

2026_09_13_Exodus

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[0:00] Father, thank you so much for gathering us, and I pray, Lord, that as we look into your word, we realize that you have all things, not only under your control, but that we rejoice in the fact that you have in eternity established that our salvation would be by grace through faith.

So that we would not have anything to boast of, but all the glory goes to you. We thank you for that. We are ever so grateful that you have placed us in this time, in this place.

In Jesus' name we pray as we look into your word. Amen. Okay, Exodus chapter 32, we're beginning.

We know that Moses and the 70 elders and Aaron and his sons have gone up the mountain. What did they see there? Well, maybe we don't know. What did they see there? Well, the people saw fire and smoke.

[1:23] What did the elders see? They saw the God of Israel, and they ate and drank, and they lived.

The word says that God laid not his hand upon them. Now, and as a matter of fact, the question had come up about Moses requesting, as he will hear in a bit, Moses will request to see the glory of the Lord.

What's God going to tell Moses? You can't see me, Anne, and survive. See, if we don't understand something about God and his omnipotence and his glory and his righteousness and his justice, I'm not really going to understand his grace.

He has said that while I was his enemy, what did he do? Christ died for us while we were his enemy.

And he called us to himself, and he said, if you just trust me for your salvation, you can live in heaven eternally with me.

[2:57] It's this God we're reading about that says that. That's amazing grace. So, let's begin with verse 1. Now, while Moses is on the mountain receiving the instructions for the tabernacle and the service, what did the people, well, how long was Moses going to be up there?

He's going to be up there 40 days. Now, their elders had just seen the God of Israel and lived through it. They ate with him.

Well, that's pretty amazing. I believe it to be a Christophany, but nevertheless, it's pretty amazing there. Now, we're 40 days with Moses up the mountain to receive instructions about the tabernacle and the service and those kinds of things.

What do the people say to Moses? Or, I'm sorry, Moses is up the mountain. What do the people say to Aaron? Aaron, hey, Moses has already told us, if you have any big questions, go to Aaron.

Okay. What do I say to Aaron? Yeah.

[4:30] What's going on with this? We don't know what's happened to him. So, make us what? Now, I'm sorry?

Well, yeah, make us some gods that will go before us, because we don't know what's happened to this guy.

Now, by the way, just a moment to understand the English translation. When God says, well, let's start right back in Genesis.

In the beginning, God created the heavens and the earth. That God is a plural word in the Hebrew. Now, is there more than one God?

No. No. Now, yet he will call himself a plurality. But it's not many gods acting independently.

[5:52] God is one. In fact, he will in the giving of the law. Well, it's interesting, isn't it, that when the Pharisees or the teachers of the law came to Jesus to test him, when Jesus walked upon the earth in Jerusalem, he's in Jerusalem, they came to test him.

By that, they mean that they came to try to trick him, give him a question that he'd mess up on. So they said, okay, teacher, rabbi, what's the greatest commandment?

Did he quote any of the Ten Commandments? Okay, you should know the answer to this. Did he quote any of the Ten Commandments?

Okay, but that's not part of the Ten Commandments, or at least what we call the Ten Commandments.

What does he say the greatest commandment is? Well, Jesus said that the greatest commandment is, you shall love the Lord your God with all your heart, mind, soul, and strength.

[7:18] Yes. Now, that's a quote from the Old Testament. And it was a quote that Israel, every Sabbath they quoted this.

There's a name for it. Shema? Is that what they call it? But there's a name that is used for it.

But it is, hear, O Israel, the Lord your God is one. That is a plural word there, God. But Lord is the word that he gave to Israel through Moses.

And often it's translated Jehovah. So, in your Bible, that word, when you see the word Lord in all capital letters, that's the given name.

That would be what we would sometimes say Jehovah. So, in the English translation here, they say, make us gods to go before us.

[8:35] Or behold your gods. It could be actually read singular. And we'll see why in a moment.

But nevertheless, make us gods to go before us. Now, Aaron corrected them, right? What?

Oh, come on, Aaron. Aaron? Okay. I know that I wouldn't have been doing this, right?

