

Exodus 015
Grace's Triumph
Exodus 5:4-19
September 14, 2025
Dr. Andy Woods

Let me invite your attention this morning to Exodus 5:4. We are continuing our verse-by-verse teaching through the Book of Exodus this morning. The title of our message is "The Triumph of Grace." We need grace, do we not?

We find ourselves this morning in the Book of Exodus, where God is redeeming a nation. That is going to go from Exodus 1:1 all the way through Exodus 12:30. We know why redemption is necessary: Israel is enslaved (Exodus 1). When God works, He selects an instrument and He prepares the instrument. The instrument in this case is Moses. We see his preparation in Exodus 2-4. Moses is now ready to be used by God at the ripe old age of 80. Eighty years young, and he is ready to go.

| Exodus Structure/Outline | |
|--------------------------|---------------------------------|
| ■ | Redemption (1–18) |
| ◆ | Redemption (1:1–12:30) |
| ◆ | Liberation (12:31–15:21) |
| ◆ | Preservation (15:22–18:27) |
| ■ | Mosaic Covenant (19–40) |
| ◆ | Law (19–24) |
| ◆ | Tabernacle instructions (25–31) |
| ◆ | Apostasy (32–34) |
| ◆ | Tabernacle building (35–40) |

We see the first confrontation that Moses has with Pharaoh (Exodus 5). You would think that if you are called by God, doing God's work, everything would run seamlessly, right? No. It does not work that way. In fact, sometimes the amount of turbulence you are in actually shows you that you are in God's will. In Exodus 5, Moses encounters nothing but turbulence. There is a problem with Pharaoh. Then at the end of the chapter, which we will not get to today, there is a problem with Israel.

Moses has made a request of Pharaoh twice, and Pharaoh has said, "No." "Let my people go into the wilderness for three days, so that we might have a feast unto the Lord, and worship unto the Lord." Pharaoh says, "No, I do not know the Lord."

First Meeting with Pharaoh (Exodus 5:1-23)

- I. Problem with Pharaoh (1-19)
 - A. Request of Pharaoh (1)
 - 1. Request stated
 - 2. Reasons for the request
 - B. Refusal by Pharaoh (2)
 - 1. Reasons
 - 2. Response
 - C. Request of Pharaoh (3)
 - 1. Request
 - 2. Consequence
 - D. Pharaoh increases Israel's burden (4-19)
- II. Problem with Israel (20-23)

If that were not bad enough, Pharaoh takes the burden that Israel was under, by way of servitude—keep in mind, they had been enslaved for 400 years—and he increases that burden. Things get worse. Sometimes that is what happens in the outworking of God's purposes. Sometimes things have to get worse before they can get better. That is what we see happening in this chapter.

We have orders to Moses and Aaron coming from Pharaoh (Exodus 5:4-5):

"But the king of Egypt said to them, 'Moses and Aaron, why do you draw the people away from their work? Get back to your labors!'" (Exodus 5:4).

If you drop down to Exodus 5:8 and 17, you will see Pharaoh saying, "The only reason you want to go into the wilderness for three days is because you are lazy. You are trying to get out of work." Now, unfortunately, this is a reality you have to face as a Christian because the unsaved world does not understand us at all. You go to your boss for permission, vacation requests, perhaps to attend a church retreat. "You are just being lazy."

The reason the world reacts this way against us is that they have not the Spirit of God, and they do not understand the things of God. First Corinthians chapter two, verses 14 and 15 says,

"But the natural man does not accept the things of the Spirit of God, for they are foolishness to him; and he cannot understand them, because they are spiritually appraised. But he who is spiritual appraises all things, yet he himself is appraised by no one" (1 Corinthians 2:14-15).

When you talk about spiritual things to coworkers, when you talk about spiritual things to supervisors, when you talk about spiritual things to extended family or immediate family, do not be surprised if they scratch their head and do not understand you or do not understand your motives. God said this would happen. The Man without the Spirit understands not the things that come from the spirit.

What we are doing here this morning, in the eyes of the world, is a total waste of time. Why in the world would you give up half of your Sunday to go to a church like this, that does not even have enough sense to let you out at noon? They look at it as a waste of time. The reason they think that way is because they have not the Spirit of God. They do not understand the things of God because the things of God are spiritually discerned.

This is what Moses is going through as he makes this request to Pharaoh. God has already prepared Moses for this, because he told him all the way back in Exodus 3:19:

"But I know that the king of Egypt will not permit you to go, except under compulsion" (Exodus 3:19).

"Moses, do not be surprised when you get resistance. Pharaoh has his own will, and I am going to put it under duress."

So it is interesting how God prepared Moses ahead of time through short-term prophecies. Everything that God says in His Word will happen in the future. It happens whether we are dealing with a short-term prophecy or a long-term prophecy. What you are seeing there in Exodus 5 is the outworking of one of the ways God comforted Moses through short-term prophecy.

