

Ministry of Grace Church

Exodus 9

The battle between Moses and Pharaoh, that we've been observing over the past few chapters, was actually a battle between *Yahweh* and Pharaoh. And – as we've already noted, at its root, it was in reality a battle between monotheism and polytheism. All of the miracles, including the changing of a staff into a serpent and the 10 plagues themselves were demonstrations of the superiority of *Yahweh* over the various gods of Egypt. Now, since we have not identified any specific Egyptian gods in the past, we'll take a minute to identify them now.

The first miracle was the turning of a shepherd's staff into a serpent. This was a direct affront to the god Nehebkau, the snake god. It was one of the few miracles that the Egyptian magicians were able to duplicate. Next, the turning the water of the Nile into blood, which the magicians were also able to duplicate, was an assault against Osiris, one of Egypt's most important deities. He was the god of the underworld who symbolized death and rebirth, including the bringing forth of life. He was the god of fertility and directly associated with the Nile with its annual flooding which produced rebirth of the land. The second plague, the explosive reproduction of frogs, was an attack against Heqet, the frog-headed goddess of fertility. Again, the magicians were able to duplicate this miracle. The next two plagues, stinging gnats and swarming flies, were an affront to Seb, god of earth, and Khepri, god of flies. These two plagues proved that *Yahweh* had power over the domains of these two gods. When the magicians could not duplicate the first of these two miracles, they claimed that it was done by one of their own gods.

Up to this point, the plagues against Egypt had only caused nuisance and inconvenience. From this point on, however, the plagues became focused on disease, destruction, and an attack on the wealth of Egypt. The fifth plague, which we'll look at today, causing the death of Egyptian cattle, was an attack against Hathor, the goddess of cattle. She is a key Egyptian deity, being the mother of Ra (the sun god) and Horus (one of the most revered gods of Egypt.) Horus is pictured as having the head of a falcon and has come to be one of the most recognizable symbols of ancient Egypt. This death of the cattle resulted in a significant loss of wealth for the Egyptians. Next, with the plague of the outbreak of boils, *Yahweh* demonstrated His superiority over Isis, the goddess of medicine and peace.

The seventh plague, which we'll also look at today, the plague of hail mixed with fire, was a demonstration of *Yahweh's* superiority over Sekhmet (the goddess of fire) and Shu (the god of ice and snow). These two gods were considered to be grave enemies since they could not exist in each other's realm. However, *Yahweh* created a plague in which they were working together. It was this plague which finally convinced Pharaoh that *Yahweh* is supreme, causing him to proclaim,

“I have sinned this time. *Yahweh* is righteous, and I and my people are wicked.” (Exodus 9:27b) [MKJV].

As we will see, Pharaoh once again strengthened his resolve against the God of all creation, prompting *Yahweh* to bring on the plague of locusts. This was an affront to Neper (the god of grains) who was the son of Renenutet (the goddess of harvest). This was also an attack on the wealth of Egypt and, when it was over, it left Egypt with almost nothing of value.

The ninth plague was the plague of darkness, a direct assault against the most worshipped god in Egypt, Ra the sun god. With this attack, *Yahweh* demonstrated to Pharaoh that He was superior to all the gods of Egypt with one possible exception, and that was Pharaoh himself. This prompted the final attack by *Yahweh*, the death of the firstborn of all in Egypt, including Pharaoh's household. This was the final blow to the gods of Egypt and Pharaoh finally capitulated to Moses and his God, *Yahweh*. As the Israelites left for the promised land, we will see that Pharaoh did not simply allow the Israelites to leave, he drove them out of Egypt, chasing them with his army. This is precisely what God had predicted would happen.

But the LORD said to Moses, "Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land."
(Exodus 6:1)

We will now pick up the narrative, as *Yahweh* brings on the plague of cattle death, thus beginning the separation of Egypt from all its wealth.

Exodus 9:1-4

Then the LORD said to Moses, "Go in to Pharaoh and say to him, 'Thus says the LORD, the God of the Hebrews, "Let my people go, that they may serve me. For if you refuse to let them go and still hold them, behold, the hand of the LORD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks. But the LORD will make a distinction between the livestock of Israel and the livestock of Egypt, so that nothing of all that belongs to the people of Israel shall die."'"

