

## 2026\_03\_15\_Exodus

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[ 0 : 00 ] Last week, Aaron had come, met up with Moses. Moses had shown him the signs and told him the words of the Lord. And now they're ready to head to Pharaoh, right?

And I shouldn't do that, but I... So, they're ready to head to Pharaoh. A question. What has man done at this point that has caused God to react this way? Well, so God is going to free them because they were groaning.

Chapter 3, verse 9. God says to Moses, And now behold, the bride of the Son of Israel has received him.

Lord, I should have done it. Lord, I should have done it. Lord, I should have done it. Right. Is that why he's releasing them? If they hadn't been groaning, would he not have acted?

[ 1 : 27 ] Would he not have acted? I'm sorry? Okay.

When did we first know that they were going to be in captivity in Egypt? Well, Egypt wasn't named. Abraham.

When did he tell him this? What were the circumstances surrounding God telling Abraham that your descendants are going to be captive or servants in a land that's not theirs?

Okay. I'll make it easier. How long did God tell Abraham they would be there?

He did tell him. 400 years. Or for generations at least. So, back to it.

[ 2 : 37 ] It was when God told Abraham to make a covenant. God had promised Abraham, I am going to make of you a...

And in your descendants, all the nations of the earth will be blessed. I will...

I will... I will... Bless them that bless you. I will... Okay. And... Know this, that they're going to be...

So, he says, Abraham, make a covenant. Abraham splits the covenant. Does Abraham go through that covenant? No. No.

Who goes through? God alone. That's why the Apostle Paul in Romans is going to call that to memory. And he's going to say, this is what your faith is.

[ 3 : 43 ] Because God promised it. And the promises of God are without repentance. It's that on which we base our eternal destiny.

Our eternal hope. Because of the witness that God has given. So, this goes way back to Abraham. Now, are the people of Israel, the people of Israel at that point?

No. He says, later on, he's going to say, no, no, no, no, no, no, not Ishmael, but through Isaac shall your descendants be named. You send her out. Send Hagar away.

Send Ishmael with her. Because it's through Isaac that I'm going to do this. Now, has there been a covenant of law yet?

No. The law's not going to be given for a while yet. I don't think I'm giving anything away to this crowd. You've all heard this many times.

[ 4 : 51 ] So, no, the law, the covenant of the law of Moses, the Mosaic covenant, has not yet been given, as far as revelation.

But what we do see, is that God's plan is already in motion. He's not to the dispensation of law yet, but he's still working.

He's setting it up. Because way back, in fact, we will read, from the Apostle Paul, we will read, in this dispensation, that our salvation has been in God's mind, how long?

Before the foundations of the world. Now, I don't get eternity and time, as far as how they relate. Because I always think in terms of time, and so I say before.

But, nevertheless, if we think in terms of time, how long has God been planning our salvation, through Jesus Christ? Before time began.

[ 6 : 04 ] We have no idea how long that could be. In fact, it's, not long is it? I don't get it. It's an eternity.

It's his plan from the beginning. Now, and here comes the dispensational aspect. Did God's plan change, because Adam sinned?

Well, when was the lamb slain? From the foundation of the world. Has God's plan changed, because Adam failed? Did it change, because he flooded the earth, and destroyed mankind, and saved Noah and his sons?

Did it change, because he called Abraham? Did it change? No, but it wasn't revealed, was it? He revealed it, here, and then, here.

It's the same plan, but it's not revealed all at once. So, the program, if you will, changes, because the marching orders for the church are not the marching orders for Abraham, are they?

[ 7 : 15 ] We can learn lessons from Abraham, but we don't say, okay, that means that everybody needs to pick up and move away from their home. How many of you have heard by, just for example, we need to follow Jesus and be just like Jesus, or some semblance of that?

So, you should not be married, and you shouldn't have a house, and you shouldn't have any income. Is that true? So, you have to be kind of careful there, don't you?

Because when, when the apostle, when the marching orders for the church come through the apostle Paul, he gets very specific about how we're supposed to be like Jesus.

But that doesn't mean I get to make it up, does it? He's quite specific. When he says, let this mind be in you, which was also in Christ Jesus, he didn't mean that I'm supposed to go work miracles, or that I'm going to save the world.

That's not what he said. In fact, if I think that, what have I done with Christ? I'm not asking for an answer.

[ 8 : 38 ] Just roll that in my mind a little bit. So that, it does become very important. So, with that introduction, we know God's plan is unfolding.

