

Exodus 10

Jehovah God sent Moses to Pharaoh, king of Egypt, with the message: "Let My people go" (5:2). He has repeated this command at 6:11; 7:2, 16; 8:1, 20; 9:1, 13. God performed a miracle through Moses and Aaron, turning the staff into a snake, which threatened no one and destroyed nothing (7:8-13). Pharaoh hardened his heart to God's demand (7:13).

So, God turned the Nile into blood (7:14-25) and Pharaoh hardened his heart (7:22). God sent a plague of frogs (8:1-15) and Pharaoh hardened his heart (8:15). God sent a plague of gnats (8:16-19) and Pharaoh hardened his heart (8:19). God sent a plague of swarms of flies (perhaps) (8:20-32) and Pharaoh hardened his heart (8:32). God sent a plague of pestilence on the cattle (9:1-7) and Pharaoh hardened his heart (9:7). God sent a plague of boils (9:8-12) and Pharaoh hardened his heart. God sent a plague of hail (9:18-35) and Pharaoh hardened his heart (9:34-35). See comments at 4:21 relative to God hardening Pharaoh's heart.

In this chapter, God will send two more plagues as He continues to put pressure on Pharaoh to let His people go free: a plague of locusts (10:1-20) and a plague of darkness (10:21-29).

TRANSLATION - 10:1-6:

1 And Jehovah said to Moses, "Come to Pharaoh, because I myself am hardening his heart and the heart of his servants for the sake that I will put these, My signs, among them. **2** and for the sake that you will recount in the ears of your son and the son of your son what I mocked in Egypt and My signs which I put among them and they will know that I Myself [am] Jehovah."

3 So Moses came and Aaron to Pharaoh and they said to him, "Thus says Jehovah the God of the Hebrews, 'How long will you refuse to be humbled before My face? Send My people that they may serve Me. **4** Because if you are refusing to send out My people, behold, I am bringing tomorrow locusts within your borders. **5** And it will cover the surface of the land and he will not be able to see the land and he will eat the remainder of the remnant of that being left to you from the hail and it will eat all the tree sprouting to you from the field. **6** And your houses will be full and the houses of your servants and the houses of all of Egypt. This was not seen by your fathers and the fathers of your fathers from the day it was on the land until this day.'" And he turned and went up from with Pharaoh.

HEBREW WORDS:

"Signs" (ver. 1) was first used at 3:12. "To mock" or "to work out" (ver. 2) is only used 8 times in the OT: Exo. 10:2; Num. 22:29; Judges 19:25; 1 Sam. 6:6; 31:4; Psalms 141:4; 1 Chron. 10:4; Jer. 38:19. The verb "to know," one of the key verbs in Exodus, was used earlier at 1:18. "To refuse" (ver. 3) was used earlier at 4:23; 7:14; 8:2; 9:2. "To humble" was used earlier at 1:11-12. "To serve" is another key verb in the book of Exodus; it was used earlier at 1:13-14. "Locusts" (ver. 4) is used 24 times in the OT; in Exodus, it is only used in this context. "The remainder" (ver. 5) is used 106 times in the OT; it is used in Exodus at 10:5 and 23:11. "Remnant" is used 25 times; only here in Exodus. "That being left" translates a participle in Hebrew. It was used earlier at 8:9, 11, 31. "Sprouting" is also a participle in Hebrew, from a verb used 33 times but only here in Exodus.

COMMENTARY:

The plagues are the battlefields in a war between Jehovah God and the gods of Egypt (12:12; Numbers 33:4). This is plague #8. The god Senehem was the god which was to protect Egypt from pests. There was also the god Min, the god of crops.

God continued to increase the pressure on Pharaoh's heart, "hardening his heart," in order to convince Pharaoh to release the Israelites. Moses has already written that both Pharaoh and his servants had hardened their hearts (9:34-35), but they were not angry enough or scared enough to let Israel go. So, God would create more "signs" for Pharaoh to know Who

Jehovah God is (see 4:8-9, 17, 28, 30; 7:3). In verse 2, God also repeats the idea that He wants Israel to continue talking about this event for generations to come. He wants them to “recount” in the ears of their sons and grandsons what He has done in Egypt and the signs He has done. Notice that God states He “mocked” Egypt - that is, He showed irrefutably that He was more powerful than the gods of Egypt and, therefore, more powerful than any other gods designed and invented by man! Not only does Jehovah God want *Egypt* to know Who Jehovah is, He needs *Israel* to know Who Jehovah God is.

