

## 2026\_02\_08\_Exodus

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[ 0 : 00 ] So, Exodus chapter 2, where did we leave Israel's family last week?

! Well, almost.

I didn't. Maybe I marked it to, I don't know, did we get there? I know that we got to Pharaoh's order. All the babies? All the male babies. Throw them in the Nile. Alright? So, now we're beginning, then, with chapter 2.

So, two Levites marry. The tribe of Levi. Two of them marry. And the woman bears a son.

[ 1 : 07 ] Now, they apparently live pretty close to one of the tributaries in the delta of the Nile.

Maybe tributary is the wrong word, because in a delta, they're spreading out. I don't know what that, what the technical term for that is.

I'm sorry, I didn't look that up. Does someone know? Arteries, huh? Okay. So, they apparently live close. Because he's in danger of getting tossed into the Nile, right?

The answer is yes. Okay. So, what do they do? Alright.

Well. Okay. Actually, the Hebrew word is ark. It's the same word as was used for Noah's ark.

[ 2 : 18 ] And the same word that is used for the ark of the covenant. It means a box or a container. So, not a jar. But a box-like container.

So, they put him. Now, she hid him for how long? Three months. And then, she couldn't keep him hidden any longer.

What do babies do? Well, they cry. Amongst other things. But they cry. And so, she can't hide him any longer.

So, she essentially, she is committing him to God's plan.

Because she puts him in a basket. She lines it. I mean, she... Yeah. She doesn't just toss him in the river and say, Well, God protect him.

[ 3 : 18 ] I mean, she does what she can do. Which is... Make him a little ark. Put him in it. And set him in the reeds.

Now, I'm a... Now, this baby's going to live. I don't know how long. But he's going to live. So, maybe at night, she's bringing him home and feeding him.

But whatever the case, she puts him in the ark and hides him in the reeds. She doesn't set him afloat out onto the river to be carried to the ocean. She's hiding him in the reeds.

What else is going on then? Yeah. She had her daughter go out and stand a ways off and see what's going to happen.

Right. Right. So, turn to Hebrews chapter 11, verse 23.

[ 4 : 21 ] This gives us a picture. This is the walk of faith that is recorded in Hebrews.

This particular portion applies directly to Moses' parents.

What does he say? Okay. Okay.

So, it says they hid him because of their faith in God.

Now, that does not mean, and as you read Hebrews and take it in its context, you'll come to the end, you'll see most of these, you know, many people were delivered and many people were not.

[ 5 : 40 ] And they all had faith. It doesn't mean God's going to deliver every single person. What he means is that they trusted God.

And they trusted their baby to God. By the way, those of us who have relatives really need to be able to trust our relatives to God, don't we?

So, what became of this baby in the ark? How so?

Okay, she came to bathe in the Nile. Okay, with her ladies-in-waiting, her maidens. She saw it.

Okay, go fetch that basket. I want to see what's in it. It looks like a picnic basket. Okay, what did she find in the basket?

[ 7 : 00 ] Sandwiches? She found a baby. And keep going now. Okay, he was crying. And she felt compassion.

She felt compassion for him. And she knew it was a Hebrew baby. Circumcision?

Probably. But there also may have been remarkable features that differed from Egyptian features. Egyptians, while being in the continent of Africa, don't look like the northern African nations, Moroccans and Egyptians and Libyans, do not have the same appearance as the southern portions of Africa, even though they're on the same continent.

And I don't know for sure, but she knew it was a Hebrew baby. Maybe because of the way the nose looked, or maybe because of the curly hair, or maybe because of the circumcision.

[ 8 : 19 ] I don't know. God didn't tell me that, but she knew it was. Now, sure. No, I didn't say all of them did.

I said many did. As far as they perished from this life. Some were sawn in twos. Some were martyred in other ways.

If you read down through toward the end of chapter 11, you'll see that. And he finishes out with, All these died in faith, never having received the promises, but they looked beyond what they saw today, and reckoned the promises as having been fulfilled.

