

2026_05_17_Exodus

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[0 : 00] Resurrection, which is a big deal to people.! Well, people just don't do that. You're right. You're right. However, for 12 men who witnessed it, they didn't get a big following of people who gave them a lot of money or over whom they had great control.

They were persecuted and killed, ultimately. All of them. 13, if you include the Apostle Paul. So, for these people to, you know, it's one thing to lie about something if you have a gain in it. You might lie about something if you believe something false.

You have a false belief. But to lie about something that you know is not true, for instance, if the resurrection didn't happen and they knew it didn't happen, but to lie about it in the face of persecution and not just being called names.

They're being killed. That makes that a pretty plausible witness. That's a pretty plausible witness. So, our faith is founded firmly upon the witness of people who were there and testify to what really happened.

[1 : 47] In fact, in John, when Jesus will be leaving soon, and he said, you are my witnesses. That's exactly what he was talking about.

He wasn't talking... Now, we use the term witness, but not in the way that it's used there in John. You've used...

You've heard it called the Great Commission. Those were people who were to witness to the population that the resurrection happened.

You are my witnesses. You're the ones that are going to stand up and say, we know this happened no matter what you do to us.

Well, yeah, they preached Jesus as the Messiah, but that wasn't what the witness specifically was about. It had to do with, you're my witness.

[2 : 49] You know what I said. You know what I did. And you know that I'm going to raise from the dead. So, anyway. Nevertheless, back to that whole issue.

Faith is... Our faith in the Lord Jesus is not founded upon a leap in the dark. It's founded upon the witness that we record...

We have recorded to us in Scripture. And that is the very Word of God. And it was witnessed to, by the way, as the apostles, including Paul, are preaching, God added His witness.

What do we call those? miracles? What was God's witness that this message was true? Miracles. How many times do you see...

How many times have you seen people raised from the dead? So, if I say that God gave me a prophecy, you have every right to say, show the miracle.

[4 : 03] If it's the Word of God, God will witness to it. And so, that's a great thing.

And the idea that people are searching, God has placed in the heart of everyone a yearning for eternity and a yearning to know the Creator.

In fact, He says He hasn't left Himself without witness because of what He's made. There's something about the creation that tells everyone this didn't happen by accident.

That is... The belief in that is really the suppression of the truth and unrighteousness spoken of in Romans.

But that was more than I intended to say before prayer. so Dave Freese, would you ask God's blessing on His word this morning, please?

[5 : 11] Thank you.

Amen. Okay, we left last week with the end of the ninth plague, which was thick darkness.

Darkness you could feel. And Pharaoh calls Moses and Aaron back in. And he says, you go, serve the Lord, and take your little ones with you.

Just leave the herds. And what was Moses' response? I'm sorry.

Well, before then, Moses said, no, not a hoof is going to stay in Egypt. Everything goes. Everything goes.

[6 : 42] And now Pharaoh is angry. And Pharaoh says, take heed to yourself, Moses. If you come back to me again, I'm going to have you killed.

And Moses says, you've spoken well, Pharaoh. You'll never see me again. And now we're ready to launch into chapter 11.

So, this is a parenthesis. Because we don't go right into the next plague, do we? It's a bit of a parenthesis, and it closes with about a verse 4, I think.

But what does God say to Moses? Moses. Moses. Moses. Moses. Moses.

Moses. Moses. Moses. Moses. Moses. Moses. Moses. Okay, then he's going to let you go. In fact, he's not just going to allow you to go.

[8 : 00] He's going to drive you out. All of you. He wants to get rid of you after what I'm going to do. All right. But he doesn't stop there.

What else does he tell him? What do you think that?

Yeah, you said, I think he wants them to go. Okay. I'm just making sure. You know, sometimes I might say, well, I think, and the answer or the proper response is so.

Well, the response, the proper response for me is, I doubt it. You just said you thought. Okay.

So God tells them, let everybody go out. You borrow from your neighbor. You borrow jewels. You borrow gold and silver. You borrow clothes.

[9 : 14] Now, that word borrow just means to acquire. It doesn't really mean that, may I borrow this for two weeks and then they're going to take off.

No, hey, I'd like that. That's a nice diamond brooch. I'm going to, I'd like that. Here. That's the, now here's the part we know it's from God, right?

Not only that God told them, but God ordered the response. What's the response? Okay.