"Again Pharaoh said, 'Look, the people of the land are now many, and you would have them to cease from their labors!'" (Exodus 5:5).

That is the reason they were subjugated. You remember there arose a Pharaoh who knew not Joseph, who was threatened by this rapidly growing population. "If we do not get these people under control, they are going to control us." So Israel as a nation was put into slavery.

"But the sons of Israel were fruitful and increased greatly, and multiplied, and became exceedingly mighty, so that the land was filled with them" (Exodus 1:7).

When you read about the size, population wise, of the Nation of Israel, you also have to think about prophecy, because all the way back in Genesis 13:16, God analogized Israel and her descendants to the dust of the earth. In Genesis 22:17, He analogized Israel's descendants to the sand of the seashore. In Genesis 15:5, He told Abraham to go outside and count the stars, "If you are able." It is almost like God knew something about the size of our universe and galaxy that Abraham did not know. You would expect

that from God who brought our universe, galaxy, etc. into existence. "Count the stars if you are able."

As you move through human history, the philosophers of each age thought they could number the stars. There are so many stars that we are aware of, through the use of the Hubble telescope and things of that nature, that you cannot number them. God said that to Abraham all the way back in Genesis 15:5, "The stars are innumerable, and as the stars are innumerable, so your descendants will be innumerable." The Bible was scientifically up to speed long before its time.

It is an amazing work that God has done through a man and his wife, Abram and Sarai, in their old age, who could not have children.

"Sarai [before her name was changed to Sarah] was barren; she had no child" (Genesis 11:30).

God, in the midst of that impossibility, said, "The day is going to come where the nation coming forth from your own body will be so innumerable, it will be like the stars of heaven, the sand of the shores, and the dust of the earth." God has done an amazing work starting from nothing. He has, through the birth of Isaac, brought forth this nation, and He has multiplied it greatly to the point where the known political power of the time, Pharaoh, is intimidated by these people, and that is why he subjugates them.

"Is anything too hard for the Lord?" The Bible asks. The answer is, no, there is nothing too hard for the Lord. If God is the one that spoke the heavens and the earth into existence (Genesis 1:1), the promise of a child to an elderly couple is easy stuff. If you can accept what Genesis 1:1 says, "In the beginning God created the heavens and the earth," then believing water to wine is easy. Believing in the resurrection is easy. Believing in the ascension of our Lord Jesus Christ is easy. It is easy to believe God can make an innumerable nation, if he can speak matter itself into existence.

As you go down to Exodus 5:6, you see the orders to the taskmasters and the foremen:

"So the same day Pharaoh commanded the taskmasters over the people and their foremen" (Exodus 5:6).

The taskmasters are Egyptian, the foremen are Hebrews. We know that because they are called sons of Israel. In this chapter, verse 14, verse 15, verse 19. In fact, it is the foremen who are going to be beaten along with the rest of the Jews. Verse 14. So Pharaoh had a system in place where over the subjugated nation were the Egyptian taskmasters and under them were Hebrews that he had selected, and he was using this whole system to subjugate God's people. Everything looks so hopeless here.

As you go down to Exodus 5:7, you can see Pharaoh's reaction to this request to "let My people go." It was not even a request to let them go permanently, it was just for three days.

"You are no longer to give the people straw to make brick as previously; let them go and gather straw for themselves" (Exodus 5:7).

The straw mixed with clay strengthened the bricks. Essentially the Nation of Israel was making these bricks, and the straw was brought to them. Pharaoh says, "You know what? Go get the straw yourself; and, by the way, I am not reducing the quota of the bricks that you have to make." He put them under a workload that was unreasonable. It was something that was impossible for them to fulfill.

As they are brought under this, he begins to punish them, beating them with rods, as we will see in a moment, on a daily basis when they could not fulfill their impossible quota. When you look at Exodus 5:8, you will see that the quota does not change.

"But the quota of bricks which they were making previously, you shall impose upon them; you are not to reduce any of it. Because they are lazy, therefore they cry out, 'Let us go and sacrifice to our God'" (Exodus 5:8).

"You want to go out and do the sacrifice, but I do not know the Lord." The sacrifice is mentioned in Exodus 5:5, 7, and 17. It is a spiritual truth, a festival system and a sacrificial system to a man who does not even know God at all. What does the natural man do with spiritual content? He starts to attack the motives of God's people. "You just want to get out of work, you are lazy, etc."

"Let the labor be heavier on the men, and let them work at it so that they will pay no attention to false words" (Exodus 5:9).

"Let us distract the people away from the teachings of Moses, because we do not want an insurrection on our hands."

