharaoh hears this command. Ex. 4:23, 5:1, 6:11, 7:16, 8:1
 - 2) He will hear it four more times. Ex. 8:20, 9:1, 10:3

3. The Pharaoh is warned for the first times about not obeying Yahweh. vs. 2-3
 - a. The consequences would be a second plague judgment on Egypt, “But if you refuse to let them go, behold, I will smite all your territory with frogs.” vs. 2
 - 1) The frog was sacred. a god of Egypt, having life giving powers of fertility.
 - 2) The frog goddess was called Heket.
 - 3) A young frog or tadpole were used in hieroglyphics.
3. The plague judgment would be directed on the people. vs. 3
 - a. The frogs would come in abundance “sharats”, meaning teeming and swarming.
 - b. The severity and intensity of the plague would mark the divine judgment, quite different from the normal frog population. vs. 3a
 - c. The frogs would infest all the communities and dwellings of the Egyptians, vs. 3b-4
 - 1) Into Pharaoh’s house. vs. 3b
 - 2) Into Pharaoh’s bedroom. vs. 3c
 - 3) On Pharaoh’s bed. vs. 3d
 - 4) Into the houses of the Pharaoh’s servants. vs. 3e

- 5) On Pharaoh’s people, into their ovens, and into their kneading bowls. vs. 3f-h
 - 6) The summary statement, “And the frogs shall come up on you, on your people, and on all your servants.” vs. 4
- B.** The Lord commissioned Moses to execute the plague of frogs. vs. 5-7
1. The command came from Yahweh to Moses to tell Aaron to stretch out his hand with his rod. vs. 5a-c
 2. The particular areas are listed, “Over the streams, over the rivers, and over the ponds.” vs. 5c-e
 3. The purpose is given, “And cause frogs to come up on the land of Egypt.” vs. 5f
 4. The order was obeyed by Aaron and the frogs came up and covered the land of Egypt. vs. 6
 5. The Egyptian magicians for the second time duplicated the miracle with their enchantments, and brought up frogs on the land of Egypt. vs. 7
 - a. The presence of real miracle, verifies the activity of God.
 - b. The presence of a counter-miracle, false because it is are not from God, only validate the genuine miracle, it does not disprove the genuine,

- c. This is the last time they will be able to imitate the plagues.

C. The Pharaoh summed Moses to intercede for him. vs. 8-11

1. The Pharaoh called for Moses and Aaron for the first time. vs. 8a
* They couldn't kill their little gods!
2. The plead of Pharaoh was, "Entreat the LORD that He may take away the frogs from me and from my people." vs. 8b-c
* He acknowledge Yahweh for the first time but was only sorry over the consequences of his sin, not repentant!
3. The offer was to let them go sacrifice to the LORD. vs. 8d-e
* Pharaoh was being false!
4. The prophet Moses conceded to Pharaoh's request. vs. 9
 - a. Moses gave Pharaoh the honor of telling him when to intercede for him, his servants, and his people. vs. 9a-d
* It was all up to Pharaoh, how long he wanted to be in his misery!
 - b. Moses stated the specific petition of his prayer, "To destroy the frogs from Pharaoh and the Egyptian houses, that they remain in the river only." vs. 9e-f
 - 1) Proving to Pharaoh Yahweh was the all-powerful Creator.

- 2) Able not only to destroy the frogs but to command and control them by confining them to the river!

4. The Pharaoh gave his answer to Moses. vs. 10a-b
 - a. Pharaoh said, "Tomorrow." vs. 10a-b
 - b. Pharaoh could of said, "right now", unrepentant people rather live one more day in misery, than repent.
 5. The prophet Moses told Pharaoh it would be according to his words that he may know that there is no one like the LORD Yahweh their God. vs. 10c-e
 - a. Remember Pharaoh in their first meeting said, "Who is the Lord, that I may obey Him?" Ex. 5:2
 - b. Now Pharaoh is beginning to know Yahweh by experience, He is the only existing God.
 6. The prophet Moses assured Pharaoh the frogs would be removed from the homes and confined to the Nile River only. vs. 11
* The repetition was for emphasis, lest Pharaoh think it coincidence, not a miracle.
- D.** The God of the Hebrews removed the frogs. vs. 12-14
1. Moses and Aaron left Pharaoh, cried out to the LORD Yahweh concerning the

