

2026_08_09_Exodus

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Date: 09 August 2026

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[0:00] Thanks so much for this day. Thank you for the time we have together with our church family. And Lord, help us to remember, as we remember one another.

Father, you tell us and encourage us to bring everything to you, and so we do. And so these are a number who are having physical problems.

We ask that you give relief for those who are having emotional and spiritual struggles, as we find in this life.

We ask, Lord, that you would undertake there. Now, Lord, as we look into your word, we know that this is given not for marching orders to us, at least what we're looking at now, but they are given for our instruction and instruction in righteousness, for reproof, for good doctrine.

And for to gain insight into principles that you have laid down. And so, Lord, as we look at this, help us to focus upon you and your majesty.

[1:22] It's in Jesus' name that we pray. Amen. Amen. Okay, so, do we remember where we are?

We have a visitor coming. Who is it? Okay, Jethro's coming. Moses' father-in-law.

In fact, he's here already. We're starting with verse 17, really. So, Moses' father-in-law, Jethro, has come, and he's brought with him...

Moses' wife and two sons. Moses' wife and two sons. Sometime between... Now, when Moses left Midian to head for Egypt, she was with him.

Remember, on his way that God stopped him and made him or encouraged him with threat of death.

[2:28] So, I guess you could say he made him. Circumcised the son that had not been circumcised.

So, we know that when he left Midian, she was with him.

But, at this sometime, he has sent her back to Jethro. So, Jethro's brought her with him and his two sons.

And they met. They eat and drink together. Jethro sacrifices and invites...

Who was invited to the sacrifice? At least that we know of. The elders. Aaron.

[3:36] Moses, of course, was there too. Okay. And they ate and drank there with Jethro.

Now, Jethro watches Moses' daily routine. What was it like?

What was Moses' daily routine like? He said, in judgment, for three hours a day.

All day. So, he said, in judgment of the people. Now, Jethro's going to ask him, What are you doing, Moses?

And Moses will respond what? Well, the people bring the matters of dispute to me, and I make a judgment. I ask the Lord for what he has told us to do, and I make a judgment amongst the people.

[4:57] Now, did Moses misunderstand the Lord about making judgment? Okay.

Quote to me what you hear when you say something is wrong, and the person to whom you may say it will misquote a verse from its context.

Judge not that ye be not judged. Now, it seems like everyone who lives like a reprobate seems to know that verse out of its context, don't they?

And in fact, there will be some people meeting this morning who will preach that from their pulpit.

Now, didn't Jesus say that?

Okay. Then, why don't you obey it? Because he didn't quit talking.

[6:16] That's not the end. And it's not for the particular reason that he spoke it either. Remember, context, to whom, for what reason, to what end.

So, that's not, in fact, the Apostle Paul, now, by the way, these are not contradictions in God's word.

It's rightly dividing his word. The Apostle Paul, to the Corinthians, when it comes to judging, what's he going to tell the church?

Why are you going to worldly judges for this? Does he not say so? Okay. And he's going to say, are there no people among you competent to make these kinds of judgments?

Well, that sounds exactly the opposite, doesn't it? Well, the reason it's exactly the opposite is, when Jesus spoke it, it was to Israel, and it was for a specific situation.

[7:37] When the Apostle Paul spoke it, it was to the church. And it is for, it's for the church. So he says, incidentally, this is why some, some folks, with whom I disagree, doctrinally, on most, on many things, but this is why they will not go to court.

It's because of that verse that God gave us in Corinthians. Corinthians. Okay, but back here, is Moses supposed to judge?

This isn't a trick question. Yes. Yes, he's supposed to judge. And we'll get more into it.

So, Jethro has seen this, and he says, what are you doing, man? You're going to wear out. So, now we're ready to launch. He gives some advice. What advice does Jethro give to Moses?

Ruling tens. Okay. What's his advice? Okay. Pick good men. Right.

[9:07] The simple things, the things that are obvious, you guys judge, and what? Let them judge the things that are obvious, and only bring to you the most difficult ones that need God's, because Moses is the go-between.

Right now, Moses is the priest of the people. He is the prophet of God amongst the people. Now, Jethro gives some good advice about the quality of people.

