

## BY THIS YOU SHALL KNOW: Part II - Exodus 8

We continue in the 'Plague Accounts', the 'signs and wonders', for the purpose of 'knowing God'. God stated clearly that 'By this you shall know that I am the Lord.'

Exodus 7:17

Thus says the LORD, “By this you shall know that I am the LORD: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood.

We remember Pharaoh's boastful confession (the table setter for our study for the weeks ahead), 'Who is this Lord? I don't know this Lord.'

Exodus 5:1–2

Afterward Moses and Aaron went and said to Pharaoh, “Thus says the LORD, the God of Israel, ‘Let my people go, that they may hold a feast to me in the wilderness.’” But Pharaoh said, “Who is the LORD, that I should obey his voice and let Israel go? I do not know the LORD, and moreover, I will not let Israel go.”

But Pharaoh is not the only one who does not know the LORD. Our study from 'The Living Word' always is relevant, penetrating, needed, and applicable. There are countless many who do not know the LORD. There is no measure for this, for counting the growing many who do not know the LORD. It is not just a matter of those who are 'outwardly defiant' like Pharaoh, but also those who are 'passively resisting', shrugging their shoulders, as we saw Pharaoh do last week. And there are those who 'do their own thing', who say 'thanks, but no thanks', seeking 'knowledge and power' in everything but where it resides, in the Lord. Power resides in the 'Great I AM'. This is the 'main point' we will see in the coming chapters.

The Framework of Important Points from Last Week: (Recap)

### 1. The Encounter:

It is not a matter of Moses versus Pharaoh, nor is it a matter of Israel versus Egypt (these are bit parts and bit plagues). NO. The real matter is 'YHWH' and the 'gods' of Egypt.

### 2. The Idea of Plagues:

'Plagues' are not natural occurrences. And the text does not allow for scientific explanation, even though people want to try to rationalize, suggesting that the blood colour was but the silt in the Nile which caused it to change colour and so looked bloody, or that the Nile was just swampy at that time of the year. But the text gives you no room for any rational explanation. No. Indeed, these events are brought about by the very 'finger of God'.

'The finger of God', to be seen as the 'judgement' of God, the 'plagues' of God, the 'plagues of judgement' on the nation who rules, who enslaves God's people, who denies God by saying they don't know Him. God's response: 'By this you WILL know who I am.'

### 3. There is a 'Plague' of UNBELIEF that Permeates the Text.

There are ten 'plagues', but there is also a 'spine' of unbelief that runs through the ten 'plagues'. It is not the 'signs and wonders' of God that are astounding to the Christian. We believe and know that God can do supernatural wonders. We know that He can pause natural laws. We are the redeemed, saved by 'resurrection'. We know that He is God, and 'GOD ALONE'. But it is astounding that Pharaoh, who has a front row seat to these 'signs and wonders', yet still is in unbelief.

This is a check for us also, however. We too live in this life. We are assaulted daily with earthly reason. Therefore, we too are on warning. 'Unbelief' is not just an unbeliever's thing. Many of us have trouble with unbelief, like the father in Mark 9 who seeks out Jesus to help his son, who wants to believe that Jesus can help, yet is not certain that He can.

Mark 9:17–23

And someone from the crowd answered him, “Teacher, I brought my son to you, for he has a spirit that makes him mute. And whenever it seizes him, it throws him down, and he foams and grinds his teeth and becomes rigid. So I asked your disciples to cast it out, and they were not able.” And he answered them, “O faithless generation, how long am I to be with you? How long am I to bear with you? Bring him to me.” And they brought the boy to him. And when the spirit saw him, immediately it convulsed the boy, and he fell on the ground and rolled about, foaming at the mouth. And Jesus asked his father, “How long has this been happening to him?” And he said, “From childhood. And it has often cast him into fire and into water, to destroy him. But if you can do anything, have compassion on us and help us.” And Jesus said to him, “‘If you can’! All things are possible for one who believes.”

