

2026_03_08_Exodus

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 08 March 2026

Preacher: Roger Phipps

[0 : 00] Last week, we were, let's look at chapter 4, verses 15 and 16, just to get us on a start for our first question this morning.

Would somebody venture to read that please? Yes. Okay.

Okay. Now, who's thou? Who's thou? All right. Who's speaking? God.

God is speaking to Moses. Right. And who's he? Aaron. Okay.

So now we get it in perspective. Now, that's an interesting phrasing, isn't it? He'll be your mouth, and you're going to be, you'll be like God.

[1 : 34] Now, what's the Lord saying here? What's he, this, this is where I must be careful with trying to pull things out of context, right?

And the answer is yes. I need to be careful about pulling things out of context. So, is God, is the Lord God saying to Moses, you're just like God?

Well, when I won't. Okay. Okay. What is he saying? All right.

And through Aaron. Okay. So, it's the tumbling funnel. Who speaks?

Okay. Okay. And this is, this is true of all scripture, of all prophets, of all apostles. And this is also why it's important to discern the ages.

[2 : 44] Because you have heard, or you know somebody, you've read somewhere, somewhere, where they have equated some preacher or teacher, and called him an apostle.

Or maybe you haven't, but I have. I've actually heard it. In fact, oh, in fact, what's his name? And some actor that's really famous, he produced a movie, and he starred in it, and he called it The Apostle.

And it was based upon his experience. I mean, well, it wasn't really based on his experience, but it, he took foundationally the idea of self-baptizing and self-apostleship from what he had been taught as a boy.

So, that's, that's an interesting concept. There are those who say, well, the word, let me, let me ask you this.

Have you ever heard the phrase, maybe you're in the wrong traditions. No. Have you ever heard the phrase, touch not the Lord's anointed? Okay.

[4 : 08] I have heard that. And I have heard it in reference to the preachers. So, what they were saying is, don't, don't you disagree with the pastor because he's the Lord's anointed.

Now, is that the way the scripture handles it? No. No. There are some who are anointed. And there are some who are anointed that I wonder, okay, Lord, why'd you do it that way?

And he says, I didn't ask you. What about the Pope? What about the Pope? They would, they would say that.

What about the King of England? Well, actually, they still do the anointing. They do it behind a curtain. But, why did they do that?

Well, it came from that. Actually, it came from Roman Catholicism into Anglican.

[5 : 18] And it had to do with a lot of geopolitical junk. But the King of England said, okay, we're going to separate from the Church of Rome because he won't recognize my ability to actually, and in that case, he won't give me absolution for a divorce.

And so, because he won't do that, we're just going to separate, and we won't recognize the papacy anymore. I'm going to be the leader of the Church.

Now, we will have the Archbishop, but, and so it goes. Now, that's pulling a lot of stuff out of context, and it's taking a lot of Old Testament doctrine and trying to manufacture into it this age of grace.

That doesn't work. So, back to Moses. I will speak to Moses, and Moses, you will tell Aaron, and Aaron will speak.

Okay. Now, there's one other thing there in verse 17. We're back in our beginning now.

[6 : 41] What's the other thing? What about the rod? Okay.

He said, take this rod, too, and do the signs with them. Okay. We'll get to this again, but just remember, when Moses approached the bush, and Moses' first questioning was, who am I that I should do this thing?

And then, I can't talk, and I don't know how to, you know, I'm no big deal. Who am I that I should lead your people out of Egypt and go to Pharaoh for it?

And God said, what is that? What's that in your hand? And the answer?

Well, it's a rod. It's my staff. Okay. Whose rod was it at that point? At that point, he says, it's Moses' rod.

[8 : 04] What's that in your hand? He brought it with him, didn't he? We'll see in a minute whose rod that really is. So, take this rod, and you'll do, and wherewith you will do the signs that I have already told you to do.

And there are going to be some more signs that he hasn't told him quite yet. All right. Now, Moses has been reluctant up to this point.

At this point, is he ready to take up his commission? What is his commission, by the way? To go to Egypt for a vacation.