When people speak the truth, Satan has his agents in place to try to discredit the truth spoken. Paul the Apostle dealt with this in Acts 13:45:

"But when the Jews saw the crowds, they were filled with jealousy and began contradicting the things spoken by Paul, and were blaspheming" (Acts 13:45).

The unbelieving Jews in the Book of Acts set out to demolish Paul's words, to contradict his words. Jesus faced the same thing. He would give truths and His words were contradicted by Satan's agents. Essentially, that is what Pharaoh is doing here.

You will face the same thing as a Christian. You will try to speak the truth and people will try to discredit you. They will try to find some sort of internal contradiction of what you are saying, or they will try to point out something in your life like, "You sure talk holy and look at your life," trying to find every flaw they can, every skeleton in your closet.

The truth of the matter is, God does not use perfect people. You know why God does not use perfect people? Because they do not exist. There is only one perfect person, and that was Jesus Christ. God does not call the qualified; He qualifies the called. If God has called you to speak, speak. Do what He wants you to do. The results of fear of criticism and these kinds of things, what you will discover as you walk with the Lord is that God has a way of dealing with those people. You focus on what you are supposed to do, which is what Moses is doing here.

Pharaoh is out to discredit Moses' words. He takes this burden upon Israel, already under subjugation, and he increases it. You see it there in Exodus 5:10:

"So the taskmasters [Egyptians] of the people and their foreman [Hebrews working for the Egyptians] went out and spoke to the people, saying, 'Thus says Pharaoh, "I am not going to give you any straw"'" (Exodus 5:10).

No straw. Where are you going to get the straw from, as the straw is mixed with the clay to strengthen the bricks? "Go get it yourself."

""You go and get straw for yourselves wherever you can find it"" (Exodus 5:11).

"If we are out looking for straw, we cannot make bricks." Pharaoh says, "That is not my problem. That is your problem." How would you like to have a boss like this? The quota of bricks you have to produce is going to be exactly the same.

Look at Exodus 5:12. The Nation of Israel is scattered all over Egypt to find this straw, in addition to making the same quota of bricks.

"So the people scattered through all the land of Egypt to gather stubble for straw" (Exodus 5:12).

That word "scattered" is an interesting word. The Greek word for scattered is the "diaspora." It is largely a type of what the Nation of Israel is going to experience. Nationally, they rejected their king, King Jesus, and said, "We will not have this man rule over us." In a prophecy to Moses in Deuteronomy 30:3, God says, "As a consequence of this, the nation will be scattered." There it is not talking about the scattering of the Jewish people throughout Egypt; it is talking about the scattering of the Jewish people throughout the world.

"Then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord your God has scattered you" (Deuteronomy 30:3).

This is not only dealing with the captivity in Babylon, which is coming about 800 years later. When they came back from Babylon—they went into captivity, and they came back—that was regional. That was local. What the Bible predicts is the scattering of the

Nation of Israel all over the world. That is what has happened over the last 2,000 years, exactly like God said it would happen.

There arose an event called AD 70. This was about 40 years or so after the crucifixion of Christ, the nation having turned their own King, who could have given them the kingdom, over to Rome for execution. This is a great thing for us, because God took lemons and turned them into lemonade. God used that miscarriage of justice to pay the sin debt of the world, which we as believers are all beneficiaries of.

There are Hebrews that get saved in the Church Age. The apostles were all Jewish, and Paul was Jewish, but by and large the people that have responded to the gospel in the last 2,000 years of church history have not been the Hebrews. They have been Gentiles, which is us.

What about the Nation of Israel under divine discipline? You have to understand that while it is our posture as evangelical Christians to want to help the Jews and bless the Jews any way we can, you have to understand that in spite of that, they continue to be a nation under divine discipline right up to the present hour. God said, "Because you did this with your king, I am going to spread you into the four corners of the world."

That is exactly what has happened. Yet the prophecy in Deuteronomy 30:3 is more than just a prophecy of discipline; it is a prophecy of restoration. Let me read it to you again:

"Then the Lord your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the Lord has scattered you" (Deuteronomy 30:3).

How can you regather the Jewish nation from worldwide dispersion if they are not in worldwide dispersion? This is bigger than the Babylonian captivity. This is global. I would say it started in AD 70, and it is continuing on today.

God says, "Just as I scattered you, I am going to bring you back. I am going to bring you back into your own homeland." Here come the Jewish people in our general lifetime, right back into the land that they were evicted from, with the same religion and the same language. I am here to tell you that that kind of thing has never happened before. It is the super sign, if we can put it that way, of prophetic truth.

When you look at the Nation of Israel and you look at the Jerusalem Post in Hebrew, that is the miracle on the Mediterranean, because the sociologists all tell us that when a people group is removed from their land within a few generations, they lose their cultural distinctiveness.