Consequently, Moses and Aaron went to Pharaoh yet again, with the message from God: “Thus says Jehovah, the God of the Hebrews” (see 3:18; 5:3; 7:16; 9:1, 13). God asks Pharaoh how long would he refuse to humble himself before Jehovah God. For God to say this shows that Pharaoh had the free will to exalt God in his heart, if he had chosen to do so. Pharaoh had humbled the Israelite slaves in 1:11-12; here Israel’s God has humbled Pharaoh.

Rather than humbling himself, Pharaoh was continuing to refuse (ver. 4) to send out the Israelites. Consequently, Jehovah God promises to send a plague of locusts against Egypt. Hordes of locusts could number into the millions and they could be devastating to a crop production. These locusts would cover the surface (literally “eye”) of the land and no one would be able to see the ground! The locusts would eat whatever had been left from the destruction by the hail. If there were any new sprouts in the ground, the locusts would eat that too!

As with the frogs earlier (8:3-4), the locusts would be in their houses and in the houses of all the Egyptians, important and unimportant. This will be the worst locust plague the land of Egypt had ever experienced, as was the hail storm (9:18, 24).

APPLICATION:

Moses’ contemporaries - God wanted Israel to remember what He had done for them in Egypt: 12:26-27; 13:8, 14-15; Deut. 4:9-10; 6:7, 20-25. A plague of locusts on Israel is threatened for disobedience in Deut. 28:38. In Numbers 22:5, 11 the text says the Hebrews covered the “eye” (“surface”) of the land, which scared the king of Moab.

Later Jewish writers - God continued to remind Israel of the exodus: Psalm 77:11-20; 78:4-6, 43-53; 105:26-38; 106:7-12; 114:1-3; 135:8-9; 136:10-15. God will use a locust plague to punish His own people: Joel 1:4-7; 2:1-11; Amos 7:1-3. Solomon prays for forgiveness if / when locust invade their land (1 Kings 8:37-40; 2 Chron. 6:28). Invasion by foreign forces is portrayed as a locust invasion in Judges 6:5; 7:12.

NT writers - God will insist that mankind needs to be humble, both before God and before our fellow man: Matt. 18:4; 23:12; Luke 1:48, 52; Luke 14:11; 18:14; Acts 20:19; Eph. 4:2; Phil. 2:3; Col. 3:12; James 1:21; 4:6, 10; 1 Peter 3:8; 5:5-6. The Lord’s Supper (1 Cor. 11:20) is to be observed every Lord’s day (Rev. 1:10; see Acts 20:7) as Christians recount the death, burial, resurrection, and second coming of Christ both for this generation and for future generations: 1 Cor. 11:23-26.

TRANSLATION - 10:7-11:

7 And the servants of Pharaoh said to him, “How long will this be before us for a trap? Send out the men and let them serve Jehovah their God! Do you not yet know that Egypt is destroyed?”

8 So they brought back Moses and Aaron to Pharaoh and he said to them, “Go! Serve Jehovah your God! Who and who are going?”

9 And Moses said, “With our little ones and with our old folks we are going. With our sons and with our daughters, with our flocks and with our cattle we are going. Because a festival to Jehovah [there is] to us.”

10 And he said to them, “Let it be thus Jehovah with you, just as I am sending you out and your little ones. See that evil [is] opposite your face. **11** Not thus you are going, please, the men and serve Jehovah because it you are seeking.” And he drove them from before the face of Pharaoh.

HEBREW WORDS:

“Trap” (ver. 7) is used 27 times in the OT but only three times in Exodus: 10:7; 23:33; 34:12. “To perish” or “be destroyed” is only used here in Exodus; it is used extensively in Deuteronomy (22 times), Jeremiah (25 times), and Psalms (24 times). It is used 185 times in the OT. The verb “to serve” was seen earlier in this chapter at 10:3. “Young ones” (ver. 9) was used earlier at 2:6. “Old folks” was used earlier at 3:16, 18 with the more specific nuance of “elders” of Israel. Here, it refers to older people in general. “Festival” or “celebration” is used 62 times in the OT; in Exodus, it is used 12 times. This is its first use. “Little ones” (ver. 10) is a different word than “young ones” used in verse 9. This word is used in this context (10:10, 24) and 12:37 in Exodus, out of 41 times.