Had I been with them, it would have been right. So, Aaron doesn't correct them.

We'll see that in a moment. Now, why was Israel told to make no graven image? This would be back in chapter 20.

[9:40] Okay. But why were they told not to make the graven image? Okay.

You'll have no other gods. But that's not what the graven image was necessarily about. It could be included there. But that's not necessarily what the graven image part was about.

Someone turn to chapter 20, verse 22, please. Let's see and hear before us why God said this.

Who has that? Chapter 20, verse 22, 23. Because you saw no form.

You saw no form when I talked to you. Jesus will tell the Samaritan lady in John. She'll say, now, our forefathers worshiped God in these hills.

[11:14] She was from the southern tribes. Our forefathers worshiped God in these hills. No, the northern tribe.

I'm sorry. But you Jews, Judah and Benjamin, you Jews say that you have to worship God in Jerusalem.

Which one's right? What does Jesus say? Jerusalem. Because salvation's of the Jews. This is the law that God gave.

This is where God put the temple. But the time is coming when you won't worship God either in Jerusalem or on these hills.

What? In spirit and in truth. Why? Because God is spirit.

[12:18] And they that worship him must worship him in spirit and in truth. The essence of God is not a physical essence. It's a spiritual essence.

And God said, because you did not see any shape, you saw clouds and you saw fire, but you didn't see any shape.

Therefore, make no image of me. That's where it means, that's what the graven image part is about. So, Aaron corrects the people about making this God to go before them.

Okay, now we're, okay, we're with it. So, Aaron says, what does Aaron say? Bring me your earrings, bring me your rings, bring me your jewelry.

And what happens? I'm sorry? A moping calf is here. Right.

[13:32] Well, that's what he's going to say. And he fashions, he fashions a representation. In this case, it's a calf.

But he fashions a representation. And, well, we'll get there in a moment, but Moses has been up the mountain for 40 days.

During that time, they have not heard the word of the Lord. Nor have they been, apparently, considering the word of the Lord.

It sounds like they were not. Just on a practical sense for me, is it not true that the less I immerse myself in God's word, the more likely I am to fashion a God that suits me, rather than the God who is.

It's, am I going to listen to him? In any case, he takes this gold, and he melts it, and casts a calf. He apparently puts some, some detail work into it with an engraving tool. But, they seem to have forgotten the important matters, bring them to Aaron, or to Aaron and her, because when they brought it to Aaron, he failed them.

Well, Aaron's going to say that. They said, behold the God that what? That, look people, this is who brought us out of Egypt.

To the Lord. All caps. So, this is why I think, probably the image, they're saying, this is an image, that you can see God.

No, that's not God. So, Aaron proclaims a feast to Jehovah in honor of this, or before this, image.

So, they made offerings, and this, by the way, this verse is quoted by the Apostle Paul to the church as a precaution, and he's saying, don't behave, don't misbehave in your, when you gather together as a body, it matters how you behave, and he quotes this verse.

They're not, they're unthinking about what they're doing. Now, there may be other implications, but at least it's, we do know that the literal sense of it will be out of control.

And he doesn't stop there. You know, he talks about murmuring or testing God and some other things in that section in 1 Corinthians, but specifically, he quoted this verse.

Because this is an interesting rendition, because it appears that Moses is going to argue with God and change God's mind.

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[21:43] Get thee down! The people have gone crazy! All right? And he told him what, he told Moses what the people had done.

Okay, that's, that's here. So, what does God say then about the people's behavior in this section? They're obstinate.

What else? I prefer to say they're stick-to-ative. No, I'm sorry. Yeah, they're obstinate.

What else does God say? I know you know these verses. God says, let me alone so that my wrath can burn hot.

I'm going to wipe them out and, and do what? I'm going to destroy them, but he doesn't stop there.

I'm going to make of you, Moses, great nation.

[22:50] Now, what did God told Abraham? Okay, God told Abraham that he was going to make of him a great nation.

That's the nation we're dealing with. Has God changed his mind? Well, some people would argue that he has.

And, now, by the way, when the Apostle Paul talks about salvation by grace through faith and that not of yourselves, early in Romans, does he refer to Moses or to Abraham?