How many Jebusites do you know? Yet the Jebusites are in the Bible right alongside the nation of Israel. What happened to the Jebusites? "So and so, and so and so, moved in down the street. What a lovely Jebusite family." What happened to them? You lose your distinctiveness because you get absorbed into the host culture. Had that

happened to Israel, all of God's End Time prophecies could not be fulfilled. God supernaturally preserved them.

He brought them back after 2,000 years back into their same homeland in preparation for His End Time program. We have people today saying, "If God would just perform a miracle, I would believe." Are you kidding me? The greatest miracle that you could ever see, other than spiritual birth itself, is happening right now in the Middle East.

God says, "When I bring you back, I am going to make you the subject of worldwide controversy and discussion." I wish that would happen. As you probably know, the United Nations is meeting again in September. What is the big discussion on the books? Fixing world hunger? No, it is dividing up the land of Israel. That is what they are obsessed with. We are living in amazing times where we are seeing prophecies jump right off the page.

People say, "That restoration thing, come on, you do not take that literally, do you?" "Can I ask you a question? The same verse that mentions restoration mentions scattering. Is the scattering literal?" "Literal. Oh, yeah. Absolutely." "How can you, in the middle of the verse, turn around and switch horses in midstream and not interpret that literally also?" The discipline is literal, so the regathering must be literal.

This is God's point as He is speaking through Jeremiah the prophet, who wrote the Book of Lamentations. Why do we call it the Book of Lamentations? Because he is lamenting. He is lamenting that just like God said, the city of Jerusalem has been destroyed. "Our temple has been destroyed." Yet right around the middle of the Book of Lamentations, Jeremiah says, "But there is hope."

Why is there hope in the midst of that? Because if the scattering was so literal prophetically then so is the regathering. You can have hope in the midst of destruction is really the point of the Book of Lamentations.

"The taskmasters pressed them, saying, 'Complete your work quota, your daily amount, just as when you had straw'" (Exodus 5:13).

The taskmasters were Egyptian, and the foremen were Hebrew. Notice that it is not just a form of subjugation where you are experiencing difficulty on a weekly basis, on a monthly basis. This is the daily grind—daily unfairness, daily oppression, daily mistreatment. If that were not enough, now Pharaoh puts pressure on the foreman. Those are the Hebrews working for Egypt.

"Moreover, the foreman of the sons of Israel, whom Pharaoh's taskmasters had set over them, were beaten and were asked, 'Why have you not completed your required amount either yesterday or today in making brick as previously?'" (Exodus 5:14).

"The reason we did not complete our job is because we were sent out to look for straw, and I cannot do both at the same time." "That is not my problem. That is your problem. You did not meet your daily quota, so now you are going to be beaten with rods." It does not say rods, but beaten.

Paul in 2 Corinthians 11:23 talks about the marks of his true apostleship. There were those that were challenging his apostleship in Corinth. He says, "Let me tell you what the life of an apostle is like."

"Are they servants of Christ?—I speak as if insane—I more so; in far more labors, far more imprisonments, beaten times without number, often in danger of death" (2 Corinthians 11:23).

"I have been beaten up so much I cannot even remember them anymore." How someone can read that and try to turn Christianity into your best life now is just completely beyond me. If you go and you tell people that Jesus is going to fix all their problems, they are buying into the wrong Jesus. Jesus came into the world to fix the biggest problem that we have: our separation from a holy God as sinners in Adam's race.

But all this stuff about how everything is going to work out and life is going to be great—I hope your life is great, but the truth of the matter is, that is not a promise in the Bible. That is something that God gives you in His grace, above and beyond, but that is more of an American understanding of the gospel rather than what the Bible actually says. You want to walk with God as a newborn child of God? You want to fulfill the commands of discipleship under His power? Then it is not always going to be fun. It is not always going to be easy.

"...and were asked, 'Why have you not completed your required amount either yesterday or today in making the brick as previously?'" (Exodus 5:14).

They were held accountable for failing to maintain an impossible workload. Daily impossibility coupled with daily pain is what the children of Israel were experiencing. What do you do when you are in those kinds of circumstances? I noticed that these foremen should have gone to a higher authority. They should have gone to God with this, but they did not.

"Then the foreman of the sons of Israel came and cried out to Pharaoh" (Exodus 5:15).

That is very different from Moses. When Moses learns of all of this, it says: *"Then Moses returned to the Lord..." (Exodus 5:22).* That is not what these Hebrew foremen are doing. They go to Pharaoh instead of the Lord. We really would do well to go right to the Lord.