We know the 'plague' accounts, but 'we too' are reminded, HE IS THE LORD, HE IS 'GOD ALONE'. These accounts are to remind us, so that we too 'SHALL KNOW WHO HE IS', AND NEVER FORGET.

And so we return to the scene of Pharaoh's court. The first 'plague' has been made known, “and all the water in the Nile turned into blood,” Exodus 7:20b. It is the only 'plague' in which Pharaoh is un-fazed; he turns and enters back into the house. He takes nothing to heart.

Exodus 7:22–23

But the magicians of Egypt did the same by their secret arts. So Pharaoh's heart remained hardened, and he would not listen to them, as the LORD had said. Pharaoh turned and went into his house, and he did not take even this to heart.

Yet, while Pharaoh was unconcerned, his people 'are' phased, and feverishly go seeking after fresh water.

Exodus 7:24

And all the Egyptians dug along the Nile for water to drink, for they could not drink the water of the Nile.

Pharaoh does not deserve it, but God gives him chance after chance. In spite of Pharaoh's defiance, God bestows mercy, and is longsuffering and patient with him. Our God is, indeed, merciful. He grants

mercy to the rebellious. He gives 'ten chances' to the stubborn, rebellious-hearted Pharaoh. This gives us hope, and encouragement. God is a most merciful God.

"Seven full days passed after the LORD had struck the Nile," Exodus 7:25. And still Pharaoh has not moved, has not responded, has not changed his mind. Silence. Pharaoh has not listened, and still is defiant. God breaks the silence, and makes the next move as we continue into chapter 8.

Exodus 8:1

Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, "Let my people go, that they may serve me.

God gives Pharaoh three more chances, even in this chapter.

Note two things from this first verse, something old and something new. The LORD states, 'Let my people go, so that they can serve Me.' First, Pharaoh still has a 'hardened heart', hence the command of God, 'Let my people go'. There is a pattern forming; more plagues, more hardening. Second, we note that God is commanding that the people be 'let go', but there is 'purpose' behind their being let go. Why? Let them go 'so that they can serve Me'. By this he will know God, and they will know God. There is 'purpose' for all these 'signs and wonders'. God wants/expects response from them: 'so they may serve Me.' God's redemption is not to just free us to do whatever we may want. No. We are not free to roam free. There is a purpose for our freedom. The purpose of the church, of the Christian, is to do 'good works'. WE ARE HIS WORKMANSHIP. We are redeemed that we should 'work' for Him.

Ephesians 2:10

For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

It is not that 'works' earn us anything. No. But 'good works' can demonstrate that we are 'free to serve Him'. This frames our study for today. Our 'purpose', as Christians, is to 'serve the LORD'.

## I. THE PLEA OF NOT KNOWING GOD: (vv 1-15)

Exodus 8:1-7

Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, "Let my people go, that they may serve me. But if you refuse to let them go, behold, I will plague all your country with frogs. The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your servants.'"" And the LORD said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, over the canals and over the pools, and make frogs come up on the land of Egypt!'" So Aaron stretched out his hand over the waters of Egypt, and the frogs came up and covered the land of Egypt. But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.

God tells Aaron, 'Stretch your hand out with the staff and make the frogs come up out of the Nile.' And the magicians of Egypt did likewise. Therefore, these frogs are not among 'natural events'. This 'plague'

is in Pharaoh's face, a deluge of frogs, everywhere, on the land, in the house, in the pots, in the beds. Pharaoh cannot turn away this time. There is no escape.

A note about the frogs.

