

The Eighth Plague: Locusts

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[0 : 00] We're going to begin in chapter 10 of Exodus tonight.

And just a reminder that the end of chapter 9, we saw God sending the hail mingle with fire upon Egypt, destroying the crops and men and cattle that were out in the fields.

Recall that God gave them a warning about that coming and said, get your cattle inside, get your people in the houses, because anybody remaining outside or any cattle outside will be destroyed and will be killed by the onslaught of the hail.

Of course, there are some that were obstinate, just as obstinate as Pharaoh, and stayed outside with some of their cattle and they died. But one thing that was interesting about that plague and what it did to Pharaoh, got to realize here that every successive plague, not so much at the beginnings, but as it continues on and on and gets more and more severe, it had to have had some effect upon Pharaoh.

Well, because in particular, because of what we see or what we saw at the end of the last plague last week, in verses 27 through 28, after the hail had done its damage and with men and cattle and crops that were out and so forth.

[1 : 45] The Bible said, Pharaoh sent and called for Moses and Aaron and said to them, I have sinned this time. The Lord is righteous. Now notice that is Jehovah.

He's not talking about an Egyptian God here. He said, Jehovah is righteous, and I and my people are wicked. Entreat Jehovah, for it is enough that there be no more mighty thunderings and hail, and I'll let you go and you shall stay no longer.

So, all of a sudden, there seems to be a sign of repentance here in Pharaoh's heart and mind. But notice, he qualifies a statement.

I have sinned against Jehovah this time. Not as if he had ever sinned against him before. But this particular time I have, it must have been only this time because the hail was so grievous.

And so Moses realizes as a result of that, that this was not a genuine heartfelt repentance that led to conversion or even submission to the will of God, but was very superficial.

[3 : 01] Moses knew that, but he went ahead and entreated the Lord for him that there would be no more hail. And that was so. And then, of course, as a result of that, Pharaoh reneged on what he said he would do.

Now, that brings us to chapter 10 tonight. Chapter 10, beginning verses 1 and 2, we find the eighth plague. And the Lord said unto Moses, Go in unto Pharaoh, for I have hardened his heart and the heart of his servants, that I might show these signs before him.

Now, let's stop there just a moment. We've seen continually in the King James rendering of it that, and some of the others have it the same way, that God hardened Pharaoh's heart.

We've got to be careful with that statement in that translation, because God never causes people to sin nor tempts man to sin. The idea here is this.

In reality, Pharaoh is just an obstinate guy. That's his nature. That comes from the sin nature, no doubt, that he possessed. That can be changed when God does a work in the heart and life of people.

[4 : 17] Is there anybody here that was like Pharaoh? Maybe not to that degree. Oh! Terry. I love ladies, not just ladies, but people that just are so willing to confess things.

Yeah. Yeah. Only God can change that, though. I mean, we can attempt to. But only God can change that in the heart and life of people. And so when it says here, God hardened his heart, it's the idea that God did not intervene in the obstinate spirit of Pharaoh.

That hard heart. God didn't change that. He did not do anything to change that. He's going to utilize that for his purpose here. And there's the picture here. All right.

So, again, I have hardened his heart and the heart of his servants that I might show these signs before him. In other words, so I could continue to do this and show my power is the idea here. And here's the reason. There's a purpose in that. Remember, everything God does has a purpose behind it. And here's the purpose for this. That thou mayest tell in the ears of thy son and of thy son's son what things I have wrought in Egypt and my signs which I have done among them that ye may know how that I am Jehovah.

[5 : 47] All right. Now, we've seen other instances as we've gone along here that the people of Egypt were to understand and to see. And Pharaoh was to come to find out, was supposed to realize that God is Jehovah.

But here, God is saying to Moses, in essence, to the people of Israel, the basic main reason for my doing what I'm doing is so that you folks might see my power and you might know that I, in reality, am Jehovah.

Now, let me ask you a question here. What's the purpose in that? What's really going on here? That God is saying, I'm doing this in particularly for your behalf, on your behalf, so you can see that I am who I am.

