

Exodus 029
A Holy Separation
Exodus 8:26-29
January 4, 2026
Dr. Andy Woods

Let us take our Bibles and open them to Exodus 8:26. As we continue our verse-by-verse teaching through the Book of Exodus in our main service. The Book of Exodus, of course, is about God's redemption of a nation, as we are going to see through the spilled blood of the Passover lamb.

God has worked in Moses' life very significantly, and now, at age 80, He is now using him to liberate the nation of Israel from Egyptian bondage. He is using Moses to bring the various plagues or judgments down on Egypt. These are instruments that God is using to progressively release His elect nation from the bondage of a Pharaoh who knew not Joseph.

We have seen the Nile turned to blood; we have seen the judgment of frogs; we have seen the judgment of the gnats; and we have been, as of recent, working our way through the judgment of the flies. God has given Moses very specific instructions (Exodus 8:20-23). "This is what you are to tell Pharaoh. Here is what is going to happen if you resist."

Flies (Exodus 8:20-32)

- I. God Instructs Moses (20-23)
- II. Prophetic Fulfillment (24)
- III. Pharaoh's Concession (25-29)
 - A. Pharaoh's proposal (25)
 - B. Moses' counter proposal (26-27)
 - 1. Reason (26)
 - 2. Three days' journey (27)
 - C. Pharaoh's acceptance (28)
 - 1. Agreement (28a)
 - 2. Condition (28b)
 - D. Moses' intention (29)
 - 1. Exit (29a)
 - 2. Supplication (29b)
 - 3. Demand for integrity (29c)
- IV. Moses' Response (30-32)

Exactly what God said would happen, happens (Exodus 8:24). Flies have now been multiplied all over Egypt. Pharaoh starts to concede (Exodus 8:25-29). You are not seeing in him full-blown repentance, as this text here will make obvious, but you are

seeing Pharaoh understand that these are signs from God, and he better have what we might call an attitude adjustment.

Pharaoh, in the midst of this, this judgment that has now happened, makes a proposal to Moses, and he says, "You can go, but you cannot go very far and you cannot leave the borders of Egypt. If you want to leave to sacrifice to your God, then you can sacrifice to your God within Egypt itself."

Moses does not like that idea. He gives a counterproposal. Notice Exodus 8:26:

"But Moses said, 'It is not right to do so, for we will sacrifice to the Lord our God what is an abomination to the Egyptians. If we sacrifice what is an abomination to the Egyptians before their eyes, will they not stone us?'"
(Exodus 8:26).

Moses is saying to Pharaoh, "You really do not understand what you are asking, because our whole program is to leave the borders of Egypt and to sacrifice animals. That is not going to go over well in a country or a nation or a culture that worships animals." You will notice that Moses is going to hold his ground and say, "We have to leave to make these sacrifices."

It becomes a perfect text related to what we celebrated earlier, the Lord's Table, that without the shedding of blood, there is no forgiveness (Hebrews 9:22). There has to be a sacrifice as far as God is concerned, which the Egyptians, Moses is saying, will not allow.

Why does there have to be a sacrifice? Because in the sacrifice only is the holiness of God satiated, pacified, placated. God is such that He cannot pretend that sin did not happen. Yet at the same time, He loves His creation too much to fall into His wrath or His condemnation.

What He does is pour out His wrath on an innocent scapegoat. As that is accomplished, the love of God is satisfied, because now creation itself will not have to experience His wrath if creation trusts in what He did in their place. The holiness of God, the part of Him that is so righteous and upright that He cannot even look upon sin, is satisfied as well, because the wrath has been poured out on an innocent scapegoat.

This becomes a beautiful picture of what Jesus did for us through His sacrificial death and spilling His blood in our place 2,000 years ago. These are not new ideas by the time you get to the New Testament. These ideas are there in the form of types and prophecies all the way back in the Old Testament in the Book of Exodus.

Moses is saying here to Pharaoh, "We have to get out of here. This is not going to work as long as we are within the borders of Egypt. We need to leave Egypt."

I cannot think of a better New Year's resolution for us than to leave Egypt. Of course, I am not speaking of a physical move; I am speaking of the world system, the satanically energized world system, how it constantly is coercing us to follow its value system rather than God's.

If we are going to grow in Christ and become all that God has called us to be in the year 2026, then we need to ask Him to help us leave the world's value system behind, because even as a Christian, the world's value system constantly exerts pressure on our minds and tries to get us to conform.