Egyptian Plague #5 – Death of Egyptian livestock in the field.

Once again, Moses made it very clear that he was not the one that Pharaoh was fighting against, but the LORD God of the Hebrews (*Yahweh El*). Moses warned Pharaoh that the next plague would come upon the livestock of the Egyptians. This attacked the wealth of the land, because much of it was invested in their animals. This was also an attack on more of the gods of Egypt since the calf, the bull, the ram and the goat were all sacred to the Egyptians. Specifically, this was an attack against Hathor, the goddess of cattle and the mother of Horus and Ra. Notice that the threat was to the animals which were out to pasture (in the field). This, again, is a reference to "the abundance" of the Egyptians, since the necessary animals would be housed locally and used regularly.

This is now the second time that *Yahweh* has made a distinction between the Egyptians and the children of Israel. This plague would strike the animals of the Egyptians but not the animals of the Israelites. Notice carefully that it was proclaimed that *Yahweh* would make a difference. This is a very clear message to Pharaoh that this would not be a typical plague of the kind that occasionally struck large numbers of animals. This plague would only strike the livestock of the Egyptians. This also served as notice to the Israelites that God was being merciful to them. Though they had suffered from some of the earlier plagues, they were now spared. The previous plagues had been plagues of personal affliction and discomfort; this was a plague that took wealth from the Egyptians but not from the Israelites.

Exodus 9:5-7

And the LORD set a time, saying, "Tomorrow the LORD will do this thing in the land." And the next day the LORD did this thing. All the livestock of the Egyptians died, but not one of

the livestock of the people of Israel died. And Pharaoh sent, and behold, not one of the livestock of Israel was dead. But the heart of Pharaoh was hardened, and he did not let the people go.

As a further demonstration of the omnipotence of *Yahweh*, he even declared when the plague would take place. This was an indication, once again, of the precision of this plague. Pharaoh was not given the privilege of setting the time. *Yahweh* was demonstrating to Pharaoh who was really in control. This was now a doubly precise plague, since *Yahweh* specified the time of the plague as well as the fact that it would not affect the animals of the Israelites.

We are told two things here. First, we are told that “**all the livestock of the Egyptians died.**” It is probably most accurate to think of this as “all the livestock currently in the field,” since there were some animals of the Egyptians not killed, as indicated by verses ten, nineteen, and twenty-one. The second thing we are told here is that “**not one of the livestock of Israel was dead.**” The Hebrew indicates “not a single, solitary one of them!” Now, that’s precision! This showed that God was protecting His special people.

This precision was not lost on Pharaoh either, He wanted proof that *Yahweh* had done what He said He would do. But upon learning of the miracle of God’s protection over the cattle of the Israelites and the destruction of much of the wealth of Egypt, Pharaoh refused to submit to *Yahweh*. Instead, his heart was hardened against Almighty God. This time, “**hardened**” is the proper translation of the Hebrew text. It appears that Pharaoh was losing control of his own emotions, for this is the first time that we are told that Pharaoh hardened his heart. The text tells us:

And Pharaoh sent, and behold, not one of the livestock of Israel was dead

The word translated “**behold,**” is the Hebrew *hinneh*, meaning “look!” or “behold!” It expresses strong feelings, surprise, hope, expectation, and certainty. The expression here indicates that Pharaoh and his people recognized something amazing, in that the plague fell on Egyptian livestock but not the livestock of the children of Israel.

Notice, also, that the previous plagues against Egypt were plagues of nuisance or discomfort, not causing any real loss to the Egyptians. This plague, however, was different, in that it caused not only loss of wealth but loss of the means to produce wealth and bodily sustenance. *Yahweh* was beginning to strip Egypt of its wealth while sparing the wealth of the Israelites.

Exodus 9:8-10

And the LORD said to Moses and Aaron, “Take handfuls of soot from the kiln, and let Moses throw them in the air in the sight of Pharaoh. It shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt.” So they took soot from the kiln and stood before Pharaoh. And Moses threw it in the air, and it became boils breaking out in sores on man and beast.

Egyptian Plague #6 – Painful skin sores (boils) on all Egyptians.

