

2026_06_21_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: 21 June 2026

Preacher: Roger Phipps

[0 : 00] Father, we thank you for this day. We thank you that you've gathered us together here and that you, it is only because of your wonderful grace that you have given us this opportunity to believe in you.

And so, Lord, as we have trusted you, we look into your word for instruction and encouragement. And please, Lord, accomplish that which you would have in us today.

In Jesus' name I pray. Amen. Amen. So, we have, last week we spoke of what? Yes.

Specifically in our text. So this is an easy question because just like when I was sitting in a classroom in school, when the teacher asked me the question and I knew I hadn't prepared for it, I looked back and said, okay, what are they talking about?

So, just go back a few verses. There was the Passover again.

[1 : 42] This is about the, what, second or third time he's told them about that. Not completely. He didn't give them every instruction that he's already given, but he reiterated the instruction for the Passover.

And then what was the other one? This is a new one that we haven't seen before. The dedication of or the sacrifice of the firstborn.

So, which firstborn? We'll get the small details out of the way. Which firstborn?

All of them. All males. All the male firstborn belong to whom? God.

And God only. Now, what was to happen to the firstborn of the livestock? Okay, but when I say dedicated to God, it's important because, see, we're going to read, as we read in, especially in the Old Testament, in the law and the prophets, and Nathan's been going through some of the law.

[3 : 06] He probably isn't going to go through every sacrifice, but there I kind of gave it away, didn't I? When we say dedicated to God in the Old Testament, it usually means what?

It means destruction. Let's get in our time machine and go to Jericho. Because this pertains to the sacrifice of the firstborn.

When the children of Israel under, under, when they actually crossed the Jordan into Canaan, who was leading?

Okay. By the way, who's leading right now? In our context? Moses.

Moses is the leader right now in our context. Moses will be said of God. I know I'm digressing here, but it helps me to get a picture.

[4 : 18] So Moses will be said of God that he will be a prophet, and who will be like Moses? No one.

He said, there won't be anybody like this. Again. Well, that's pretty high praise, isn't it? And God will say of Moses, I will make the people fear you and follow you.

But yet, why was not Moses allowed to enter Canaan? God told him he wasn't going in. He said, I'm going to let you look at it, but you're not going.

Why? Because he didn't honor God before the people. And he struck the, in opposition to what God said, that was one thing.

And the other thing is, he said, who brought the water out of the rock? Yes, but who did Moses say?

[5 : 36] I brought it out. He didn't honor God. Now, God did not kill him there, but he didn't allow him. That was a big deal because Moses brought him out of Egypt.

Moses, if you will. Okay, he's the human figure. We're going to get to it. He's going to lead them out of Egypt.

He's going to lead them through the desert, if you will. But God's not going to let him get there. I'm glad for grace. Not because Moses is a horrible guy.

In fact, Moses is the one that begged God, may I see your, your glory. May I see your faith. May I see you.

And what did God tell him? No. Why? Well, not just no one can.

[6 : 42] That's true. And we could, we could delve through the scripture and say, well, God is spirit. He's immaterial. That doesn't make him not a person, but he's still immaterial.

Therefore, he can't be seen. But that's not what God told Moses. He said, you won't survive it if you see just how pure I am. If you see my glory, Moses, you won't survive.

The same thing goes for me, by the way. No. No. He's not energy. He has energy, but God is not energy.

He is not the force of what that guy, whoever did all those, made kajillions of dollars off that. Star Wars thing.

He is not just energy. He has energy. But God is a person eternally, immensely, intimately, incomprehensible.

[7 : 53] So, Paul will say, who no one can see, nor has ever seen, nor can see. So, back to Moses, though, God said, you can't see me.

But I'll tell you what I'll do, Moses. I'll put you in the cleft of the rock. And I'll put my hand over you to protect you.

And as I'm going away, you can see just a part of me. He calls it the hind part. You can see just a part of my glory. Just a glimpse.

In this life, we see barely a glimpse of the God who loves us. That's astounding.

And by the way, that's what Jesus Christ has done for each of us who believes, right? He has put us, if you will, into the cleft. And he has covered us with the Lord Jesus Christ so that God won't destroy us.

[9 : 05] And there will be one day when we will see him, if you will. Anyway, that was not really where I had intended to go. I'm sorry about that.