Romans 12:2, in one English translation says, "Do not let the world squeeze you into its mold." I have to fight the world system in the spiritual sense every single day of my life through things I read, things I watch, and conversations I have, because I am living in the devil's world until Jesus returns.

In the meantime, Satan always wants to get me to compromise and to think and act like the world does, because he knows the moment he does that, my light is snuffed out. Why would the world ever listen to me when my value system is exactly like the world? This is why you find these kinds of exhortations in the Bible:

"Therefore, come out from their midst and be separate" (2 Corinthians 6:17).

That is why I titled this message "A Holy Separation."

"Do not not participate in the unfruitful deeds of darkness, but instead even expose them" (Ephesians 5:11).

It is interesting that from the word "participate" in Ephesians 5:11, we get the word "koinonia" or "fellowship." We are not to have fellowship with sin. As Paul tells us in 1 Corinthians 5, we are to be in the world, but not of the world. We are to represent God as ambassadors in this world, but we are not to march according to the value system of the world.

Revelation 18:4 talks about this. When Babylon falls, it says:

"I heard another voice from heaven, saying, 'Come out of her, my people, so that you will not participate in her sins and receive her plagues'" (Revelation 18:4).

That is the same word in Greek used in the Ephesians 5:11 passage where we get the word "koinoneo," "koinonia" in verbal form. "Koinonia" in noun form, meaning fellowship.

"I heard another voice from heaven, saying, 'Come out of her, my people, so that you will not participate [or fellowship] in her sins and receive her plagues'" (Revelation 18:4).

Ed Hindson of these verses says:

"Moses refused to accept the compromise, for the Hebrews' worship would entail the sacrifice of sheep or bulls or cows or all three, which he characterized as the abomination of the Egyptians (v. 26). The sacrifice of sheep was detestable to the Egyptians (Gen. 46:34). Bulls were considered the sacred representations of the Egyptian gods Apis and Mnevis. Cows were considered the sacred representations of their goddess Hathor. Will they not stone us? Moses was concerned that the Egyptians might consider the public sacrifice of these animals as a blasphemous offense and be antagonized to a state of violence. For Moses, putting distance between the Egyptians and the Hebrews for their sacrifice was a nonnegotiable point."¹

"We have to get out of here because the Egyptians will never accept us sacrificing animals." Yet those animals needed to be sacrificed because they are a type if you will, a portrait if you will, a picture if you will, pointing to Jesus Christ.

If those animals had not been sacrificed, then the statement of John the Baptist would not make any sense in John 1:29 where John the Baptist said:

"Behold, the Lamb of God who takes away the sin of the world!" (John 1:29).

John was the greatest prophet of the whole Old Testament age, the age of the law, the dispensation of the law, an age that started at Mount Sinai and went all the way through Acts 1. Jesus says that John is the greatest of all the prophets of that whole era, greater than Isaiah, greater than Daniel, greater than Ezekiel. One of the things that made John the Baptist great is that he understood this concept of sacrifice, which is well laid out in the Old Testament.

It would not have been well laid out had Moses stayed in Egypt. He understood that that concept, well laid out in the Old Testament, pointed to Jesus, and he saw Jesus coming to be baptized. He says, "This is the one that will embody, fulfill all of this typology."

"We cannot have sacrifices while we stay in Egypt."

You will notice that Ed Hindson makes reference to Genesis 46:34, which says, as God is dealing with Joseph:

"You shall say, "Your servants have been keepers of the livestock from our youth even until now, both we and our fathers," that you may live in

¹ Hindson, E. E., & Mitchell, D. R., eds. (2010). *KJV Bible Commentary for Today: The Most Up-to-Date Commentary on the Time-Honored Text of the KJV*, p. 93.

"the land of Goshen; for every shepherd is loathsome to the Egyptians"
(Genesis 46:34).

Why did the Egyptians detest shepherds? Because they were preparing animals ultimately for food, ultimately for warmth, ultimately for slaughter. How do you do that in a culture that worships the animals?

About this whole business of sacrifice, put yourself into the mind of an unbelieving Jewish person that rejects the person of Jesus as the fulfillment of this imagery. They are still stuck in a sacrifice mindset. They are actually, according to Bible prophecy, going to sacrifice animals again. You are dealing with people that are functioning without the light of the New Testament, not understanding how these sacrifices are fulfilled in Christ.

