

2026_09_20_Exodus

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[0:00] Okay, last week, last week we were, when we were together, we saw Moses correcting the Lord. Okay, good.

And I say that because the best way to understand Scripture is to take it literally.

Normally. But last week we saw in 7-14, chapter 32 of Exodus, verses 7-14, we saw what we call the intercession of Moses with the Lord for the people of Israel.

In that intercession, it gives the appearance, when you read it straightforwardly, that, first of all, Moses tells God, hey, don't get so angry.

Now, who am I to tell the Lord? That's right. When Job said, oh, that I may lay my case before the Lord, the Lord responded to him and answers Job, and he says, who are you?

[1:25] Who are you? Who is it that darkens my counsel with words without knowledge? I need to remember that, don't I?

Now, I'm prone, I am prone, no, you're not, but I am prone to correct the Lord. Oh, not quite in the way Moses did, because God doesn't speak to me face to face.

You're happy to hear that, right? He speaks to me through the word. But, I might read, and I know that no temptation or trial or testing will come to me, except that the Lord has allowed it, his loving hand.

It's already passed through God's loving hand. He said, no temptation is taking you but such as is common demand, and the Lord will not allow you to be tested beyond what you're able.

Now, I know he says that, but sometimes you meet some testings that you're not so sure that that works. Now, not you, but me.

[2:46] And I say, yeah, but Lord, but this is different. This case is different. And I need to remind myself of Job.

And God says, who's darkening my counsel with words without knowledge? And we read a number of scriptures that say that God keeps his own counsel, and he does everything after the pleasure of his own will.

Now, I know that to be true. So, when I read those seven, eight verses there, seven through 14, I read them parabolically, really, because we know that Moses didn't convince God that God was wrong.

God had not forgotten his promise to Abraham. He hadn't forgotten that. God had not overlooked what Egypt might say.

All of those were arguments that Moses, in those scriptures, made. Anyway, the point of it would be, and I don't know how they work together, but I know this.

[4:15] The apostle Paul reiterates to the church, who has known the mind of the Lord, and who can understand his ways.

We know those verses, and I just can rest in the character and nature of God and say, I trust you for that.

In fact, I find it very comforting that God says, I am the Lord. I change not. Therefore, you sons of Jacob are not consumed.

Because when I look in the mirror, I can recognize that I deserve to be consumed. But what has God said?

Romans chapter 8. He says, Who is it that brings a charge against God's elect? It's Christ who has justified and intercedes for us.

[5:22] That is comforting. And when God says, I am the Lord. I change not. It's that. It's upon that that we rest our hope of eternal life.

So, let's keep going. Nevertheless, it is a parable of intercession for the people. Who intercedes for the church?

Do you? Is it? Given any place you know of in the message to the church, is it given for me to intercede for someone else before God?

No. You have heard that you're commanded for intercessory prayer. You've heard somebody say something along that line.

Now, how do I reconcile that? Is it wrong to ask God for mercy for someone? Well, what am I to bring to God, according to Philippians?

[6:35] What? Everything. Now, does he say, you bring everything to the Lord and pray in faith and you're going to get it? Is that what Philippians said?

Well, he does make a promise there, though, doesn't he? That's right. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus.

By the way, I'm safe in Christ Jesus. I'm not really safe on my own, am I? So, it's not necessarily wrong to ask God, but who intercedes for the church before God?

Somebody look for Romans chapter 8, verse 26 and 27, please. Romans chapter 8.

Now, I need to be careful with this verse because I think I know how to pray, don't I? So, what does God say?

[7:53] Someone read it, please. Okay, wait a minute here. What infirmity?

What weakness? Okay. And it's the weakness of faith and the weakness of the flesh.

We just came through chapter 7 and we just came through the first portion of chapter 8, which says, by the way, Roger, if you don't have the Holy Spirit in you, you're none of his, right?

You don't belong to Christ. There's no such thing as a Christian who is not indwelt with the Holy Spirit. That's false teaching.

You can't have it. God, that's, even I can understand that in Romans chapter 8. Not only that, but the old nature of man can't even agree with God.

