

February Theme: The Kingdom Covenanted (February 22, 2026)

Message Title: Deliverance by the King - “Let My People Go”

Primary Texts: Exodus 3:7–10; Exodus 12:1–14 (KJV)

INTRODUCTION: THE CRY, THE COVENANT, AND THE KING

In **Exodus 3:7–8 (KJV)**, the LORD declares:

“I have surely seen the affliction of my people... and **have heard their cry...** for **I know their sorrows;** And I am **come down to deliver them...**”

The God of covenant is not distant. He sees. He hears. He knows. He comes down.

Israel was in bondage in Egypt, oppressed, exhausted, and seemingly forgotten. Yet centuries earlier, the LORD had spoken to Abraham (Genesis 15:13–14) that his seed would be afflicted, but afterward **would come out with great substance**. The covenant preceded the captivity. **The promise outlived the pain.**

When God says in **Exodus 3:10**, “Come now therefore, and I will send thee... that thou mayest bring forth my people,” He reveals His Kingdom pattern:

- **Who** delivers? The covenant-keeping King.
- **What** does He demand? Freedom for His people.
- **When** does He act? When affliction reaches its fullness.
- **Where** does He move? In the very territory of oppression.
- **Why** does He intervene? Because of covenant.
- **How** does He accomplish it? Through blood, power, and obedience.

Centuries later, Yeshua the Messiah stood in **Luke 4:18 (KJV)** and proclaimed:

“He hath sent me to heal the brokenhearted, to preach deliverance to the captives...”

The Exodus was not merely history; it was prophecy in motion. The cry in Egypt echoes in every generation. The decree still resounds: **“Let my people go.”**

Smith Wigglesworth once declared, “There is something about believing God that will cause Him to pass over a million people to get to you.” **Deliverance is personal. Covenant is intentional.**

Today we examine this Kingdom deliverance through three alliterative movements:

The King’s Compassion - The King’s Confrontation - The King’s Covering

I. The King’s Compassion

(*Exodus 3:7–9*) “I have surely seen... I have heard... I know...”

Deliverance begins in the heart of God.

Israel was enslaved under **Pharaoh, a type of Satan**, tyrannical, oppressive, unyielding. Bondage was not merely political; it was spiritual. Pharaoh demanded labor without liberty, **productivity without purpose**.

So it is with sin. Jesus declared in **John 8:34 (KJV)**: “Whosoever committeth sin is the servant of sin.”

Bondage may look different today, addictions, fear, pride, generational cycles, but its root is the same: **separation from covenant freedom.**

1. Compassion Is Covenant-Driven

God did not act because Israel was righteous; He acted because **He remembered His promise** (Exodus 2:24).

Deliverance is grounded in divine faithfulness, not human merit.

Myles Munroe emphasized that a kingdom is defined by the will of the king. When the King wills freedom, oppression cannot stand indefinitely.

2. Compassion Leads to Commission

God tells Moses, “Come now therefore, and I will send thee.” **Compassion always produces a calling.**

Moses must decide. He cannot remain neutral in a Kingdom reality. Neither can we.

Deliverance requires response. Salvation demands surrender.

II. The King’s Confrontation

(Exodus 5–12 overview)

God does not negotiate with bondage; He confronts it.

Through plagues and power encounters, the LORD reveals:

“Against all the gods of Egypt I will execute judgment: I am the LORD.” (Exodus 12:12)

Each plague dismantled an Egyptian deity. The Nile turned to blood. The sun was darkened. Livestock perished. The false powers fell systematically.

1. Confrontation Exposes Counterfeit Authority

Pharaoh’s magicians could imitate some signs, but only briefly. **Darkness cannot replicate divine light indefinitely.** (Exodus 7:11; 9:11)

Jesus mirrored this confrontation when He cast out demons and stilled storms. In **Mark 4:39**, He rebuked the wind. The King confronts chaos.

Kathryn Kuhlman often said, “The Holy Spirit is a gentleman, but He is also God.” His presence does not coexist peacefully with tyranny.

