

2026_07_05_Exodus

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[0 : 00] I liked what Andy Kern said at the conference. He said, well, at least the text will be good! We missed it, didn't we? We're ready for chapter 15. Where did we just come from, if you recall?

Okay, we just crossed the Red Sea. And what did we see on the... I'm sorry. What did we see upon the seashore? Right, the Egyptians. They were lying along the shore, washed up.

Israel made it across dry shod, but Egypt didn't. Okay, now, in chapter 15, beginning with verse 1, the first 21 verses are basically a song. So, let's...we aren't going to drum on a whole lot, but we'll pick up some things that are said regarding...well, let me ask you this.

As you have read it, or what you know about it, number one, who sang the song? Israel, but who gave them the song? It came through Moses.

Now, the song basically tells us what?

[1 : 53] There you go. It's a praise of God, right? Okay. So, let's look at just a couple of verses.

You mentioned one. Verse 1, and you've already mentioned it. He hath triumphed gloriously.

You see that, right? Verse 2. The Lord is my strength and song.

There's a little chorus that has been written for that phrase. And he has become my salvation.

Actually, Jehovah... Actually, Jehovah... The name... Joshua's name, which will...

[3 : 10] Was a name that was used... We see it first in the Joshua that we attach to Moses at this time, right? That name will later be in the New...

What we call the New Testament. In the Gospels rendered what? In... Jesus. So, Jesus' name came from Joshua.

And the name Joshua means basically God is my salvation. Or salvation is of the Lord.

So, hence from that. He has become my salvation. I will exalt him. I will praise him. In verse 5, the Lord is glorious in power.

In verse 7, they sing of the greatness of his excellency. Or his completeness.

[4 : 17] All this song... This whole song is for glorifying God in what he's just done. Not just this one thing. But glorifying God in his perfections.

So, later on in verse 11, they're going to sing, who's like him? And that's a rhetorical question, I hope. What's that mean?

Or what's the answer? Who is like the Lord? No one. Right. He is completely holy. He is not a class of beings.

He's the only one of this kind. God is the only one. Remember when he gave... Back at the bush, when Moses said, Well, what am I going to tell the Israelites your name?

And God said, tell them that I am sent you. That is, I am... It was actually a verb. To be.

[5 : 27] Tell them that the one who exists sent you. He's the only one of that... That that can be said of. The Lord himself exists apart from any other thing.

He is dependent upon whom for his existence? Okay. He's dependent upon what for his existence? Nothing. Hence, Genesis 1.1. In the beginning, God created. And then, other things started.

But, in eternity, there exists only one. Who alone inhabits eternity, says the scripture. It's God.

And the Apostle Paul will say, Who alone exists in inexpressible light. He's unseen because of the light of his glory.

[6 : 39] So, they're glorifying God in his perfections. And who is like him? No one. In verse 13.

In mercy, you have led forth the people which you have redeemed. And have guided them in your strength. Who took them to the edge of the Red Sea to be trapped in the...

Against the mountains in the Red Sea with the Egyptians coming down the valley. Who took them there? God did. God did. Now, if I'm one of the people of Israel, I'm going to blame Moses for all of

this.

Because I'm afraid to say God's name. But, Moses will say, You're not yelling at me. You're yelling at God. Kind of like Adam.

The nature of man is not new, is it? What did Adam say when God said, Okay, who told you that? Did you?

[7 : 50] Yeah. Did you eat of the tree that I told you not to? Well, Well, The woman you gave me Did it.

She deceived me. Or she coaxed me into it. We haven't come that far in all our history, have we? We're still kind of like that. Well, not you, but some of us. And, He'll finish off there in verses 17. He'll say, Thou shalt bring them in And plant them In the mountain of Thine inheritance. So, Now, Now it's getting prophetic.

You have done this. You are this. And I know that you will do this. Does that not give me great comfort When I think about The promise that God has made In His word That if you Trust Him And what Jesus did Upon the cross You Will Be Saved And that forever I know my eternal destiny Based upon what I know About God Or what?

[9 : 19] Well, Because I believe That what Jesus Christ did On the cross Was Sufficient What do we need to do To add to it?

Nothing In fact, God says If you try to add to it You're kind of taken From my glory He said Everywhere we see In the In the epistles From Paul Which is the gospel Of the grace of God Exercise through faith Plus nothing And that not of yourselves It is a gift of God Not of works Lest There's the point Why did God save us As He did?

So that I don't have Anything to say It's not of the creature It's all Of God And that's what Is Is important there So He gets to You're going to Bring them in And plant them In the Inheritance And verse 18 The Lord shall reign For how long?