We've commented that these 'encounters' are between YHWH and the gods of Egypt, and therefore each 'plague' in some way is either explicitly or implicitly, an indictment, a condemnation, or an humiliation against the Egyptian gods. Last week we spoke of 'Hapi', the god of the annual flooding of the Nile, the spirit of the Nile god, celebrated because the flooding of the Nile provided fertile land, rich silt deposits for growing crops. Pharaoh 'worshipped' the Nile, the source for life, but then the revered river, the life-force of the people, was giving death having turned to blood. Associated with the Nile, and the flooding of the Nile, was the 'frog', a beloved symbol of the water. The 'frog's presence meant the blessing of the gods, and was a symbol of 'abundance'. The croaking of the frog was a pleasant sound, therefore, and meant a fruitful season. So then, the 'frog' was revered in Egypt. To kill a 'frog' was punishable by death. 'Frogs' were 'deified' creatures, just as the Nile was deified. 'Frogs were to be honoured, not killed, but now, 'frogs' were everywhere. In addition to the Nile god, 'Hapi', there was the fertility goddess 'Heqet', also associated with the annual flooding of the Nile. Represented with the body of a woman and the head of a 'frog'. This frog-like goddess was believed to assist in childbirth. Thus the Nile is important to the Egyptians, and so also is the 'frog'. YHWH takes the object of Egypt's worship and uses the very same instrument to chastise them.

OUR GOD IS A JEALOUS GOD!

1. God takes our idols and will discipline and chastise us with them.
2. God always gets our attention, widespread and personal. When God caused the Nile to turn to blood, Pharaoh shrugged it off and turned away. But this time 'frogs' will come up into 'everything', the houses, the rooms, the beds, the ovens, the bowls, even on their bodies.

Exodus 8:3

The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls.

When God wants our attention, He 'will' get it, one way or another. Sadly though, even with God's action, we frequently fail to respond to God, and He will increase the attention getter, making it more personal. Whether by the tragedy of a natural pandemic, or a diagnosis, a betrayal, a financial failure, or whatever, God will get our attention. And so it was with Pharaoh; God sent frogs, frogs in the beds, frogs in the houses, in the ovens, in the kneading bowls. Pharaoh cannot ignore the frogs the way he did the blood in the Nile. The frogs are everywhere. They covered the land of Egypt. He cannot deny that he has a problem this time.

Pharaoh's magicians address the problem by also making frogs come up on the land.

Exodus 8:7

But the magicians did the same by their secret arts and made frogs come up on the land of Egypt.

Their conjurers imitate, but they never are able to 'fix the problem'. They cannot just say 'Enough of the frogs', and make them go away. No. They could not fix the blood in the Nile, and they cannot declare the frogs to be gone. They are good at making more blood, and good at making more frogs, but they cannot find a solution to the frogs; they cannot 'fix the problem' of the frogs. The conjurers can only make the problem worse. Clever to a point, but ultimately their actions are like adding kerosene to a fire. This is what we see today as well. Ultimately, they cannot do what God does. Thus we note: Pharaoh's power is impotent. He can deny God once with the water and the blood, but he cannot do this with the frogs, for the frogs are in his bowls, in his bed, are everywhere.

And so we identify another characteristic of the unbeliever, they 'plead with God'. Even the most 'hard hearted' can be brought to a point where they 'plead' with God. Yes, those that do not know God, can, and will, 'plead' with God.

Exodus 8:8

Then Pharaoh called Moses and Aaron and said, "Plead with the LORD to take away the frogs from me and from my people, and I will let the people go to sacrifice to the LORD."

Pharaoh's plea in verse 8 follows the work of the magicians in verse 7, but as the magicians could not fix the problem, neither can 'human cunning' fix the problem. Pharaoh recognizes that he needs someone outside of himself to fix the problem. He knows he himself cannot. We note, even the most 'hard hearted' will 'plead'. 'Pleading' is not always on one's hands and knees in desperation begging, and indeed, Pharaoh is not on his hands and knees. No. But Pharaoh is calling in a favour of the Godly. This is acknowledgement that their life is upside down, that their life needs help, that they cannot fix it themselves. This is like the individual who begs for prayer, caught in an upheaval of some kind, wanting someone to pray for them, for they are powerless to 'fix their problem' themselves. But such is reactionary. They make promises they don't keep, promises that are not met. Their promises are insincere. And so it is with Pharaoh.