But, but let's get back to this. So, when Joshua crosses the Jordan with Israel, we're in the time machine again.

What's the first town? The first nation town? These are city states. Jericho. What were they to do with Jericho?

What? Seriously. Destroy it. How much? What?

Who was to be left alive? Trick question, but no one. But God intervened, didn't he?

[10 : 08] Even there. See, Israel is to, what's to happen to their sons? Their sons are dedicated, the firstborn son is dedicated to God.

But instead of killing him, what are they to do? Redeem him. Jericho is dedicated. He, it is what later will be referred to as under the ban sometimes, or sometimes it's rendered accursed.

It's not the same usually as what we call cursed. It's more God has determined destruction.

It is dedicated totally. Why? Because Jerry, he didn't tell them that for every other city. But this city, they couldn't keep anything, could they?

Now, the, the valuables were to, to go into the treasury if you would, but nothing was to be kept.

There was no booty in this town. Except, well, you know about Achan.

[11 : 24] But, anyway, there was no booty in this town because everything was dedicated to God. And, it kind of goes along with that firstborn.

The first of it, later on, when the law is given, they will be commanded to make an offering of the first fruits. The first of the harvest.

Why? It's in honor of and remembrance of God. Who gives it?

God. And, God will honor himself. Now, by the way, back to Jericho, God intervened and there was a redemption. For whom?

Rahab. Rahab. Now, this and her family.

[12 : 28] As long as her family were with her in the house, the same room. As long as you're here and here we go again.

something of the Passover, eh? As long, if, if you're celebrating the Passover, Israel, you have to stay where?

In the house. You have to be in the house. If I am to come to eternal life, I have to be in the house, don't I?

I have to be in the house. The people out of the house don't get eternal life. The destroyer goes through.

Okay, that's a long, I'm sorry about that. So, verse 16, let's, let's pick it up. This is regarding what? [13:31] Well, I'm going to ask you first then, what does verse 16 say? It's kind of an interesting statement. What? Well, that's, that's the statement.

Yes. It's going to be a token for you. And he called, and he says it specifically. By the way, he's going to say the same thing about the law later.

Now, is the idea to wear the phylactery, is that the idea? Does God put a high stake on writing a little, the first letters of each commandment upon a little piece of paper and rolling it up and sticking it in the leather pouch and wearing it on my head?

Is that the point? The point is, teach this to your children. The point is, this ought to be always in front of you.

The dedication of the firstborn is what he's talking about in that particular verse. You see that, right? You've gone back, gotten your context.

[15:03] So, why? Why remember it that way? Or why remember, why is this so important?

Every one of these commandments that God gives them, he says, because you're to remember that I did this.

who are we to remember? Who are they to remember? Who am I to remember? God. See, once again, this person, God, is one person among many, right?

Well, I see some heads shaking, but I don't hear the stone rattle. Rattle the stone. No. Is he one God among many?

No. He says, know this, I am the Lord, your God, there is no other.

[16:40] So, in fact, although it's not in the Ten Commandments, it's the primary commandment. Hear, O Israel, the Lord your God is one, and you shall love the Lord thy God with all your heart, all your strength, and all your mind.

This is what I'm to contemplate upon. It's not, see, God's not only there when I need him.

He's not only just when I need him most. In fact, when I need him most might just be the time I didn't really know that I needed him.

See, it has nothing to do with what I think about myself. It has everything to do with who God is and what he is like, and what can he, can he, can he say, well, Roger, you're just ignorant.

Well, he can say that, but you're just ignorant, so I'm going to say that you're right when you say that you're the most important person to me.

[18:13] God is that true. What is God, is God able to deny that he's God? Okay, how many supreme beings are there in the universe?

And not just the universe, but even outside the universe. how many supreme beings? One. See, that precludes any idea of multiple gods.

All religions can't be right. Only one can be right. Because they're exclusive. They're exclusive. You can't say there is one God and only one and then say with the Hindus, there are multiple gods.

You can't do that. One Lord, one faith, one baptism, and one God.

So, by strength of hand, this is the reason you remember it. By strength of hand, I brought you out of Egypt. All right? He said something, by the way, very similarly later on about the law.

[19:31] He said, you're going to bind this on a sign upon your hand and frontlets between your eyes and post them on your gates. The idea being, now, by Jesus' time, he said, what about the Pharisees?