Forever Because He already Exists Forever And He's the only One who does So Who sings the chorus Of this song?

The song will have A resounding chorus Apparently it was sung With a phrase And then a Chorus song Who sings it?

[11 : 05] Just to see if we're reading Miriam Okay And by the way This That's verse 20 Is it not?

Is that verse 20? Okay This is the first Mention That I found Of her name And Her Ordination God ordained her To be a what?

Prophetess Okay So She spoke words That God gave her To speak Now What did she What did she do?

She sang the chorus With whom? Okay The women went out With timbrels And And dancing And Sing ye This was the chorus Sing ye to the Lord For He hath triumphed Gloriously The horse And his rider He hath thrown Into the sea So It It appears to me That They would sing Moses and the people Would sing a verse If you will One of those phrases And then Miriam And the women Would Resound Or answer back If you will With this With this refrain Now Coming through The Red Sea What's that Does that put you In mind Of anything You've read Elsewhere

In scripture Turn to First Corinthians Chapter 10 If you would Please Look at those First 12 verses Especially In the beginning There The first six You see What See Paul Calls this up And what does he Illustrate By this He shows this To be an Illustration Of The Christian

[14 : 02] What's he say Okay Our fathers Were All What Well First of all Under the cloud That's a reference To the Pillar of fire The pillar of cloud Is it not All right And What's the next Phrase All baptized Into Moses Into the law Through The cloud And the Sea And he uses That exemplify For the Christian The Christian Isn't baptized Into Moses The Christian Is baptized Into the work Of whom Christ And the baptism Is the spiritual Baptism That he illustrates By going Passing through The sea None of us Have passed Through the sea We might have Passed through A tub But that's

Not what he's Referring to Okay Now Some of it Is yet to come In our In our lesson But we're going To go ahead And look at it Verse three They did all Eat what They all ate The same Spiritual meat And they all The drank The same Spiritual drink For they Keep going For they drank Of that That followed Them That was Christ Nevertheless Nevertheless And now He gives A statement To the church And we have To be careful With this Because You may have Heard this Mispreaded As But be careful Lest you fall Meaning You're going To lose your

Salvation If you don't Behave yourself Yeah That's not What he says He's using It as an Example But he said Nevertheless Not with Many of them God was not Well pleased Now God Brought them Through though God brought Them through But many Of them Fell in the Wilderness Or for us It will be Falling in the Wilderness But verse Six tells us Why We're told This These things Are what They're examples So that we Don't do In this case So that I Don't do What Say Yeah I don't What Okay Lust Yeah

Crave Evil Things It's It's Saying Hey Because He's Talking To Corinthians And the Corinthians Were Had been At least At the Time Of the Writing Of First Corinthians The Corinthians Were Gloring In Immoral Behavior Within The Church I'm Saved By Grace Therefore I'm Going To Cohabit With My Mother In Law Or Whoever She Was and the church is saying, go.

And the apostle Paul says, what? Don't go. In fact, the apostle Paul chides them, and he says, you should not let that occur in the church.

[17:55] You need to take that man aside, say, we're separating from you for this time. And you're not really welcome in the fellowship until his behavior changed.

Now, we know in 2 Corinthians it does, right? By the time he writes 2 Corinthians, he said, okay, you have followed my advice, good for you.

You have chastened him, good for you. Now, since he has repented of what he's done, you should what? Well, yeah, welcome him back, re-fellowship him.

Now you can eat with him. Now he's welcome. But that was the very pointed and correct usage of church discipline.

Now, some will, the tendency of mankind is to stretch that out to anything I don't like you doing.

[19:00] I have to be careful with that, don't I? That I don't add to the scripture or take away from it. Nevertheless, it's given for our example.

Our example. Verse 11. And it tells us that it's written for us, upon whom the end of the ages have come.

If you have King James, it'll say world. I think New American Standard will say ages.

Ages. The word does literally mean ages. It's the Greek word is the one from which we get eon.

11. 1 Corinthians 10, 11. Therefore, verse 12 in 1 Corinthians, let him take heed, thinking that he's standing lest he fall.

[20:11] And he's referring directly to their inappropriate vision of grace. Grace, Paul will say not just here, but he will say other places as well.

Grace is not licentious behavior. That's not, shall we sin that grace may abound? God forbid.

That's what he, that's what the Lord says. So, back to Exodus chapter 15. Now we're ready for verse 22. We've crossed the sea, we've sung the song.

Now what happens? We went into the wilderness. He names it as sure.