Exodus 8:9-14

Moses said to Pharaoh, "Be pleased to command me when I am to plead for you and for your servants and for your people, that the frogs be cut off from you and your houses and be left only in the Nile." And he said, "Tomorrow." Moses said, "Be it as you say, so that you may know that there is no one like the LORD our God. The frogs shall go away from you and your houses and your servants and your people. They shall be left only in the Nile." So Moses and Aaron went out from Pharaoh, and Moses cried to the LORD about the frogs, as he had agreed with Pharaoh. And the LORD did according to the word of Moses. The frogs died out in the houses, the courtyards, and the fields. And they gathered them together in heaps, and the land stank.

Verse 9: Moses presents the 'merciful God' to Pharaoh. Name a day and time, Pharaoh, when you want these frogs to be gone.

Verse 10: And Pharaoh declares that he wants it done, 'tomorrow'.

Verses 10-11: Moses assures Pharaoh that as he said it was to be, 'tomorrow', that all the frogs will be destroyed just as he has asked for, so that "YOU MAY KNOW THAT THERE IS NO ONE LIKE THE LORD OUR GOD".

What an amazing encounter in how Moses deals with the situation, making the 'time' for the frog destruction on Pharaoh's terms so that he would see how specific and powerful the God of Israel was.

Verse 12: Moses keeps his promise, and petitions God in prayer concerning the frog 'plague' which has been inflicted on Egypt.

Verse 13: God keeps the promise, relief is granted' with the death of the frogs.

Verse 14: The 'plague' is gone, yet there is foul 'stench' left from the piles of dead frogs left behind.

But for Pharaoh, he sees respite. He can breathe again. The horrors of the frogs upon him, and about him, are gone but with the reprieve, Pharaoh 'hardened his heart' further, with no mind to what he had promised Moses. Two 'plagues' and the pattern is established.

Exodus 8:15

But when Pharaoh saw that there was a respite, he hardened his heart and would not listen to them, as the LORD had said.

God hardens hearts at will, but this time Pharaoh 'hardened his own heart', yet he is still responsible, as is every human, to the Holy God. Pharaoh was warned, and still he disobeyed. But God, in mercy, gives Pharaoh more time still. He lives another day, though he should be done. Pharaoh has lied; he did not keep his promise to God. But God does not allow this situation to just stand. No. The Lord immediately calls for Aaron to set the next 'plague' in place.

## II. THE POWERLESSNESS OF NOT KNOWING GOD (vv 8-19)

Exodus 8:16–19

Then the LORD said to Moses, “Say to Aaron, ‘Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.’” And they did so. Aaron stretched out his hand with his staff and struck the dust of the earth, and there were gnats on man and beast. All the dust of the earth became gnats in all the land of Egypt. The magicians tried by their secret arts to produce gnats, but they could not. So there were gnats on man and beast. Then the magicians said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hardened, and he would not listen to them, as the LORD had said.

Gnats. How might one worship a gnat, you might ask. But no, it was not the gnat that was worshipped in Egypt. Yet do not miss the significance of the gnats. Moses was told that Aaron was to strike 'the dust' of the earth. Strike 'the dust', Aaron, so that it may become 'gnats'. It is where the gnats originate from, where they come from, that is important. 'Dust' is significant to the Egyptians. They are surrounded by 'dust', by desert, and they have deified 'dust', and worshipped 'Set', the god of dust, the god of the desert. The very ground they walk on is deified as god. They look to the ground for power, and so, this is judgement from the Lord God. Do not miss what YHWH is doing. He takes what is sacred to them, and turns it against the Egyptians to show them just how 'powerless' their 'dust god' really is. Look Pharaoh! Let Me show you the Truth of the situation. Everything is becoming increasingly intensifying.

