

2026_06_14_Exodus

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[0 : 00] Amen. Okay, so a couple of weeks ago, we ended with they spoiled the Egyptians.

! They were kicked out of Egypt in a hurry.! They had to go without their bread being leavened, and they went without victuals.

So, now, who orchestrated that, by the way? How do you know?

Because he told them what? He did. Well, he did, and he had told them that that's how it would happen.

Now, jump ahead. We're not there yet, of course, but jump ahead in your mind, and why did they leave so fast without food?

[1 : 10] That, how many of you, you're, have parents or grandparents that called the food victuals or vittals?

Okay, that's the word. That's what it means, your food. So, they left without food, preparing for food.

Now, they had flour with them, but it wasn't leavened, and they did not take other victuals.

Why not? Well, they left in a hurry. Now, who orchestrated that business?

Once again, God, I had already told Moses that he's going to, he's not going to let you go. He's not going to let you go.

He's not going to let you go. He's going to make you go in a hurry. That's basically how the Lord orchestrated it. Now, as you've been in your time machine brain, why do you think they left without food?

[2 : 26] Okay, we'll get to it. Who, what? God's going to feed them.

Did God send the law, I know this, we're way ahead now. Did God send the law in order to make Israel righteous? No.

God, through the apostle Paul, made that explicitly clear. He said, look, Israel tried to be righteous by the law, and in so doing, they ignored the righteousness of God.

That's why they missed it. That's the Romans 9 through 11 passages. That's what it's all about. So, God did not send the law in order to make them righteous.

What do we know about the sending of the law? It's not revealed to them at this point, of course.

Even the law is not yet revealed to them.

[3 : 46] But it's revealed to us. We get to read past. Why did God send the law? To make sin exceedingly evident or sinful.

The law makes sin evident. And by doing so, the law becomes, when I find out or recognize or admit that I'm not good enough, the law is the tutor, the schoolmaster.

To lead me to whom? Jesus Christ. Christ. Because what I could not do through the law, Christ did.

That's the amazing message there. And this is all God's plan, and we get to read. Yeah, we're reading history, but we see how God is working the one plan through history.

Because God will glorify himself. It should inspire me to awe and reverence.

[5 : 07] Because the God who created the universe is working this plan out. It also inspires us, by the way, we read in Scripture, that we might have hope.

Now, that doesn't mean, like, I hope it doesn't rain this afternoon because I want to go on a picnic. That's how we commonly hear it.

Used, that's not what that word means. Absolute confidence. Because it's a done deal. Why can I have absolute confidence in my salvation?

Christ finished it. How do I know that? God said so. I can have absolute confidence because I have absolute confidence in the God who said it.

Okay. I didn't mean to do all that, but let's get back. So, beginning at verse 42, what does God say about this night of departure?

[6 : 25] They're leaving Egypt. What's he say about it? This is a night to be much observed by you. Okay. By the children of Israel in their generations. He's going to get to that, though, in a minute. Okay. It's a night to be remembered or observed. Every year.

Why? It's a reminder that God brought them out of Egypt.

It's a night to be remembered. It's a night to be remembered. It's a night to be remembered. And it's a night of reverence.

[7 : 35] It's a night to be remembered. It's a night to be remembered. It's a night to be remembered. Whose Passover is it? It's the Lord's Passover. He'll say that time and again as you're reading.

Now, we come to who is not to eat the Passover. Passover. Okay.

He makes some specific statements. No. No stranger. What does that mean? Somebody I don't know. Foreigner.

Someone who's not an Israelite. All right. No foreigner. And no hired servant. Now, this assumes that the hired servant is a foreigner.

All right. No hired servant. No foreigner is to eat the Passover. Who is to eat it? Any slave that you've purchased.

[8 : 48] A servant that you hire by the day is not considered part of your household. A servant that you have purchased who's responsible for it.

You are. He's part of your household now. Okay. So, a servant that is bought for money but there is a point here.

All right. The servant has to be circumcised. Right. Now, what is circumcision? Well, not okay.

Let's not... I don't want the physical thing. I mean, what's the point of it? It's the demonstration of what pact?

Between God and Abraham. It's the sign of the covenant, he says. That's how it's referred to regularly. So, that's an important thing.

[9 : 57] It's also one of the things that makes a problem later on in the Christian church. Because the sign of the covenant became more important than the work of the heart to some.

They didn't emphasize God's work. They emphasized man's work. When you've read Galatians, read it through.

See what Paul says about that. Paul will not say to Peter when he confronts him at Antioch. Paul does not say, Peter, you're mixing up two covenants.