- frog He had brought against Pharaoh. vs. 12
- a. Yahweh was responsible for the frogs, not Moses or Aaron.
 - b. The plague was directed to Pharaoh.
2. The LORD Yahweh heard and answered Moses. vs. 13
- a. The LORD did according to the word of Moses. vs. 13a
 - b. The frogs died out of the houses, out of the courtyards, and out of the fields. vs. 13b-d
3. The Pharaoh went back on his word. vs. 14-15
- a. The frogs were all gathered in heaps, and the land stank. vs. 14
 - 1) The word stank “ba’ash” means to become odious, a foul odor.
 - 2) You can only imagine the stench, first of the blood throughout the Nile, now the frogs rotting.
 - b. The temporary relief caused Pharaoh to renege his word to Moses. vs. 15
 - 1) Once he observed some reprieve, he hardened his heart and did not heed them. vs. 15a-b
 - 2) Once again it was just as the Lord Yahweh had declared. vs. 15c
 - c. This is the **third time** Pharaoh hardened his heart. vs. 15b

- 1) The word hardened “kabad”, he made his heart dull, heavy and obstinate by his proud heart and his own doing!
- 2) It appears six times regarding Pharaoh, in two different forms. “kabad”, Ex. 8:15, 32, 9:34, 10:1, “kabad” Ex. 7:14, 9:7

Illustration

Daniel interpreted a dream of Nebuchadnezzar that made him afraid and Daniel at the end said, “Therefore, O king, let my advice be acceptable to you; break off your sins by being righteous, and your iniquities by showing mercy to the poor. Perhaps there may be a lengthening of your prosperity.” But his pride blinded him. At the end of 12 months he was walking about the royal palace of Babylon and the king spoke, saying, “Is not this great Babylon, that I have built for a royal dwelling by my mighty power and for the honor of my majesty?” While the word was still in the king’s mouth, a voice fell from heaven: “King Nebuchadnezzar, to you it is spoken: the kingdom has departed from you! And they shall drive you from men, and your dwelling shall be with the beasts of the field. They shall make you eat grass like oxen; and seven times shall pass over you, until you know that the Most High rules in the kingdom of men, and gives it to whomever He chooses.” Dan. 4:27, 30-32

Application

1. There are people that are warned about the Lord Jesus Christ and how He is going to judge all of mankind but they just shrug it off.
 - a. Some argue the illogical idea of One Supreme being, who created all things.
 - b. Others, through their reasoning explain God away and to them, that is the end of God.
 - c. Still other play with the things of God, thinking God is just like any other man.
 - * The fool has said in his hear, there is no God. Ps. 14:1a-b
2. Then there are people who call Christians only when they are in trouble.
 - a. They listen to all you have to share with them, attentively and gratefully, so it seems.
 - b. They promise they mean business with God this time and ask you to pray for them.
 - c. They seem to be on fire for a while but then once they have worked through their problems and consequences, they are back to their old ways.
 - d. Still others will want the help, without any desire to repent, as if you are obligated, revealing their hard heart.
 - e. But after a while sin begins to stink just like the frogs, it becomes intolerable, be it alcohol, drugs or STD's.
 - * Hosea says, "They sow the **wind**, And reap the whirlwind." Hos. 8:7a-b

3. The various types of people are described in the parable of the Sower. Matt. 13:18-23
 - a. There are those with hard hearts, this is the seed by the way side and the birds, Satan snatches the seed of the gospel away.
 - b. There are those with s shallow heart, this is the seed sown on stony places, having no depth or root they wither.
 - c. There are those with divided hearts, this is the seed sown among thorns and the thorns spring up and choke the word.
 - d. There are those with an open heart, hears the word and understands it, this is the seed sown in good ground, bring forth 100, 60 and 30 fold fruit.
 - e. The open heart is the exception not the rule, the majority will perish by their own choice.
 - * Listen to the words of Jesus, "Enter by the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in by it. Because narrow is the gate and difficult is the way which leads to life, and there are few who find it." Matt. 7:13-14

The second plague of frogs did not cause Pharaoh to repent!