This word for “men” (ver. 11) in some contexts could be understood as “warriors” or “mighty men.” The word is used only in 10:11 and 12:37 in Exodus while it is used in the OT 66 times. “To seek” was used earlier at 2:15; 4:19, 24. “To drive out” was used earlier at 2:17; 6:1. It will be used again at 11:1; 12:39; 23:28-31; 33:2; 34:11.

COMMENTARY:

God has not yet sent the plague of locusts, but Pharaoh’s servants have seen enough and experienced enough that they pressure Pharaoh to yield. They believed they were in a trap (ver. 7). They encourage Pharaoh to send out the “men” that they may serve Jehovah God. Earlier, Pharaoh had said he did not “know” Jehovah God (5:2). At the end of verse 7, they exclaim that “Egypt is destroyed!” Indeed it was! The Nile had been struck; the cattle and livestock had been struck; the crops had been struck. There was nothing left to sustain their country and its economy.

In verse 8, the servants brought Moses and Aaron back into Pharaoh’s presence, who then gave them permission to serve Jehovah God. But, Pharaoh asks, “Who is going?” Moses responded (ver. 9) that they would take their “old folks and their little ones.” He informs Pharaoh that they were going as families, with their sons and their daughters. They would leave with everything they owned, including their flocks and cattle. They had an appointment with Jehovah God for a festival. If they were to leave their family members behind, Pharaoh knows they would return. There will be no return because Israel will take everything with it.

Pharaoh responded in verse 10 with permission (yet again), but only for the men to go. It almost sounds as if Pharaoh is being sarcastic. He understood they were seeking to serve Jehovah God. Exactly what Pharaoh meant by the expression “see that evil is opposite your face,” we do not know. The phrase seems to suggest that Pharaoh was accusing them of wanting to do evil against Pharaoh and / or his people! Once he had said what he wanted, he drove Moses and Aaron from his presence (cf. 6:1; 11:1; 12:39). But we can assume that he is not going to follow through with his promise.

APPLICATION:

Moses’ contemporaries - The expression “festival to Jehovah” is used again in reference to the Passover (12:14) and Feast of Unleavened Bread (13:6; 23:15-17). The law will require the whole family to worship together: Deut. 16:11, 14; 31:12. Men were specifically required to attend the three major festivals annually: Exo. 23:17; 34:23; Deut. 16:16.

TRANSLATION - 10:12-15:

12 And Jehovah said to Moses, “Stretch out your hand over the land of Egypt for locust that it may come up over the land of Egypt and it will devour all the grass of the land, all which the hail left.”

13 So Moses stretched out his staff over the land of Egypt and Jehovah led the wind of the east in the land all that day and all the night. The morning was also the wind of the east raised up the locust. **14** And the locust went up over all the land of Egypt and it settled in all the borders of Egypt, very heavy before its face. There was not thus locust like it and afterward there would not be thus. **15** And it covered the surface of all the land and the land darkened

and it ate all the grass of the land and every fruit of the tree which the hail had left and there did not remain any green in the tree and in the grass of the field in all the land of Egypt.

HEBREW WORDS:

“To leave” (ver. 12) was used earlier in this chapter at verse 5. On Moses’ staff (ver. 13), see 4:2, 4. “To lead” was used earlier at 3:1. “Wind” is the word also translated “spirit;” see at 6:9. “To settle” (ver. 14) is used 140 times in the OT; in Exodus, it is at 10:14; 17:11; 20:11; 23:12; 33:14. “To cover” (ver. 15) was seen earlier in this chapter at 10:5. “Green” is only used here in Exodus; it was used in Genesis at 1:30; 9:3. It is used 12 times in the OT.

REFERENCES AND ALLUSIONS TO GENESIS:

This plague in particular creates a complete reversal of what Jehovah God had done for Egypt through Joseph in Genesis 41:49.

COMMENTARY:

Therefore Jehovah God told Moses to stretch out his hand, with staff, so that God could cause the locust to come up over Egypt (ver. 12). The purpose was so that the locust could eat everything that the hail had left undamaged.