In the Book of Daniel, you will remember that Nebuchadnezzar had the vision of the giant statue representing the various body parts, representing different empires that would trample Israel down during the time period that we are still in, called the Times of the Gentiles. The head of gold was Babylon; the chest and arms of silver was Medo-Persia; the belly and thighs of bronze was Greece; and the two legs of iron was Rome. Then the feet mixed with iron and clay represented the ten-king or region, the global confederacy of the Antichrist.

Those empires are running their course, historically. This started in 586 BC and it is still going. What we are waiting for is the Antichrist's empire to develop. Actually, I am not waiting for that. I am waiting for the Rapture. I do not want to see any more Antichrist building.

A lot of people today go around saying that they are building the Kingdom of God. Ministries say this all of the time. "We are doing work for the kingdom." What kingdom are you talking about? Because the next kingdom on the horizon is the Antichrist's kingdom. If you are out building a kingdom, you are cooperating with the Antichrist.

We at Sugar Land Bible Church are not building a kingdom. What we are doing is praying, "Thy Kingdom come." We are evangelizing and discipling. We are winning souls for the coming Kingdom as ambassadors of the Kingdom, but we are not building any kingdom. Any kingdom that you build is going to look like a sandcastle compared to the true Kingdom that is coming—the stone cut without human hands that strikes the feet of the statue in Daniel 2, causing the whole thing to instantaneously collapse. Then it grows and grows and grows till it fills the whole earth. That is the only kingdom I want to be part of. You want to be part of some New World Order? Count me out, unless Jesus is running it. That is not going to happen until after the Second Advent.

First of all, Nebuchadnezzar said to his wise men, "Give me the interpretation of the statue," which I just did there. Then they said to Nebuchadnezzar, "Well, tell us what the dream was, and we will interpret it for you." Then Nebuchadnezzar said, "No, you tell me the dream. You tell me what I dreamed and then interpret the dream." Now you want to complain about your boss being unrealistic? Then he said, "If you do not do it, I will kill all of you."

That edict—"I will kill all of you"—falls on Daniel's shoulders because he was elevated amongst the wise men within Babylon. Daniel's whole life is on the line here. What does Daniel do? He schedules a Zoom meeting with Nebuchadnezzar. No, he does not do that. He goes right to the Lord. Which is what you have to do when you hit a crisis. Go right to the Lord with it. Do not do what these four men are doing in Exodus 5:15, do what Moses does in Exodus 5:22. Do what Daniel does in Daniel 2:17-18:

"Then Daniel went to his house and informed his friends, Hananiah, Mishael and Azariah, about the matter" (Daniel 2:17).

Why? To have a gossip session? To have a petitioning movement? No.

"So that they may request compassion from the God of heaven concerning this mystery, so that Daniel and his friends would not be destroyed with the rest of the wise men of Babylon" (Daniel 2:18).

I frequently pray, "Lord, make me more like that." My human tendency is to try to fix things in my own power; yet there are things that come into your life that cannot be fixed. Have you noticed that? What do you do when those crises hit? Biblically, what you do is you take it right to the Lord. "Lord, this is way bigger than me, I need help."

You know what? With Daniel, God came through. God revealed to Daniel the dream. None of the so-called wise men within Babylon could do that. Then Daniel, under God's power, gave the interpretation of the dream. Nebuchadnezzar figured out, "You guys are serving the God of heaven, because none of our folks here are so-called wise men—our Jeane Dixon's and Dr. Phil and everybody else—could fix the issue, but you guys could because you are connected to God." May the Lord help us to be that way.

The foreman unfortunately went to Pharaoh saying, *"Why do you deal this way with your servants?" (Exodus 5:15)*. There is the complaint of lack of straw, which is a real complaint—I am not minimizing it at all.

"There is no straw given to your servants, yet they keep saying to us, 'Make bricks!' And behold, your servants are being beaten, but it is the fault of your own people" (Exodus 5:16).

"No straw; get the straw; maintain the quota. If you do not maintain the quota, daily pain, and you Egyptians are causing the whole thing." Look at Pharaoh's response here:

"But he said, 'You are lazy, very lazy; therefore you say, 'Let us go and sacrifice to the Lord''" (Exodus 5:17).

What would Pharaoh know about a feast system? What would he know about a sacrificial system? What would he know about redemption? Nothing. In his natural mind, in his pagan mind, he takes these spiritual truths and repackages them the way he can understand them. He says, "You guys are just trying to get out of work. You are being lazy."

As Pharaoh is doing this he repeats why God wants His people to be released from Egypt: *"Let us go and sacrifice to the Lord."* That is what God wanted. In fact, if you go back to Exodus 5:3, you will see the word "sacrifice." If you go to Exodus 5:8, you will see the word "sacrifice."

What is all this sacrifice stuff? It is foreshadowing what is coming later on in the Book of Exodus, where God is going to take His people out of Egyptian bondage. They are going to pass through the Red Sea, and God is going to close the walls of water upon the pursuing Egyptians. That is all coming in Exodus 14. In Exodus 15, they are going to

have a worship session like you have never seen. They are even going to use Egyptian instruments to worship God, because after being in subjugation for 400 years, they would not have their own instruments.