The magicians, once again, set to work with their secret arts to follow suit, to bring forth 'gnats' also, but alas, they cannot. They cannot produce 'gnats'; they cannot produce a magic show. Their human cleverness and cunning is over. They are proven 'impotent'. They are proven inadequate and fake. They themselves acknowledge to Pharaoh, "This is the finger of God." (vs 19) They use the term 'ELOHIM', a general word for God. So, in one sense they are claiming deity for the action claiming deity for the action done. However, they do so in a very general way, (for again, they do not know the 'GOD

ALONE'), but yet are confessing that a deity is responsible for this. By this confession, the magicians are admitting that this is big, this is powerful, and that something miraculous is happening. In other words: 'this is the finger of the god'. They are acknowledging this, but they are not Pharaoh, and Pharaoh's heart is 'rock hard'. "Pharaoh's heart was hardened, and he did not listen to them." (vs19) Even after his 'powerlessness' is exposed, Pharaoh would not listen. God has said this would be the way. By now we would expect Pharaoh would say 'enough is enough', but no, Pharaoh's heart is exactly as God said it would be, 'hardened'.

Exodus 4:21

And the LORD said to Moses, "When you go back to Egypt, see that you do before Pharaoh all the miracles that I have put in your power. But I will harden his heart, so that he will not let the people go.

Exodus 7:3

But I will harden Pharaoh's heart, and though I multiply my signs and wonders in the land of Egypt.

God 'hardens' Pharaoh's heart, purposefully, so that Pharaoh, and all of Egypt may see His 'wonders and signs' and know that He is 'GOD ALONE'. This is God, providing Pharaoh with yet another chance, another opportunity to repent and know Him.

### III. THE PLACE OF NOT KNOWING GOD: (vv 20-32)

Exodus 8:20

Then the LORD said to Moses, "Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, 'Thus says the LORD, "Let my people go, that they may serve me.

1. Did you notice that Pharaoh is back to his early morning worship?

In spite of all that has gone on, in spite of experiencing three 'plagues', Pharaoh continues his early morning worship. Pharaoh goes back to 'false worship', goes back to worship 'Hapi', the god of the Nile, goes back to the god that has let him down. A 'hardened heart' always goes back to 'false worship'. GOD ALONE has shown mercy and favour to Pharaoh, over and over, even in his 'hard heartedness', yet Pharaoh is unrelenting.

Isaiah 26:10

If favour is shown to the wicked,  
he does not learn righteousness;  
in the land of uprightness he deals corruptly  
and does not see the majesty of the LORD.

All of God's mercy and courtesy towards Pharaoh goes unappreciated. He does not turn to righteousness. No. He has no regard for God, no desire for God. Thus is the 'living picture' of social justice. It does not serve as an instrument of deliverance; it is an upside down agenda which fails to reach the heart of the problem. It does not turn the heart to righteousness; it does not turn the 'hardened heart' to God. And so, Pharaoh goes back to 'Hapi'.

## 2. Deliverance for God's People: Purpose and Redemption are stated.

Exodus 8:21

Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand.

'Serve Me', God states, or else there will be another 'plague', another 'swarming plague', this time of 'flies', the key word being, 'swarms' (in the original language it says just 'swarms'). Psalm 78 speaks of the 'plague' being one of 'flies'.

Psalm 78:43–45

when he performed his signs in Egypt  
and his marvels in the fields of Zoan.  
He turned their rivers to blood,  
so that they could not drink of their streams.  
He sent among them swarms of flies, which devoured them,  
and frogs, which destroyed them.