This plague may have been a symbolic attack against the Egyptian god Seth, the younger grandson of Ra and brother of Osiris. Seth was the one who was responsible for pestilences and was believed to bring the sand storms with their destruction. Also, one of the Egyptian customs was to scatter the ashes of their defeated enemies to the winds as an offering to Seth.

The effect of this plague was a blistering skin condition that erupted into exceedingly painful sores. Later, after the Israelites had escaped Egypt, *Yahweh* warned them to obey His statutes otherwise they would suffer His wrath. Among the evidences of this wrath was a condition referred to as “the boils of Egypt”:

The LORD will strike you with the boils of Egypt, with tumors, with the scab, and with the itch, from which you cannot be healed. (*Deuteronomy 28:27*)

From this description we can infer that it was a condition that caused itching, but scratching the itch would cause the boil to burst, resulting in a painful sore to follow. Also, notice that the sores were on man and beast. This is evidence that not all of the animals of the Egyptians had been killed by the previous plague.

Exodus 9:11-12

And the magicians could not stand before Moses because of the boils, for the boils came upon the magicians and upon all the Egyptians. But the LORD hardened (strengthened) the heart of Pharaoh, and he did not listen to them, as the LORD had spoken to Moses.

The same magicians who were able to counterfeit the first three plagues were, themselves, subjected to the painful misery of this plague. So great was their discomfort (either from physical pain or embarrassment, or both) that they were unable to accompany Pharaoh as Moses and Aaron returned to his presence. It appears that this plague only affected the Egyptians.

Once again, we see the improper translation of *chizuk halev* as “hardened,” instead of the proper translation “strengthened.” We see in this that Pharaoh was running out of strength to resist God. However, since *Yahweh* needed him to stay in the battle, He strengthened Pharaoh’s heart, He gave him more courage so that he would battle on.

Exodus 9:13-14

Then the LORD said to Moses, “Rise up early in the morning and present yourself before Pharaoh and say to him, ‘Thus says the LORD, the God of the Hebrews, “Let my people go, that they may serve me. For this time I will send all my plagues on you yourself, and on your servants and your people, so that you may know that there is none like me in all the earth.

Egyptian Plague #7 – Deadly hail & fire.

Moses was again commanded to stand before Pharaoh in the morning and demand that he let the children of Israel go to serve *Yahweh*. When Moses told Pharaoh who was making the demand, he said, “the LORD, the God of the Hebrews.” This is from the Hebrew *Yahweh el ibriy*, meaning “*Yahweh* God (singular) of the Hebrews” He does not present *Yahweh* to Pharaoh as “the supreme, self-existing, triune God” (*elohim*), but as the single, putter forth of power.

Now we see what the root of the battle between Pharaoh and *Yahweh* is really about. The message to Pharaoh from *Yahweh* is, “that you may know that there is none like me in all the earth.” There is no god like *Yahweh*, who is the only true God in all of heaven and earth. There is not a pantheon of gods who rule the various elements. There is one God, who is supreme and over all of creation and over all other gods, including Pharaoh, himself. And – it was this plague that finally convinced Pharaoh that *Yahweh* is supreme!

Exodus 9:15-17

For by now I could have put out my hand and struck you and your people with pestilence, and you would have been cut off from the earth. But for this purpose I have raised you up, to show you my power, so that my name may be proclaimed in all the earth. You are still exalting yourself against my people and will not let them go.

Yahweh's message to Pharaoh was that He was actually being merciful toward Egypt, since He could have simply caused a plague that would have wiped-out all the Egyptians. Instead, He was giving Egypt, and Pharaoh, little nudges so that they had ample opportunities to concede defeat without catastrophic destruction. That's our merciful God in action.

Yahweh's sovereignty has no limits. It extends to all areas of human interaction. *Yahweh* informed Pharaoh that it is He who had caused Pharaoh to be elevated to ruler of all Egypt. *Yahweh* foreknew that this Pharaoh would resist Him and initially permitted Pharaoh to both strengthen and harden his own heart before causing further hardening of Pharaoh's heart so that *Yahweh* would receive the glory. Though this may seem unfair, consider what Paul tells us in reference to this very event:

For the Scripture says to Pharaoh, "For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth." So then he has mercy on whomever he wills, and he hardens whomever he wills. You will say to me then, "Why does he still find fault? For who can resist his will?" But who are you, O man, to answer back to God? Will what is molded say to its molder, "Why have you made me like this?" Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? (**Romans 9:17-21**)

Clearly, *Yahweh* made Pharaoh to be a vessel of dishonor so that *Yahweh* would receive the honor! Now comes one of the most amazing plagues of all. Fire and ice.