What is worship? As we have explained, worship is a response to truth. God is going to take them from there to Mount Sinai on the southern tip of the Sinai Peninsula. That is the traditional location of Mount Sinai. Some would disagree with that, but the point is not to get into a geography lesson here. It is where things are moving.

He is going to take them to Sinai and He is going to put them under the Law. The Law is going to have built into it seven feasts. You see the reference to feasts in Exodus 5:1 where Moses says to Pharaoh: *"that they may celebrate a feast to Me in the wilderness."* God wants His people to celebrate—celebrate Him, celebrate what He has done for them, celebrate what He will do for them.

Part of that legal structure will be a sacrificial system—a complicated sacrificial system. Part of it, in the inner sanctuary in the Holy of Holies, is going to be something called the Ark of the Covenant. On a special day—Leviticus 16 talks about it, Yom Kippur, a Day of Covering—the blood from the lamb is going to be applied to the mercy seat just above the tabernacle.

It is called the Day of Covering because Israel's sins will be kicked down the road for one year. The anger against God for Israel's sins will be postponed. It did not cancel the note of indebtedness, but it postponed payment for a year. They were so relieved that they did not have to pay. Think of yourself with a giant loan and the person that loaned you the money, or the institution that loaned you the money, said, "You know what? You do not have to pay this year. You can pay next year." You go, "Whew!"

The problem is that the next year rolls around and it is payable. So you go back to the person that loaned you the money with fear and trepidation. They say, "You know what? I will postpone it another year." You are so relieved until a year passes. This is what the Nation of Israel would go through with this system. That is why it is called Yom Kippur, Day of covering.

Then one day, the person that loaned you the money says, "You know what? Not only am I going to postpone the note of indebtedness, but do you mind if I just cancel the principal? You do not have to pay anything ever." Could you imagine how different that would be? You would be stunned that this has happened to you.

That is the contrast between Jesus and this system. When Jesus died on the cross, His final words were, "It is finished!" (John 19:30). When Jesus died on that cross, He did not say, "Pay next year." What He said is, "The principle that you borrowed has been canceled."

*"As far as the east is from the west,
So far has the Lord removed our transgressions from us" (Psalm 103:12).*

Have you ever asked yourself how far the east is from the west? He does not say, "As far as the north from the south," because there is a north pole and a south pole. North and south are finite, but east and west—I do not think there is an east pole or a west pole. When He says, "As far as the east is from the west," He is talking about an infinite line. Yet how do you appreciate it unless you have something inferior?

This was a good system, but it was not the final act. In this sacrificial system that God was setting up for the Nation of Israel—that is why He says, "I want to get you out of Egypt and put you under this system, because unless you are under this system, you are not going to appreciate what My Son is going to do for you 2,000 years from now."

We have a system in Christ that is so far above and beyond what was even available in Old Testament times. In Old Testament times there was grace, but what does John say? "We have all received, and grace upon grace" (John 1:16). Grace abundant, grace overflowing. It is a matter of comparing this to what we have today.

This explains the Book of Hebrews. We do not know who the author was. I agree with Augustine and his opinion which was, "Only God knows." That is my opinion. I have no idea who wrote it. I have my guesses, but who cares? What did the author say? He is so discouraged with his audience—Hebrew Christians that are leaving the full revelation of Christ and going back to this system—that he keeps saying "better." He says it over and over again: "Better, better, better."

"Do you not understand what you have? Do you not understand what you are, who you are? Why would you go back to a system like this that cannot permanently deal with the sin problem, but can only kick the can down the road for another year?"