He doesn't just say, pick good men. He makes some qualifications. What are they supposed to be like? They need to be honest.

They need to fear God. Now, it doesn't say that here.

They need to hate dishonest gain. Not just avoid it. They need to hate it. What else?

[10:31] They should not be covetous. They shouldn't be desirous of stuff. That is, hating covetousness, or you say dishonest gain, covetousness, fear God.

They need to be able. That is, they need to be wise. And you, and you break this up, Moses. Here's my suggestion.

You, you, you give them, some of them are going to use a broad spectrum. Some of them are going to be smaller. Some smaller still.

These, if they can't make the judgment, it goes here. And if they can't make it, it goes here. And the most difficult cases, they'll bring to you. And that way, you will not wear yourself out.

But he gives him a warning. If you don't do that, you're going to weary yourself and the people.

Does he say that? Okay.

[11:44] And he says that, in so doing, you will bring this people to their place in peace. That is, they'll, they'll be more contented when the judgment is rendered.

Now, politically, that's sound advice too. Even in this day. What happens when judgment is not justice?

When the, when the perpetrator goes unpunished, what happens? Well, the scripture tells us, but we see it in our practical lives right now, do we not?

I don't know what the statistics are anymore, but, like, 40 years ago, I can't imagine they've improved, but about 40 years ago, it was some 87 point something percent of persons in prison had been there before.

Why? Exactly. Because the punishment didn't, didn't hurt.

[13:13] you will get, you will hear, and you already have heard, a number of persons that say, there shouldn't be any punishment.

Because if only you treated them like you're supposed to, everything would be hunky-dory. Now, let's say God created 6,000 to 8,000 years ago, when did that ever work?

Not from the beginning. Because that's not the way humans are, especially after the fall. Because in the days of Noah, now we're going back into Genesis, but in the days of Noah, all the thoughts of men were evil continuously.

Yeah, things have changed, haven't they? So, this is the advice.

Now, how did Moses respond to Jethro? He did it. He said, that sounds good.

[14:39] He did it. Now, I'm going to back up a minute, because Jethro did put a qualification on his advice. An important qualification.

At the end of that section there, it'd be verse 23. If you do this, and if God so says, then this will work out well.

So, he did put the qualification on his advice, and that is check with God. Check with God. Make sure. Now, Moses could check directly with God, because Moses is the prophet of God at this time. So, Moses hearkens to the voice of his father-in-law, and he did what he said he would do, or should do, and he chose out able men and put them over the heads of the people, and they judged the people in the seasons.

Then, what happened? And then Moses said, bye. And Jethro goes back.

[16:05] All right? Now, we are prepared here to enter chapter 19, and in chapter 19, and the first part of 20, God's going to lay out a provisional promise for the people.

Let's go, let's look at that. Now, when did Israel get to Mount Sinai? Sinai, pardon me, in the third month after they had left Egypt.

All right? Now, where did they camp? Okay, in front of the mount.

This will be Sinai, or Mount Hermon. Was it called Mount Hermon when Moses was there?

Anyway, this, or Horeb, I mean. So, this is Mount Sinai. They were camped before the mountain. All right.

[17:29] Now, third month after we've left Egypt. Now, what does Moses do? And why does he do it?

Yeah, he went up the mountain. Now, why did he go up the mountain? Because God called him.

So, he went up to the Lord, and God tells him what?

He gives him some words to tell Israel. What is it? away may may Okay.

Out of where? Egypt. I bore you on eagle's wings, he says.

Now, he begins it with what? But this is kind of important to get, and the reason I'm emphasizing what did God say, because God's going to reiterate and he's going to show them a couple of things about himself.

[19:05] So what did God say in his prefatory statement? You have seen, verse 4.

What did he say? You saw what I did to the Egyptians and how I bore you out on eagle's wings.

Now, how did God bear them out on eagle's wings? They walked. They walked through the dry red sea.

He led them. He gave them water. He gave them manna. He gave them quail. He destroyed the Egyptians.

He gave them the Egyptians. And he gave them victory over the Amalekites. And he says, look, I am the Lord that brought you out.

[20:16] And this won't be the only time he says this. My memory may go out on me here in a little bit, but it's not the last time that God says, I am the Lord your God who brought you out of Egypt.