Now, think about this. You've just gone through nine plagues as in, it's gone through all of Egypt, right? I cannot believe that they didn't know why this was going on by this time.

By this time, there's some scuttle that this is because of the Egyptian or the Israelites. If the Israelites weren't here, this wouldn't be going on.

[10 : 23] However, Pharaoh and many of Pharaoh's princes, not all of them, some of them, remember, with the hail?

They said, something's up here. We've got the message. Go tell the servants to bring the livestock in, and they also get undercover, get out before the hail hits.

And then later on, some of them are going to say to Pharaoh, how long are you going to do this, man? Okay, that's a little paraphrase.

But they say, how long are these people going to be a snare to us? Let them go. But Pharaoh's not going to listen, and most of his servants aren't going to listen.

So here, God supernaturally intervenes, and he gives the people, he gives the Israelites favor in the eyes of the Egyptian people.

[11 : 33] Not only that, what else? It's around verses 3 and 4.

Yeah. The people of Egypt saw Moses as a big deal. He's held high in their estimation, and in the sight of Pharaoh's servants.

These would be, these aren't just menial slaves. These aren't scullery maids. These, when it says Pharaoh's servants, it's those who are high officials in the court.

So Moses is highly esteemed there. He's a, well, he's very great. Now, very great because of fear, or very great because they like him?

I don't know. It doesn't say which. Could be a mixture. I don't know. But, so, they find favor.

[12 : 50] So what do the people of Egypt do? Yeah, they're giving their stuff to them. Remember what the Lord had said early on to Moses?

That they were going to spoil the land of Egypt. And this is how he's going to do it. They're not going to have to fight a war with them to get it. They're going to, the people are going to give it to them. And they're going to walk out with it. Okay, so, we're at verse 4 by now. Moses, this picks up from, you know, 1029.

And this will be before Moses actually turns on his heel and walks out of the court. Because he's still talking to Pharaoh. He tells Pharaoh something about that last plague.

What does he say? God says it through him, actually. But, what does he say?

[13:59] He said, about midnight, I, the Lord, am going to go through the land.

And the firstborn in every house is going to die. Okay. And it doesn't matter whether you're Pharaoh or whether you're the lowest maid.

The firstborn in your house is going to die. Everyone. And not only are the people going to die. The firstborn of the livestock is going to die, too. All right.

Now, verse 6, what does he say about it? He says, Right.

Now, imagine. I live in New Carlisle, the great big city. About 6,000.

[15:20] How many firstborn are in there? And every household. It doesn't matter how many. Every household is going to lose somebody.

No wonder there's a great cry. And that's in one night. So, he says, but I'm going to make a division. What's his division? All right. What about Israel? It's kind of a hyperbolic reference.

What's he say in Israel? He said, the dog won't even bark. There's not going to be anything in Israel.

Now, there's going to be a reason there's not anything in Israel. We're going to get to that. But, he said, I'm going to make a division. There's a division between my people and you.

[16:34] In the day of grace, there's still a division between God's people, that is, those who are adopted, who are in the beloved, in Christ.

And those who are not. It doesn't mean that in this life, everything, God doesn't judge everything today immediately.

He didn't then either, did he? He didn't judge everything. Canaan is still doing wrong, the Canaanites. They're still wicked.

But he's not judging them yet. But in Egypt, he's making a point here. In Egypt, he's showing, and it's a typology of what will happen in the end.

At the judgment. There will be a division. Those who are in Christ don't stand before God in judgment.

[17:40] That's blessed assurance. Because if we had to stand before the righteousness of the holy God on our own merit, woe is me.

Right? Woe is me. So, the fact that God became flesh, dwelt among us, and carried my sin to the cross and gave me his, the Lord Jesus' righteousness, is amazing grace.

That's amazing grace. And it's a wonderful hope. So, we, God says, I'm going to make a difference between you. How does Moses end the interview?

Okay. Okay. Okay.

What's he say in verse 8? He says, there's going to be, remember, there's going to be a cry in Egypt like you've never seen.

[18:54] But in Israel, there's not going to be even be a dog bark. And what? All of his servants will come to Moses and bow down to themselves.

He's saying, get me out. And all the people that follow him have to bow him as well. How do you feel to create him? Yeah. He said, and this is what's going to happen, Pharaoh.

