

2026_09_27_Exodus

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[0:00] This morning, Father, we thank you that you have given us your word, that all things are given to us for our benefit, for our instruction, and for our instruction, and for our learning.

we are in Christ. And it's because of that wonderful gift of grace that we can come to you and that we have a reason for gathering this morning.

Now, Lord, bless our church family, I pray. Bless your word. We are thankful that no matter what I may think, Lord, I'm grateful that your word never returns void but always accomplishes that which you send it to do.

And I'm thankful for that. So, Lord, as we look here now, bless your word this morning, we pray in Jesus' name. Amen. So, Moses had gone up the mountain with God.

Why'd he go up? God told him to. That's an easy one, isn't it? Now, by the way, I can learn something from that.

[1:32] Does God ever, has God in this age of grace given me prescriptions? Instructions?

I'm sorry? Well, not immediately, but in his word. In his word. Has he given me instructions?

Who said it? Okay. I may say, I may say, well, John said, or I may say Peter said, or I may say Paul said, but what I mean is, God said it, right?

All scripture is given by inspiration of God, by the breath of God, if you will. So, even though I'm under grace, I still have instructions.

I am safe because I'm under grace, but that doesn't mean that I should ignore the instructions.

[2:42] Shall we sin that grace may abound? Well, that's an easy one for this crowd. Shall I sin that grace may abound?

May it never be. Right. So, I can learn that much. Who told, why did Moses go up the mountain?

Well, that's what happened, but why did he go up? God told him to. So, he obeyed.

I might learn just even that much lesson. You know, you can even teach a dog to sit.

Why am I learning slower than that?

[3:39] Right. So, Moses went up the mountain. There upon the mountain, he received something that was pretty important. What did he receive? I'm sorry.

Instructions. What else did he receive? Okay. Now, did he receive those just audibly?

Tablets. And so, Moses wrote on those tablets, right? He chiseled it in. Right.

Now, this is pretty important here. And what did God call those tablets? The tablets of testimony.

Whose testimony? God's. When the, I know we've reiterated this, so this will be easy.

[4:45] Some Pharisees complained about Jesus casting out demons, and they said, he casts out demons by the, by Beazabel, by the Lord of the demons.

That's how he casts them out. And Jesus said, well, the house divided cannot stand.

that, that's where it comes from. But Jesus said to him, or said to them, if I cast out, them out, though, by the finger of God, you have no recourse anymore.

Because, you have called God a liar. Right? Now, I know that's a rough translation, but you know, you know the, the scripture from whence that comes.

What Jesus was telling them is, if you ascribe to God, to God, to Satan, what is God's work? Or, by the way, if you ascribe to God, what is Satan's work?

[6:05] He says, you've defied the word of God, or the, the witness of God. The miracles were given, in fact, the, the word for miracles, usual, or often, is the same word from which we take energy.

The, that is, the dunamis, or dynamite, that's a word that is frequently used, for miracles, the power.

Another word that is used, is sign. And, in the gospel of John, it's interesting, that's the only word that's ever used, for miracle, in, the gospel of John.

The miracles were given as signs. They were not given as, prescriptions. Oh, I'm going to heal the sick, so therefore, you should heal the sick.

That's not what the miracle was given for. Now, the fact that Jesus had compassion, and healed the sick, does not, prohibit the church from doing that, but that's not the point of the miracle.

[7 : 23] The point of the miracle is, thus saith the Lord. And this is the proof. And he took command of, not only of disease, but he took command of the demons themselves.

He took command of nature, or the storms. He quelled the seas. He stopped the storms. He raised the dead.

So, these are all given, and as God, he had the power to heal everyone in Israel at once, if that was the point.

But that wasn't the point. The point was, when he's speaking to Israel, and in that case, it's to Israel, the kingdom of heaven is at hand.

When he's speaking to Israel, at that point, he's saying, and this is the witness. And there were some who said, well, we know that you have to be of God, because you couldn't do that unless you were.

[8 : 33] And then there were others who said, don't listen to him. Don't listen to him. So, back to this point. God gave the tablets, and they were, in the scripture you'll read, they were the work of God.

They were the work of the Lord. That is, God even hewed out those tablets, and he wrote with them, as it were with his finger. Now, does God have a finger like you?

Okay. Does he have, so, we read in the scripture many things that are analogous. That is, the finger of God, the arm of God, the hand of God, the eyes of the Lord run to and fro over all the earth, the ear of the Lord.

that doesn't mean he has a body like us. Jesus does. Now, I don't get the Trinitarian.

I can't explain it. I accept it. I don't understand. I don't understand. But, God is spirit, and they that worship him must worship him in spirit and in truth.