He doesn't say to Peter, you're making a mistake here. That was only to the Jews. What's he say? You're not telling the truth, Peter. I mean, that's pretty big stuff.

So, it will cause some problems amongst some persons within the church later on.

[11 : 12] But right now, God says, they have to have the mark of the covenant. So, where and how should this Passover be eaten?

You're not to carry it out of the house.

It has to be eaten in the house. So, I don't prepare it in my house and take it to the neighbor. If two households eat together, what's to happen?

Do you remember? They come over and we prepare it. So, the Passover doesn't leave the house. Get a picture in my mind about what the Lord Jesus Christ has done. Well, he means just that.

[12 : 21] You're not to break any bones. You're to, of the lamb or the kid. I think it signifies what's going to happen with the Lord Jesus Christ.

I'm sorry. Well, no blemish, but the Lord Jesus Christ is not going to have a bone broken. He's going to have his body torn horribly.

He's not even going to appear as a man. But he says his bone will not be broken. And so, when that, when that soldier came up and they were going to break the legs because it was coming Passover and they wanted to speed up the death so they couldn't force themselves up to keep breathing, they were breaking the legs of the crucifixies, they came to the Lord Jesus and they said, he's already dead.

How can that be? He's already dead. So they stuck him with a spear to prove the death. But his bone was not broken. And it's a sign.

It's a sign. So, you're not going to break the bones. And you're going to eat it in the house. And you're not going to carry it out.

[14:07] And by the way, it's not complete there, but we remember, if any is left over, see, we put our leftovers in the fridge, but, we meaning Sherry and I, but, but for them, what was to happen to the leftover?

They were to burn it up. It's a complete, this is one of the complete sacrifices to God.

There's no portion of it is to be left over. The sin sacrifices later on in the law, the sin sacrifices are to be utterly destroyed.

You see, this is going to be only God's work for our salvation, for their salvation, for their leaving Egypt.

It's only going to be God's work, and he's making sure that it's only his work. And it's going to get even bigger yet, if I can imagine that.

[15:27] So, what about the stranger who sojourns with Israel? Here comes the point. No stranger shall eat thereof. Remember, he just said that.

What about the stranger that wants to partake in the Passover? Not only him, he has to circumcise his whole household, and then he can partake as though he were an Israelite.

But the law goes, that is, the law here for the taking or the eating of the Passover is the same for him as it is for the native born Israelite, for the blood Israelite.

So, the Passover rule goes the same, and if he wants to partake, he has to join in the sign. But even here, God is going to make a way for Gentiles to come into his household.

Now, it's far different than salvation by grace through faith, but he still makes a way. See, Israel's going to be, what was the promise to Abraham?

[16:59] I'll give you this land, I'm going to make of you great nation, and I'm going to make your household a blessing to the world.

That's part of the covenant. The covenant that Abraham made with God, right? No.

Who made that covenant? God. God. But he made it with Abraham, didn't he? It's a one-way covenant.

When Abraham cut that covenant and laid the pieces side by side, he was supposed to go through with God. What did he do? He took a nap.

Why? Because God made him take that nap. God. We get that in Genesis, we remember that much, don't we?

[18:02] And God went through the covenant by himself. And Paul will come back in Romans and say, it is for that reason that you have confidence in your salvation.

Because God went through there alone. And that promise is without revocation. no law that comes later, 430 years later, can block the promise made.

That's pretty wonderful. And it gives us great hope and confidence. By the way, we're going, God willing, we're going this afternoon to a funeral.

And this is for a man who knows the Lord. He knows him really well now.

He knows him face to face. And his wife and children know the Lord. And this funeral's not going to be all there.

[19:15] Yeah, there's a loss. But not like we have no hope. because he's with the Lord Jesus Christ.

And we know that. And we have great confidence in that. Because God keeps his word. I'm thankful for that.

Okay, but back to our Passover. The stranger can keep it if he takes the sign of the covenant. covenant. And the law is going to be the same.

You see that, right? Don't you hate it when I ask that kind of a question? Because, see, that question is designed so that you can't easily disagree.

No, I'm pretty confident that that's what verse 49 says. So, what did they do? They did that.

[20:21] Okay, let's look at a very cloudy picture of this Passover and the church. First Corinthians.

Christ, where it was in chapter 5, you remember it had to do with church discipline on an egregious sexual sin that was going on.

And the church was glorying in God's grace. They were glorying because look how gracious we are. We're not, we're just patting this guy on the back.