It would be like living with 39 books of the Bible and throwing out the 27 New Testament books. They are still looking to make sacrifices, animal sacrifices, and Bible prophecy says that is exactly what they are going to do. In fact, in the Tribulation Period that is coming, they will have a rebuilt Jewish temple that will offer animal sacrifices again.

Daniel 9:27 talks about it. This is something that we are not here to see. I can praise the Lord for that. The Rapture of the church will have preceded this.

"And he [the Antichrist] will make a firm covenant with the many for one week [that is a seven-year period], but in the middle of the week, he will put a stop to sacrifice and grain offering; and on the wing of abominations will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate" (Daniel 9:27).

Right in the middle of the seven-year Tribulation Period, the Antichrist will walk into the rebuilt Jewish temple and will stop the sacrificial system. How can he do that unless the temple exists? How can he stop sacrifices in the temple without a temple and without sacrifices regularly happening?

Bible prophecy tells us that until the mind of the unbelieving Jew is open to the reality of what Jesus did as a fulfillment of all of this Old Testament typology, the way John the Baptist was aware of it, they are going to continue to offer animal sacrifices in a rebuilt Jewish temple because they do not believe in the New Testament.

By the way, if you think this world hates Israel now, can you imagine the wrath that will be incurred against the Jewish people when they start offering animals again in the temple? This idea to worship nature rather than to worship of God, which was prevalent in Egypt—worship animals rather than worship God—that spirit is alive and well today. It is called the Gaia hypothesis. It is the idea where you worship the created thing rather than God Himself.

This is where environmentalism gets out of whack, so to speak. I consider myself an environmentalist in the sense that we should be good stewards of the earth that God has given us, but if that ever bleeds over into, 'I am worshiping the creation rather than God because I think that the earth is some kind of living entity, and that if I do not treat it correctly, it is going to retaliate against me through storms and tsunamis and things like that,' then count me out. That is unbiblical thinking. Environmental stewardship, sign me up for that; environmental worship, no way.

There are countries in this world—and even as our country is going through this eastern invasion, so to speak—there are countries in this world where the people will live in starvation, yet filet mignon is right there in the street walking around. Why not kill the animal and have a steak? What is the problem? It is a big problem if you think the animal is something that needs to be worshiped.

We have a tendency to look at these things, Egypt and so forth, as things in ancient history, but these doctrines of animal worship, not stewardship but worship, are alive and well today. Jesus, over and over again, talked about how a human being is more valuable than an animal. You will see that in Matthew 6:26 and Matthew 12:12, yet many people do not have this biblical worldview.

Egypt, in a certain sense, is making a comeback. In fact, Revelation 11:8 describes Jerusalem in the last days as being dominated by the spirit of Sodom, which means depravity, and Egypt, which is what we are talking about here, the worship of animals.

I have to be honest with you, because people have asked me to come on podcasts and things like that, and wanted me to talk about what was my big shock with the year 2025, in terms of prophetic stage setting. My answer has been, one of the things that has really shocked me is the Jew hatred. I expect anti-Semitism and Jew hatred to come from certain sources, but not from people that I used to listen to.

I am thinking to myself, "If Jew hatred and anti-Semitism can flicker into existence this quickly, what is this world going to do when they start offering sacrifices again in the Tribulation temple?"

Moses is not going to compromise here. He says, "We cannot stay here because our worship of Yahweh, since it is typologically connected to the coming Messiah, has to take place out of Egypt's borders. If we start killing animals right here in Egypt, you are going to stone us to death."

That is his reason that he gives to Pharaoh in terms of his counterproposal. Then Moses requests a three-day journey outside the borders of Egypt (Exodus 8:27):

"We must go three days' journey into the wilderness and sacrifice to the Lord our God as He commands us" (Exodus 8:27).

Look at the word "sacrifice" there. If you go to the end there of Exodus 8:29, you will see the word "sacrifice." I believe it comes up again there in Exodus 8:26 and in Exodus 8:27. I see it there in Exodus 8:28; and I see it there in Exodus 8:29. Sacrifice, sacrifice, sacrifice.

Why the emphasis on sacrifice? Because only a sacrificial scapegoat could satisfy the wrath of a holy God. It is just that in Jesus Christ, He ultimately fixed the issue because He was sacrificed in our place. We stand in the grace of God today because of what Jesus did as our substitute.

If you want to fancy terminology for this, it is called the vicarious penal substitutionary atonement of Jesus Christ. Vicarious, in the place of another. We recognize that term: "So-and-so is living vicariously through me," we say—in the place of another. Penal. What does that mean? Punishment. He was punished in our place. Vicarious penal substitutionary atonement of Jesus Christ. He died as my substitute.