Exodus 9:18-19

Behold, about this time tomorrow I will cause very heavy hail to fall, such as never has been in Egypt from the day it was founded until now. Now therefore send, get your livestock and all that you have in the field into safe shelter, for every man and beast that is in the field and is not brought home will die when the hail falls on them.'"

These verses highlight the mercy of our God as powerfully as anywhere else in the entire Bible. *Yahweh* has just told Pharaoh that He could have wiped them out with a plague, but He didn't. Now, He warns Pharaoh ahead of the next plague to seek shelter for himself and all of his animals. Only an army commander who is absolutely certain regarding the outcome of the battle would even consider telling the enemy how to protect himself from an upcoming attack.

Exodus 9:20-21

Then whoever feared the word of the LORD among the servants of Pharaoh hurried his slaves and his livestock into the houses, but whoever did not pay attention to the word of the LORD left his slaves and his livestock in the field.

Now we see here an example of how *Yahweh* deals with all of mankind. Those who believe Him and do as He commands are saved from His wrath. This was true of Abraham:

And he believed the LORD, and he counted it to him as righteousness. (**Genesis 15:6**)

It is still true today and it will continue to be true until the end of time. Although Pharaoh continued to resist believing in *Yahweh* as the one and only God, there were some Egyptians who believed what Moses had said. These people had developed a fear of *Yahweh* and followed Moses' advice.

Exodus 9:22-26

Then the LORD said to Moses, “Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.” Then Moses stretched out his staff toward heaven, and the LORD sent thunder and hail, and fire ran down to the earth. And the LORD rained hail upon the land of Egypt. There was hail and fire flashing continually in the midst of the hail, very heavy hail, such as had never been in all the land of Egypt since it became a nation. The hail struck down everything that was in the field in all the land of Egypt, both man and beast. And the hail struck down every plant of the field and broke every tree of the field. Only in the land of Goshen, where the people of Israel were, was there no hail.

As Moses raised his hand toward heaven with his shepherd's rod in his hand, thunder, fire, and hail came from the skies. The fire is said to have “run to the earth,” although this could be translated, “hail and fire came down to the earth.” The most important thing about this hail, however, was that it was heavier than any like it since Egypt had become a nation. The storm, far from being a natural meteorological occurrence, struck the entire land of Egypt with huge, unnatural, hail. And, it fell everywhere, except in the land of Goshen where the children of Israel were.

Although this translation says, “There was hail and fire flashing continually in the midst of the hail,” a more accurate translation might be, “There was hail and fire encased inside the hail,” According to Rabbi David Fohrman, a Hebrew scholar who was brought up on the Hebrew Scriptures, the text indicates that the fire was burning inside these massive hailstones and – these hailstones were so large that they broke branches off the trees. Hail this large would have killed any person or animal who was caught out in it. Also note that hail this large can not be created naturally.

Exodus 9:27-28

Then Pharaoh sent and called Moses and Aaron and said to them, “This time I have sinned; the LORD is in the right, and I and my people are in the wrong. Plead with the LORD, for there has been enough of God's thunder and hail. I will let you go, and you shall stay no longer.”

Not since the fourth plague, the plague of swarms, had Pharaoh shown any willingness to repent. Here he not only admits his own sinfulness but he recognizes *Yahweh* by name as the Righteous One.