II. The plague of lice. Ex. 8:16-19

- A.** The Lord commanded Moses to bring forth the third plague. vs. 16-17
- 1.** The LORD again told Moses to tell Aaron to stretch out his rod. vs. 18a-c
 - a.** There was no warning to Pharaoh this time, due to his false deceptive words.
 - b.** He lied to God, thinking Yahweh was like any other man.
 - 2.** The orders were for Aaron to stretch out with his rod and strike the dust of the land, bringing forth lice throughout all the land of Egypt. vs. 16d-e
 - a.** In Latin and Greek they have translated the lice, gnats, some even mosquitoes.
* The word appears five times in our passage as lice and Psalms. Ps. 105:31
 - b.** The Nile at inundation would bring some mosquitoes, but again, this is divine judgment on the gods of Egypt.
 - c.** The plague of lice would bring about so much desperation and helplessness, as these tiny little pests, would go into their ears, nose and bite them, all over their bodies.
 - 3.** The execution of the command brought forth lice. vs. 17
 - a.** Both are included but Aaron stretched out his hand with his rod and struck

- the dust of the earth and it became lice on man and beast. vs. 17a-c
* Geb, the earth god was turned to lice!
- b.** The intensity of the plague is stated, “All the dust of the land became lice throughout all the land of Egypt.” vs. 17d
 - 1)** The experience had to of been horrible.
 - 2)** The repetition was for emphasis regarding the miraculous event!
- B.** The magicians acknowledge the hand of God. vs. 18-19
- 1.** The magicians worked with their enchantments to bring forth lice, but they failed. vs. 18a-b
 - a.** Their enchantment were demonic in nature, not mere magic.
 - b.** This is the first time they could not duplicate the miracle.
 - 2.** The extent of the plague is described, “So there were lice on man and beast.” vs. 18c
 - a.** The plagues were for the Egyptians to know Yahweh was, greater than all their gods.
 - b.** The plagues were also for the Hebrews to know Yahweh was able to deliver them and protect them, for

after this plague of lice, the plagues will not touch the Hebrews!

3. Then the magicians declared to Pharaoh, “This is the finger of God.” vs. 19a-b
 - a. They were acknowledging Yahweh was the only, all existing God, the Creator of all things.
 - b. They were acknowledging their gods were powerless, in fact no gods at all.
4. Pharaoh’s heart grew hard for the third time, and he did not heed them, just as the LORD had said. vs. 19c-d
 - a. This is the other word “chezeq” appears in relation to Pharaoh eleven times, meaning firm, rigid, strong, some times by his own doing and at other times by God, respecting his obstinate and rebellious position. Ex. 4:21, 7:13, 22, 8:19, 9:12, 35, 10:20, 27, 11:10, 14:4, 8
 - * The context will reveal one or the other.
 - b. The phrases that appear are: Pharaoh’s heart is hard”, “the heart of Pharaoh grew hard”, Pharaoh hardened his heart”, “the Lord hardened the heart of Pharaoh”, etc.

Illustration

Daniel pronounced judgment over Beshazzar as he celebrated his drunken feast with the vessels of

God, knowledge his father Nebuchadnezzar had turned to God after living as a beast for a time. Daniel said, “But you his son, Beshazzar have not humble your heart, although you knew all this, “Then the fingers of the hand were sent from Him, and this writing was written. And this is the inscription that was written: MENE, MENE, TEKEL, UPHARSIN. This is the interpretation of each word. MENE: God has numbered your kingdom, and finished it; TEKEL: You have been weighed in the balances, and found wanting; PERES: Your kingdom has been divided, and given to the Medes and Persians.” Then Belshazzar gave the command, and they clothed Daniel with purple and put a chain of gold around his neck, and made a proclamation concerning him that he should be the third ruler in the kingdom. That very night Belshazzar, king of the Chaldeans, was slain. And Darius the Mede received the kingdom, being about sixty-two years old.” Dan. 5:22, 24-31

Application

1. When God has repeatedly warned a person about their life-style or choices and they continue to ignore God’s warning, it is willfully rebelling against what they know.
 - a. God can deal very stern with them.
 - b. God can allow the natural consequences to overwhelm, bring them to the end of self.
 - c. God can give people up to themselves.
 - d. God can take a persons life.