There is so much Jesus talk today that undervalues what I am saying. I saw a book not long ago called "Jesus CEO" as if Jesus came into the world to give us business principles. Believe me, you will get some great business principles by studying the life of Christ, but if you just look at Jesus as someone who came into the world to give us leadership principles or business principles, then we totally do not even understand who Jesus was and what He came to do.

He came to die in my place. It is as if the bullet was headed my direction, and as a good Secret Service agent, He leapt into the line of fire and He took the bullet for me. That is what Jesus Christ, the eternally existent second member of the Trinity, the One that became the God-Man—He always was God, but now He is the God-Man at the point of the virgin conception—came into the world to do.

It is all typified here. Moses says, "We have to make a sacrifice," because that is the nature of God. If the sacrifice is not done because the Egyptians are not going to allow it, then we are robbing the New Testament and the future John the Baptist of all the imagery that is needed to point to Christ as the ultimate sacrifice.

Moses, to my mind, makes a pretty minimal request. He does not say we are leaving forever. He says, "We need three days."

By the way, what is the secret meaning of the three days? Are you ready for this? It means three days. It is the Hebrew word "yom." Here it is plural with a number—three days. Every time you see that combination anywhere in the Bible, it always refers to a day being a literal 24-hour day.

Moses is not asking here for 3 billion years. Yet people take this identical grammatical structure and come up with some interpretation that each day of creation is really a million years or a billion years, or a trillion years. They are trying to get the Bible to fit with Darwin and evolutionary thought.

Rather than question Darwin with his theory of evolution—from the goo to you by way of the zoo over a billion years—rather than question Darwin as some of our greats like Henry Morris of the past have done, the move today within evangelicalism is to assume that everything Darwin said was sacrosanct. Saint Darwin and let us rewrite the Bible so that it fits with Darwin, because we do not want to look foolish at the end of the day.

"If the foundations are destroyed, What can the righteous do?" (Psalm 11:3).

If you start playing games with early Genesis, as apparently a lot of people have no problem doing, it is like sitting in your house saying, "I really like the wallpaper; I really like the carpet; I like the painting; but this foundation, who needs that? I do not need a foundation."

The truth of the matter is, if Adam did not enter into sin and introduce into humanity a life of perpetual sin terminated by death—which he did in the Garden of Eden, which existed pre-Flood between the Pishon and the Gihon and the Euphrates and the Tigris, and it was a tree of knowledge in the middle of the garden—if you start to play games with that and say those things did not happen, because we are more impressed with Darwin than we are with God, then you are destroying the foundation upon which Christianity rests.

If there was no first Adam, then why in the world would you need a last Adam? It just grieves me to no end to learn that the dominant discussion in the Evangelical Theological Society today, which is the meeting of the best minds within evangelicalism, supposedly, is that they are trying to figure out was Adam a historical character?

The moment you start to say Adam was not a historical character and he is linked in a genealogy—you read the genealogy in Luke 3—because Adam is linked to Jesus, if Adam was not a real historical person, then maybe Jesus was not a historical person either. That is where we are in our culture.

I heard Christopher Hitchens, the atheist, say that there is no historical evidence for Jesus Christ. Of course, he passed on not long ago, and now he knows better, so to speak. I could not believe what I was hearing. How could someone of intellect say that? Are you kidding me? There is tons of evidence within the Bible and outside the Bible that Jesus actually lived.

If you start questioning Jesus, you might as well question whether Napoleon Bonaparte ever existed, George Washington ever existed, or anyone else before the photographic era. Why are we at a point in our society where now we are second-guessing whether Jesus ever existed? The reason is because we questioned a long time ago whether Adam existed. It is a very slippery slope that we are on today.

If the Bible says it, that settles it. I used to say, 'God said it, I believe it, that settles it,' but I had to readjust that because it is true whether I believe it or not. I can disbelieve in the existence of the Pacific Ocean if I want to, but it is still there.

There is a historical reality that happened that Jesus came into the world to fix. There is no need to start fiddling around with the days and everything else that people are doing any more than you would fiddle around with this and say that these three days really do not mean three days but three billion years, which of course it is insanity to say something like that.

Moses gives this counter-proposal; Pharaoh accepts it. Watch Pharaoh in Exodus 8:28. He agrees, and he lays down a condition, meaning, "I need some help." You can see why Pharaoh would say that because flies have multiplied all over his kingdom.