Your servants. Your servants. These important officials are going to come and they're going to bow down to me and they're going to beg me to leave.

And then I'll leave. Okay. And then he turns out, you're right, Pharaoh. You won't see me again.

So, what does God tell Moses? He's not going to listen to you.

[20:11] Yep. Now, all of these things were done in Egypt and it's all, and it's going to be for God's glory.

He's going to say, so the nations will know that I am the Lord. Okay. So, we're ready for chapter 12. And this is about what?

I heard it's about Passover. This is about the institution of the Passover. So, before we read through it, what is the Passover?

Passover? Let me ask you this. Is it still celebrated today? By some.

Okay. And I say celebration in a very loose use of the term. It's not a hip, hip, hooray type celebration.

[21:25] It's a somber time. It's a remembrance. And it's a remembrance for what? All right.

So, what's up with that business? Okay. It's a remembrance of deliverance from Egypt, specifically.

What's up with the blood business? Okay.

So, why put that on the door? The secret is that the death angel is not a temptation. God required it. God required it that they do that so that the death angel would not enter the home. He'll be in that home. Right.

[22 : 31] That's where the word, or from where the word comes, is, I will pass over. That's why we have the song, when I see the blood.

Whose blood in our song? Christ's blood that covers our sins, that washes us clean.

I will pass over you. And that is the judgment. So, yeah, it's a time of remembrance. This is the institution of the Passover.

This is the first plague that the Israelites have to do something.

Yeah. I mean, even with the hail and Goshen wasn't touched. Right. With anything. Right.

[23 : 31] They didn't have to do anything until this one. And because we have the whole story, we see the significance of it, but it just... They didn't know the significance as far as the long term.

They didn't see the gospel of grace, but they obeyed. And you're right.

This is the last one. This is the big one. And this is the one where they had to do something. Even in Goshen.

In the land of Goshen. So, with the institution of the Passover, it institutes the religious year for Israel from now on.

So, what are they to do on the 10th day? Okay. Or?

[24 : 40] Or a kid. Yes. Could be a lamb. Could be a kid. Not the way we commonly use kid anymore. A goat. A real kid. Not the two-legged kid.

Don't get wrong here. Not that we won't. Would. But, now, according to what? They're to choose out a lamb.

without a defect. Without a defect. Without enough with each household or according to the number of the household.

So, they had to measure out the portion. Well, there are only three of us. We can't eat the whole kid. So, what do I do?

Yeah. I join up with the other family. Okay. Yes. That's part of the requirement.

[25 : 59] Nothing's to be left at all. So, how old's the lamb to be?

He's within a year. He's a yearling. Okay. Now, they take it on the tenth day. Now, we're going to go. We've selected our lamb.

How long are we to keep it separated? Four days. We are to keep that lamb separate for four days. And then, what do we do?

Then, I kill it in the evening. This is all very specific, isn't it? I kill it in the evening.

For them, it will be.

[27 : 03] For them, it will be. For the religious calendar. But, they kill it in the evening.

Now, what do we do with that? we don't just drain it. Well, I have, first of all, I take the blood.

And, what do I do? I take a brush, and in their case, a branch of hyssop, and I dab it in the blood, strike the post, strike the lintel.

And, what's that signify? That I'm keeping the Passover. Right? It signifies that I'm keeping the Passover.

Now, what about the eating of the Passover? Now, we get into that. it's to be roasted.

[28 : 17] Not, not stewed. It's to be roasted. And, okay, bitter herbs.

I prefer to think that that's horseradish. I really don't know. It just says bitter herbs. No, I think they're sharing it together.

In one household, and they strike the door. house, that's my understanding. But, in any case, in any case, if their order was to strike every house, then they struck every house.

If their order was to strike the house in which it's eaten, that's what they did. That's the way I read it. But, verse 9, I don't have any problem with this, eating any of it raw.

Now, I don't mind stewed, but I'm not going to eat it raw, personally. However, they're not to do that, and it's supposed to be roasted with fire and everything there.

[29 : 55] all right. So, it's already been mentioned by one of you.

None of it was to be left until the morning. If any of it was not eaten at the meal, what were they to do?

They were to burn it. Everything was to be cleaned up as far as the lamb was concerned. Now, that brings us to about verse 11.

How am I to eat it? Okay, describe it. Okay, your coat's on, your belt's on, your shoes are on, your staff's in your hand, and eat it in haste.