Now, you would think, of course, you know, you would think in some of the things God's already done, that they would come to understand a little bit time after time who God is.

Especially with the idea that when God begins to separate Israel from Egypt by exempting them from some of the plagues, and whether or not they realized the rest of what was going on, don't know, doesn't say.

[7 : 13] Probably got an idea they probably did. That they would come to know, through all of that experience, that God is Jehovah, as he has said he was.

Now, so what's God doing here? What's the purpose in that? Why is he focusing here on doing this for the sake of the people of Israel? They're going to need that confidence builder when they get into the wilderness, for sure.

I don't know if that was the purpose you had in mind, but that's one thing they will need. Man, if I had my candy here, I'd give you a piece. Well, I'll hold you to that.

You hold me to that. Hit me up Sunday for that. Yeah. Yeah. And that's part of that. When they, you know, when they get out, you know, when they go through the wilderness experience after they leave Egypt and go through all the things they go through there, they're going to have to remember and realize Jehovah, our God, is the one that's taking us through this.

So he's the one that we've got to trust and to lean on. Now, a second part of that would be that once they get into the land, which will be a while because of their forgetfulness, if you will, about who Jehovah is, that they're going to be able to recognize they are the people of God, that God is God.

[8 : 43] He's their God. He's Jehovah. And that to be impetus for them to stay holy and righteous before God and not get into sin and rebellion against him.

Okay. So that's a purpose here. So you can tell your children, your grandchildren, and every generation that I am Jehovah.

Now, look over in Deuteronomy chapter four, if you will. Right at the get-go here, God shows Israel the importance of teaching the generations.

You know, your children, your grandchildren, and then every generation that comes along need to be taught this thing. Look what he says, beginning in verse one of Deuteronomy chapter four.

And of course, this is much further down the road after they leave Egypt. But this is what he tells them there. Now, therefore, hearken, O Israel, unto the statutes and unto the judgments which I teach you, for to do them that you may live and go in and possess the land which the Lord God, that's Jehovah Elohim, of your fathers giveth you.

[9 : 59] Ye shall not add unto the word which I command you, neither shall you diminish aught from it, that you may keep the commandments of Jehovah your God, which I command you.

Your eyes have seen what the Lord did unto Baal-peor. For all the men that follow Baal-peor, the Lord thy God, hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive, every one of you this day.

Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whether you go to possess it. Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, surely this great nation is a wise and understanding people.

So you see there, it's not only their generations, but it's other nations that hear what the word of God says, what the law of God was, and supposedly see it in operation within the people of Israel. They give the other nations an understanding of this being wise people here, people of understanding. Verse 7, For what nation is there so great, who hath God so nigh unto them, as Jehovah our God is, and all things that we call upon him for?

[11 : 23] What nation is there so great, that his statutes and judgments, so righteous as all this law which I set before you this day?

Only take heed to thyself, and keep thy soul diligent, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life.

But teach them thy sons and thy sons' sons, especially the day that thou stoodst before the Lord thy God in Horeb. And when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain, and the mountain burned with fire into the midst of heaven, with darkness, clouds and thick darkness. Of course, that's a Sinai. And the Lord Jehovah spake unto you out of the midst of the fire.

You heard the voice of the words, but you saw no similitude, only you heard a voice. And he declared unto you his covenant, which he commanded you to perform even ten commandments.

[12 : 36] And he wrote them upon two tables of stone. And Jehovah commanded me at that time to teach you statutes and judgments, that you might do them in the land, whether you go over to possess it.

Now, vital that our children, our children's children, are taught who God is.

Notice here, it's to teach them by experience of what God is and what he has done. All right? Sad thing about this generation that we're living in.

It slays me. And I understand it, and I know the reasons why. But it still slays me that there is no thought whatsoever about God.

Now, I realize there are exceptions, thankfully, to that rule. There are some good Christian people in this generation and of this generation. But look how many just take everything they see and hear that is conducive to the natural man within us, and just believe there's nothing wrong with that.