"Pharaoh said, 'I will let you go, that you may sacrifice to the Lord your God in the wilderness; only you shall not go very far away'" (Exodus 8:28).

"I will let you do your three days, but I am going to keep you on a close, tight leash. You are going to have to come back."

One of the things to understand about the Book of Exodus, and this is why so many of the judgments in the Book of Revelation, whether it is frogs, water to blood, darkness, so many judgments in the Book of Revelation sound like the judgments in the Book of Exodus. Have you noticed that?

The reason that is so is because God is drawing a parallel in the Book of Revelation to the Book of Exodus. God is saying, "There is a process that I used to take My people out of Egyptian bondage, and now I am going to be using a more intense process, which is similar but more intense, to bring the entire world out of the satanic bondage that it has been in ever since Adam's fall in Eden."

The Bible is very clear that Satan is the illegitimate usurper of planet Earth. The price has been paid to release this planet from its bondage. The legal price has been paid, but the actual liberation of planet Earth is something that only Jesus can do. In the events of the Tribulation Period leading to the Millennial Kingdom. That is why there are so many similarities between Exodus and Revelation. Just as God led his people out of Egyptian bondage in the Book of Exodus, He is going to lead the whole planet out of bondage that it has been in the Book of Revelation.

In the meantime, who is running this planet? The Bible is very clear. Satan is called the prince of this world (John 12:31; 14:30; 16:11). He is called the God of this world (2 Corinthians 4:4). He is called the prince and power of the air (Ephesians 2:2). This is why we have to put on the full armor of God, because we are living on enemy territory. He is roaming about like a roaring lion seeking someone to devour (1 Peter 5:8). The very bottom of the screen tells us that the whole world lies in his power (1 John 5:19).

That is why I really do not like it when these insurance companies call tornados, tsunamis, hurricanes, and the like acts of God. I am thinking, "Can't we give the devil a little credit for things going wrong in this world, because the Bible is very clear that Satan is running the show?"

This is why we are called ambassadors for Christ. In 2 Corinthians 5:20 you will see the Biblical name, nomenclature, "ambassadors." What is an ambassador? If I am America's ambassador to Iran, I am representing American values on foreign soil. I am not there for regime change. I am representing America's values on foreign soil.

That is why you are called an ambassador. You are representing the values of a coming kingdom in a world that has not been liberated yet. That whole nomenclature does not make any sense unless you understand these positional truths and positional realities.

What does Pharaoh say? "You can go, but you know what? You are not going to go far." The Book of Exodus is a type of the things coming in the Book of Revelation, and in the Book of Revelation Satan has a pretty tight grip on this world. He is going to fight to the end to keep control of it.

This is why Pharaoh is doing what he is doing. He does not want to relinquish control any more than the devil does. He is going to keep a tight rein and a tight grasp on this world system. That is why it is an angelic conflict and a cosmic fight, right on into the birth of the Kingdom. Satan likes what he is doing as an illegitimate ruler. Pharaoh likes the same thing.

What you see in Pharaoh becomes a typology, if you will, of the coming climactic conflict between God and the devil. The nice thing about it is we know who is going to win. If you are related to Jesus by way of faith today, you are on the winning side of history.

If you do not know Jesus Christ personally and have never trusted in what He did for us 2,000 years ago, then you are on the losing team. You just think you are winning when you are ultimately going to lose. That is why your choice of what you do with this man, Jesus Christ—if I am going to trust in His provision or not—is such a big deal because it allows you to take a side, if you will, in the angelic conflict.

Pharaoh says, "You can go. You can go for three days." Did you notice that Pharaoh laid down a little condition here? "*Make supplication for me*" (Exodus 8:28). "Moses, I am going to let you go, but just between us, can you put in a word for me with the guy upstairs?"

Have you ever had someone tell you that? I have always thought that referring to God as "the guy upstairs" was so insulting to who God is, but people do that kind of thing. They know that you walk with God, however they understand it, and they do not. They will corner you and say, "Put in a good word for me, could you?" When they say "the guy upstairs," they really do not even know what it is that they are saying.

Is it not interesting that when they hit a struggle in their life—a bankruptcy, a divorce, a health scare—you are the first person they call? Have you ever noticed that? Whether it is family, when you are in a family of unbelieving people, or coworkers. They want to talk to you because they realize there is something different about you. That gives you an opportunity to represent Christ to them, functioning in your role as an ambassador.