That's the reference from Hebrews. So, let's go back here. Now, this baby has a sister that's got some wits about her, too.

Now, she sees that her brother's discovered, doesn't she? What's she do? Run back and tell mom? Well, what does she do?

[ 9 : 39 ] To whom does she say this? Yeah, that's pretty bold. That's pretty bold. She runs up to the princess and says, Oh, you found a baby.

You want me to call one of the Hebrew women who's nursing now, and she'll nurse the baby for you? She's pretty slick.

And pretty quick. Okay, so what's the answer? What's she say? That is, what does Pharaoh's daughter say?

Go do this. All right. So, who does she go get? She goes to the mom.

She's still nursing. The baby's three months old. So, she goes and gets mom. And what does Pharaoh's daughter say to the mother?

[ 10 : 49 ] What's her name? Has it been? Okay. Okay.

You take care of the baby. And when he's weaned or... You bring him to me. He's my... Pardon me. He's my son.

I've adopted him. He's my son. But you nurse him up. Oh. And... Yeah.

And I'll pay you. I'll pay you to do it. All right. That's a pretty good deal there. The girl...

The daughter's name or the sister's name at this point, sister. Yes. But we haven't been told that yet. But I've been using the name Moses a couple of times.

[ 11 : 44 ] And we haven't been told that yet either. But... So... So... So the child grew.

Verse 10. The child grew. And what did his mother do? Okay.

She came... She did bring him to Pharaoh's... There's another act of faith, by the way. And... I mean... Okay. I'm going to give him up to Pharaoh.

So... Or... To Pharaoh's household. Now... What... Now... Now we get the name. And they called his name or she called his name.

Moses. Moshe. Why? Because I drew him from the water.

[ 12 : 49 ] The... The... Now... I know I'm not going to get the pronunciation correct. I'm not even going to come close. But I'm going to... Moses is Moshe.

And... Drew is... Moshe. It's kind of a play on the words there. I drew him out of the water. Now... I question that.

Okay. It seems like Pharaoh's daughter named him. But why'd she give him a name that's... Such a famous Hebrew name. They still use...

By the way, the Jews still use Moses as a name. The general for Israel in 1967 when the Arab nations attacked Israel.

And Israel struck back the seven days. Big Moshe Dayan. That Moses. His name was Moses.

[ 13 : 51 ] So that's a... Still a common name. As we might expect. As is Saul and... Levi and many others. Okay. Now there is...

There is, by the way, an Egyptian word. And some commentators think... That there is an Egyptian word for water that sounds very much like that Hebrew word for Drew.

I don't know. I don't... And actually, I am not sure I care. Nevertheless, his name is Moses. Moses. And he is now the son of Pharaoh's daughter.

Now, we're going to go quiet for another few years, aren't we? So what happens now?

What did Moses do when he was grown? And by the way... Exodus doesn't tell us how old Moses is at this point.

[ 14 : 56 ] According to Stephen in Acts chapter 7, how old is he? You remember when Stephen is dragged out of the city?

He gives quite a speech there about the history of Israel, doesn't he? According to him, how old? 40 years old, according to that. To Stephen. So, nevertheless, when Moses is fully grown, or...

What does he do? Okay.

That word visit... I'm sorry. Yeah. So, he is... He goes out amongst his brethren.

[ 15 : 57 ] And we'll... You still... Somebody still have Hebrews 11 open? Okay. Verses 24 through 26.

Now, this is about Moses. Please. Please. Okay. So, he didn't just go out for a walkabout.

Now, he has left the, I'll call it palace. I don't know what the real term would be.

But he's left the royal family now, and he's identifying with Israel. Now, while he's out identifying with Israel, by the way, I'm going to back up and digress for a moment.

When you read that in Hebrews, it causes some of us dispensationalists a little shake because he says he endured the reproaches of Christ.

[ 17 : 34 ] The word Christ means what? Well, that is the anglicized word for the Hebrew word that means the same thing as Christ.