And we got thirsty. How long have we been in the wilderness? Three days. How long has it been since we crossed the sea?

[21:22] We don't know for sure, but approximately three days. Now I'm thirsty. And I get it.

You're crossing hot, arid land. All right. Now, Now, did Moses lead them?

Okay. Moses brought Israel from the Red Sea. Keep your hand there.

Deuteronomy 8.3. Moses was the figurehead, right? Deuteronomy 8.3. Who led them?

Somebody read the verse, please. Or, it's 8.2. I'm sorry. Okay. So, who led them?

[22:38] Okay. So, God led them. Moses was the figurehead. So, when the scripture will say Moses led them, who's telling Moses where to go?

God. And they still have the cloud. God. So, who took me to the wilderness of Shur?

God did. I followed Moses, but God took me there, right? It's just like, okay, we read the, Pauline, I read Ephesians. When I read that, I say, Paul said, frequently.

Who said it? God said it. Through whom? Paul. See, this is where the red letters come in. It's all red letters.

This is all God's word. Not just, not just what Jesus spoke in the earthly body. God's word.

[23:53] So, it all carries, not only does it all carry the weight of God's word, but, it's an unfolding of the, of God's plan.

Here, they don't, they don't see that God's going to say to we Gentiles, come on in by my grace. all you have to do is believe on what I did on the cross through Jesus Christ.

And my righteousness will be applied to you. We read, we read in 1 Corinthians, that's going to be a stumbling block to Israel and a foolishness to the Greeks.

No. No. Yeah. Right. Especially here.

And he's, and he, he will have told them and he will tell them again, you make sure you teach these. You make sure you teach these.

[25 : 07] Pass it on. Anyway, back to this. See, I'm sorry, I'm going to die. Since you brought that up, the reason he's going to say teach these to your children, when you open the book of Judges, it says that Joshua and all that generation died.

And there arose another generation amongst the Israelites who had not come through that desert. and they had not seen those miracles and therefore they did not know what God had done.

That's why it's important because they hadn't come through. Well, we see that even, even in, in, our society, don't we?

What's the difference between the people, and most of us here remember people who did. Well, what was the difference, sometimes we, I've heard them made fun of, between the people who came through the Great Depression of the 1930 and, and a few years following, what was the difference between that generation and the generation we see today?

Well, yeah, they didn't experience it, but what practical outworking did we see? Or do we see? How about the fear of debt?

[26 : 52] How's that one? See, the people who actually came through said, not again, not again.

The people who were in debt and then they got, well, okay, Roger, you've heard the term mortgage the farm. So, you put your livelihood at stake for the next year, but the next year is not a good year. What happens? See, we see that in practical outworking. One of them is governmental doesn't fear debt and the people don't fear debt because you're going to pay it back, right?

But, so we see that even in human nature in outworking otherwise, but yeah, God did not tell them specifically. They did see these but they were to pass it on to the next generation.

Back to the point here. Okay, three days, no water. Now, what do I do? What was water, what was wrong with the water that they did find?

[28 : 15] There was water there. It was bitter, it was undrinkable. So, they named it Marah because of that.

What do I do now? I murmur against Moses because he's the easiest one right now.

Okay, how long again has it been since I crossed the Red Sea and I saw those Egyptians laying up on the shore.

I know no one here is ever tempted this way but you know someone who is basically they've looked at and they say, okay, God, what did you do for me today?

yeah, I know the grace of God kind of gets obscured in my humanity sometimes, doesn't it?

[29 : 19] Well, Lord, what are you working on now? Well, right, right, right, and it doesn't necessarily have to do because they didn't believe that God could, but he hasn't and it is important to trust God because if you read Romans 11, you'll see all these died in faith, never having received the promises they were given, but they died having looked ahead as it were spiritually and they saw that since

God said it, it's as good as done, I trust God and that's it. And that's what coming to Christ is.

We did not see the resurrection. There were 12 specifically appointed, there were over 500 that did see him Christ alive after the crucifixion and burial, but when Paul writes, he'll say that, he'll say, you know, he appeared to 500 at once and most of them are still alive, some have gone on, but most of them are still alive.

However, there were 12 specific ones that were told to be the witnesses. that's from Matthew. You may know someone who has preached that as what we hear called the great commission.

You shall be my witnesses, but he's talking specifically there about my witnesses as to my resurrection. You're going to tell people.

[31 : 39] And by the way, excuse me, please, they're very plausible witnesses. can I be deceived into thinking something is true that is not true?

Yes. Can I be deceived into thinking something is true that is not true and I'm willing to die for it?