It is very interesting to me that Pharaoh has no intention and does not want to submit to God, but he knows God is the one that is controlling these judgments. Is that not a paradox? "Make a supplication for me when you leave." Then you must be acknowledging that God is God. Are you going to submit to God? "No, I am not. I will not submit to Him even though I know who is causing these judgments."

People are like that frequently. We read about them Romans 1:18-20 which says:

"For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse" (Romans 1:18-20).

The person in this world that is completely locked in to atheism pretends like God does not exist. The Bible tells us they very well know that God exists. When the strongest atheists in the world come before God on the Day of Judgment, they are not going to say this: "I had no idea that You were out there." According to the Bible, they do know that He is out there.

The problem is not a lack of data and a lack of information; the problem is taking the obvious revelation of God in nature itself and holding it down and suppressing it. That is what you see Pharaoh doing here. He knows what is right, but he does not want to submit to it.

As we have said many times before, this universe that we are living in, cannot be explained without a Creator. No two fingerprints of the eight billion plus people on planet Earth and in all of human history are identical. Of all of the snowflakes that have fallen when examined under a microscope, no two are identical. Even as we are enjoying this air-conditioned room, maybe a little colder than some of you would like, here we are, moving at a velocity around the sun, and we are not so close to the sun that we burn to death, and we are not so far from the sun that we freeze to death. We orbit around the sun at exactly the right distance needed to sustain life.

People are going to stand before God on the Day of Judgment and say, "I just had no idea." The information is there. Everyone has an opportunity and really an incentive to

seek the truth. If someone is interested in truth, it is like Acts 8 when Philip showed up ministering to the Ethiopian eunuch. It is like Acts 10 where Peter ministers to Cornelius.

What do the Ethiopian eunuch and Cornelius have in common, in Acts 8 and 10? They knew something was out there bigger than themselves, and they were open to truth. If a person is open to truth, God, who does not want any to perish but all to come to repentance (2 Peter 3:9), moves heaven and earth to get the truth to people.

The sad reality is that it is not a Jack Nicholson situation, "You cannot handle the truth." It is an "I do not want the truth" situation. We like calling the shots on our own. Who is God to interfere with my life? Does He think He is God or something?

In John 3:19-21, men would not come to the light for fear that their deeds would be exposed. Men hate the light, and will not come to the light, so that it could be shown what has been wrought or brought forth in God. Even in the Tribulation Period itself, the people that are experiencing those judgments know who is causing them. That is in Revelation 6:16, which says:

"And they said to the mountains and to the rocks, 'Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb'" (Revelation 6:16).

They know these judgments are coming and they know who is causing them, and yet the Book of Revelation over and over again—you will see it in Revelation 9:20-21 where it lists about seven sins—says that they would not repent. It says it over and over again. It is not a lack of information, it is an unwillingness to respond.

God only asks us to do one thing to be justified: to trust in what Jesus did in our place. It is so simple that the wisest of this earth stumbles right over it. "It could not be that easy." Jesus says, "It is that easy because My yoke is easy and My burden is light."

First John tells us that the commandments of God are not burdensome (1 John 5:3). God designed salvation to be easy. How could it not be easy when He did the heavy lifting? There is no heavy lifting for me. I trust in what He did. Yet people reject that. They do not want anything to do with it.

After this condition is laid down, we have Moses' intention in Exodus 8:29. He is going to exit for this three-day journey.

"Then Moses said, 'Behold, I am going out from you—'" (Exodus 8:29).

"We are going out for three days. We are going to do our sacrifice. If we do the sacrifice here, you will kill us." Then Moses tells Pharaoh, "You know what, Pharaoh? I am going to pray for you. I am going to pray that the fly judgments stop."

"—and I shall make supplication to the Lord that the swarms of flies may depart from Pharaoh, from his servants, and from his people tomorrow"
(Exodus 8:29).

I am reading here from the New American Standard Bible, and you will notice the word "supplication." A supplication is a special kind of prayer where you are praying to God to meet a need. It could be a need in your own life; it could be a need in someone else's life. It could be a health need or a financial need. In this case, Pharaoh needs help because these judgments are all-encompassing and he wants them to stop.

God is interested in meeting our needs. Did you know that? He already met the ultimate need, my separation from Him and my sin. It is like the argument from the greater to the lesser. If God met the big need, then He can meet the little needs—mortgage payments, gasoline for the car. That is minor stuff compared to what God has already done. We are in the ultimate protective care of God because He already met the greatest needs. The little needs are not that big of a deal to God. They are a big deal, but they are easy for Him.