They love to make their tassels, their prayed tassels long and wear their phylacteries before men. men. Now, we get why they did it or at least why they developed the phylactery and stuff, but the problem with it became it became something they did rather than a recognition of what God did.

So, and by the way, once again, just to remind me, it's for the purpose of passing it on generationally.

It's for the purpose they were to tell specific things that God had done. God brought us out of Egypt with a high hand or a powerful arm.

So, then he goes along, mentions the Passover for the third time, Exodus chapter 13, verse, we're going to jump back into verse 3 now, because verses, is it 3 through 10, deal with the Passover, 1 and 2, and then 11 on dealt with the dedication of the firstborn.

[21 : 16] So, now we're back with the Passover. How does God describe his bringing of Israel out of Egypt? By strength of hand.

Whose hand? His hand. And his only. name. They were to remember, in this case, they're to remember the works of God.

We are to remember, and I don't want to, I'm going to refrain from digressing too far this time. We are to remember the person of God, that he is.

We are to remember the character of God. He is love, he is good, he is righteous, he is just.

You see, if I don't understand justice of God, I don't understand grace. See, I won't appreciate grace if I don't understand my predicament.

[22 : 30] God. So, I'm not only to understand his attributes and his person, but I'm also to praise him for his works, because he shows himself.

The heavens declare what? The glory of God. day unto day it shouts forth, he says.

And God displays himself in his creation and here in his works. So, by strength of hand, the Lord brought you out of here.

Now, when did they come out? Well, when did out? verse 4?

When? The month of Abib or Abib or the first, this will be the first month now, this is the new year as far as their religious observance is concerned.

[23 : 54] This is the month, by the way, of the barley harvest. So, now he's going to rehearse some of the requirements of the Passover and he requires of them that they instruct whom?

Their sons, meaning their children. I mean, we can safely extrapolate it. grandchildren. And grandchildren.

You are to teach the next generation specifically why. They will know that it was God that did what? brought them out of Egypt and he says, this is the way, this is what God did for me when he brought me out.

What did he do? What does the Passover say? What's the big point of the Passover? Why do we call it Passover? He passed over whom?

[25 : 15] the ones whom he saved and they were the ones with the blood on the door. He said, this is the way God brought me out.

When we celebrate communion together, what do we celebrate? The Lord's death until he comes again. why do we celebrate the Lord's death?

He is our Passover. He died for us. My sin became his and his righteousness he reckoned to.

That's amazing grace. Now, he did that when I loved him, right? No, while we were yet enemies of God, Christ died for us.

By the way, there's nobody that just Jesus is just all right with me. That's not true. Yeah. The church ought not get her theology from the world, right?

[26 : 38] That's not true. Or one may think it's true, but Jesus said, no, no, no, no, no, no, that's not true.

God says, no, that's not true. Either you are in Christ or you are not. By the way, for those who have brethren in circles that say that well, you're a Christian but you need the Holy Spirit.

And by the way, in Romans he says, he says, God says through Paul that if you don't have the Holy Spirit, you are none of his.

There's no such thing as carnal Christians but that doesn't mean the same thing as no Holy Spirit.

The Holy Spirit still dwells within us even when we don't act like it.

That's a good way to put it. Saints and aint. There's no half baked. Now, there are Christians who the Apostle Paul will say they are people who I say even with tears that they act like they're enemies of Christ because of the way they live but either I'm in Christ or I am not.

[28 : 29] If I am in Christ the Passover. Passover. The whole point of the Passover and telling your sons this is the way God brought me out of Egypt is God delivered me and delivered my firstborn by the sacrifice of the Passover.

that's why we celebrate this. God's always been gracious.

Now God has not always said by grace are ye saved and that not of yourselves. That wasn't revealed until later but God's always in fact Paul will tell in Athens Paul will say God is gracious he shows his love for mankind partly because he allows you to live.

He gives you rain he gives you crops you know you get food that's by God's hand. Okay now we're heading out.

We're ready for verse 17 by the way. When Israel left Egypt they headed directly to Canaan right up around the loop of the Mediterranean.

[30 : 10] You're a disagreeable bunch today. No they didn't go the direct route. Well now that's questionable.

What's he say? I'm going to ask you a preliminary question because we're going to get into that. Is it only war that's going to cause them to want to go back to Egypt? Actually is war going to be the primary thing that causes that?

Okay. Selfishness? romantic romantic thinking.