Way to go, buddy. Sin greatly that grace may abound. But what will he say when, what will God say through the apostle when that question is raised?

He said, shall we sin that grace may abound? God forbid. No, absolutely not. That's not what he means. So, it's in that passage.

[21 : 37] So, it's about verses 7 and 8. But Paul here will draw a metaphor of the Passover with whom? The Lord Jesus.

And what does he say there? For Christ? Right. Therefore, purge out the old leaven as you are unleavened, for even Christ, our Passover, is sacrificed for us.

Why did Christ die? To show me how I should live? To show me to give myself to others? He died to be sin for me.

Justified me. He put his righteousness upon me so that when God looks at me, no matter what I see in the mirror, when God looks at me, who does he see?

Jesus Christ. Is that amazing? Because that's not what I see. And I know that's not what you see. I don't know what you see when you look in the mirror, but I know what you see when you look at me.

[23 : 08] Well, maybe I don't. Maybe I don't want to. Don't tell me. So, therefore, let us keep the feast, not with the old leaven, nor the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

truth. That doesn't mean he is not, when he uses truth, he's not just talking about lying. That's a good idea. Don't lie to one another. When he's using truth, especially in Ephesians, where he's talking to the church, quit lying to one another and speak the truth, he's talking specifically about the truth of the gospel, the truth about God.

And, well, I didn't mean to get that in there, but, so, Christ is our Passover. No strangers are to eat of it.

There is one Lord, one faith, one baptism, one God. There is one way, nobody else gets in.

Now, you know someone or someone has even said to you, it would be arrogant of you to say there's only one way.

[24 : 44] You've heard it, I know you have. that would be true if I were the one saying it, wouldn't it?

If I were the one that said there's only one way to do this, that would be true, that would be arrogant. And, by the way, kind of stupid, but I'm not the one that said it.

The apostle Paul isn't the one that said it. Who said it? God said it. He said, I'm God, there is no other. He cannot deny himself.

He can't pretend he's not God, and he can't let anybody out. He will tell them, I am the Lord. I share my glory with no one.

That's important. He cannot pretend that I'm his equal. That's impossible for God. In fact, my only hope of coming before God, other than for condemnation, is in the Lord Jesus Christ.

[25 : 59] We are accepted in the beloved, in Christ. That's how we're accepted. The God who created and sustains the universe.

David will say in the Psalms, when I consider the stars and the handiwork of your hands, what is man?

That's pretty important. The condescension of God coming to walk on earth and take my sin to the cross is beyond my comprehension.

I cannot get around that. So, no strangers. Those of the household, including the slaves, if they are in the household, can partake of that Passover.

and for the church, by one spirit, we're all baptized. By one spirit, we are all baptized into one body.

[27 : 18] Whether we be Jews or Greeks, slaves or free, matters not, everybody comes, we're going to be sharing communion.

communion. It's communion because we commune with one another, but we commune around the understanding that we all come to God the same way.

We have a common grace, the grace of God. And without that grace, I have no hope.

I have no approach. So, it's a rough picture of the church, but it's a bit of a foreshadowing of what the Lord Jesus Christ is going to do for us in this dispensation.

And we go on. Okay, ready for chapter 13. As you look at chapter 13, bear with me a bit here.

[28 : 36] Chapter 13, verses 1 and 2 attach logically to verses 11 through 16. Read your verses 1 and 2 and then skip to 11.

Do you see what he's talking about there? Then verses 21 through 23 work together.

And they work with verses 10. But 3 through 10 speak about the Passover. You see?

He begins with what? In verses 1, 2, and goes on in verse 11. What does he begin with? What does it mean to sanctify?

Set apart. Right. the firstborn of the cattle belong to God.

[29 : 55] Right? And the sheep and the boys everything they have.

The firstborn belongs to whom? God. By the way, you remember what Moses was to tell Pharaoh right in the beginning.

This was early in. He said, tell Pharaoh, Israel is my firstborn. God's going to make a theme run through here.

He's making a point with us. So, the first two verses are about the firstborn.

go to verse 11. Somebody read that. Allowed. Right.

[31 : 11] Okay. Thank you. So, those verses attach logically. And then verse three, or, yeah, verse three through ten talk about what?

The unleavened bread, which is talking about Passover. So, we're going to take them like that, if you will. All right? So, verses one, two, and eleven through sixteen.

Sanctify to God the firstborn. Now, both Old and New Testament are going to use sanctify the same way.

Give some other words translated that mean sanctify, or sanctification, sanctified.

What's the first one that comes to your mind? Set apart. Saint.