What do those two words mean? The anointed one. In this case, the anointed one, but anointed.

Okay? Okay? Now, just for clarification within this, that does not disturb us because we know that Moses did not have the revelation of the Lord Jesus Christ.

We know that, don't we? That, well, okay, I'm sorry for the rhetorical question. Do we know that Moses did not have the revelation of the Lord Jesus Christ and what he was going to do upon the cross?

When did that come? Through the apostle Paul. God gave that revelation a long time after Moses.

[ 18 : 44 ] But here, he says, God says, he endured the reproaches of Christ rather than enjoy the pleasures of sin, which means what?

Sin means anything you do that I don't. No. What is the real meaning of sin? Sin means anything you do that I don't have to do that.

Sin means anything you do that. Any missing of perfect, the bullseye. Now, who's the bullseye? God.

So, if I'm going to be righteous, how righteous must I be? I must be as righteous as God. Now, how am I going to do that?

Ah, but I am. Because Christ did it. That's the message, isn't it? It's because of what Jesus Christ did by taking my sin upon himself.

[ 19 : 50 ] He didn't identify with me. He took my sin. And gave us his righteousness, which is the righteousness of God.

Hence, in Philipians, where he says, Not having a righteousness of my own, but the righteousness of God, which is by faith in Jesus Christ.

Right? Yes. Yes. Thank you. Right.

It's not talking about the spiritual promise. Right. And he's writing, we need to remember, Hebrews is written to Jews who are, and it's written for the purpose, by the way, of saying it's time to leave Judaism.

It's no longer valid. If you trust Christ, then don't go back to that. And that's why, I forget, I think it's in chapter 7 perhaps, but somewhere along there where the writer of Hebrews is going to tell Israel, therefore, let us go to him outside the camp.

[ 21 : 54 ] That's pretty direct. And had Moses given us the Sabbath rest, then we wouldn't be looking for another, he says in Hebrews.

But he says there has another Sabbath rest come, and he's talking about a rest from the Mosaic law. Now, I know we call it the Mosaic law, but who gave it?

I know I'm in the time machine. We're not there yet. Who gave it? God, is it wrong? No. It's righteous, and Paul says it's purely righteous.

And it's lawful if you use it lawfully. But if you try to become righteous by adherence to the law, then you've missed it.

That's what the message is. That's why today we are saved, we are made righteous through Jesus Christ, by faith, and that alone, by Christ's work.

[ 23 : 00 ] No. It doesn't matter whether you're in Israel or not. You never get out of the Old Testament if you're a Jew.

And some people are going to meet today and call themselves Christians, and they're going to have a hard time getting out of the Old Testament. Especially out of the four Gospels.

Well, out of the three. By the way, that's rarely preached from other than Matthew, Mark, and Luke, because John's kind of a transitional thing, and he says some things in there that just don't fit quite the narrative.

He says things like believe and faith. Well, that's not going to fly very well if what you're trying to say is you have to be a follower of Jesus.

I'm sorry. Okay. Let's back up here and get me back on track. So, back to the appointed thing, or the anointed thing.

[ 24 : 13 ] In Hebrews, he read, the reproach of Christ, the anointed, greater than the treasures of Egypt. See, the key in there is he refused to be called the son of Pharaoh's daughter, and he suffered affliction with the people of God.

Who are they in this? Who are the people of God in Exodus? The Hebrews.

Who got the promises? Abraham, Isaac, and Jacob. Who have the promises? Who are God's chosen people in here?

Well, we are later, but in Exodus, it's going to be Israel, and only Israel, by the way. So, every time it talks about God's chosen or the saints, he's going to be talking about Israel at this point.

Later on, I can't, I can't, see, that's, that's reading later on into now.

[ 25 : 28 ] I can't say that. What I can say is that later on, God's going to say, when Israel's a nation and they're being judged because of their apostasy, God's going to say things like, I hate your festivals.