2. Confrontation Demands Decision

Pharaoh hardened his heart repeatedly (Exodus 8–10). Every plague intensified the choice.

Deliverance confronts us before it frees us.

- Will we release bitterness?
- Will we abandon compromise?
- Will we obey completely?

Partial obedience delays full freedom.

III. The King’s Covering

(Exodus 12:1–14)

The climax of deliverance is not the plagues. It is the Passover.

“When I see the blood, I will pass over you...” (Exodus 12:13)

Judgment was coming, not only upon Egypt, but upon every house. The difference would not be ethnicity or morality. It would be blood.

1. The Blood Was Personal

Each household had to apply it. It was not enough that a lamb died; the blood had to be on the doorposts.

Jesus, identified in **John 1:29** as “the Lamb of God,” fulfills this pattern.

Paul declares in **1 Corinthians 5:7**: “Christ our Passover is sacrificed for us.”

Deliverance is not automatic. It is appropriated.

2. The Blood Was Protective

The destroyer passed over marked homes. The covering distinguished covenant people.

Eastwood Anaba has taught that when a man understands covenant, fear loses authority. The blood establishes identity.

3. The Blood Was Prophetic

Israel left Egypt that night. Not gradually, decisively.

Salvation is not rehabilitation of bondage. It is exodus from it.

They ate in haste. Staff in hand. Shoes on feet. Ready to move.

Deliverance requires readiness to leave what God has judged.

CHRIST IN THE EXODUS

The Exodus points unmistakably to Christ:

- Moses as mediator → Jesus the greater Mediator (Hebrews 3:3).
- The lamb → Christ crucified.
- Pharaoh → Satan defeated.
- The Red Sea → Baptism into new life (1 Corinthians 10:1–2).
- The wilderness → Spiritual formation.

Jesus fulfills the cry of Exodus 3 and the covering of Exodus 12.

At Calvary, the ultimate “Let my people go” was declared. The cross was both confrontation and covering.

APPLICATION: WHAT MUST CHANGE?

1. Bondage must be identified.
2. Pharaoh must be confronted.
3. The blood must be applied.

Deliverance is not merely historical theology; it is present reality.

Spiritual growth begins with exodus. Community is formed among the delivered. Worship erupts after freedom (Exodus 15).

Israel sang only after they crossed.

CONCLUSION: FROM CRY TO COVENANT FREEDOM

The King who saw affliction still sees.

The King who heard cries still hears.

The King who commanded freedom still commands it.

“Let my people go” is not merely a demand to Pharaoh. It is Heaven’s declaration over every chain.

The question is no longer whether God is willing to deliver. The question is whether we will walk out.

Deliverance by the King is:

- Rooted in compassion.
- Revealed in confrontation.
- Secured by covering.

The covenant stands. The blood speaks. Freedom is available.

Seven Prayer Points

1. **Prayer for Revelation of Bondage** *Psalm 139:23–24* “Search me, O God...”
Lord, expose every hidden chain and reveal what must be surrendered.
2. **Prayer for Covenant Remembrance** *Exodus 2:24* “God remembered his covenant.”
Father, anchor my faith in Your unbreakable promises.
3. **Prayer for Courage in Confrontation** *Joshua 1:9* “Be strong and of a good courage.”
Empower me to confront every spiritual Pharaoh without fear.
4. **Prayer for the Application of the Blood** *Hebrews 9:14* “The blood of Christ... purge your conscience.” Let the covering of Christ cleanse and secure my household.
5. **Prayer for Complete Obedience** *Deuteronomy 28:1* “If thou shalt hearken diligently...”
Deliver me from partial surrender; establish wholehearted obedience.
6. **Prayer for Kingdom Identity** *1 Peter 2:9* “A chosen generation...” Root me in covenant identity as one redeemed and called.
7. **Prayer for Sustained Freedom** *Galatians 5:1* “Stand fast therefore in the liberty...”
Establish me in enduring liberty that glorifies the King.

Deliverance belongs to the Lord.

The covenant stands.

The King has spoken.