Um, you know, the grass isn't always greener on the other side of the fence.

[31 : 29] earth, going to I'm know what I'm going to do. have a wonderful title.

The grass is always greener over the septic tank. So, the title is intriguing, isn't it?

But, they're going to say it was better. Now, some, you've never had this in your own life.

but, you know someone who has. It would have been better if.

In fact, eventually, you know, you will know someone or sometime you will meet someone who will say, if God had really loved me, then what's the big, what's one of the big, it's, I don't think it's a true, true argument, but is presented as an argument for the non-existence of God, because if God was really love, then these things wouldn't happen in the world.

[33 : 10] And, of course, that presupposes that I'm the judge of what's good and what's wrong, what's right and what's wrong. And, by the way, I'm not that good a judge because my way is always going to be the right way, isn't it?

So, I think. So, yes. Yes.

Yes. The mark on the forehead and the mark on the hand.

Yes. Yes.

Yes. Yes. Yes.

[35 : 02] Yes. Yes. Yes.

Yes. Yes. Yes. Yes.

Yes. Yes. Yes.

Yes. Yes. Yes. No, I think at that point it's a metaphorical reference as keep this before you always, but You're not, I don't think you're old enough to remember.

Some of us, I know your dad is. Some of us here remember when some people started, were in evangelical circles, said that credit cards were the mark of the beast.

[36 : 21] You remember? You don't remember hearing that? You, because of the buying and trading and having a number kind of a thing.

I confess that I don't know what it's going to be. There will be a mark. Whether God sees the mark or it's a mark of men, I don't know.

Now, the other thing, though, is that as far, we can't get too far off without looking at 1 John where he says, look, this is the spirit of the Antichrist which is already in the world.

If anyone says that Jesus Christ did not come in the flesh, he has the spirit of the Antichrist.

Anyone, anytime you hear a teaching that Jesus is not God and man, that's Antichrist teaching.

[37 : 38] Anytime you fail to acknowledge, I want to be pretty careful, but I think anyone, any group that calls themselves a church is treading in very dangerous water when the primary message or praise is not the substitutionary atonement of the Lord Jesus Christ.

We are in danger. God did not come as man. Jesus Christ was not incarnated to show me how I ought to live.

He can, now, Paul will say in a couple of instances that about being an example, but that's not why Christ came.

Christ himself did not say that. The apostle Paul later on will not say that. God never said that he sent his son to be the example.

He sent his son to be the propitiation for my sin. Christ said, for this reason I came into the world.

[39 : 04] What reason was it? To hang on a cross. This is why when Peter says, no, you're not going there, he says, get behind me.

That's not the issue. See, he didn't come to show me how to behave. There are things I can take. Don't misunderstand.

It doesn't mean that we ignore the Lord Jesus Christ. What it means is that that's not the purpose. So, back to your statement.

I don't think it has to be willful disobedience. A person doesn't have to say, I know there's a God. I know Jesus is real. But I'm going to defy him anyway.

The scripture doesn't indicate that that exempts them. Or that's the only thing that exempts them.

[40 : 11] A person can believe totally wrong and be ignorant of God as God reveals himself.

He can't be ignorant of recognizing there is a God. But he can be ignorant of the scripture and still be lost. Because, Romans 1, God has revealed himself sufficiently that all men are responsible.

Just by creation. Man knows that God is not part of the creation and he is not contained within it.

He is. That's what it means when the scripture says God is holy. He is completely separate from.

It doesn't mean he doesn't interact with. He acts truly into history, but he is not confined by history.

He acts truly into his creation, but he is not confined by that creation.

[41 : 27] There is no such thing as God creating a rock he can't lift. That is nonsensical. Because he is not contained within that.

He must be regarded as holy. In fact, if you go through the law very far, you see time and again the judgments reckon to people who did not treat God as holy.

So, back to that. That's no real answer. But, certainly, there is some contact there.

But I don't think they're intimately related. I don't see an intimate relationship with what God says here and the mark of the beast.

Do you think the antichrist is going to be one of the top of that? Well, he is going to set himself up as God.

[42 : 41] He is going to eventually. He's not going to do that right in the beginning. It's going to slide in. And the frog is going to be in the kettle already.

Get out of the kettle is the message, right? So, all right. We will pick up with verse 17, God willing, next week.

We got through a whole verse. Have a wonderful week.