As always, Moses did just as Jehovah had commanded. In this instance, Jehovah caused the wind to blow from the east, from the Sinai Peninsula, for a whole day, and this wind blew in the horde of locusts (ver. 13). Locusts usually invaded Egypt from the south. This plague of locust went over the entire land of Egypt, from border to border, and it was “very heavy” against Egypt (cf. 9:3, 18). This plague of locusts was worse than anything Egypt had ever seen before (cf. 9:18, 24, 10:6). Locusts can eat their own weight in vegetation every day. That doesn’t sound like much, since locusts are very small. But, millions of locusts can thereby be very destructive. It would be as if this writer were to eat 162 *pounds* of food every day!

Thus the surface of the land of Egypt was covered with the horde of locusts such that the land darkened; the locusts were so thick, they were blocking the sunlight (ver. 15). The locusts ate all the grass, the fruit of the trees which had been left from the hail damage and, to emphasize the destruction Moses writes again, “there did not remain any green in the tree and in the grass of the field in all the land of Egypt.”

APPLICATION:

Later Jewish writers - The “wind from the east” serves in future exhibitions of God’s wrath: Psa. 48:7; Jer. 18:17; Ezek. 19:12; 27:26; Hosea 13:15; Jonah 4:8.

NT writers - John will use “locusts” as a symbol of God’s wrath on the nation of Rome in Revelation 9:3-4.

TRANSLATION - 10:16-20:

16 And Pharaoh hastened to call to Moses and to Aaron and said, “I have sinned against Jehovah your God and against you all. **17** And now, take away please my sin only this once and plead to Jehovah your God and let Him take away from us only this death.”

18 And he went up from with Pharaoh and he pled to Jehovah. **19** And Jehovah turned a very strong wind to the sea and he took away the locust and He drove them toward the sea of reeds and there did not remain a single locust in all the border of Egypt.

20 Then Jehovah hardened the heart of Pharaoh and he did not send out the sons of Israel.

HEBREW WORDS:

“I have sinned” (ver. 16) was seen earlier at 9:27, 34. “To take away” (ver. 17) was used earlier at 6:8; here, it denotes “taking away sin” or “forgive.” “Plead” was used earlier at 8:8-9, 28-30; 9:28. “Death,” the noun, is only used here in Exodus. It is used 153 times in the OT. The verb is used 845 times. “To turn” (ver. 19) was used earlier at 7:15, 17, 20. “To drive” in verse

19 is a different word used earlier; this one is only used here in Exodus, out of 70 times. The word translated “single” is the word for “one.”

ARCHAEOLOGY:

The “sea of reeds” (ver. 19) is usually translated “Red Sea;” see Exo. 13:18; 15:4, 22; 23:31. The phrase is used 24 times in the OT. It is not certain where this sea is located. However, it is certain that this is more than a marshy swampland; the whole Egyptian army will drown in it!

COMMENTARY:

Pharaoh called Moses and Aaron back into his presence yet again and confessed, yet again: “I have sinned” (ver. 16). He did so earlier at 9:27. We should assume that Pharaoh was sincere in his confession. He had sinned against Jehovah God and “against you all,” either Moses and Aaron or, more likely, the Israelites. In verse 17, Pharaoh asks Moses to “take away please my sin.” This suggests the idea of forgiveness, to take away the guilt of his sin so that the consequences of his sin could be taken away. “This once” puts the emphasis on his request at that specific time. Perhaps he thinks that this one prayer will take away all his sin.

For the fourth time (cf. 8:8, 28; 9:28), Pharaoh asks Moses to “plead” to Jehovah God to take away “this death.” Pharaoh could see the end result of all these plagues with the locusts seemingly eating up the last vestige of life in Egypt. There were dead fish (7:21) and dead frogs (8:13-14) and dead cattle (9:6) and dead men (9:25) and dead plants (9:25; 10:15). Egypt was no longer a thriving economy; it was a parlor of death. Pharaoh has yet to experience the death of his firstborn son; that will be the final plague.

Subsequently, Moses left the presence of Pharaoh and pled to Jehovah God on behalf of this sinner (ver. 18). True to His nature, Jehovah God turned the wind so that it blew toward the sea and the wind blew all the locusts and God “drove” the locusts toward the Red Sea. To show the comprehensive nature of God’s grace, there was not a single locust left within the borders of Egypt (cf. 8:11, 31).

However, again Jehovah hardens Pharaoh’s heart (ver. 20) and Pharaoh did not allow Israel to leave, just as God had predicted (3:19). Jehovah God is increasing the pressure on Pharaoh until he gets to the point that he *will* drive Israel out of his land.