This talk of sin, of who is righteous and who is wicked—this is moral language. It is the first time Pharaoh has used language like this. Pharaoh is convinced here, for the very first time, that he's been in the wrong all along. This is the first time Pharaoh has ever seen his conflict with *Yahweh* in these terms, and we are now in a position to understand why. You don't “sin” against a pagan power. You don't owe anything to such a power. Your reason for appeasing it is blind self-interest. You can only sin against the Creator-God, your Parent in Heaven, against whom you've rebelled. Finally, all the hardness of heart, all his desperate efforts to avoid recognizing that he, Pharaoh, is subject to his Creator—are all washed away. Pharaoh finally gets it! *Yahweh*, the Creator-God, has

been in the right this whole time—and Pharaoh and his people, who have been enslaving the Hebrews in defiance of the Creator’s will—have been the wicked ones. He says, “This time I have sinned; *Yahweh* is in the right” However, a better translation of this is, “This time I have sinned. *Yahweh* is the righteous one, and my people and I are wicked.”

Exodus 9:29-35

Moses said to him, “As soon as I have gone out of the city, I will stretch out my hands to the LORD. The thunder will cease, and there will be no more hail, so that you may know that the earth is the LORD's. But as for you and your servants, I know that you do not yet fear the LORD God.” (The flax and the barley were struck down, for the barley was in the ear and the flax was in bud. But the wheat and the emmer were not struck down, for they are late in coming up.) So Moses went out of the city from Pharaoh and stretched out his hands to the LORD, and the thunder and the hail ceased, and the rain no longer poured upon the earth. But when Pharaoh saw that the rain and the hail and the thunder had ceased, he sinned yet again and hardened (*strengthened*) his heart, he and his servants. So the heart of Pharaoh was hardened, (*strengthened*) and he did not let the people of Israel go, just as the LORD had spoken through Moses.

Both flax and barley were full grown with the barley nearly ready for harvest and flax not far behind. Because of this, they were on rigid stalks which succumbed to the force of the hail. Flax was used as a cereal crop but it was more important as a textile. It was woven and used for wicks in lamps. In fact, the Hebrew word for flax also means “wick”. Flax was also used for clothing. The material made from flax is called linen and is particularly light and cool. It was a favorite in the hot, dry climate of Egypt. To this day it is one of the most desired fabrics for warm weather clothing throughout the world.

Barley, on the other hand, was not used for clothing and was mostly used as animal feed and to produce barley malt, a liquid sweetener used in baking and in producing fermented beverages such as beer and whiskey. In fact, barley malt is the primary flavoring and fermenting ingredient in beer.

The wheat and spelt crops develop about a month later than flax and barley, so they were likely sprouted, but tender and not as subject to damage as the flax and barley which had rigid stalks at that time which would have been broken by the heavy hail. Spelt is a species of wheat with a somewhat “nutty” flavor. It is used by Hebrews even today in preparing unleavened Matso Bread for use in the Passover celebration. It has seen a resurgence in recent years as a healthier form of wheat than commercial wheat.

Now that Pharaoh finally recognizes who he has really been battling against, that he is not battling against Moses but against his God, *Yahweh*, he begs Moses to ask of *Yahweh* to end this plague. And - just as after the fourth plague, Pharaoh claims that he will let the Israelites go. But, as we read in verse thirty-five, he changed his mind again and would not let the children of Israel go. We see that Pharaoh resisted the will of God again, and strengthened his own heart. However, there is a subtlety here in his changing his mind that we don’t want to miss. The commentary on Pharaoh’s change of mind says, “**he sinned yet again and hardened (*strengthened*) his heart.**” Previously, when Pharaoh resisted God’s will, he did not recognize that it was the Creator-God that he was dealing with. Now that he knows that it is *Yahweh* with whom he is battling, his resistance is no longer innocent. It is sinful!

Later we will see that God takes over and hardens Pharaoh's heart after the eighth, ninth, and tenth plagues. At that point, Pharaoh is no longer given the chance to repent for God has taken over.

So What?

Clearly, Pharaoh didn't want to submit to the will of *Yahweh* and didn't believe that he had to. He was doing just fine living the way he wanted to and saw no reason to change, until Moses came along.

There are two lessons and one conclusion that we can take away from this chapter of Exodus. The first lesson is: as we resist God, we run the risk of having the voluntary strengthening of our heart against God turn into hardening of our heart against God. This in turn can be turned into judicial hardening, which is no longer under our control. It is clear from this section of Exodus that Pharaoh strengthened his own heart at times and even willfully resisted God by hardening his own heart. But with the coming of the sixth plague, to ensure that he stays in the fight, we are told that *Yahweh* strengthened Pharaoh's heart. In this example it is very clear that God is dealing with the heart of an unsaved person who continually rejects God's message until a point is reached where God prevents His message from getting through to the sinner. There is no reason to believe that God does not work in the same manner today. Those who reject His message of salvation repeatedly risk having their own heart judicially hardened by God.