[9:06] You see? You see those verses in there. Okay, let's go on. So, my weakness is any weakness. It's specifically talking about the weakness of human flesh.

Okay, go on. He, go, I'm sorry. And when you read in 1 John, you've heard this misused, by the way, and taken out of its context.

I think you have. I know I have. If you pray in faith, we know that he hears us, and if he hears us, we have whatsoever we ask.

From 1 John, right? Now, he does say that. But that's praying in the flesh, isn't it? See, only that prayer prayed within the will of God.

Now, how does this Trinity work? How does this Godhead work? I don't know. I'm just glad he does. I'm glad he is who he is, and what he says is true.

[10:42] So, number one, what do I know about my prayer life? I know that I really don't know how to pray as I should. Now, does that stop us from praying?

No, we're still told, bring it all. God knows that we're dust. I know your frame, he said to the psalmist, through the psalmist.

I know your frame that you're but dust. Well, I'm glad he knows that. He says, bring it all, lay it all out, and I'll tell you what I'll do.

My Holy Spirit will pray exactly according to my will for you. That's intercession. Is that not a wonderful promise?

Now, drop down in chapter 8 to verses 33 and 34. 34. 34. 34. What's he say?

[11:58] He will bring charge against God's elect. God is the one who just died. He is the one who convinced.

Christ Jesus is he who died. Yes, rather, he was raised, he was at the right hand of God, he also intercedes for us. We have a couple of good intercessors, don't we?

If we trust Christ. Go ahead. For I am persuaded that neither death, nor life, nor angels, nor principalities, powers, nor things present, nor things become, nor height, nor depth, nor any other need, shall be over the seven of the love of God, like you desire us.

That's an amen and amen. Now, that's a hope we have in Christ. So, first of all, we know that for the church, the strong intercession according to the will of God is in the Holy Spirit because God knows his own mind and he knows his own will and he always prays for us within his will.

They did not have the promise of the Holy Spirit indwelling revealed to them. as far as well, there were signs and wonders worked among the Gentiles in the day of grace too.

[13 : 53] God worked miracles through the apostle Paul among the heathen. But that was to authenticate the message because Paul would say to the Corinthians when the Corinthians were being influenced by people who challenged the apostleship of Paul and said, well, he's not a real apostle.

He's a latecomer. you know, he's an apostle wannabe kind of thing. He makes the point to them. Were not the true signs, miracles, of an apostle worked among you?

So, he said, look, you saw the signs of my apostleship. In fact, in 1 Corinthians, I didn't mean to go here, Roger, but yeah, it's okay.

in 1 Corinthians, when they're struggling with their pride and arrogance and I'm better than you are kind of a thing and I know what God wants because I'm pretty smart.

And Paul makes that great statement in that 1 Corinthians early chapters where he says, look, the Jews look for miracles.

[15 : 20] or signs and the Gentiles look for wisdom but I resolve to preach Christ and him crucified. Now, the Jews didn't need signs any more than the Gentiles needed wisdom.

And the apostle Paul then in 1 Corinthians is going to say, look, if I have to come to you and make this statement, we'll see not what your words are but what your power is.

For the message relies not on wisdom but on power, God's power. And so he does make a big point about his apostleship and the signs because when he makes a statement, shall I come to you with a rod or can I come gently?

It's no small thing. What happened, by the way, for signs of the apostles, this is pre-church, however, it's still apostleship, when Peter gets called down to Samaria because the Samaritans believed on Jesus as Messiah, or many did, but the Holy Spirit didn't come upon them as the Holy Spirit had come at Pentecost.

the Holy Spirit at Pentecost came with signs of fire and earthquake and wind, but in Samaria, the apostles had to come and lay their hands upon the disciples in order for them to receive the Holy Spirit.

[17 : 20] And that will be continued in the offer of the kingdom. Now, back to except for Cornelius, where again, Peter will say to them in Jerusalem, when they say, hey, you went over to a Gentile's house.

He said, yeah, and several other Jews went with me too. And not only that, we stayed overnight. But he said, he said, look, I resisted it, but God showed me in a vision, that I was not to declare unclean what God had declared clean.