Score: Jehovah God - 8; gods of Egypt - 0.

APPLICATION:

NT writers - Jesus showed frequently that He could control nature: Matt. 8:23-27. If Pharaoh’s repentance (sorrow for his sin) is shallow, it reflects the antithesis of a godly sorrow which God requires of Christians: 2 Cor. 7:9-10.

TRANSLATION - 10:21-26:

21 And Jehovah said to Moses, “Stretch out your hand over the heavens and there will be darkness over the land of Egypt and the darkness will be felt.”

22 And Moses stretched out his hand over the heavens and there was dark darkness in all the land of Egypt three days. **23** And a man did not see his brother and a man did not raise from his place three days and for all the sons of Israel there was light in their dwellings.

24 And Pharaoh called to Moses and said, “Go! Serve Jehovah! Only your flocks and your cattle let them remain. Even your little ones let go with you.”

25 And Moses said, “Even you yourself will give by your hand sacrifices and offerings and we will do for Jehovah our God. **26** And even our livestock will go with us. There will not remain a hoof because with us we are taking to serve Jehovah our God and we ourselves do not know with what we will serve Jehovah until we come there.”

HEBREW WORDS:

“Darkness” (ver. 21) is used in this context (10:21-22) and 14:20 in Exodus. The word is used 80 times. “To feel” is only used here in Exodus, out of 10 uses. “Dark” (ver. 22) is used only here in Exodus, out of 10 uses. This is the only use of “light” in Exodus. The word is used 120 times in the OT, especially in Isaiah (27 times), Psalms (19 times), and Job (32 times). “Dwellings” is used here (10:23) and 12:20, 40 and 35:3 in Exodus. It is used 44 times in the OT. “To remain” (ver. 24) is used only here in Exodus, out of 16 times.

“Sacrifices” (ver. 25) is used in Exodus at 10:25; 12:27; 18:12; 23:18; 24:5; 29:28; 34:15, 25. The word is used extensively in Leviticus (35 times), Numbers (20 times), and 1 Samuel (17 times). The word is used in the OT 162 times. “Offerings” is the word for “burnt offerings;” it is used in Exodus 17 times, Leviticus 62 times, Numbers 56 times, 2 Chronicles 30 times, and Ezekiel 20 times. The word is used in the OT 286 times. “Hoof” (ver. 26) is used only here in Exodus; it is used most often in Leviticus 11 to denote the difference between clean and unclean animals. It is used 21 times in the OT.

COMMENTARY:

The plagues are the battlefields in the war between Jehovah God and the gods of Egypt (12:12; Num. 33:4). The sun was particularly important to the Egyptians in their worship; it was also the symbol of the god Amun-Ra. He was the “national god” of Egypt. Atum was the god who created the Pharaohs; his symbol was the sun. His priest, in fact, was associated with the bull and he wore a sun disc with the emblem of a snake. In fact, several gods of Egypt were associated in some way with the sun: Aten, Atum, Benu, Harmachis, Horus, Mahes, and Re. In every way, the sun was the force that gave life to Egypt. This is plague #9.

In this, the next-to-the-last plague, Jehovah God tells Moses to stretch his hand with its staff over the heavens and darkness will descend over the land, such darkness that could be felt. Some scholars suggest this last verb “will be felt” carries better the idea that the darkness will cause “groping.” It also simply might be a figure of speech to denote the intensity of the darkness.

In verse 22, Moses does just as Jehovah God commands him and the darkness descended over the land of Egypt for three days, the duration of time God wanted Moses to ask Pharaoh for their journey (3:19; 5:3; 8:27). Pharaoh refused to allow Israel to leave for three days; now he suffers utter darkness of three days. Some scholars want to suggest an intense sandstorm caused the darkness; however, we doubt such a storm would have lasted three days. But even more so, there was no light at all in anyone’s home; that does not suggest a sandstorm but a supernatural darkness imposed by the God of light. As with earlier plagues (8:23; 9:4, 6, 26), God made a distinction between Egypt and Israel. There was light in their homes.

After three intense days of darkness, Pharaoh called Moses and Aaron into his presence (ver. 24) and commanded them: “Go! Serve Jehovah!” But then he stipulated that only their flocks and cattle will remain behind. Adults young and old can go, but only Israelites, not their livestock. Perhaps Pharaoh thought he would profit from the Israelites leaving their livestock, since his own were destroyed, or perhaps he knew Israel would not go far without having the cattle for their support.