And I have the privilege of standing here, and knowing what's going to happen there. But think if I was in it.

So, let's go. We're ready to go to Egypt. Start with verse 29 of chapter 4.

Upon Moses and Aaron's return to Egypt, what happens? Well, what's the first thing that is recorded that they do?

They gathered all the elders of Israel together. All right? This isn't all the people, but it's the representatives of the people, the heads of families.

[ 9 : 50 ] And, now, who's going to speak? Aaron, what's he going to say? All right.

And, what else then happens? He performed the signs. Now, here again, I'm going to drum on this for some reason.

I don't know why. Maybe it sticks in my throat a little bit. How many of you have heard something along the line that the miracles of Jesus were performed in order to relieve the suffering of people?

Or, to feed people? You've been protected from that. You are the hands and the feet of Jesus.

Therefore, you're supposed to go feed people and heal them. Amen. Now, is there anything wrong with starting hospitals?

[ 11 : 08 ] No. Who started? In fact, the hospitals were started by Christian people. Is there anything wrong with feeding people who are destitute?

Or for helping people out who are in a hard time? Is there anything wrong with that? But is that why Christ performed miracles?

How much power did Jesus have when he walked the earth? How much? All of it. All of it.

Did he exercise it? Did he exercise it over nature? An example. Combing the sea.

Standing up and saying, stop blowing. Stop blowing. And stop waving. It says, suddenly the sea was calm. Now, those of you who have been on the water or observed the water know that that just doesn't happen.

[ 12 : 17 ] As soon as the wind dies down, the waves are still there for a little while, aren't they?

Because of that momentum, the motion.

He exercised it over that. Did he exercise it over the demonic powers, the angelic beings? Multiple times it's recorded. Did he exercise it over human frailty?

And physical ailment. He healed. Now, how much power did he have? So, he could have healed everyone at once.

He created everyone. He created all this at one time. By the word, he had the power to do it. Why did he exercise signs? I gave that away, didn't I? Because in the book of John, what we call the gospel of John, the gospel of John, they're all, the word that is used for miracle is not the same word that is frequently used for miracle in some of the, in the synoptic gospels.

[13:43] The word there used for miracle has to do with energy or power. The word that John uses always is for sign. And he says specifically, these signs were given so that you may believe.

So, why did Aaron do the signs? Well, for them to believe.

It was a witness to them that who spoke? God. It's a witness that God spoke. So, he performed the signs and what happened?

The people believed. Now, God had already told him that he would do that, right? He said, this would have been before what you're reading here, but he said, he said, you're going to have Aaron do these signs for the elders and they're going to believe you.

Okay? So, they believed and what did they do then?

[15:08] They worshipped. They worshipped God. So, it says, they believed and when they heard that the Lord had visited the children of Israel and he had looked upon their affliction that he believed or they bowed their heads and worshipped.

Now, once again, is God redeeming Israel because he saw their affliction? It was his plan from the beginning.

Right. It's not just because they were afflicted. Now, he I want to be careful with emotions and human emotions ascribed to our heavenly father.

However, he is sympathetic to his creation. But he didn't save because they were afflicted.

He saved because this is his plan from the beginning. And he's going to get more explicit about what his plan is as we go. So, the Israelites believed.

[16:30] Now, Moses and Aaron are going to go to Pharaoh and what do they say to Pharaoh? Let my people go so they can have a feast to me in the wilderness.

So, they go to Pharaoh and they say, thus says the Lord God of Israel, you let my people go out into the wilderness and sacrifice to me.

Okay. And Pharaoh says, you betcha. What's Pharaoh say? Yeah.

who's the Lord that I ought to listen to him? I don't know the Lord.

Did that diminish God? God? Did that diminish God's authority? Did it diminish his power?

[17:46] Did it restrict God's ability? You mean that if I say that I don't agree with something God says that it makes it change?

change? If I determine in my mind that I'm not so happy with being created in the image of God, I want to create God in my image, we're kind of studying that right now in Exodus chapter 20, but if I want to create God into my image, does it change God?

Now, does it unseat him? Does it disenfranchise him, if you will?

No, it's not. What I think about God does not change God, it changes me. I need to remember that. Because God declares certain things about himself by revelation, and in 1 Corinthians you'll remember, in 1 Corinthians, the problem with the Corinthian church presented as divisions according to individuals.

[19:09] I'm of Peter, I'm of Paul, I'm of Apollos, I'm of Jesus. That's how it presented, but that wasn't the issue.