[32 : 26] In the New Testament, you see that all the time. Hey, 1 Corinthians. 1 Corinthians, with all that was going on, Paul starts out in his greeting to the saints in Corinth.

Well, not in my mind, they're not. Well, neither am I, right? But I am. Why? Because I've been set apart to God by the work of the Lord Jesus Christ.

So, we who trust Christ for salvation are all saints. Okay?

Saint, set apart, sanctify. Any others? Holy, that's what holy means.

When Isaiah sees a vision of the Lord high and lifted up in the year that King Uzziah died, I think that's what, chapter six? What do the cherubim cry?

[33 : 47] Holy, holy, holy is the Lord God almighty. In fact, that's the word that God will use of himself most frequently in his description of himself.

And it means completely separate from. That's one of the things, by the way, natural revelation shows. The creator of this can't be in this.

He can't create himself. That's why the worship of the creature rather than creator is so egregious, isn't it?

because it's setting up whether it's man or beast or trees.

He says, they can't create themselves. I did this. And it shows me that the creator is holy, separate from.

[34 : 52] not untouched by, and he acts truly within, but he's still separate from the creation. In fact, Jesus will describe both he and the father as God has, God the father has life within himself.

He's self-existent. He does not depend on anything. And even as the father hath life in himself, so has the son have life in himself.

That's why he will be able to say, nobody takes my life. I lay it down.

And I have the authority not only to lay it down, but to pick it up again. that's pretty amazing stuff. I can't do that.

Neither can you. I'm pretty confident in that. That's a pretty confident statement. You can't do it either. And by the way, I have a feeling that Dennis wouldn't if he could.

[36 : 08] That is the family that we're going to see this afternoon. if God would say you want to go back? No, I don't think so.

Because it's going to be amazing. So, okay, holy. So, just as in the New Testament, sanctification is used several times, it always means the same thing, but it does not always mean that, see, for our salvation, who sanctifies us?

Christ. We are sanctified by God in Christ. We are sanctified. God sanctifies. Well, then why will Peter say, therefore sanctify the Lord God in your hearts?

Well, it's because it means set God apart, special. God is not just one of many things in my life. He is supposed to be the thing in my life.

Thing. Pardon that expression, please. See, it means the same thing. Set him apart. He's not the same as everything else.

[37 : 31] He is not just one thing on your shelf. He is your life. for the Christian, God is our life. He is our hope of eternal life. So sanctification will mean the same thing. They are to set apart the firstborn because those belong to God.

God. Now, yeah, I know, I need to. So, in Exodus 13, 1, and 2, he says, sanctify to me all the firstborn, both man and beast, they are mine.

says God. All right, now, move to verses 11 through 16. What are they to do with the firstborn males of the livestock?

If they are, sheep or cattle, they're to be killed.

[39 : 08] They belong to God. If they are asses, what are they to do? They are to redeem the ass with a lamb, and if they don't redeem him, what are they to do?

Break his neck. They're to kill him, but they break his neck. He's not sacrificed in the same way. Now, why not? Because at the coming of the law, they will be unclean animals.

So, that's not delivered yet, but that's the reason they're to redeem him. What about the children? children? But your son, you're to redeem.

Don't kill your son. There was a picture of that with Isaac, wasn't there? And God provided for Isaac, there's a big picture in there, God provided the sacrifice, the redemption sacrifice for Isaac. But here, they are to redeem the firstborn son, and I'm going to stop.

[40 : 28] One more question. One more question. What is now I'm going to finish it?

I'm sorry. So, everything, every firstborn belongs to God, and how is the sacrifice similar to what God said about the Passover?

Passover. Passover. Do you see any similarity? Not necessarily in the undertaking, but what God says about it.

Someone read, please, verse 14. This is the same thing he said about the Passover. This is God speaking. God this is the same thing that he said about Passover.

Almost the very same words. I want you to remember God brought you out of Egypt, and I want you, by the way, who brought me out of my Egypt?

[41 : 57] The Lord Jesus Christ. God brought me out of that Egypt. So, when your son asks, you tell him, by strength of hand, you tell him not only that he was brought out by God, but you tell him that God's work, you tell him specifically, God brought us out with a strong arm.

Okay? And that the Lord slew, I'm going to go ahead and run through it. All the firstborn in the land of Egypt, the firstborn of man and beast, therefore, therefore, son, this is why we do it.

I sacrifice to the Lord all that openeth the matrix being males, but all the firstborn of my children, you're lucky, boy, the firstborn of my children, I redeem.

I redeem. Okay, have a great week. I I