[9 : 54] So, God, nevertheless, in the analogy, it was written by God, as it were with his own finger in the stone.

So, Moses, we remember, instructed God not to be angry because God said, hey, get down the mountain. The people are out of control. Moses corrected the Lord, so to speak.

anyway, then Moses comes down the mountain. Now, what does Moses do? He gets angry, and he throws the tablets and breaks them.

He broke. Now, wait a minute, Moses. You just told the Lord, don't be angry. Now, look at you. It's always easier for me to see what's wrong with you, isn't it?

So, that'll bring us to verse 27. Well, not quite. We'll reiterate.

[11 : 13] So, what did Moses do with the golden calf? He burned it, he ground it up, threw it in the water, made him drink it.

All right. And then he says to Aaron, what did the people say to you? What did those people do to you that you did this? And Aaron said, well, this is what happened, Moses.

They came to me, they said, I don't know what's happened to Moses. Make us a God that'll go before us. And Aaron said, give me your earrings. And I threw them in the fire, and look what happened.

A calf came out. Who would think? So, now we come to verse 27.

Now there's a hard, there's a hard statement. This is God speaking, but what does Moses say to them? Okay.

[12 : 25] There's a, a gospel song written, who is on the Lord's side, who will serve the king. It's a little bit out of this context, though, isn't it?

Because here, who is on the Lord's side, come to me, the Levites come, and what does Moses tell them? Well, what does God tell them through Moses? Kill everybody that was partying.

He said, every man, put on your sword, kill your brother, kill your son. If they were partying, kill them.

How many people died? 3,000. Okay. Now, verse 29.

It's still God speaking. What did they call this act of, I'll call it cleansing, but what did God call this?

[13:40] Or consecration. What does that mean? What does it mean to consecrate? To dedicate, to sanctify, to set it apart for whom?

Well, to the Lord. So, this is how you're going to dedicate yourself to the Lord in this case. okay? Now, this was the question is, let's take this out of context. Is the church commanded to kill every idolater?

Well, that was quick. Why do you say that? Well, I know I do everything that God tells me to do, but I'm not too sure about Dave.

Are there anything, is there anything God tells me to do that I may not do? So, that doesn't argue it.

[15:02] I have to argue it from what God says. God has never enjoined the church to go out and kill people if they don't agree. Now, by the way, in the age, in this dispensation of grace, Ephesians chapter 3, or Ephesians chapter 5, if you look at verses 3 through 5, God, through the apostle Paul, tells the church what an idolat, the equivalent of an idolatrous man is.

What's the equivalent? No? Okay, we'll go, we'll go more quickly.

Look at verse 5, if you're in Ephesians chapter 5. A covetous man, the word there is greedy, or one who seeks after more.

Okay, a covetous man is an idolater. So, is the church to go out and find every person we consider a covetous and kill them?

No. No. Now, by the way, I don't know anybody who, I don't know anyone personally, nor have I heard of anyone, who, though they take the scripture out of context frequently, has taken that one out of context.

[16:58] There are ramifications. So, does that mean I'm to be a covetous person?

Since you're not supposed to kill me? No. No. In fact, in that scripture that we're reading there in Ephesians, in that scripture, he's telling you, okay, as a Christian, you don't live like this because it's for these kinds of things that the wrath of God, the judgment of God, falls on the earth.

And he says, because God doesn't, because God's going to judge this, you shouldn't live that way.

Now, are we protected by the blood of the Lord Jesus?

Yes. Absolutely. He just says, look, this is how you ought to live.

Okay. Now, this is what he does say to the church. If you want to check it, you can go to Galatians chapter 6 and he says, brethren, if a man be overtaken in a fault, ye, who are spiritual, restore such a one in the spirit of meekness, considering yourself lest thou also be tempted.

[18:30] Bear ye one another's burdens and so fulfill the law of Christ. Now, admittedly, if you check the context on that, he's speaking specifically when he's saying it caught in a fault, he's specifically talking about the people who have gone over and tried to insert the law into Christianity, Christianity, but it works, it's a principle that does work across.

And that is, no, the church isn't enjoined to go kill people, the church is enjoined within the body of Christ to restore such a one. By the way, you can't restore someone who's not a Christian.

that the church is never told. In fact, when we read the letters to the churches, we see that they're always within the body.

There is one ministry and one spiritual gift, if you will, that is given, that is exercised outside the body.

Do you know what it is? I know you know. Evangelism. That's the only one mentioned that is exercised without the body. So, when we read in those scriptures about brethren, he's talking about the body of Christ.