[13 : 59] It's because they have no clue about what God says. Or that even, even that he, that he is, is involved in life today and even cares.

That's the sadness of this generation, because people have not shared with their children and their grandchildren the things of God. And that's not just the things of God that they've seen and read in the scriptures.

Here, yes, God is saying, yeah, teach them the law that I give you. But what, what Moses was saying in Exodus 10, is that you teach them what you have seen God do.

Right? Teach them what you personally have experienced of the Lord. That's what they need to know. Need to hear mom and dad, grandma and grandpa, talk about what God has done in their lives.

Yeah, yeah, it's vital. Amen? Now, some, that's, that's extra. You don't have to pay extra for that. Now, some 78.

[15 : 18] Now, if you turn to there, I will not read the whole thing, but just a few things. And some 78 shows what the people of Israel through the generation shared with their children.

Some 78. Go ahead and begin verse one. Give ear, O my people, to my law. Incline your ears to the words of my mouth.

I will open my mouth in a parable. I will utter dark sayings of old, which we have heard and known, and our fathers have told us. All right? So, we've heard, we have known, and our fathers have told us.

So, there's three different things here. They've heard about some things. They've personally known and experienced some things. And they've been told what their dads experienced. Okay? Now, verse four.

We will not hide them from their children, showing it to the generation to come the praises of Jehovah and his strength and his wonderful works that he hath done.

[16 : 23] For he established a testimony in Jacob and appointed a law in Israel, which he commanded our fathers that they should make them known to their children. There again,

Deuteronomy four.

That the generation to come might know them, even the children which should be born, who should raise and declare them to their children. Now, verse seven. That they might set their hope in God, and not forget the works of God, but keep his commandments.

Remember, the word hope is not that idea of a balance of probabilities like we think of it being. The word hope here is a confident expectation.

All right? Confident expectation in whatever God has said, promised, and all those things. So, here he said that they may hear all of this and experience that by what you say, so that they might have that, that their confident expectation might be in God.

Amen? And that's the same thing for us. We're not Jews, but the principle is the same. Our kids, grandkids, this generation, needs to have God as a confident expectation in their lives.

[17:42] Now, verse 3 of Exodus 10. Again. Moses and Aaron came in unto Pharaoh and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me?

Again. This is what Jehovah Elohim of the Hebrews is saying. He's driving that point home more and more now. How long will you refuse to humble yourself before me?

Let my people go that they may serve me. Now. Again. Last week, in the last plague of the hail, he, Pharaoh, admitted that Jehovah is righteous.

And we, our people, Pharaoh's people in Egypt, are wicked. We are wicked people. So he's recognized that. And now, Moses brings the point home a little bit more.

How long are you going to refuse to humble yourself? Because remember, Pharaoh reneged again there on what he promised to do. So, his sin, his crime, if you will, is placed even more and more strongly before him.

[19:05] How long will you refuse to humble yourself before me? Verses 4-6. Else, if thou refuse to let my people go, behold, tomorrow I will bring the locusts into thy coast.

And they shall cover the face of the earth that one cannot be able to see the earth. And they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree that groweth for you out of the field.

And they shall fill thy houses, and the houses of thy servants, and the houses of all the Egyptians, which neither thy father nor thy father's father have seen since the day that they were upon the earth unto this day.

And he turned himself and went out from Pharaoh. Yeah. They didn't even give Pharaoh opportunity to respond. Amen. Enough said.

He just turns and leaves. Now, he's going to bring, because of Pharaoh's continued obstinance here, he's going to bring that swarm of locusts, and a swarm that they have never experienced ever before.

[20:16] Now, remember, the hail came and destroyed some of the crops as well, but not all of them. We saw that earlier, last week. But now, the locusts are going to devour what's left over that wasn't destroyed by the hail.

All right? And they're going to fill, fill the houses, and they're going to cover the face of the earth. That's an ancient expression from the idea that the earth, with its plants, look up to man.