* “Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.” Rom. 1:24-27

2. The interesting thing is that different people can go through the very same experience and respond completely different.
 - a. One may blame God, the other bless God.
 - b. Another may become bitter at God or better with God.
 - c. One may use God, the other be used of God.
 - d. Still others may reject God, another seek God.

* “Again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, Do **not harden** your hearts.” Heb. 4:7

The third plague of lice did not cause Pharaoh to repent!

III. The plague of flies. Ex. 8:20-32

- A. The Lord commissioned Moses to present himself before Pharaoh. vs. 20-21
 1. The LORD Yahweh again commanded Moses to rise early in the morning and stand before Pharaoh as went out to the water. vs. 20a-b
 - a. Like he did for the first plague on the Nile.
 - b. Pharaoh continued to worship the Nile god, having proven to be worthless.
 2. The message to Pharaoh was again Yahweh’s, it had no changed. vs. 20c-f
 - a. The authority was Yahweh’s, “Say to him, ‘Thus says the LORD.’” vs. 20c-d
 - b. The command, “Let My people go.” vs. 20e
 - c. The purpose, “That they may serve Me.” vs. 20f
 - * This is the sixth time this message has been declared to Pharaoh.
 3. The Lord Yahweh gives a warning for the second time, before bringing the fourth plague on them, in order that Pharaoh overt the consequence of judgment. vs. 21a-d

- a. The condition, “Or else, if you will not let My people go.” vs. 21a-b
 - b. The consequences, “Behold, I will send swarms of flies on you and your servants, on your people and into your houses.” vs. 21c-d
 - 1) Flies are filthy creatures, whatever they land on, they regurgitate and then take in the material.
 - 2) They land on feces and every decaying thing, then land on fresh meat, fruit, etc.
 - 4. The intensity of the plague once again is described. vs. 21e-f
 - a. The houses of the Egyptians would be full of swarms of flies. vs. 21e
 - b. The swarms of flies would also be on the ground they stood on. vs. 21f
 - 1) The LXX renders them “dog fly”, others, horseflies, or moose flies
 - 2) The flies over in Jordan are meat-eating flies, they bite incredibly.
 - 3) The term “‘arab” some think was a mixture of different sorts of flies, even beetles that were sacred to Ra, the sun god.
- B.** The Hebrews were spared from the plague. vs. 22-24
- 1. The LORD Yahweh declared a line of separation for the Hebrews. vs. 22

- a. The proclamation of the separation, “And in that day I will set apart the land of Goshen, in which My people dwell. vs. 22a-b
 - 1) Yahweh claimed full responsibility for the judgment.
 - 2) Yahweh protected his own people.
 - 3) This is the first time Yahweh draws this protective separation.
- b. The purpose for the separation was two-fold. vs. 22c-d
 - 1) First, “That no swarms of flies shall be there.” vs. 22c
 - 2) Second, “In order that you may know that I am the LORD in the midst of the land. vs. 22c-d
 - * Pharaoh was to know, this was no coincidence or accident but the hand of Yahweh!
- 2. The Lord Yahweh’s words of judgment are to be believed. vs. 23
 - a. Yahweh repeats the judgment for emphasis, distinguishing His people from the judgment on the Egyptians, stating emphatically, “I will make a difference between My people and your people.” vs. 23a
 - b. Yahweh specifies the time of the judgment, “Tomorrow this sign shall be.” vs. 23b

3. The Lord Yahweh brought the fourth plague on Egypt, as He declared. vs. 24
 - a. The confirmation, “They were in the house of Pharaoh, his servants’ houses, and into all the land of Egypt. vs. 24a-d
 - b. The consequences, “The land was corrupted because of the swarms of flies. vs. 24e
 - 1) The word corrupted “shachath” means to destroy or ruin.
 - 2) The flies devoured them. Ps.78:45
- C. The Pharaoh summoned Moses to offer a compromise. vs. 25-32
1. The Pharaoh called for Moses and Aaron for the second time. vs. 25-27
 - a. Pharaoh tells them to go, sacrifice to their God, but in the land. vs. 25
 - 1) This is the second time Pharaoh called Moses.
 - 2) The pattern is worldly remorse, only due to the consequences.
 - 3) This is Pharaoh’s first compromise, don’t leave Egypt.
 - b. Moses rejects the offer of Pharaoh. vs. 26
 - 1) Moses pointed out that, it, was not right, they would be sacrificing the abomination of the Egyptians to the LORD their God. vs. 26a-c