[20:01] So, the church is not commanded to follow what Moses commanded him. But here, to Israel, at this moment, God told them to do this.

But God's not finished with it because God's going to, he said, nevertheless, well, so what is, we'll go on and come to it.

Back in Exodus chapter 32, picking up with verse 30, what does Moses say to the people? Well, and, I'm going to go to the Lord and attempt to make an atonement.

Who is our atonement? Jesus. Who else can make the atonement? No one.

This would be, at best, Moses is thinking of making a temporary atonement. He's not thinking of eternity. He's thinking of this particular sin.

[21:21] Maybe I can spare the wrath of God on this. So says the Lord. Now, what is his atonement?

What does he say to God? verse 31 and 32.

I'm sorry? Okay. This people have committed a great sin. Please forgive them. Now, what kind of atonement is that?

If, I'll tell you what, God, you know, Moses is kind of brash as I read these scriptures. The way, Lord, forgive their sin.

And if you don't forgive them, blot me out too. You well, there it is for what it's worth.

[22:46] Blot me out of what? Your book. What book? What? Okay.

Let's just think about that for a moment. By the way, forgive their sin and if you don't, blot me out of your book.

Sounds kind of interesting to me compared to what he has just said in the preceding verses. Verses 25 through 29. Every man put on his sword and go around through the camp and kill him.

Now he's saying forgive them. Now, by the way, they have killed 3,000 approximately. Now, God answers Moses in verse 33.

What does God say to him? basically he says, look, Moses, I'll leave the name I'm going to leave and I'm going to erase the name I'm going to erase.

[24:07] He said, I'm not going to blot your, he doesn't say it literally there, but Moses has just said, blot my name out of your book.

And God says, no. The names that get blotted out of the book are the ones who sin against me. Now, then God tells Moses to do something and he tells Moses what God himself will do.

What is it? Okay, I told you you were going to this place. go.

And what's God going to do? Well, that's in the next verse, but he says, you go and my angels shall go before you.

my angels shall go before you. Nevertheless, when I visit them, I will visit their sin upon them.

[25:25] So, the people, God's not finished, the 3,000 was the beginning, God's not done with what's, with the outcome.

very few persons, including Christians, who enter into sin ever consider the potential outcomes. Sometimes those outcomes are much more far reaching than we ever anticipate. Yes? Oh, when was it first mentioned?

Well, we'll talk about that just a little bit. Let's look at some of the things that God says, about God's books.

I think this is the first mention of God's book. Now, Psalm 139, 16, you'll know this, the psalmist God through David says, thine eyes, whose eyes?

[26:57] God's eyes. Your eyes, Lord, did see my substance, yet being unperfect, not finished, and in thy book, all my members were written, all the parts of my body, everything about me was written in your book, which in continuance, that is, as it went on, were fashioned, when as yet there was none of them.

That is, God, you saw me before I was conceived, and in your book, all my members were written. Elsewhere, he'll say something about all my days are in your book. Daniel, these are only samples. Daniel chapter 12, in verse 1, it says, at that time, Michael, at that time, Michael shall stand up, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as never was seen, since there was a nation, even to that same time.

And at that time, thy people shall be delivered, every one that shall be found written in the book. So, in that case, he's talking about the tribulation, and in that case, God says that every one that I have written in my book will be saved from the tribulation.

In that case. Malachi chapter 3, verses 14 through 17. Pardon me. Ye have said, this is God speaking to his people.

[29:04] Ye have said, it is vain to serve God. What profit is it that we have kept his ordinance, and we've walked mournfully! before the Lord, and now we call the proud happy.

Yea, they that work wickedness are set up, they that tempt God are delivered. Then they that feared the Lord spake often to one another, and the Lord hearkened and heard it.

And a book of remembrance was written before him for them that feared the Lord and thought upon his name, and they shall be mine, saith the Lord of hosts.

So, in that case, God says that in Israel as they have left the Lord, oh, they're going through motions of religion, they're still making sacrifices and stuff, but their heart's gone from God.

And their behaviors don't show that they belong to the Lord or that they agree with the Lord. The same thing all the time, isn't it?

[30:29] Mankind's got the same thing all the time. Israel's a picture of mankind. And here, God says that those who were for God, who spoke to one another about the Lord, the truth about the Lord, he said, God, I heard it, says God, and I wrote it down, or a book it was written.

And I'll do one more, Philippians chapter four, verses two and three, where Paul is writing to the Philippian church and he's saying, help these people.

He says, I beseech Iodias and Sintic, is that right? that they be of the same mind in the Lord.