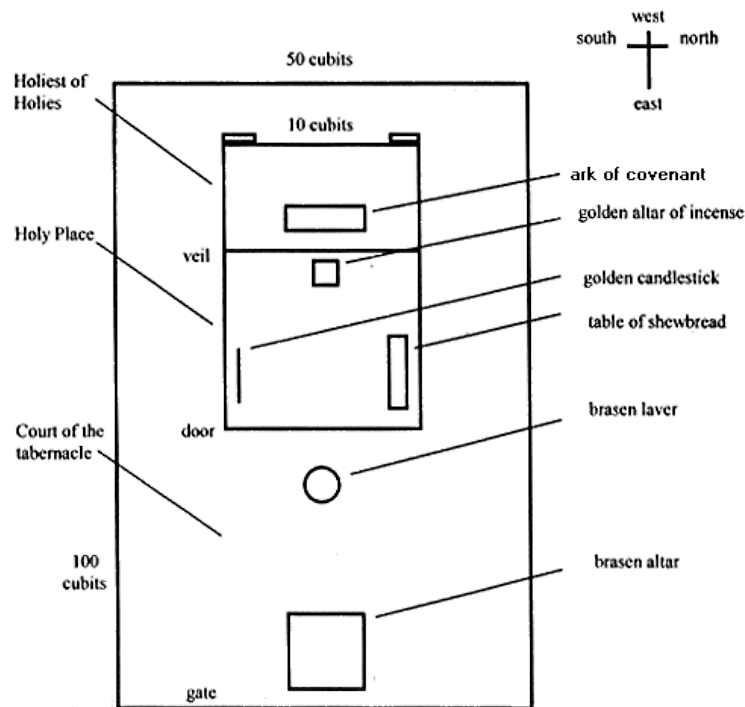
In fact, I think it is in Psalm 40, God looks at the system, and even though He created it, He said, "I am not pleased with it." How could God create something and not be pleased with it? The answer is that it never permanently fixed the issue. It was a type. It was a prefigurement. It was a foreshadowing of something bigger, something better, and something greater. This is why God wants Israel out of Egypt, to put them under this system, which He will do at Sinai—a sacrificial system.

It is also a feasting festival type system, because these are precious truths that a human mind has to grasp in order to understand the full revelation of Jesus Christ and the grace in which we now stand. Is it not an amazing thing that we can stand before God today?

God who is so holy that Peter, in Luke 5:8 said of Jesus, *"Go away from me Lord, for I am a sinful man!"* The God who touched John in Revelation 1:17, John dropped dead; John fell as if he was a dead man, he was so terrified. In Isaiah 6:1, Isaiah says, "When Uzziah died, I saw the Lord." He did not go up to God and slap him a high five and say, "God's rad. He's my Dad"—all these sorts of things that we put on our t-shirts.

Instead, he fell almost like a dead person, he was so terrified. He said, "Even my lips are unclean" (Isaiah 6:5). That is the most important part of the prophet's anatomy, because it gives him the ability to declare the things of God—his lips, his mouth, his tongue. He said, "You know what? Even my mouth." He was no slouch, Isaiah. This is our top writing prophet, Isaiah. Even that man of God, with that holy mouth in the presence of God says, "I am just unclean. I am undone."

Because of what Jesus did for us 2,000 years ago and fulfilled all of this typology, I can now go into the throne room of grace to receive help in time of need (Hebrews 4:15-16). Aren't you glad it is a throne room of grace and not a throne room of judgment? Do you think the priest in that inner sanctuary just charged on in? "I am not sure if I am going to be able to do this. I am not going to work."



You see where it is, the inner sanctuary, the holiest of holies, the most holy place. They only went behind the veil and entered the Holy of Holies, and only one priest could do it one time a year. He could only do it after the proper animal sacrifice had been administered for the priests' sins.

That is why the high priest had these bells on his garment—on his hem. As long as the priest is moving around, you can hear the bells, but what do you do if the bells stop? Something went wrong. The priest was struck dead. The rest of the priests charged in there to get the corpse. No way. That is why Jewish tradition—it is not in Scripture, but you can find it in extrabiblical tradition—had that rope tied around the priest's foot or leg. You dragged him out when the bells stopped ringing.

Yet I can go boldly into the throne room of grace at will and receive help. I have these privileges that those in the Old Testament era could not even fathom. Yet I am too busy

to pray. What an abomination that is. Too busy to seek God. Yet I am sitting on top of a goldmine of spiritual privilege, of spiritual access. This is what God wants to start to develop.

As you go down to Exodus 5:18, it is more of the same:

"So go now and work; for you will be given no straw, yet you must deliver the quota of bricks" (Exodus 5:18).

What is the reaction of these foremen?

"The foreman of the sons of Israel saw that they were in trouble" (Exodus 5:19).

Boy, that is the understatement of the year. Impossible workload; beaten when you do not comply with it; being called lazy because you want to pursue a spiritual reality.

"The foreman of the sons of Israel saw that they were in trouble because they were told, 'You must not reduce your daily amount of bricks'" (Exodus 5:19).

"We are in trouble. We are under an impossible standard. We are being beaten." As you look at Exodus 5:20-23, which we are not going to cover today, it is going to get worse. When things go wrong with the Israeli leadership, they will turn on God's leader, Moses. For Moses it could not go more sideways than what is happening here, "So let us quit. Let us throw in the towel. Let us call it a day. Let us say we misheard God."

As my professor, Dr. Stanley Toussaint used to say when people were contemplating quitting seminary because it was too hard, he would say, "Don't you dare. Now's not the time to quit." Why is that? Because when it is darkest, just when it is bleakest, when there is no human way out, that is when God works—that is when He shows up.