The Egyptians, having gods for everything, worshipped flies, and other small creatures and insects. While they did not deify gnats, other insects were deified, including the sacred 'scarab beetle' which flew, and crawled about, and was very destructive. And so this 'plague' was a provocation against the god 'Kephher', the 'sacred beetle' god, for in Egypt no insect or animal was more revered than the 'beetle'. Egyptian artifacts were formed as humans with beetle heads, and coins with beetle depictions, to name some examples. GOD ALONE is again taking Egypt's sacred things and using them as a 'chastisement', the very 'swarms' of them.

With this 'plague' comes a difference. God makes a distinction, a division, between the people of Egypt and the Israelites. God's people will be 'untouched' by this 'plague'.

Exodus 8:22–23

But on that day I will set apart the land of Goshen, where my people dwell, so that no swarms of flies shall be there, that you may know that I am the LORD in the midst of the earth. Thus I will put a division between my people and your people. Tomorrow this sign shall happen.

So, 'swarms' are to attack Egypt, while Goshen is to be protected from the 'plague'. God's people were set apart in Goshen since the time of Joseph when he directed them to settle there. (Genesis 45-46.)

Genesis 45:10

You shall dwell in the land of Goshen, and you shall be near me, you and your children and your children's children, and your flocks, your herds, and all that you have.

Genesis 46:28–29

He had sent Judah ahead of him to Joseph to show the way before him in Goshen, and they came into the land of Goshen. Then Joseph prepared his chariot and went up to meet Israel his father in Goshen.



God had set His people apart, from the beginning of their time in Egypt, protected, a division, set apart for redemption. And now, God marks this division. It is not just to be a clear separation. No. It is a definite 'division' with implication. Redemption/salvation is to take place. God is 'setting apart the land of Goshen' (vs22), by His word. This means 'action'. God's people are being 'set apart' from the Egyptians. The Egyptians shall be 'plagued' with 'swarms', but God's people shall be 'spared'. God's people shall not be destroyed, and shall be 'redeemed' from ruin. Only those of God are 'set apart' and spared: those in Goshen, those chosen, those set apart, those are the ones spared.

Exodus 8:24

And the LORD did so. There came great swarms of flies into the house of Pharaoh and into his servants' houses. Throughout all the land of Egypt the land was ruined by the swarms of flies.

We too are facing God's judgement, and deserve God's wrath, yet we are spared, set apart for redemption. Having been chosen, He has set us apart, and redeemed us from ruin. He has not destroyed us, but has spared us from all that we deserve, including death.

The reality of ruin produces three things for the one who does not know God.

Exodus 8:25–29

Then Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.” But Moses said, “It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us? We must go three days' journey into the wilderness and sacrifice to the LORD our God as he tells us.” So Pharaoh said, “I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away. Plead for me.” Then Moses said, “Behold, I am going out from you and I will plead with the LORD that the swarms of flies may depart from Pharaoh, from his servants, and from his people, tomorrow. Only let not Pharaoh cheat again by not letting the people go to sacrifice to the LORD.”

#### 1. Empty Promises: (verse 32)

Pharaoh states he will let the people go, 'tomorrow', but 'don't go far away'. Moses challenges his statement by saying 'don't cheat this time; don't lie'. But Pharaoh 'hardens his heart' again, and won't let the people go. His promise was empty. Verse 32 proves it.

Exodus 8:32

But Pharaoh hardened his heart this time also, and did not let the people go.

#### 2. Bargaining: (verse 28a)

Exodus 8:28a

"So Pharaoh said, “I will let you go to sacrifice to the LORD your God in the wilderness; only you must not go very far away.”

God knows that Pharaoh will do this. Pharaoh tries to bargain his way out of the situation. God's mercy is extended further.

To the Egyptians shepherds are an abomination, and sheep are disdained. Joseph explains how his brothers should answer Pharaoh to get past this problem.

Genesis 46:33–34

When Pharaoh calls you and says, 'What is your occupation?' you shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Moses addresses Pharaoh, to explain why his suggestion of sacrificing there in the land of Goshen would not be suitable. You know what will happen, Pharaoh, if we sacrifice sheep here when Egyptians hate sheep and shepherds.... No, Pharaoh, that won't work.