So, the earth is going to cover its face. You know, the ground is going to cover its face, because it won't be able to see, because of the swarms of locusts. Can you imagine? Reminds.

Reminds me of a true story. When I was in the Air Force, going to tech school down in Biloxi, Mississippi, of course, there were cockroaches down there, about like so.

And, one day, some of the guys were talking about how to get rid of cockroaches. You know, what people have told them works, and this and that. And, one of the guys said, when they were living somewhere, I don't remember where it was, but he said, they were big cockroaches as well.

[21:31] And, he said, somebody told us to buy a cat. Buy a cat, you won't have to worry about the cockroaches. All right? Because the cat will get them. So, they did that.

Bought them a cat. Cat did fine, until one night, they were laying there, trying to go to sleep, and all of a sudden, from under the bed, they heard, crunch, crunch, crunch. Crunch. Cat was having a feast, under the bed, with those cockroaches.

Yeah. So, needless to say, they got rid of the cat. But, can you imagine here, locusts, you can't even see the, you can't see the dirt, because of the thickness, of the swarms, of the locusts, that

are, there now.

Now, look at verse 7. Interesting thing here. Now, it hadn't happened yet, but Moses has told Pharaoh, it's going to. So, in verse 7, Pharaoh's servants, said unto him, how long, shall this man, be a snare unto us?

Let the men go, that they may serve, Jehovah their God. Knowest thou not yet, that Egypt is destroyed? How interesting is that? Amen? You know, Pharaoh's got to know, what's taking place here, and how it's devoured things, and what kind of shape, the kingdom's in.

[23 : 00] But he's not, he's not willing, to give in. So, his servants, they're weary. They're tired of all this.

They've experienced this stuff, firsthand, and now, Moses said, this is going to be even worse. Why don't you just, let them go?

Moses said, this plague is going to come upon you, it's going to be something, that nobody has, nobody in Egypt, has ever seen before. Not even your fathers, or your grandfathers. Alright?

In reality, literally, the idea in some of this is, not even since creation, has there been, a plague, as serious, as, this is.

Now, how long shall this man, be a snare unto us? A snare, the word used there, is a trap for catching animals, of course, figurative expression, of destruction.

[24 : 07] Now, the servants, and when he says, these men, how long, shall this man be a snare, let these men go?

He's talking about all the people, of Israel. Let them go. We want them out of here. Now, verses 8 through 11. I'm going to read this out of the Amplified. So, Moses and Aaron were brought again to Pharaoh.

And he said to them, Go, serve Jehovah your God. But just who are to go? And Moses said, We will go with our young, and our old, with our sons, and our daughters, with our flocks, and with our herds, all of us, and all we have.

For we must hold a feast, to the Lord. Pharaoh said to them, Let the Lord be with you, if I ever let you go, with your little ones. See, you have some evil purpose in mind.

Not so. You that are men, without your families, go and serve the Lord. For that is what you want. Moses and Aaron were driven from the presence of Pharaoh.

[25 : 16] All right? Now, remember, Moses had just turned away from Pharaoh, without Pharaoh being able to say anything. Now, Pharaoh has called them back. And said, All right.

You know, it's interesting that his servants have had some kind of influence on his thinking here now. So he says, All right. How many really need to go for this?

And of course, they're going to do a feast to Jehovah, so the entire nation has to go. Well, they're not a nation yet. But all of the people of Israel have to go. And Pharaoh is just saying here, No.

Just your kids. And the men. Leave your flocks. Here. All right. So he says, Be it so, Jehovah be with you when I let you and your little ones go.

So there's contempt here. A sign of contempt from the heart and mind of Pharaoh, not only for Moses and Aaron, but for Jehovah as well. God has proven himself time after time in the things that he's done and the ways he's manifested himself.

[26 : 32] To show that he's not going to let anybody just do what he wants to with him. To be trifled with. He's going to be God all the time.

Now. So. Then Pharaoh, after he expresses that attitude that he's got, told Moses and Aaron that he could see through their intentions here.