As you read through the first four, chapter three, and into the beginning of chapter four, you realize their problem was that they were trying to define God by human reasoning.

Instead of, as Paul will say, and I have applied these things to myself and Apollos, for your sakes, that you may learn not to go beyond what is written.

that is, and he will go on then to explain, what do you have that you didn't receive, that is from me?

Because the revelation was given to whom?

To the apostle Paul, and it was delivered to them, and then they were trying to take that up and say, well, this is what God is like, by their own philosophy and reasoning.

[20:21] And Paul said, no, no, you learn what God is like and what he does and his nature and his purpose by revelation, not by philosophy.

By revelation, not by reason. It doesn't mean that people are not supposed to reason. That's not what Paul was saying. He's saying that's not how you discover God.

So, Pharaoh says, who's he? I don't know him. And to make a huge paraphrase here, and God says, that's not my problem, that's going to be yours.

Because God does not shake in his boots because the atheist shakes his fist. Does he? in fact, he says some very strong things in the later, as we read in the later prophets about what's coming up to the end.

God makes some very strong statements like, in that day, I will laugh at your calamity. God's big deal. See, God's not trifled with.

[ 21 : 42 ] And so, Pharaoh's going to make this statement. That gives us a setting about Pharaoh's mindset already. He's okay with crocodile gods, and he's okay with frog gods, and he's okay with serpent gods.

He's not okay with the omnipotent gods. Okay, so, Pharaoh says, who's he? I don't know him. Neither will I do what? I'm not going to let him go because of that. So, how do Moses and Aaron encounter? yeah, he said, let us go, let us go out three days journey to do this sacrifice to God lest he strike us.

Now, that's not God's plan, is it? Or is it? As far as we know from the revelation, is it God's plan to strike Israel?

He has told Moses already that it is his plan to strike Egypt.

[ 23 : 17 ] So, they appeal to Pharaoh and Pharaoh relents, right? What's Pharaoh say?

right, right, you had a break last week. I gave you lunch last month.

What? No, he says, he says that Moses and Aaron are trying to do what? Yeah, you're trying to make, you're trying to take them away from my building projects.

That's what they're doing. By the way, we're going to jump ahead of ourselves just a little bit, just a few verses, and we're going to say, what was their part in the building project, at least as it's recorded in this section?

they're making brick. Now, how did they make brick? That's going to come up for us. How did they make those bricks? Straw and mud.

[ 24 : 33 ] They had a form, put the straw and mud mixture in there, walk it down, compress it, and then dry it, or bake it even, in some cases, later on.

So, that's their project. And he says, you're keeping them from the work. You know, you're holding up my supply line here.

Get back to work. Okay? Now, he doesn't stop there, though, does he?

What's he tell those people who are in charge of the work crews? Okay, we're not going to deliver the straw anymore.

Now, they're going to have to get their own, and I'll take that into account. No, what's he say? Yeah, not only will you have to get this, see, he's operating on, I don't know if he assumes this, or he's demanding, or he's stating it.

[ 25 : 55 ] It's not clear at this point, but I'm guessing he assumes it, or giving him that benefit, at least. But he assumes that their whole issue is they're trying to get out of work.

In fact, he's going to make that specific statement here in a moment. yeah, where does he say that? Verse 8, he says what?

Yeah, they're idle, they're wasting time. although sometimes, I'm sure he does.

I don't know what the court was like when Pharaoh was being raised, or what it's like as he's alive. But sometimes, people in privileged circumstances that don't have to work, don't understand the people that do.

Sometimes they just don't understand. Sometimes they don't wish to understand. it's kind of like you keep working and paying those taxes so that I don't have to work.

[ 27 : 35 ] But after all, that's kind of what it's like when I'm retired, isn't it? Keep working. Keep those taxes rolling.

Okay, so you're going to gather your own straw, you're going to make the same tally of bricks that was your quota before.

All right. Now, and he does it because he says they're idle and they cry saying, let's go and sacrifice to our God.

Therefore, let more work be laid on them so that they will not regard what? false or vain words.

Now, there is a truth in that let them work so they won't be idle and listen to vanity.

[ 28 : 46 ] What makes him very wrong is God's words are not vain. it's who spoke those words and he doesn't regard God.

So, he gives that order, tells the taskmasters this is what to do. What do they do with that order? okay.

Okay. Yeah. So, they go out and make the announcement. Now, what do they do after they've delivered it?

Yeah, it says they hasted them or they pushed them on.