It would be like me, saying, "Here is a ticket. You get to go on a cruise for two weeks. Here is the ticket. Enjoy yourself." Then you say to me, "You know what? My car is in the shop. Can you pay for a ride to get me to the dock and back home when the cruise is over?" And I say to you, "How dare you ask for something like that? I am not going to do that." Well, of course I will do that for you. I took care of the whole bill for the cruise. Getting you to and from the cruise is easy. God already took care of the big stuff, the little stuff in your life is just small talk. Yet we act like God is incapable of meeting needs.

Moses says, "I am going to pray that your needs will be met, Pharaoh." It is a special kind of prayer called the prayer of supplication—supply. Paul talked about it and he says:

"And my God shall supply all your needs according to His riches in glory in Christ Jesus" (Philippians 4:19).

Notice that it does not say He is going to fulfill my greeds (that is different), but the needs, the basics, the essentials. What the Apostle Paul says, "If we have a covering and food and clothing, then let us be content with these things" (1 Timothy 6:8).

Jesus actually taught us to pray that way in the so-called Lord's Prayer, which really is not the Lord's Prayer. It is Jesus teaching the disciples how to pray. It is better termed the Disciples' Prayer. We are to pray for the coming of the Kingdom. "Thy kingdom come" (Matthew 6:10).

What about in the meantime with Satan running the show? Here are some more requests for you:

"Give us this day our daily bread" (Matthew 6:11).

With Satan running the show, I need my provisions met. Jesus says, "Pray for those."

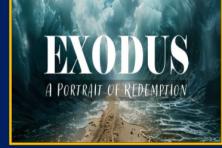
You see all of this coming together and you can understand how miraculous all of these things are. When you watch the History Channel and Mysteries of the Bible and A&E, they will have somebody come on from Harvard, trying to tell you that we all know that these plagues are just naturalistic events. The water to blood, that is the silting that happens in the Nile. When the silting happened, the frogs got upset and they jumped out.

They will give you this kind of naturalistic explanation, but look at the details here: Moses knew about the plagues beforehand. The plagues instantaneously appeared and terminated at proper points. The plagues are described as signs and wonders. The plagues intensified every time Pharaoh hardened his heart.

PLAUGES' MIRACULOUS NATURE

- Moses knew about them beforehand (8:10; 9:5, 29)
- Instantaneous appearance and termination
- Description as "signs and wonders" (7:3)
- Intensification
- Timing
- Accomplishment of a moral purpose (11:1)
- Response they invoked from the Egyptian sorcerers (7:22; 8:18-19)
- Last seven plagues did not effect the jews living in Goshen (9:6)
- Nile into blood affected all rivers, streams, pools, reservoirs, and vessels holding waters

Hill and Walton, *A Survey of the Old Testament*, 114-15



God turned up the temperature on Pharaoh, which, by the way, is the exact same thing that happens in the Book of Revelation, exactly the same thing. As the people of the world do not repent. God turns up the thermostat. He turns up the pressure cooker.

In Revelation 8, one third of the water becomes blood red. By the time you get to Revelation 16 it is all blood red—all the water, fresh water, ocean. At the beginning of the Book of Revelation, one third of the sea animals died. In Revelation 16, all the animals are dead. The grass is burned in Revelation 8, one third of it. You get to the end of the Book of Revelation and it is all burned. What is God doing through the seals, the trumpets, and the bowls? As humanity will not repent, much like Pharaoh, He turns up the pressure.

There is specific timing in these plagues. When they happen, they happen to achieve a moral purpose (Exodus 11:1). These plagues invited or invoked the Egyptian sorcerers to replicate many of them. They could not stop them, but they could duplicate them up to a point. When the dirt became gnats, as you moved, not from living to living or unliving to unliving like water becoming blood, which Pharaoh's magicians imitated, or frogs becoming more frogs, which pharaoh's magicians also imitated.

However, the moment it went from dirt to a gnat, not from animate to animate or inanimate to inanimate, but inanimate to animate, is the moment they said, "This is the finger of God. Only God can do this."

The last seven plagues, as we are studying, did not affect the Jews living in Goshen. When God turned the Nile into blood, it affected all the rivers, all the streams, all the pools, all the reservoirs, and even your vessel holding water, your glass of water sitting on your kitchen table was turned to blood red also. You are going to come on TV and you are going to tell me that these are not supernatural things? These are obviously supernatural things.