Evil. Evil is before you. Literally. Evil is before your face. You have an evil view in mind here. He says, Not so.

Let it not be as you desire. You men, you go serve Jehovah. Now. Even this was not seriously meant by Pharaoh.

Now. With these words. He broke off all negotiations with Aaron and with Moses. And he drives them out.

[27 : 36] I didn't finish verses 8 and 11 through 11, did I? You see, See, you have come evil purpose, some evil purpose in mind. Not so. Ye that are men without your families, go and serve the Lord, for that is what you want.

Moses and Aaron were driven. Notice. Were driven from the presence of Pharaoh. Interesting. That they, you know, Moses and Aaron.

Moses. At first. Just withdrew himself. He was finished talking. This is what God's going to do. Enough said. He left. Pharaoh brings him back.

Still. Still. Doing his thing. With him. And. Pharaoh just casts them out. Now.

So it's getting more desperate here. If you will. Now. Verses 12. Through 15.

[28 : 33] The Lord said unto Moses. Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.

Moses stretched forth his rod over the land, and the Lord brought an east wind upon all the land that day and all night. And when it was morning, the east wind brought the locusts.

And the locusts went up over the land of Egypt, and rested in all the coast of Egypt. Very grievous were they. Before them there were no such locusts as they, neither after them shall be such.

For they covered the face of the whole earth, so that the land was darkened, and they did eat every herb of the land, and all the fruit of the trees, and which the hail hath left.

And there remaineth not any green thing in the trees, or any herbs of the field, throughout all the land of Egypt. Realize how desolate that place is now.

[29 : 46] All right? So. The locusts come. Devour everything. Interesting picture here that we see.

Joel chapter 1. The Old Testament prophet Joel. In verse 6. Says this.

For a heathen and hostile style nation of locusts. That, of course, illustrates a human foe of Israel. Has invaded my land, mighty and without number.

Its teeth are the teeth of a lion, and it has the jaws of, a jaw teeth of a lioness. It has laid waste my vineyard, which, of course, is a symbol of Israel, and barked and broken down my fig tree.

It has made them completely bare, and thrown them down. Their branches are made white. Now, Joel speaks of that time in Egypt here.

[30 : 59] All right? Now, we'll get more to that here in just a minute. Don't know where, really, other than the wind that brought these locusts, where they actually came from.

But the idea is this. Swarms of locusts are not unheard of in Egypt. All right? They occur probably on a regular basis. But it was the character of the, this particular plague that was interesting and really miraculous in that it came with an east wind, which is unusual.

That wind blew a day and a night, giving us the idea that those locusts came from a long way. They say swarms of locusts are generally brought into Egypt from Libya or Ethiopia, so it would be a south or southwest wind.

All right? Again, it was a long day and night, bringing the locusts from a long distance. Given the idea here that the reach of God, the reach of Jehovah, extends far beyond the borders of Egypt. He brought those things from a far land. Now, the other idea of it is that it was an unparalleled event here. The extent of it has never been seen before, and God said it never will be again.

[32 : 29] All right? The extent of how many of those things came upon the land of Egypt. And it was upon the entire land of Egypt, except for Goshen?

Or am I thinking ahead? Anyway, most of the time when swarms of locusts come, it would come to certain districts. All right? But here, it was extended to the entire area.

Now, before them there were no such locusts as they, neither after them shall be such. Again, this passage pictured in Joel, in Joel chapter 2, referring to the land of Israel.

And the picture is that there's going to be a tremendous, tremendous judgment that would fall upon Judah and Israel just like that of Egypt in Moses' day.

Joel chapter 2, verses 1 and 2 say, Blow ye the trumpet in Zion and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand.

[33 : 56] A day of darkness and of gloominess, a day of clouds and of thick darkness, and the morning spread upon the mountains, a great people and a strong. There hath not been ever light, neither shall be any more after it, even to the years of many dreadful, excuse me, even to the years of many generations.

Now, the character of this particular plague of locusts in Egypt in Moses' day is a type, if you will, a shadow of the judgment that's going to come at the hands of the Lord in his final times of judgment.