Get busy. Fulfill your daily work. And then the children of Israel who, the foremen if you will, who were in charge of the groups, they made examples of them.

[ 30 : 22 ] What'd they do? They beat them. All right. And that's going to come into play here. they beat them and said, why haven't you done this?

You didn't do it today. You didn't do it yesterday. You didn't do it the day before. What's up with this? Maybe you'd need a little incentive to get those people working.

So, the officers then appeal to Pharaoh. They go to Pharaoh. What do they say? Yeah.

Well, it's not fair. Why? Yeah. The straw's not, the material's not coming in, and you're making us go get the material now, the raw materials, for production.

See, our quota was a production quota. Now, you're saying we not only have to make the production quota, but we also have to gather the raw material anyway.

[ 31 : 37 ] All right. So, they assign fault. Where is it? Yeah, it's your own fault.

It's your people's fault. And what's Pharaoh respond? your idol.

Why? Or, go on. Your idol, that's why you keep saying, let us go sacrifice.

See, he's not getting off that. So, go, therefore, and work. No straw. you're going to deliver the same tally.

As we've read through Exodus chapters 2 and 3, I'm going to mention some specific verses. 3, 7, 23 through 25, 3, 21, and 22, and 4, 31.

[ 32 : 52 ] So, they've been the overseer, or the foreman, these are Israelites who are in charge of work crews, have been beaten, and been told, you're lazy, go get your own stuff, deliver the same tally.

In those verses, we see that God has seen the affliction of his people. We see that God has heard their groanings. He has remembered his promise to the patriarchs.

He has acknowledged the Israelites. He has told Moses that he, the Lord, will give Israel favor with the Egyptians, and they'll spoil Egypt. He's already told him that.

the elders of Israel had heard from Moses and Aaron, and they'd seen the signs that Aaron performed, and they believed God.

But right now, what do they see? they see that they're in, in verse 19, says, they see that they are in an evil case.

[ 34 : 20 ] They're in hard straits. Is that ever me?

At any time? see, I can read the word of God, I can sing the songs, but when I'm walking through a dark valley, sometimes that's pretty hard to see.

Sometimes when you pray, the floor feels like stone, and the roof is brass. You say, Lord, what's going on?

You said this. Remember that. We'll entertain that once again. But keep that in mind.

So, right, okay, now, they leave Pharaoh, and they meet Moses and Aaron, what do they say?

[ 35 : 28 ] Quote them. Somebody actually quote it. now, basically, they're in straits, aren't they?

See, they believed that they were going to be delivered, but it's getting worse. It's getting harder. Some of you have been there. Some of you are there. Some of our brothers and sisters are in the midst of those kinds of things.

Now, this, by the way, not that it's very important, but I take it easy, that when they say, may the Lord look on you and judge you, that's a condemn you, that's a mild cussing out.

It's watered down here, but they're saying, I want God to judge you because of what you've done.

See, by the way, the elders had just believed, they had believed the signs, but they wanted it now, didn't they?

[ 37 : 13 ] Well, it's kind of, that's not me, is it? I believe the sign, but I want it now. think about Paul's prayer.

Lord, deliver me from this weakness, this thorn in the flesh, he called it. I've prayed three times. Now, most of us don't get an answer, verbal, like Paul did, but Paul's answer from God was, okay, Paul, you've had enough.

I'll relieve you. Right? What? That's what I want, isn't it? That's what I want.

I want God's answer to Paul is, no, my grace is sufficient for you. How many times when I'm praying, I want relief, I don't necessarily, I'm not asking for the grace.

I'm not asking that God's grace be shown. I'm not asking for God's glory. I want relief. Now, is that the spirit talking or is that the flesh?

[ 38 : 38 ] That's the old man talking, isn't it? God's shall deliver me from this body of death?

Praise be to God. those who have faith in the Lord Jesus Christ are delivered yeah we walk through that fleshly mire but I'm thankful that he holds our spirit that he keeps me in spite of myself not because of myself it doesn't rest on me does it it rests on the Lord Jesus Christ and so we know we know that we are persuaded that he is able to keep that which I've delivered unto him my eternal spirit my eternal destiny against that day against the final day the day of and the church will see the resurrection now it's getting there every

I want to go to heaven the same as everybody else it's the getting there that's a hard part isn't it a lot of times it's the getting there that I don't like well I need to stop so if you will and God willing we will pick up with say verse 22 because it goes into chapter 6 we'll pick up there next week God bless you have a great day and Thank you.