The gospel message that Jesus is the Christ, the Son of God, and that He died on the cross to pay for the sins of the whole world is clearly and freely proclaimed to all mankind. A day is coming, however, when salvation will not be as free and easy as it is today. See what the Apostle Peter said about this very subject:

The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance. But the day of the Lord will come like a thief, and then the heavens will pass away with a roar, and the heavenly bodies will be burned up and dissolved, and the earth and the works that are done on it will be exposed. (2 Peter 3:9-10)

The Day of the Lord, remember, is NOT the rapture, but the period of time after the rapture when *Yahweh* will send tribulation on mankind such has never been before, followed by His Millennial reign on earth. The Great Tribulation will be a time of judgments against man of far greater magnitude than the plagues which befell Egypt. Though there will be many saved during the tribulation, most will be saved only at the cost of their earthly life and only a small remnant will survive to be ushered into the millennial kingdom of Christ. Resisting the will of God is a deadly and fearful game of Russian Roulette, for one never knows when God will take over.

For Christians there appears to be a similar limit to God's patience. As Paul tells us in his teaching regarding the Lord's Supper, many Christians who don't repent of their sins have been taken home:

Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord. Let a person examine himself, then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without discerning the body eats and drinks judgment on himself. That is why many of you are weak and ill, **and some have died**. But if we judged ourselves truly, we would not be judged. But when we are judged by the Lord, we are disciplined so that we may not be condemned along with the world. (1Corinthians 11:27-32)

God miraculously protects His children

The other lesson we can take from this chapter is that God sometimes provides divine protection for His children in the midst of the suffering of the unsaved. As we saw in chapters seven and eight, sometimes God's children have to undergo the afflictions that God bestows on the rebellious unsaved ones. But at other times He provides miraculous divine protection for us. Just because we are suffering does not mean that God has stopped loving us. On the contrary, according to the writer of the book of Hebrews, God intentionally inflicts pain on us because He loves us. In fact, we are told that if we do not undergo chastening from God then we are not really His children:

And have you forgotten the exhortation that addresses you as sons? "My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him. For the Lord disciplines the one he loves, and chastises every son whom he receives." It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline? If you are left without discipline, in which all have participated, then you are illegitimate children and not sons. (Hebrews 12:5-8)

Nevertheless, God can and does protect His own in marvelous and wonderful ways. Some Christians believe that this is the type of miraculous protection that God will provide for Christians who go through the Tribulation (those who believe in a mid-tribulation or post-tribulation rapture). The book of Revelation is very clear, however, in showing that the overwhelming majority of those who are believers during the Tribulation will forfeit their lives for their faith. That doesn't sound like God's miraculous protection to me. The point here is that God can, and does, protect His children in amazing ways at times. However, there are many more examples in Scripture of God inflicting pain and suffering on His children than there are of His protecting them from such things.

Therefore, don't be discouraged as a Christian just because you endure pain and suffering in your life. In the midst of these situations, we need to be on our knees before God. If we are harboring sin in our hearts or if we are trying to be in control instead of letting God be in control of our lives, then we need to confess and submit. If, on the other hand, our hearts are clear with God during these times, then we will gladly accept the circumstances and glorify God for them, even if we don't understand why. In doing so, we recognize God as the one who is in authority.

Conclusion

Ultimately, this entire series of events perpetrated on the Egyptian Pharaoh and his people was a battle of who is in control. Pharaoh believed he was in control until the very end. Unfortunately, he was wrong. Likewise, we Christians need to recognize that God is in control of our world and of our lives. Our responsibility is to recognize His authority and act accordingly, as wise King Solomon said:

The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man. (Ecclesiastes 12:13)

So, an important question for every Christian is, "Who is in control of your life right now?" No matter how you answer that question, the truth of the matter is that God has complete control of your life. It's a lot easier for us if we don't resist Him!

Let's Pray