- 2) Moses pointed out the obvious danger, “If we sacrifice the abomination of the Egyptians before their eyes, then will they not stone us?” vs. 26d-e
 - c. Moses reminds Pharaoh of Yahweh’s orders. vs. 27
 - 1) Moses tells Pharaoh we will go three days’ journey into the wilderness and sacrifice to the LORD their God.
 - 2) Moses declared, “As He will command us.”
2. Pharaoh’s offers a another compromise. vs. 28-32
- a. Pharaoh next compromise was, “I will let you go, that you may sacrifice to the LORD your God in the wilderness; only you shall not go very far away. Intercede for me.” vs. 28
 - 1) This is the second compromise of Pharaoh.
 - 2) Pharaoh had the nerve to ask that Moses intercede for him, having transgressed so much,
 - b. Moses told Pharaoh, he would go entreat the LORD, that the swarms of flies depart the next day, from him, his servants and people. vs. 29a-e
 - c. Moses warned Pharaoh, “But let Pharaoh not deal deceitfully anymore

in not letting the people go to sacrifice to the LORD.” vs. 29f-g

* The word deceitful “hathal” means to mock or trifle.

- d. Moses went out from Pharaoh and entreated the LORD and the LORD removed all the flies, not one remained. vs. 30-31
 - e. But Pharaoh hardened his heart at this time also and reneged on letting the people go. vs. 32
- * This is the fourth time, the word is “Kabad”, heavy, dull and insensible. Ex. 8:15, 32, 9:34, 10:1

Illustration

Voltaire, the noted 18th century French philosopher, said that it took centuries to build up Christianity, but “I’ll show how just one Frenchman can destroy it within 50 years.” Taking his pen, he dipped it into the ink of unbelief and wrote against God. Twenty years after his death, the Geneva Bible Society purchased his house for printing the Bible. And it later became the Paris headquarters for the British and Foreign Bible Society. The Bible is still a best-seller: an entire 6-volume set of Voltaire's works was once sold for 90¢ .

* Just before his death, the noted atheist swore: “I wish I had never been BORN!” #338

Application

1. People who hear the gospel over and over and never repenting are on a very dangerous course.
 - a. They pride themselves in know the gospel.
 - b. They even share the gospel with people.
 - c. They contradict the gospel by their lives.
 - d. They don’t even feel any guilt or conviction.
 - * “Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, speaking lies in hypocrisy, having their own conscience seared with a hot iron,” 1Tim. 4:1-2
2. God will make a distinction between His people and those who are not His.
 - a. God hears the prayers of the saint, the sinner he does not, except for repentance.
 - b. God directs the step of a righteous man, the unrighteous He does not.
 - c.. God give wisdom to the godly, the ungodly, He leaves to his own devices.
 - d. God blesses the Christian, the unbeliever, He seeks to convict but not force to repent.
 - * “Professing to be wise, they became fools.” Rom. 1:22
3. Satan is cleaver, he is like Pharaoh proposes compromises, to keep people with one foot in the world.
 - a. Pharaoh’s compromise was go worship in the land and you shall not go very far.

- b. Egypt is always a type of the world, so he is saying, you can be a Christian but don't get carried away with it.
- c. You don't have to be at church so much.
- d. You don't have to read and study the word of God so much.
- e. You need to stay in touch with the world you live in, so you can fit in and function.
 - 1) Then Jesus said to His disciples, "If anyone desires to come after Me, let him deny himself, and take up his **cross**, and follow Me." Matt. 16:24
 - 2) "Do not love the **world** or the things in the **world**. If anyone loves the **world**, the love of the Father is not in him. For all that is in the **world**--the lust of the flesh, the lust of the eyes, and the pride of life--is not of the Father but is of the **world**. And the **world** is passing away, and the lust of it; but he who does the will of God abides forever." 1Jn. 2:15-17

The fourth plague of flies did not cause Pharaoh to repent!

Conclusion

The three plagues God poured out on Egypt, judging her gods, revealed they were powerless.

- I.** The plague of frogs!
- II.** The plague of lice!
- III.** The plague of flies!