To bring the people out. He's supposed to go to the people. He's supposed to go to Pharaoh and bring the people out.

That's his commission. Is he ready at this point to go? Why do you think so? I see one that doesn't think so.

[9 : 16] So, let's make our argument. If it's he's not ready to go, why? Okay.

Okay. Does he... Is he saying anything about that? Okay. Is... At this point, is God saying anything about that?

That's going to come. But... But at this point, at verse...

By verse 18, is he... Does he seem ready to go? Now, Sherry said yes. So, make your case. He departed and went to his father-in-law and said, let me go.

Okay. Okay. So, Moses goes back to Jethro. And he says, let me go back. So, apparently by this time, Moses is ready to obey.

[10 : 26] This won't be the last foot drag. But, at this point, he's ready to take up his commission. So, what does Jethro say to it?

Yeah. He said, go in peace. And now God tells Moses what? Okay. This is yours, Joyce.

All the men that sought your life are dead. Does that sound familiar to you?

That's exactly what hit me. Joseph and Mary, when they fled to Egypt, and the angel came to Joseph and said, go on back.

In fact, the men who sought you, or sought the child's life, he says, sought Jesus' life, are dead. I would have, it had been on mine.

[11 : 39] I don't know about Moses, but it would have always been on my mind. I mean, Pharaoh, Pharaoh, it wasn't like Pharaoh didn't have some power.

He had some political clout. And he probably had some political clout with people, maybe, maybe I'm going to overuse the word.

I don't think I'm overusing political. But, let me back it off. Some, even, non-legal power with other persons who, one thing about powerful people, they attract people who are willing to do almost anything to be in the circle.

that, that, that seems to be one of the great falls of man, isn't it?

They, they attract to themselves people who want to be in the circle. So, God says, all the men are dead who sought you.

[12 : 59] Now, what's Moses do? Okay, how many sons does he have at this time that we know of?

He has two by this time. Right? All right. So, well, we don't, but it says, it uses plural.

Up to this point, we knew of one, Gershon. But at this point, he has two. Or at least, I think so.

Or more. But he has at least two. I think there are only two that are ever named. But, look at verse 20.

Now, we get to that earlier question. When Moses approached the bush, he had a rod with him. Now, it's identified as God's rod.

[14:18] I think, now, I don't want to read into too much. However, it's a pretty good picture of what I ought to be like, isn't it?

In terms of, for the Christian, we view our possessions and our time and our beings as our own before Christ.

Christ. But after Christ, you're not your own. You are bought with a price.

So, so the Christian recognizes, now, the non-Christian doesn't really own it either, by the way. The earth is the, and the fullness, the world, and they that dwell therein.

And that's long after the fall. So, the earth is the Lord's and the non-Christian doesn't recognize that but thinks it's his.

[15:32] But the Christian ought to recognize it and say, I'm a steward. I'm in, God has entrusted this much to me and I'm to use it for his glory.

So, anyway, he takes the rod of God in his hand and he sets out. Now, we're, by verse, by now we're at verse 21.

And by the way, things just get worse. Now, that wasn't my idea but we'll see.

On the way back to Egypt, by the way, or at least very near that departure, God says what to Moses? We're in verse 21 to begin with.

Okay. He says specifically what?

[16:48] He does want him to do that. He's already ordered him to do that. He's ready. He's ready. He's ready. He's ready. He's ready. He's ready.

He's ready. that I don't understand it all, do I?

But he does say, verse 21, see that you do all these wonders before Pharaoh, which I have put in your hand, but finish the sentence.

I will harden his heart. Now, I may stumble over that, but there it is. It's a propositional statement in God's word. I can't get away from that. Now, is Pharaoh predisposed to have a hard heart?

Let me ask this. Are the people of Israel, did God describe his chosen people, the people of Israel, as having hard hearts?

[18:20] Especially use the word stiff-necked. Stubborn. All right. Are they the only ones with hard hearts and stiff necks?

That's kind of common to mankind, isn't it? Now, I'm not trying to water down what God says.