Not that they agree, but they're in agreement with the Lord. That they be of the same mind in the Lord. I entreat thee also, yoke fellow, help those women which labored with me in the gospel, with Clement also, and with my other fellow laborers, whose names are in the book of life.

And there he mentions the book of life. Revelation to the church of Sardis, he that overcomes, the same shall be clothed in white raiment, and I will not blot his name out of the book of life.

[32:14] And later on in Revelation, where he talks about the beast, and all that dwell upon the earth shall worship the beast, whose names are not written in the book of life, so those whose names are not in the book of life are going to go after the beast, according to God in Revelation.

And then, of course, in 20, at the great white throne judgment, and the books were opened, and the dead, all those who were not in the book of life go before the throne of judgment.

And there, the books that contain all their actions and all their thoughts and all their intentions, God says, are opened, and they'll be judged by the way.

So, when the person to whom you have attempted to evangelize says, I'm counting on my works, this is exactly what's going to happen.

You're right. You will be judged according to your works. The problem with the thinking is, in my Satan has me thinking that one of two types of scales.

[33:46] On this side are my good works, and on this side are my evil, and if that tips that way, I'm okay.

Or the other mistake is, these are the average works of the average Hitler. and these are my works. I'm okay. But over here is the righteousness of God, and here's my righteousness, and without the Lord Jesus Christ, that's never going to balance.

I'm hopeless without the Lord Jesus. It doesn't say that. I don't know.

And you have to blot yourself out, is that what you're saying? You have to do something to blot out? Well, the nearest I come to that is the psalmist who says, in sin was I conceived.

[34:55] That is, original sin. I inherited the sin nature from Adam. so I was not born sinless, and then I had to do something in order to blot out.

How that, that's beyond my tiny little mind that's trapped in time and space. space. You know, I only think about time and space.

I can't, I can't properly ascertain eternity and that God sees all things at once perfectly. That's, nevertheless, those are the books of God, and I think most of them are analogous.

God doesn't forget anything, and he doesn't have to have the book opened and read it to say, oh yeah, now I remember. Or, if, if Moses just called it a book.

in your memory. Yeah, I don't know. I don't assume that.

[36:33] I don't think God said, I'm writing a book. He may have referred to it as a book. He does refer to it elsewhere, or, actually, the ones we read through are several different kinds of books.

You know, some of them pertain only to Israel. Some of them pertain only to Sardis in the time of the tribulation. That's where he's talking about he that overcomes.

By the way, for the Christian, in the age of, in this dispensation, who is it that overcomes death? Jesus Christ.

who is it that overcomes the world? And that's even in the kingdom. Take heart. In this world, you shall have trouble, but I have overcome the world.

Who did that? Me? Christ did that. who is it that holds the keys to death and hell?

[37:49] Jesus Christ. Now, the first time he came as Messiah and the lamb for the church, that part wasn't told to Israel, but Jesus made way for it when he says to his disciples, look, it's for this reason.

You know, you're not going, no, no, says Peter, you're not going to the cross. And Jesus says, get behind me. This is the reason I came.

Now, he doesn't tell them the whole thing about for salvation by grace through faith to the Gentiles, but so who does all of the overcoming?

Christ. Here in the church of Sardis, he says, to him that overcomes, they'll be clothed in white, their names will be announced before the angels, and they'll be given a crown.

And their names won't be blotted out of the book of life. That's what he says. So, I don't know that God revealed to Moses that he has this vast library.

[39:17] I don't know. It's quite a library with every person who is ever born and ever will be born. It's totally written down in it.

He knows every hair that I have and every hair I used to have and don't anymore. And he knows where they are.

He said he numbered them for every person. This is amazing, and it's amazing grace.

This God made a way for me to be saved eternally. That is amazing to me.

So, I don't know about the books. I just thought somebody's going to ask about books. So, I just got a smattering of it.

[40:15] That's not every reference. That's not every reference. But, for the church, though, I will leave us with this today.

For the church, 2 Timothy, chapter 1, verses 9 through 12, God, through Christ, I'll start with that, has saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior, Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel.

Whereunto I am appointed, that is, Paul is appointed a preacher and apostle and teacher of the Gentiles, for the which cause I also suffer these things, that is, his persecutions.

Nevertheless, I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day.

That's the promise for the church. I'm so thankful for that. And in Jude chapter, or Jude in verses 24 and 25, now, unto him who is able to keep you from falling, that is, Christ Jesus, and to present you faultless, is that amazing?

[42:06] Present you faultless before the presence of his glory with exceeding joy, to the only wise God, our Savior, be glory and majesty, dominion and honor, and power, both now and forever.

Amen.