Abraham as the anchor or the proof. Abraham. And he will, in fact, he will make an argument to the church, look, the law did not set aside the promise.

He said, the law that came 430 years after the promise cannot set aside the promise of God. And he uses that for us as the church who trust in Christ as proof your security is sure because it isn't dependent upon your action.

[24:20] It's dependent upon God's promise and the word of God. But here, and I think it's parabolic, but nevertheless, here, God, in this quotation, God says, leave me alone, I'm going to destroy them and I'll make of you a great nation.

Now, what's Moses respond? This is what, by the way, does your Bible, do the editors of your Bible put headings on sections of verses?

Okay. Does your heading say something about the intercession of Moses for the people? Okay. All right.

And Moses in trity. Okay. So, that's what commonly you will see. What does Moses say?

Okay. So, what does Moses say to God in this verse? I'm sorry?

[25:58] Yeah, why do you wax hot against your, God, why are you acting like that? Wow. Okay.

now, then he says what? He gives God some instruction. Obviously, God, you haven't thought this through.

So, he gives God some instruction here. What's he say to God? God, I know you haven't thought of this, but if you do this, then Egypt's going to say, ah, their God just took them out to the desert to wipe them out.

Okay. Therefore, what? verse 12, turn from it and repent, change your mind about the evil you intend to do to this people.

All right? Now, Moses, then, in verse 13, is going to remind God of something that he had forgotten.

[27:27] Oh, he didn't. It seems to read that way. You may hear someone teach it exactly what I'm taking the wrong part here in order to get us to respond, but you may hear it taught.

So, in this, I believe, parable, what does Moses say? Remember your covenant.

Remember the promise you gave to Abraham, Isaac, and Jacob? Right? You swore by your own self, Lord. Okay?

Now, what does verse 14 then say? Okay.

It says, the Lord repented of the evil that he thought to do to the people. well, we can ask that.

[28:42] Let's look at some questions that we might have because most of our response, and I will reiterate, my personal response is, God didn't forget anything.

And God never was going to destroy the people. all. So, but let's ask a couple of questions.

Has, it appears in the, in these verses that Moses has counseled God. He reminded him, remember, why are you doing this?

He asked him a question. Defend yourself. has Moses counseled God? Turn to Isaiah chapter 40 if you would, please.

Isaiah chapter 40 verses 12 through 17, and we're going to deal with some things just slightly, but you will meet someone who says, well, there are contradictions in the Bible.

[29:56] Look at what you just read, and look at what we're going to read right now. Isaiah chapter 40 beginning with verse 12.

God begins this, this section, this is God speaking, and what does he say? Who has created? who measured the waters in his hand? Who weighed the hills and the mountains and the scales? Who counted all the dust? Who did this?

It's a rhetorical question. The answer is, God did it. Who else did it? Who else did it?

No one. that's the idea. Now, and we get to a citation that the Apostle Paul uses in Romans.

[31:02] It comes here from Isaiah chapter 40. Who has directed the Spirit of the Lord? Or who, having been God's counselor, has taught him anything?

With whom took he counsel? Who instructed him? Who taught him the path of judgment and knowledge and showed him the way of understanding?

And the answer is, no one. No one. Behold, now, what are the nations?

they're a drop in the bucket. All the peoples of the earth are a drop in the bucket. God counts them as what?

Small dust, a speck of dust on your balance. They make no difference in the balance. He taketh up the aisles as a very little thing, and Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering to himself.

[32:18] What do I have to bring to God that he needs? Nothing. In fact, the whole earth belongs to the Lord and the fullness thereof.

Okay? So, Isaiah in prophecy will go on. All nations before him, that is before God, are as nothing, and they are counted to him as less than nothing.

Who counsels God? From whom does God need counsel? Okay. Do I have that?

All right. Now, in Isaiah, if you go to Isaiah 46, beginning with verse 9, I see a little more of the counsel.

And what does God say? Remember the former things of old, for I am God and there is no other, none else.

[33:18] I am God and there is none like me. And I declare the end from the beginning. What do I not know, says the Lord?