God does say that. He says ten times, I have hardened or I will harden Pharaoh's heart. Or at least I counted ten.

Two times, he says, Pharaoh's heart was hardened. One time, he says, Pharaoh hardened his own heart.

And that's... And that's... And I say, kind of with Paul, I'm a piece of clay pottery, and I'm not going to talk to the potter about, hey, why'd you say it that way?

[19:28] I don't know. But, nevertheless, God says he hardened the heart. Yes? Well, emboldened was another one.

That is... Well, yeah. Yeah. Yeah.

Now, the Apostle Paul does use this verse. Or, verses... It won't be this verse, it will actually be one of the other verses where he says...

Where he says... In Exodus 9, 16, he does say, And in very deed, for this cause I have raised thee up, for to show in thee my power.

And that's the verse that Paul will use in chapter 9 of Romans. So, having said that, we move on and trust the Lord.

[20:55] So, he doesn't stop in that. I will harden his heart. He won't let the people go. And, you shall say to Pharaoh, what? In order to get the picture, we need to go on.

But remember that... See, remember what we talked about metaphor. This is part of the reason I'm careful with metaphor. Because here, Israel is the son.

Israel's not the bride. Israel's the son, in this point. So, the metaphor is for an illustration of one particular thing. And, in order to get it, we need to hear the rest.

who's you in that?

Pharaoh. Okay. Okay. Okay.

[22 : 24] Because you're going to refuse, Pharaoh, I'm going to kill your firstborn son. Now, here, he's still giving Pharaoh a choice.

Isn't he? He said, listen, Pharaoh, I have told you, let Israel go. And, because you refuse, and there here, he gives Israel as a picture of his firstborn.

Later on, when he gives the law, you already know this, there are certain offerings for the firstfruits. And, the firstborn. And, the firstborn son belonged to whom?

God. Now, if you didn't want God to destroy him, what were you required to do with your firstborn son? You were, you were required to redeem him with a sacrifice.

With an offering. Right? Is that not the picture of the Lord Jesus Christ on the cross?

[23 : 45] When God did not redeem his only begotten. He sacrificed him for us. The amazing grace of God to stoop to us who did not deserve it.

When did Christ die for me? When I was dead in sin. Christ died for me.

And, it was from eternity. This is amazing grace.

This is amazing grace. So, back to Moses. So, God says, God says, this is what you're going to say to Pharaoh.

Now, let's keep going and verses 24 through 26 give a very short account of something that happened at one of their encampments on the road to Egypt.

[25 : 04] Egypt. What happened? Yeah, the inn means a resting place.

It doesn't mean there was a hotel there. But, that's okay. Okay. Okay.

Alright. Well, the eighth day comes in the law, but they were to be circumcised.

Yes. So, but what does the word say here? It's interesting. And it's something I need to remember.

In verse 24, someone read verse 24.

Okay. Who met whom? God met Moses and sought to kill him.

[26 : 43] Now, am I reading that God attempted to kill Moses but failed? Are you sure?

Well, I want to be sure. Well, would that fit with what else God says about himself in the scripture?

Does that fit with what God, in prophecies especially, says about what he's going to do? Failing.

Does God fail at what he attempts? In fact, attempt is kind of a wrong word to use about God, isn't it? He spoke and there was light.

The worlds came into existence through Jesus Christ and they stay in existence through Jesus Christ. Is there anything, the scripture asks this, is there anything, it's a rhetorical by the way, too hard for God?

[27 : 59] What's the answer? What's he saying about Pharaoh? You let him go or I'll kill your son.

Will he fail at this? Okay, so I am not reading that God attempted. It says it's an anthropomorphic expression about God.

It's like a man sought to kill him. But, I'm not reading that God attempted to kill him but failed. Am I reading that God wished to kill him but couldn't figure out how?

Is that what I'm reading? No. God will say, I am the Lord.

I will accomplish all that I say. Actually, we stake our salvation upon that, don't we not? God said that if you trust Jesus Christ, what?