Moses does, as he did before; he refused to compromise (ver. 25). In fact, he states, “You yourself will give by your hand sacrifices and offerings.” Either there were still some cattle which were left alive or Moses means to say that Pharaoh, as king of Egypt who allows Israel to leave with their cattle, will “give” them permission to leave with their own livestock. The livestock will, in fact, go with them (ver. 26); using a figure of speech called a synecdoche, where a part is put for the whole, Moses says, “Not a hoof will be left behind” - not one single animal. Moses states they are taking everything with them to serve Jehovah their God because they do not know what God might require of them in their sacrifices. They will not know until they get there. The only specific sacrifice which has been offered by the patriarchs in Genesis was the ram offered in place of Isaac (Gen. 22:13). Beyond that, all the sacrifices in Genesis were general, that is, there is no specific mention of which animals (or for what purpose) the sacrifices were offered.

APPLICATION:

Moses' contemporaries - God will use darkness again at the crossing of the Red Sea (14:20-21). The law of Moses would specify the requirements of sacrifices in Leviticus 1-7.

Later Jewish writers - God will again use darkness for punishment: Isa. 8:22; Joel 2:2; Zeph. 1:15. The "day of Jehovah" ("day of the Lord"; used 28 times throughout the Bible) is often pictured as darkness: Amos 5:20; Zeph. 1:14-15; Isa. 8:22; 58:10; 59:9-10.

NT writers - With the idea of Israel existing in darkness as a backdrop (according to Isaiah 9:2), Jesus came to be their light: Matthew 4:12-17.

TRANSLATION - 10:27-29:

27 And Jehovah hardened the heart of Pharaoh and he did not consent to send them out. **28** And Pharaoh said to him, "Go from me. Let be kept to you. Do not again see my face because in the day you see my face, you will die."

29 So Moses said, "Thus you have spoken. I will not again anywhere see your face."

HEBREW WORDS:

"To consent" (ver. 27) is used only here in Exodus, out of 54 times in the OT. "To keep" or "guard" or "protect" (ver. 28) is used first here in Exodus, out of 24 uses in the book. It is used in the OT 469 times. "Again" (ver. 28, 29) is actually a verb in Hebrew, "to do again." It was used earlier at 1:10; 5:7; 8:25; 9:28, 34. It will only be used again in Exodus at 11:6. The verb is used in the OT 213 times.

COMMENTARY:

As He had done before, as has been mentioned before, Jehovah God hardened Pharaoh's heart in order to put further pressure on Pharaoh to release the Israelites. See comments on 4:21 relative to hardening Pharaoh's heart. He did not agree to send out the Israelites (ver. 27).

But Pharaoh did call back into his presence Moses and Aaron and commanded them to leave (permanently) his presence. "Let be kept to you" means "beware of yourself." If they come into his presence again, they will die (ver. 28).

Moses agrees (ver. 29); he is certainly glad to have this whole scenario finished. He will not see Pharaoh's face anymore. It is ironic that the concept of "seeing once's face" is used here following the conclusion of the plague of darkness.

Score: Jehovah God - 9; gods of Egypt - 0.

APPLICATION:

NT writers - John uses this plague of darkness, as he has most of the others, as a symbol of the punishment God will pour out on the nation of Rome in Revelation 8:12; 16:10-11. "Outer darkness" is a metaphor for the horrors of hell: Matt. 8:12; 22:13; 25:30; Jude 6, 13. Also, there was darkness over Palestine (the whole world?) for three hours while Jesus hung on the cross, illustrating the moral darkness mankind was in, when they crucified the sinless Son of God: Matt. 27:45; Mark 15:33; Luke 23:44. The Jewish leaders were operating within the "power of darkness," a metaphor for ignorance (Luke 22:53; see also John 1:5; 3:19; 12:35). The resurrection will enlighten both them and the Jews. Jesus is the "light of the world" (John 8:12; 12:46).

Jesus does not accept compromise from us either: Luke 14:25-33; Acts 20:27; Rev. 2:14, 20. Additionally, setting any person or desire on our hearts in place of Jesus is equivalent to idolatry: 1 Cor. 10:14; Colossians 3:5; 1 John 5:21.