Revelation chapter 9, turn there just a moment. Revelation chapter 9, verse 1, begin there.

And the fifth angel, of course, this is the seven trumpet judgments and really the beginning aspects of the tribulation period or the great tribulation period. All right?

The fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. He opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace.

[35 : 27] And the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth, and unto them was given power as the scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads. To them it was given that they should not kill them, but that they should be tormented five months. And their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death and shall not find it, and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle, and on their heads were as were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates as it were breastplates of iron, and the sound of their wings was as the sound of chariots of many horses running to battle.

[36 : 42] And they had tails like unto scorpions, and there were stings in their tails, and the power was to hurt men five months. And they had a king, a king over them, which is the angel of the bottomless pit, whose name is in the Hebrew tongue Abaddon, but in the Greek tongue and his name, hath his name Apollyon.

One woe is past, behold, there come two woes hereafter. So you remember the great tribulation period, the judgments that are going to come, how drastic that seems to be, even in comparison to what happens in Egypt.

All right? So the Egyptian plague of locusts here is a foreshadow of what's going to happen during the tribulation period, when these locusts are turned loose and God deals with sin and Satan and all his cohorts in the last days.

All right. Now, look at verses 16 and 17. Then Pharaoh called for Moses and Aaron in haste and said, Here we go again.

I have sinned against Jehovah your God and against you. Now, therefore, forgive, I pray thee, my sin only this once.

[38 : 15] He's got a hang-up about just one thing. Only this once and entreat the Lord your God that he may take away from me this death only.

All right? Now, it's getting to him the reality of all of this. So he calls for them and says, Okay, I have sinned.

I have sinned against Jehovah and against you. And so he asks, Now, therefore, forgive me as if Moses and Aaron had that power.

Forgive me of my sin only this once. Okay? Now, it terrified Pharaoh.

But again, again, it wasn't a genuine repentance here. Verses 18 and 20, He went out from Pharaoh, entreated the Lord, and the Lord turned a mighty strong west wind, which took away the locusts, cast him into the Red Sea.

[39 : 29] There remained not one locust in all the coasts of Egypt, but the Lord hardened Pharaoh's heart so that he would not let the children of Israel go.

God still has something else he needs to do here. Okay? And that's going to come in the ninth plague, which we'll see, Lord willing, next week.

All right? You know, what can you say? What can you say? One thing that it pictures for us is the idea that once a man or a woman, it doesn't make any difference, once a person begins to rebel against God, we always see God attempting to reverse that.

All right? Except in Pharaoh's case here. if we don't allow the Spirit of God to bring genuine repentance to us, we're in trouble.

Because our heart can get so hardened that God says that's enough. That's enough. So, the best thing for us to do is be sure we're right with God.

[41 : 00] Amen? Every day. Again, I've told you before, but my junior high band director, Jules Borkman, used to say, the best way to cure a broken arm is not to break it in the first place.

Let's pray. Father, again, thank you for your loving kindness and for your goodness to us. Thank you for bringing us back together again to look once again in your word.

Father, the more we look into this and see the severity increase of those things that you do in Egypt, it brings a sense of fear of you to our heart and lives.

But then, as Joel showed us, that this is just a foretaste of those judgment times that are going to come during the tribulation period, that are even more severe for the whole world.

That, Father, we are saddened in the fact that there are men and women in this generation that have no clue that if you come before they die, they'll go through those things.

[42 : 15] But, Father, we thank you that we have seen the end of the story and know that you are ushering all of this together to bring true righteousness and justice and holiness into a new heaven and a new earth.

So, we rejoice in that, Father. Thank you for allowing us to see that so that we can put everything in perspective that we see in our lives today. So, again, thank you for these precious people that come and study your word together, pray your blessings upon them, and I ask that you just utilize what you've shown us today and all of our lives to make personal application of it as you showed us.

We'll thank you for it, praise you for it, in Jesus' name. Amen.