Hurry. Why? Because this is a people that are going somewhere. That's a picture to me.

[31 : 09] Now, we partake of communion much differently, and that's okay, we're going to get to that, but we should, in our minds, be taking our communion as a people that are going somewhere.

Where are we going? Heaven. We have a hope. That's our deliverance. That's a bigger deliverance than even Egypt, isn't it?

So, but this is to remind them of something. You're to eat it in haste, and he told them exactly, and he says why it is.

Now, it is the Lord's Passover, he says. Now, why is this the Lord's Passover?

It's God's Passover. Why? Why? Right. He says, I'm going through the land tonight, and I'm going to do what?

[32 : 34] I'm going to execute judgment. I'm going to smite every firstborn in the land of Egypt. Everyone. Man, beast.

And then he says something else there in verse 12. I'm executing judgment. judgment. I am the Lord against all the gods of Egypt.

So, he's not only executing judgment upon the people, he's executing judgment upon their false gods too.

And what shall the blood be? A sign of what?

For what? I'm sorry. For God to what? For God to pass over them. And the plague shall not be upon you to destroy you when I smite the land of Egypt, he says.

[33 : 55] So, now, in fairness, I'm going to make a mention, the gods of Egypt may mean also the princes of Egypt.

That word means literally mighty. It is used of Abraham and it's used of God. So, I need to be careful with it.

I don't want to read more in there than is, but I do believe that in any case, God is executing on those who call themselves gods.

Now, just as a little aside for the gods of Egypt, Romans chapter eight.

No, I'm wrong on that. That wouldn't be. I messed that one up. That's not Romans. But anyway, I don't think.

[35 : 06] But you will recognize this. Now, according to, as far as things that are offered to idols, this is the apostle Paul writing to whom? Non-Christians?

Believers. Is he writing to Jews? No, he's writing to Gentile believers. It's actually Corinthians, I think.

First Corinthians. Huh? First Corinthians. As far as things offered to idols, we know that an idol is nothing in the world.

That there is none other God but one. Verse five, though there be them that are called gods, whether in heaven or in earth, there be gods and lords many, but to us, verse six, there is but one God, the Father, of whom are all things and we in him, and one Lord, Jesus Christ, by whom are all things and we by him.

But meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse.

[36 : 29] so he's telling them look, if you're in Christ Jesus under grace, if you eat, you're okay, if you don't eat, you're okay.

And later on he's going to say quit judging each other on whether I'm a little better than you are because I didn't eat it. Okay, but then he does go on to say in chapter 10 he says the things with the Gentile sacrifice they sacrifice to devils, to demons.

So the false gods are representative of demons. These we don't have people too many worshipping idols of stone and wood.

But we do have a lot of people who worship the stone and wood. And we do have people who worship other things whether it be it but it's always winds it usually is worshipping themselves rather than God or other people.

It has to do with worshipping the creature rather than the creator who is blessed forever. So he said I don't want you to have fellowship with devils.

[38 : 10] And basically he comes down he says it's lawful for me but not everything is expedient not everything is necessary or makes for edification.

So he says if somebody bids you to a feast if an unbeliever bids you to a feast he says come over to my house and let's have a barbecue and he doesn't say anything about where he got the meat eat it and don't ask that's what he says but he says if the guy points out oh and by the way I got this over at Dagon I know was Philistine but I don't know the names of the Egyptian okay I got this over at some other temple and it was sacrificed to him and all the worship then Paul says because of his conscience don't eat it just back off he said not because you are going to be damaged by it because you know the truth but he might be and so that's what he and then in chronicles he says God says sing unto the Lord all the earth you know these verses show forth from day to day his salvation declare his glory among the heathen his marvelous works among all nations by the way when you hear heathen that's not a little kid who's acting up what it's a gentile okay declare his glory among the heathen and his works among the nations for great is the Lord and greatly to praise he is also to be feared above all gods for the gods of the people are idols and that word means worthless they're empty they have no count but the Lord made the heavens so the gods of Egypt are idols they don't mean anything as far as well no let me back up the gods of Egypt are idols they are worthless they have no real power in the world but they are backed by demonic angels fallen angels so God says I am going to judge not only Egypt I'm going to judge the gods of Egypt and I have we will get back to the Passover God willing next week have a wonderful week