Okay, go out further, but not far. And Moses, 'plead for me'. Make these 'swarms' go away.

Astoundingly, God again does as Moses asks, and removes the 'plague' of insects.

Exodus 8:30–31

So Moses went out from Pharaoh and prayed to the LORD. And the LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained.

But Pharaoh's heart is 'hardened' still, and still he is not knowing God.

The greater story in Scripture is that not knowing God has consequence, and a consequence much more serious than just 'a stand in the corner'. Scripture provides a vivid picture of what is to come for those who 'do not know God'. There is a place for people who do not know God:

\* In the Flood: (Genesis 7)

Genesis 6:13

And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence through them. Behold, I will destroy them with the earth."

Genesis 7:23

He blotted out every living thing that was on the face of the ground, man and animals and creeping things and birds of the heavens. They were blotted out from the earth. Only Noah was left, and those who were with him in the ark."

\* In the Burning City: (Genesis 19)

Genesis 19:12-13

Then the men said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, bring them out of the place. For we are about to destroy this place, because the outcry against its people has become great before the LORD, and the LORD has sent us to destroy it."

Genesis 19:27–29a

And Abraham went early in the morning to the place where he had stood before the LORD. And he looked down toward Sodom and Gomorrah and toward all the land of the valley, and he looked and, behold, the smoke of the land went up like the smoke of a furnace. So it was that, when God destroyed the cities of the valley, God remembered Abraham and sent Lot out of the midst of the overthrow when he overthrew the cities in which Lot had lived.

\* Under the Ground (Numbers 16)

Numbers 16:30–33, 35

But if the LORD creates something new, and the ground opens its mouth and swallows them up with all that belongs to them, and they go down alive into Sheol, then you shall know that these men have despised the LORD.” And as soon as he had finished speaking all these words, the ground under them split apart. And the earth opened its mouth and swallowed them up, with their households and all the people who belonged to Korah and all their goods. So they and all that belonged to them went down alive into Sheol, and the earth closed over them, and they perished from the midst of the assembly. ... And fire came out from the LORD and consumed the 250 men offering the incense.

\* Under Fallen City Walls (Joshua 6)

Joshua 6:20–21

So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people shouted a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they captured the city. Then they devoted all in the city to destruction, both men and women, young and old, oxen, sheep, and donkeys, with the edge of the sword.

\* A Place of Endless Weeping (Matthew 24)

Matthew 24:48–51

But if that wicked servant says to himself, ‘My master is delayed,’ and begins to beat his fellow servants and eats and drinks with drunkards, the master of that servant will come on a day when he does not expect him and at an hour he does not know and will cut him in pieces and put him with the hypocrites. In that place there will be weeping and gnashing of teeth.

\* And Ultimately a Lake of Fire (Revelation 20)

Revelation 20:12–15

And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire.

3. Pleading (verse 28b)

Exodus 8:28b  
“Plead for me.”

Exodus 8:30–31

So Moses went out from Pharaoh and prayed to the LORD. And the LORD did as Moses asked, and removed the swarms of flies from Pharaoh, from his servants, and from his people; not one remained.

While God does not tolerate evil, God Himself is amazingly merciful towards hearts of stone, and in Pharaoh's case, continues to patiently offer opportunity after opportunity for Pharaoh to repent through 'plagues' five to ten. God's mercy gives one 'another chance'. God is clear about His intent concerning this. 'SEEK THE LORD WHILE THERE IS STILL TIME!'

Isaiah 55:6–8

“Seek the LORD while he may be found;  
call upon him while he is near;  
let the wicked forsake his way,  
and the unrighteous man his thoughts;  
let him return to the LORD, that he may have compassion on him,  
and to our God, for he will abundantly pardon.  
For my thoughts are not your thoughts,  
neither are your ways my ways, declares the LORD.”