Then Moses makes a demand for Pharaoh's integrity (Exodus 8:29):

"...only do not let Pharaoh deal deceitfully again in not letting the people go to sacrifice to the Lord" (Exodus 8:29).

"Pharaoh, you have a track record of going back on your word." That is what happened in Exodus 8:8, which says:

"Then Pharaoh called for Moses and Aaron and said, 'Entreat the Lord that He may remove the frogs from me and my people; and I will let the people go...'" (Exodus 8:8).

But in Exodus 8:15, Pharaoh reversed course:

"But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them..." (Exodus 8:15).

"If you are going to do this, Pharaoh, and let us go for three days, we do not want any guile, deceit, or backtracking." Pharaoh is a type of the devil. That is the thing the devil does. He lies constantly. How do you know Satan is lying? His lips are moving.

In John 8:44, Jesus said of Satan:

"...[he] does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies" (John 8:44).

When it calls Satan "the father of lies" he is the one who is the ultimate liar. He is the source from which lies come. It uses the definite article there, "the father of lies." There are liars, but then there is "the" liar. What makes Satan so effective is that he is able to mix truth with error to the point where, unless you are rooted and grounded in God's Word and you are regularly putting on the belt of truth which is one of your pieces of spiritual warfare, you will be deceived.

How effective is Satan at deception? Revelation 12:9 says that he deceives the whole world. He has this whole world marching according to his agenda, and most people are unaware of it. In fact, studies show that most people do not even believe Satan exists. Keith Green has a song about that. He talks about the devil and he says, personifying the devil in this song, "No one believes in me anymore." That is why he is gaining so much influence. People do not even believe he exists.

I remember going to the church in Rhode Island, the Roger Williams church in Rhode Island, it was the First Baptist Church in the United States of America. You can go and visit it today. They have it set up the way it looked like back in colonial days, and there are these guides that will show you around. They are very knowledgeable about what happened there at that church.

Why is it that this church is a relic when it used to be the light of colonial America? What happened? If you listen to them carefully, they will talk about how that church and its leadership, after the death of the founders, started to second-guess whether Satan was an actual person, not a human being, but an angelic actual person.

He has to be a person with personality because the Bible says concerning Jesus and Satan, "Jesus said to him," over and over again. Jesus believed in Satan. He actually conversed with Satan. The pronoun he or him that is used to describe any other male in the Bible is used of the devil. It was in the passage I read earlier:

"You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own nature, for he is a liar and the father of lies" (John 8:44).

I said, "If this church stopped believing in Satan being an actual person, what did they think he was?" "He is like the force, the yin and the yang, an impersonal being, the dark side. 'Use the force, Luke'—that kind of mindset. He is just negative energy that is depersonalized." I thought to myself, "No wonder this church deteriorated." How do you successfully combat an enemy—which is what we are called to do defensively—that you do not even believe exists? If you say that Satan does not exist, then what is there to fight?

Pharaoh, being a type of Satan, Moses says to him, "Do not deal with us deceitfully." This typology fits perfectly because that is who Satan is. They are leaving for three days; they are going to sacrifice; and ultimately, they will be going to a place called Mount Sinai, where the sacrificial system pointing to Jesus will be implemented.

Father, we are grateful for Your truth. Grateful for Your word. Grateful for a new year by which to walk with You and glorify You. I do pray, Lord, that if anyone is here and does not know You personally, or perhaps in the sound of my voice and does not know You personally, I pray that for them today would be the day of salvation. I pray that they

might hear the gospel, understand the gospel, and trust in what Jesus did 2,000 years ago and be given the gift of eternal life.

I pray that even as I am speaking, men and women, boys, girls might be exercising, extending their faith into the promises of Your Son of Jesus Christ, and that an issue might be fixed with them that we cannot fix on our own.

Your final words on the cross were "*It is finished!*" (John 19:30). The translation of the Greek word "tetelestai" means "paid in full." There is nothing for us to do other than to receive it as a gift. The only way we can receive a gift from You is by faith, "*for without faith, it is impossible to please [You]*" (Hebrews 11:6).

We pray that many, many people will experience salvation today. What a great time to do it at the beginning of a new year, beginning this next year with a new relationship with Your Son. We ask that You will do this great work among us. We will be careful to give You all the praise and the glory. We ask these things in Jesus' name. And God's people said, Amen.