Remember that. So, he said, you saw what I did to the Egyptians and how I carried you out on eagle's wings. And where did I bring you, says the Lord?

To myself. All right. Now, they went to God.

God says, I brought you to me. Now, now he's going to make a provisional. What does he say?

Now, therefore. Okay, you saw what I did to the Egyptians and how I carried you out and I brought you to myself. Now, because of that and because you know of that, what?

[21:40] If you obey me and you keep the commandments I give, okay, covenant. You will be my possession.

Okay, special treasure. A peculiar people, he will say. Now, what does he mean?

A peculiar treasure. Or a special treasure. Yeah, you will be a kingdom of priests and a holy nation. What does holy mean? Set apart. Okay, now we'll get to the peculiar people part. Are they the only people of God?

They are the only ones we usually call the people of God, at least in the Old Testament. Who do we usually call the people of God today? The church.

[22:58] Okay. Is that what? But. What gives God the right to choose Israel over all the rest of the people?

Does he say? Well, yeah. He created them. But what does he say? Quote him.

If you do this, I will make you this. I will make you a peculiar treasure, my peculiar treasure, amongst all the peoples, because all the earth is mine.

Now. Now. Who owns all the people?

God. And God says, I'm going to choose you out from everybody else. And I'm going to keep you chosen out, or protect you, if you do these things.

[24 : 15] Now. A couple of passages we'll look at for Israel's calling, because he, God reiterates this kind of calling in a couple of other places.

Turn to Deuteronomy chapter 7, if you would, please, and look at verses 6 through 8. It sounds very much like what we just read.

What does God call Israel? A holy people unto the Lord your God.

Okay. You're going to be a holy people unto me. And then he says, the Lord thy God hath what? Chosen you to be a special people unto himself, or a people for his own possession, above all the people on the face of the earth.

Now he says, now God's going to say how important they were. He chose them because they were so good. No.

[25 : 41] He chose them because they were so many. Oh, I missed that one too. What does he say?

Specifically, I set my love on you. God says specifically because I chose to love you.

Okay. So I set my love upon you. I didn't do it because you were more important or because you were many in number.

But because I chose to and because I would what? Okay. Okay.

Who got that oath first? Abraham. All right. And God says, I don't forget. And I'm going to keep my word.

[26 : 49] And our faith and hope of eternity is based upon the character of God and the work of Jesus Christ.

And we can trust it and we can have confidence. Now, Sherry's sister just went home to the Lord.

What's the confidence? She trusted Christ as Savior. So what? Well, God keeps his word.

And because of that, we have perfect confidence in the resurrection. He's not going to lose her molecules anywhere.

When he calls at that trumpet when the dead in Christ shall rise, he knows where every molecule he ever made is.

[27 : 53] The God who created the universe. I don't comprehend this at all. It amazes me. For sure.

Out of nothing, he made this. And the God who made everything from nothing isn't going to lose track.

In fact, he'll say, I know where every hair I ever created is. I've numbered them. Every star, I've numbered it.

Every grain of sand, I know where it is. I don't even get it. Not even close. And thus, God became flesh and dwelt among us so that he could take my sin to the cross and give me his righteousness.

That is amazing grace. Well, he's going to display something to them. Okay, let's keep going here. Deuteronomy chapter 10.

[29 : 13] He's going to reiterate it. Deuteronomy chapter 10, beginning with verse 14. God says what?

What? The heaven and the heaven of heavens is the Lord's.

The earth and everything in it is whose? God's. All right? So, everything created belongs to God.

Verse 15. And the Lord delighted, or he chose to... To love your fathers and their descendants.

And who is that? You. Israel. Among all the peoples. And then he goes on to say, okay, because of that.

[30 : 34] Because I chose you. Then he says, circumcise the foreskin of your heart. God, stop being stubborn. Obey me.

That's what he's telling them in that scripture. And Job chapter 41, verses 10 and 11.

Job has been unduly tormented. Who got permission to do that?

Satan. And God put a few restrictions on Satan. He said, you can touch his possessions. You can touch his family. You can touch his body.

But you can't take his life. And Job doesn't understand. Now, I know I've never said, why me?

[31 : 41] But Job was saying, why me? Now, Job also, in the midst of why me, said, Though he slay me, yet will I trust him.