[29 : 12] You are in his care. You are his. Romans 8. You're justified. And if you're justified, who is it that brings a charge against God's elect?

No one. It doesn't matter who brings a charge. It's God who justifies. Well, that's pretty secure. But, it's only secure if God tells the truth.

And, if he can back it up. Can God back it up? Absolutely. So, it isn't that God attempted to kill Moses and didn't get away with it.

Nor is it that God sought to kill him, tried to figure out a way to kill him, but couldn't get it figured out.

Well, that's not what I'm learning.

Nevertheless, for some reason, Moses is close to death. Or, it sounds like it. So, how did he escape death? Okay, what's his wife's name?

[30 : 29] Zipporah. Okay, so she took a knife or a sharp stone, a flint. Okay, Zipporah is of the covenant family, right?

Oh, wait a minute. Zipporah is a Midianite.

She's a Midianite. Now, the scripture does not say, God has not revealed why Zipporah did the circumcision and not Moses.

Who should have done it. God doesn't say that. Nevertheless, Zipporah circumcises her son, and she's not happy about it.

In fact, what does she call Moses? You're a bloody husband. Here you go, Moses.

[31 : 40] And saved his life. So, he let him go, it says in verse 26. Who's he? God.

Who's him? Moses. So, he let him go. Now, it's not revealed why.

But, he has at least two sons at this point. One of whom was not circumcised, at least, at this point.

Or at heretofore. He doesn't, he doesn't necessarily instruct us that this is what it means.

But, it is something that he will put into the law that he will later give Moses about syncretism.

[32 : 46] That is, uniting with another religion. Or, for that matter, ecumenical. Well, you know, yours is, your teaching is just as good as mine.

Come on in with us. There are the, you will, you have heard that, haven't you? And, and I know I belabor it, but, all roads do lead to God.

But, only one road leads to heaven, with God. All the rest lead to the judgment seat. I want to be on, I want to be on Christ's road.

Well, it's all good, but, but, the people who see it, in fact, the people, the word of God will say, that no one will have anything to say.

You know, God will open the books, he'll show. And, and part of that is going to be because, he will display himself. See, he told Israel in judgment, and this is in one of the Psalms, he will say, you did this, and you thought I didn't care.

[34 : 06] I'm, I'm paraphrasing. You thought, that I was altogether like you. You're wrong. I'm not like you.

And, if you persist in this, I will turn and tear you to pieces. It's a big deal. This is God. This isn't some, strong man.

So, the, the idea with idols, and with, with, with false gods is, I always wind up trying to make God in my image.

I forget, God created man in his image. He did not, man doesn't create God in, man's image. Well, he tries. But, it doesn't change God, does it?

He is, who he is, and as he is, regardless. So, he let him go. Zipporah, had, saved his life, really.

[35 : 10] Now, we get to verse 27, and you remember back in 414, when God told Moses, hey, your brother Aaron is coming out to meet you.

And, I asked the question, how did God know that? Well, now, he, we answer it here in verse 27. How did God know it? God told Aaron to go.

Says that God spoke to Aaron, said, hey, head on out there. Now, Aaron, did Aaron go?

Okay. And, they greeted. Now, where did they greet? I'm sorry?

Okay. Now, and, before I ask this question, I'm going to go to 28. What happened, at their, at this meeting?

[36 : 20] Moses told, Moses told, yeah, Moses told Aaron, everything that God had told him, and, the signs.

Now, I don't know if he displayed the signs, or told the signs, I don't know which. I'm guessing he displayed them, but I don't know that. Okay. The one thing that, kind of tripped me up, well, it didn't trip me up, because, I'm not sure that always, the rendition, is in chronological order.

Because, I thought, okay, he's up here in Midian, he leaves Jethro, and he's heading for Egypt.

What's he doing, going back across the desert again, to, to Horeb.

So, I don't know if this is in the, right chronological order, that I'm thinking, or, or, he took a circuitous route, and went back.

I don't know which. Nevertheless, they met there, and God, Moses told Aaron, all, the things that God, had said to him, and, have a wonderful week, and God bless you.