Your sacrifices stink. Because this people praise me with their lips. Now, I can learn something, by the way, from this as a Christian.

Because this people praise me with their lips, but their heart is far from me, I'm going to shock them. So, God has five, or they for the most as a general rule now obviously there were believers in Israel right along God never left himself without a witness he said he always saved a remnant but as a as a whole it would be like saying nobody in the United States is a Christian that's not true there are believers in the United States but as a nation it would not be true because generally speaking even those who self-proclaim don't really believe what they say that is uh Barna did a poll and basically people who proclaim themselves in fact it was it was pretty high it was above 60 percent of people who said I am a born again Christian did not believe in absolute truth on the same questionnaire yeah that's what you would say how can you say that how can you say you're born because they don't know what it means they're not reading the scripture they're listening to YouTube or something I don't know what they're listening to but they're not reading the scripture or they go to a place that says oh being a Christian is following Jesus and then I take then I then I take the sermon on the mount and try to make it say what I want it to say yeah well in that case they're all red letters aren't they in that case they're all red letters who gave the word in the beginning was I know I'm preaching the clock into the beginning was the word and the word was with God and the word was God and the word became flesh later on and dwelt among us and we beheld the glory of the Father okay so if you go to Psalms 105 verses 8 through 15 go to Psalms 5 verses 8 through 15 I know it's getting me a long time to get here 105 it's a psalm of praise for God's steadfast love to Israel we won't go through it all and I'm going to paraphrase it because of the time but it's in a 8 through 15 and you have or you know someone who has taken part of this completely out of its context and made it say therefore you never challenge a teacher or a preacher but he has remembered his covenant forever you you check me on it I'm going to start with 8 but I'm not going to read every word

he has remembered his covenant forever which covenant he made with abraham and his oath unto isaac and confirm the same unto jacob for a law and to israel for an everlasting covenant saying unto thee i will give the land of canaan when they were but a few men in number and strangers in it when they went from one nation to another from one kingdom to another people he suffered no man to do them wrong yea he reprov'd kings for their sakes verse 15 saying touch not mine anointed and do my prophets no harm here the anointed messiah is referring to israel as the nation so when you come to that verse in hebrews where he says he suffered the reproaches of christ the anointed it gives us a context there and it's it's identified with the people of god at that point so just for a clarification so that we don't get tripped up into thinking well here it says that somehow does this say that the that the revelation of the lord jesus christ was given to moyses and the answer is no he didn't give it to moyses it was a mystery it's always been in the mind of god it's all one plan but it doesn't unfold it unfolds progressively that's where we get the term or we use the term frequently progressive revelation that's what it means it's because god didn't reveal everything there he revealed very little to adam almost nothing as far as revelation of what's going to happen until adam fell until the fall then god revealed a little more and then god on and on okay i'm going to do the we'll get to verses at least 13 and 14 of chapter 2 in exodus what happened the day after moyses killed the egyptian well how'd that happen okay couple of israelites were fighting and what didn't what did moyses do yeah yeah stop it well not the egyptian but one of the israelites said yeah are you going to kill me like you killed that egyptian yesterday see moyses thought he had hit it didn't he he he looked in fact when the when the egyptian was striking the israelite mo it says in in your scripture we didn't reiterate it this morning but it says there that he looked around and seeing no man he killed him oh by the way i don't know how he killed him but you you know somebody or or or or someone who says something like this um the he's speeding through northampton and no which is easy to do isn't it no he's speeding and and he gets stopped and the police officer approaches him and says don't you know that the speed limit's 35 and you're doing 55 he said didn't you see the speed limit sign and the guy says yeah i saw the speed limit sign i didn't see you now that's lighthearted but that's kind of what moyses did moyses looked around and he thought nobody was watching so he killed the guy and buried him in the sand but somebody apparently was watching so are you going to kill me as you killed the egyptians so what did moyses say uh oh this thing is known somebody knows it and somebody will find out about it and have a wonderful week as you