And we know that Cornelius thing. So, other than that, though, Peter will say, when the Holy Spirit came upon them as it did on us at the beginning, I knew that this was the work of God.

So, anyway, back to the apostles laying on of hands in Samaria, he goes back to Jerusalem, Peter and the others, and the church in Jerusalem, this church of Jews, okay, don't misunderstand us here, the Israeli believers in Jerusalem gathered together all things in common, because they thought the Messiah was going to return right away.

So, why do we need a means of production? We're going to put on white sheets and go to the hill. And they weren't condemned for that.

[19 : 11] God never condemned them for that. But, he didn't return then when they thought. But in that whole thing of bringing stuff in, Ananias and Sapphira came in and they said, oh, we sold this and we sold it for this amount of money and here all of it is.

But they lied. And Peter says something that's a big, big, big statement. He says, why have you lied to the Holy Spirit?

That's pretty big. So, when somebody, by the way, claims to be an apostle, that's a big claim. That's a big claim. So, Peter says, you've lied to the Holy Spirit and I'll tell you what's going to happen, Ananias, you're going to die.

What happened? He died. And Sapphira came in and Peter said, is this what you got for the land? She said, yeah. He said, you're going to join your husband.

What happened? She died. That's not a small deal. That sounds like Old Testament stuff, by the way, doesn't it? Anyway, back to, back now, to our lesson in Exodus chapter 32.

[20:41] We have read in Romans, and we know that for us as Christians, God makes intercession for us with himself.

That's amazing grace. Because, by the way, you may not, but I need an intercessor. See, I need a savior because the law was given to show that I can't be good enough, says the scripture. The law was never given to impart eternal life, said the apostle Paul. He said it was given as a tutor to what? Bring us to Christ to show us that we can't be good enough. So, God intercedes for the church today. Now, let's, in verse seven, God tells Moses, get thee down the mountain.

These people are acting up. That's a real rough translation. So, beginning with verse 15, I think it is, does Moses get down the mountain?

[22:02] Okay, what's he carrying? Now, the tablets of ibuprofen? Now, what's he carrying?

Okay, these are not just any stone tablets. These are the tablets of the testimony. Whose testimony?

God's. And those tablets were the work of God. And they were written with, the scripture says, the finger of God.

Now, does God have a finger that writes in stone? Figuratively. Yes. Why were the children of Israel, by the way, they're down there, I'm making an image that represents God.

Right? behold, Israel, the gods that brought you out of Egypt. Okay, but when you read there, Aaron proclaimed the feast to whom?

[23:27] Okay, let's run this by again. Aaron, Aaron, the people come to Aaron, they say, we don't know what happened to Moses. Right? You remember that?

He's gone. He's been up there a month and ten. We don't know what's become of him. Make us gods to go before us.

All right? So, what does Aaron say? Give me your jewelry. Aaron makes them and forms a calf. And then Aaron proclaims a feast.

To whom? All caps, right? Jehovah. So, whether they made it to replace Jehovah or it's a feast to Jehovah and they made it, that's why I think it's made to represent God.

Right. Right. you shall have no other gods before me.

[24:45] Right. And you shall not make any image that represents God. He doesn't say don't make any statuary because when they make the service of the tabernacle, it's going to have engravings.

nevertheless, here's this golden calf. I just wanted to say that a calf was also represented by the Egyptian wolf.

Possibly. Yeah. It would be something with which they'd be familiar. It would be an image with which they would be familiar.

Yes. Okay. So, Moses has the work of God in his hands, the tablets of the testimony.

These contain, what are the words contained thereon? The Ten Commandments, the Ten Words of the Law as it were.

[25:57] Okay. So, Moses and Joshua have a conversation when they're getting down toward camp.

What is it? Oh.

Yeah. He hears this noise. It's got to be fairly loud. And he says there's a sound of war in the camp. And what's Moses' response?

Well, he says that doesn't sound like a sound of triumph, nor does it sound like what? A sound of defeat. It sounds like singing.