What is about to unfold in the Book of Exodus—and you will see it beginning in Exodus 6-7—is the greatest work of redemption in human history, other than the cross of Jesus Christ. There is nothing bigger, there is nothing better. There is nothing greater in terms of illustrating redemption, other than the sacrificial death of Jesus and His resurrection from the dead. This is number two.

Had they thrown in the towel in Exodus 5, they would not have been there to see Exodus 6, Exodus 7, Exodus 8, Exodus 9, 10, 11 and 12. They would not have been around to see the parting of the Red Sea (Exodus 14). They would not have been there for worship (Exodus 15). They would not be there to receive the Sinai revelation (Exodus 19). God, when it is bleakest, when it is darkest, is getting ready to move.

That is when Satan whispers in your ear, "It is not going to work out." You might be in that position with your marriage. You might be in that position with your family. You

might be in that position with your finances. You might be in that position with your vocation. It might be in that position with your health.

I cannot tell you how many times in my life I have said, "I cannot do this anymore." I have noticed a pattern: that is when God shows up. God is about to show up here. This whole—I call it a martyrdom—assassination of Charlie Kirk, where somebody is gunned down in front of the whole world. The whole world saw that. For what? Having a biblical perspective on a university? You say to yourself, "How bad can it get?" I have heard people say, "This is like the darkest of the dark," morally and spiritually speaking.

I would say this: God is getting ready to work.

"But where sin increased, grace abounded all the more" (Romans 5:20).

Track it right through the Bible. When it looks the worst, the grace of God is at its highest point—days of Noah, Tribulation Period, cross of Christ. I do not care what era we are dealing with; when it gets dark that is where the grace of God abounds.

I like what Franklin Graham said about this whole thing. I do not know if you have heard that all these opinions are being given. Franklin Graham said, "I think the devil just overplayed his hand."¹ I do not know if you caught Erika Kirk's address. I have never heard anything quite like that. It was evangelical; it was biblical. She is telling people to go to church on Fox News, on a network, and other networks. that never mention Scripture. There she was preaching away. I thought it was artificial intelligence, it was so good. This cannot be real, can it?

This is how God works. You have all of these people all over. I do not know if you saw London, mass crowds gathering. One of the things that Erika said in her talk was, "To my husband's murderers," plural. Her words, not mine. "You have unleashed something across the globe that you cannot even understand what you have done."²

The darkest time that I have ever seen in American history. Could it be that we are on the explosion of tremendous light? The church needs to be prepared and to take advantage of the opportunities that God has for us, because the Bible says, "Where there is sin, there is grace, and there is more of it" (Romans 5:20).

Do you remember the Covid lockdowns? The whole planet was under lockdown, right into, "You cannot meet in your church anymore." Right into how long or how loud your singing can be. Government is micromanaging all of that stuff; they had us all in these suffocating masks. You say to yourself, "How much worse can it get?"

¹ @Franklin_Graham, "Charlie Kirk said, "I want to be remembered for courage for my faith..." X, September 11, 2025, 7:56 PM, https://x.com/Franklin_Graham/status/1966304873357422667.

² Turning Point USA, "Charlie Kirk's beloved wife, Mrs. Erika Kirk addresses the Nation," *You Tube*, September 12, 2025, https://www.youtube.com/live/e5SHpvRYg_o.

Did you know that during that time period, 2020, every single biblically faithful ministry that I know of, including this one, grew exponentially. Every single one of them, because that is the nature of God. He shows up when it is the worst of the worst.

Did you know that Jesus is called the Morning Star three times? Once in Revelation 2 and the second time Revelation 22, and once in 2 Peter 1. Do some research on the morning star. What is the morning star? It is the star that appears when it is blackest at night—pitch black at night, in the darkest hour. Then there is this star that appears, signaling that daylight is about to break. It shows up at a time when you do not think it will ever be daylight.

I am not a prophet, nor the son of a prophet. I cannot predict the future, but I do see the hand of God and the pattern of God. I know how He works. I would say, "Get ready. Be available." I do not know how He is going to use you and your life, but He wants to. There is a reason you are here. You are not here by accident at this time in history. He wants to do something in and through you, and now is your opportunity. "Lord, You speak and I will follow." That should be our attitude.

Let us pray. Father, we are grateful for the triumph of grace. We do ask, Lord, that if anyone is here that does not know You personally, that for them today might be the day of salvation; that they might hear the gospel, the completed work of Jesus Christ, and trust in that for their eternity. More than just intellectual assent, but the element of trust, which is what faith is. That is the only condition that You require of us. I pray that many, many people within the sound of my voice will be placing their personal faith in the Savior so as to be saved. Thank You, Lord, that where sin increased, grace abounded all the more. We will be careful to give You all the praise and the glory. We ask these things in Jesus' name. God's people said, Amen.