What does God not know? Okay. I declare the end from the beginning and from ancient times the things that are not yet.

Saying what? My counsel shall stand and I will do all my pleasure. So that when we read, pardon me, when we read in the New Testament in the letters to the churches that our salvation is according to the wise counsel of God, that gives me security.

Because God says, I will accomplish all my good pleasure. And to prove it to you, which one of you helped me do this? Who have you helped me create?

Who taught me how to measure? Who taught me how big the solar system is going to be? how far away from the sun the earth ought to be?

[34:37] How many times it ought to spin? Who taught me that? What happened by accident? So, my counsel shall stand, I will do all my pleasure, and to Job in chapter 40, if you want to look at that, one through eight.

Job has had a tough time, and Job has lived a life that was completely devoted to God as far as his behavior, was it not?

The Lord calls, uses him as an example about godly living, and he gives Satan permission to hammer Job hard, and Job has complained, and the arrows of the almighty are in me, and why has he done this?

And Job will come up in, I think it's in chapter 39 of Job, where Job will say something along the line of, oh, that I could stand before God and plead my case.

And so God answers him. Job chapter 40 verses 1 through 8, the Lord answered Job and said, shall he that contendeth with the almighty instruct him?

[36:13] He that reproveth God, let him answer. Then Job answered the Lord and said, behold, I am vile, what shall I answer thee?

I'll lay my hand on my mouth. Once I've spoken and I will not answer yea twice, but I will proceed no further. Then answered the Lord unto Job out of the whirlwind and said, gird up thy loins now like a man, I will demand of thee or I will ask you unto me, wilt thou disannul my judgment?

wilt thou condemn me that thou mayest be righteous? Who contends with the Lord successfully?

No one. So, Ephesians chapter 1 verses 9 through 14 is God's word to the church. And when Paul uses the word us here, he's talking about himself. The specifically apostolic. [37 : 35] Having made known unto us the mystery of his will according to what? his good pleasure, which he did what?

He purposed in himself that in the dispensation of the fullness of times he might gather together in one all things in Christ. Whose plan is salvation?

Now, we've just read what God says about his plans, his purpose, and his counsel. And here he says to the church, your salvation is dependent upon that.

That gives us great confidence in this amazing grace. So, and he goes on to say, gathering all things together in Christ, which are in heaven, which are on earth, even in him, in whom also we have obtained an inheritance being predestinated according to what?

The purpose of him who works all things after the counsel of his own will. Amazing grace, how sweet the sound, isn't it?

[39 : 03] Because the God who has said all this says to us, if you trust me, and my salvation that I offer you freely through no work of your own, you just trust what I did in Christ on the cross, you can have eternal life.

And it's a done deal. And I thought of it from the beginning. And it's my decision, my good pleasure, my counsel. that's a wonderful promise.

That's a better promise than any of the promises that came to Israel. An awesome God and a merciful and gracious God.

We're thankful for that. So, I'm going to end with this. it does end with the Lord repented of the evil that he thought to do to his people.

God had said that before about the flood. He repented that he had made man on the face of the earth.

[40 : 18] He was going to wipe out creation. So, it does say that. But God also says, and more often than the other, God also says, no, my counsel stands.

And I will accomplish what I set out to do. So, how do we rectify that? Yeah, isn't it interesting that Moses is going to act like his anger is justified but God's wasn't.

That is an interesting thing. We don't have time quite to get there. Romans chapter 11 verses 33 through 36, for me, it's a doxological response.

may argue a person into the position.

But the doxology runs like this. So the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are his judgments, his ways past finding out.

[41 : 44] Who hath known the mind of the Lord? Or who hath been his counselor? There's that quotation. Or who first hath given to him that it should be recompensed unto him again?

For of him and through him and to him are all things, to whom be glory forever. Amen. And he goes on in Romans 16 to say now to him, that is a power to establish you according to my gospel and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began, but is now made manifest by the scriptures of the prophets according to the commandment of the everlasting God made known to all nations for the obedience of faith.

To God only wise be glory through Jesus Christ forever. Amen. Have a great week. Amen.