Yes.

But that's not the case with these twelve. These twelve witnessed that it was true and they had nothing to gain in this life.

They were punished for saying it. All you have to do James all you would have to do would be to recant and say no he didn't rise we stole the body. Well why did he not recant? If he knew it was not true I'm not very likely to die for what I know is not true.

[32 : 55] That's what makes at least to me that makes them very plausible eyewitnesses because they didn't gain anything. They did not get wealthy.

People weren't throwing money at them. People weren't sending it in so that they would pray over a handkerchief or something like that.

Anyway that was a digression I did not intend to take. I'm sorry about that. They murmur against Moses what shall we drink? Now let's review just a moment.

What was the people's reaction upon seeing the Red Sea deliverance? You'll see it in chapter 14 31. Fear of the Lord and they believed God and his servant Moses.

Now a week give or take a few days later what am I saying?

[34 : 26] I'm murmuring. Why'd you do this? What do you think you're doing? Brought us out here and I don't have anything to drink. Yeah he parted the sea but I wasn't going to drink that anyway.

Yeah I get it but he delivered me from the Egyptians but now I'm thirsty. Alright.

Alright. Alright. Alright. What's he done for me lately?

We take him for granted and as Chris pointed out we're kind of living in now.

by the way the apostle Paul's going to regularly tell the church that it is not just for now. He's going to say take the long view.

[35 : 35] But that's harder to do than it is to say. Exactly. Exactly.

And in fact in Hebrews he'll say the receivers of Hebrews will be told don't let anybody be don't let a bitter root spring up like the root of Esau who did not take into account his birthright but gave it away for Ebola suit.

He despised his birthright. He did not treat it as important which it was but he didn't treat it that way. So what did Moses do? Okay.

Lord help me out here and what did God do? Take this tree and throw it in the water and what happened?

[36 : 46] Okay. Frankly I've puzzled okay Lord why'd you do that? Why didn't you just stretch the rod again?

And he didn't answer. I haven't found anything in scripture that gives me that answer. I do not believe that there was any tree that they should that he showed him that had this medicinal ability to turn the water palatable.

I think it's just simply God's miraculous work and he did it visually. Throw this in the water and it'll be sweet. And it was.

by the way by the way this will turn up in the New Testament again but we're not going there just at this moment.

What else did God do? It says he made for them a statute and an ordinance do you see that?

[38 : 07] And there he proved them or the word has to do with an assayance that it like if you if you had a bunch of gold jewelry and stuff and you took it to be assayed or tested to see what the value was.

That's the word there. There he proved them or tested them. Now God makes a conditional promise. What is it?

Right.

Now, I think that's the statute and ordinance that he gave them. I don't, because otherwise there's no other one around there that tells us.

So he's saying, if you diligently listen to me, and you do what's right, I will not give you, I'll not put on you any of the diseases you saw me put on Egypt.

[39 : 33] It's a conditional promise, though. If you do this, then you'll reap this. Now, what are our conditional promises for eternal life?

Believe. Believe what? Believe in Christ, not just as a name.

That is, some people will say, I believe in Christ, but they mean I believe in an historical Jesus.

They don't necessarily believe in Jesus as the anointed of God.

Jesus as God incarnate. That may not be what they believe. But, okay, believe in Christ and what he did on the cross.

It's finished work. It's sufficient work. And it's the only work. That's not a big condition, is it?
[40 : 45] It means trust. It means put all your faith on him. I stack my eternal destiny upon what the scripture says about Jesus Christ.

Christ. Now, what conditions are there for keeping that position of eternal life?
He didn't make any. He didn't make any. Why? Because my eternal life does not depend upon me. It depends upon Christ. I can't earn it. I can't keep it.

I can't lose it as in misplace it. Not even by accident. Now, that is very comforting.
[41 : 56] And I'm glad that I live in the day of grace. Had I been, according to the Apostle Paul, had I been a Gentile in the days in which we're reading, what are my hopes?

Zero. Zero. Without God and without hope. I am thankful that God has placed me in this day. Because I wouldn't have even known I was hopeless necessarily. I don't know. Now, I wouldn't have been as bad as all those others, of course.
But you might have been in trouble. No. I'm thankful for the work of Christ on the cross and the day of grace and the message of grace.

Have a wonderful week. God willing, we will pick it up next week with, well, actually at the end of that chapter. But have a great week and you'll all have great travel.

[43 : 18] A couple of you are going to be missing next week. They're going to, they think there's going to be a flood.

They're going to the ark. Thank you.