It sounds like war, Joshua. It sounds like a party. All right. So, and we know it was.

[27:08] The people sat down, this is reiterated by the Apostle Paul, by the way, when he gives the warning, once again, in 1 Corinthians. Funny how 1 Corinthians has a lot of warnings in it, but nevertheless, when the Apostle Paul writes to the 1 Corinthians and he says this scripture is given so that you read it and understand that you ought not behave that way.

And he said, nor should you be idolaters wherein the scripture says the people sat down to eat and drink and rose up to play.

So, it's a party. a biggie. Now, that's their conversation.

What does Moses see and what does Moses do? Those of you who have been raised in a congregation know this, know a portion of this from childhood, don't you?

About Moses. Okay. What does Moses see? Or if you've seen the Ten Commandments, yeah, if you've seen Charlton Heston, you've seen it too.

[28:34] Apparently. I've never seen that movie. What does he see? He sees the calf and the dancing and what happens?

Moses' anger burns hot and he breaks the tablets. Now, just a minute, Moses, just a little while ago, you were telling God not to be angry. Now, there are two things to think about in that.

One is when Moses told God not to be angry, Moses couldn't see what God could see. and number two, there is a tendency in man to tell God what to do, but I, not me.

I'm real quick to tell you how to behave, not so quick to tell me how to behave. That's the nature of man, isn't it, coming out?

Well, Moses gets angry, and he doesn't break just any old rock. he throws down the tablet of God's testimony.

[29:53] By the way, that's a precursor of what's going to happen with the whole law, isn't it?

When God gives Israel, he says, I'm going to punish you, don't worry about this, I'm going to punish you big time, and he, the people who actually did it aren't going to be the ones that all saw that kind of punishment.

It's going to happen over centuries. Some of it's still to happen, and God says, I'm going to punish you, however, not to the whole destruction of Israel.

I am going to punish you, and when I'm done punishing you, I am going to restore you, and he said, I will in that day make a covenant with you, not like the old one which your fathers broke.

This is kind of a precursor to that, isn't it? I'm thankful, too, that God says, I have it under control.

The people playing with idols did not unseat God. It didn't shake.

[31:11] God did not get moved away from his position because those people misbehaved. God does not get moved away from his position because I misbehave.

And God's promise to me stands because God stands. I'm thankful for that. That's amazing grace. I don't know.

We're going to have, I'm going to struggle with that time period here in a minute. I really don't know how long they've been here. It doesn't say.

It tells us when they got there. It doesn't tell us when this happens. pardon me.

Okay. Now, what did Moses then, we're moving on, verse 20, what did Moses do with this graven image?

[32:23] he put it in the fire. What else? He put it in the fire, he turned, he ground it into powder, he threw it in the water, he said, drink this.

drink your own, take your medicine. You made it, you drink it. That might be a lesson for me somewhere in practical behavior, might it?

But, so, he says something to Aaron then. See, when Moses had gone up the mountain with Joshua, he had said, hey, listen, people, you have a big problem, you bring it to Aaron and her.

What Moses say to Aaron here? What did this people do to you that caused this to happen? Now, Aaron's going to come clean, right?

Here we go, Adam. here we go with Adam, right? God says to Adam, who told you you were naked?

[33:55] Have you eaten of the fruit I told you not to? Well, it was Eve's, you know, it was her. She's the one.

I listened to her. that's the way it always is, Terry, right? Okay. What's Aaron say?

Well, you know this, people, they're always prone to wickedness. Moses, oh, by the way, he tells Moses the same thing that Moses has said before.

Don't be angry. A little late for that, but don't be angry. Why? Well, this people, they're prone to wicked.

You know how they are. Now, he gets inventive. what does he say? Yeah.

[35:08] Now, I believe that. I know that God said, Moses, I know that God said, long, back in chapter 20, I know God said, don't make any image representing me, but, you know, for some reason, God changed his mind, and I threw that gold in the fire, and boom, look what happened.

Now, as I mock this, I never do anything like that, do I? I never do anything like that. Nothing like God well, Lord, I did what was right, and I made the best decision I could make, and look what happened.