Though my body is eaten by worms, yet in my flesh I shall see God. And to his wife, he says, why are you saying this?

She told him, curse God and die. And he said, what? Shall we accept good from the Lord and not the evil? I mean, okay.

But he still doesn't know why. Now, did God explain to him why? Not that we know. But here God is going to answer because Job has been crying out, Oh, that I could lay my case before the Lord.

Chapter 41 of Job, beginning with verse 10. What does God say? Who is it that's going to stand before me?

[32 : 56] Or, and Paul will repeat this, Paul will repeat this to the church, Or who has given to me that I should repay him?

Whatsoever is under the whole of heaven is whom?

Mine. God's. Now, and he will, and you know the psalm that reiterates that.

The earth is the Lord's and the fullness thereof, the world, and they that dwell therein, all belongs to God.

So, we'll go back to Exodus chapter 19. God reiterates time and again, This is mine. And in Israel here, he is saying, And I have chosen you out of all the peoples because I have a right to.

[34 : 15] I decided to. I placed my love upon you. I remember the covenant I gave to your fathers because I decided to give it to Abraham.

Abraham was an idol worshiper, wasn't he? The grace of God, even there, although the message of salvation by grace through faith and that not of yourselves hasn't been given, we see God giving hints there.

But he's telling Israel, If you'll do this, I'm going to make you a nation of priests. This is a national priesthood that has been offered by God.

This is prior to the law, isn't it? The offering. We'll see that in a minute. Now, he's going to make of them what?

A kingdom of priests, a holy nation, a nation set apart. Now, we're ready for verse 7. Did Moses tell the people what God told him to tell them?

[35 : 40] How do you know? What does he say? What does he say? What does he say? What does he say?

Okay, I know that Moses did that because that's what, God told me he said it. And I trust what he says.

Now, God had said, If you'll obey my voice and keep my covenant, then you'll be a peculiar treasure to me above all people.

You will be a kingdom of priests and a holy nation. Did Israel accept this provisional covenant?

What did they say? Everything the Lord has said, we will do. But they haven't seen God yet.

[36 : 46] Now, they've seen some things. They have heard him. But God's going to show them a little bit more.

Not a lot, but a little bit about himself. So, they're going, the national priesthood has been presented.

The national priesthood has been accepted. Now, God is going to show them a little bit about what kind of a God they're dealing with.

He's going to show them, he's not going to show them everything. He's not even going to show them a little bit. He's going to show them just a slice of him.

And so, they're about to experience it. So, they've answered everything God says we're going to do. What does God say to Moses in verse 9?

[37 : 52] Now, he's going to tell them a little bit about this priesthood. Or, about himself, really. So, what does he tell Moses to do in verse 9?

Alright. Alright. And, see, he's saying, I'm going to come to you in a thick cloud, I'm going to call you, and I'm going to speak to you, and the people are going to be able to hear me.

And, that'll make them believe in you forever. Now, how are the people to prepare for this encounter with God?

what does that mean?

What does that mean? What is consecrate? Set apart. It's the same word, the same root as holy.

[39 : 09] they are to set themselves apart. Now, are they to do this flippantly? No.

And, they're to do some things that show that. They're to baptize their clothes, wash their clothes. Alright. They're to wash their clothes, and, how many days are they to set apart? Two days, and then on the third day, they're going to meet me. Alright. And, I'm going to do that in the sight of the people, on the top of the mountain.

Now, he makes some restrictions for them. what are they to do about the mountain?

Don't touch it. Is that all he says? Now, who?

[40:23] Who will die? And what? Animals, too. He's saying, because I'm going to touch this mountain, it's going to be holy, and you don't touch it.

Now, they're going to be a kingdom of priests. But, he puts some restrictions. So, he tells Moses, you put a perimeter around to guard it.

Because, what are the people to do if someone touches the mount? either stone him or shoot him.

That includes the animals. If your dog runs up the mountain, you have to kill him.

This is a holy God. he's going to display a little bit of that. And that goes in the restrictions. Now, what did Moses do?

[41:37] and we're going to stop there so Moses obeyed and he gives them the orders and we don't have time to go further so have a blessed week and God willing we will pick this up next Sunday