

Friday, March 17, 2023 ▫ Read Exodus 32:10–14

*Questions from the Scripture text: What does Yahweh tell Moses to do (v10)? In order for what two things to happen to Israel? And in order for what to happen to Moses? But what does Moses do instead (v11)? What does he ask? What does Moses call Israel (cf. v7a)? Who does Moses say has brought them out of the land of Egypt (cf. v7b)? How? But what would happen if He destroys them now (v12)? Whom does Moses ask Yahweh to remember (v13a, cf. end of v10)? What words does he ask Him to remember (v13b)? How does Yahweh respond (v14)?*

**What hope can there be for those against whom the Lord's wrath burns hot?** Exodus 32:10–14 looks forward to the evening sermon on the coming Lord's Day. In these five verses of Holy Scripture, the Holy Spirit teaches us that **the hope for those against whom God's wrath burns is His character and promises, pled by an appointed Mediator.**

A surprising command and proposition. The Lord has declared Israel to be stiff-necked in v9. Now in v10, He gives a shocking command and makes a shocking proposition.

The surprising command is that Moses would let God alone. This is surprising for two reasons. The first reason is that the Lord has identified Himself with Israel and made promises to Israel. We will return to this when thinking about Moses's reply. The second reason that the command is surprising is what it implies: if Moses intercedes for Israel, God *will not* burn His hot wrath against them and destroy them! Moses is a sinner. He has sinned much already, and he will be kept out of the promised land on account of his sin. But, if Moses doesn't let God alone, then God will relent. He has appointed a mediator, and He will honor His appointment.

The surprising proposition is that He would start over with Moses. After destroying Israel, He would "make of you a great nation." The singular "you" refers to Moses individually. It is the same promise as in Gen 12:2 and 18:18, and it would still ultimately fulfill those promises. Moses would go on to fulfill his role as mediator, but if he had not, the multitude at the bottom of the mountain would surely have been rejected and consumed.

A surprising disobedience? v11 begins with a surprise, "Then Moses pleaded with Yahweh his God." At first, this seems to be a disobedience to the instruction in v10. But, the rest of v11 helps us understand. In v7, Yahweh had associated Israel with Moses's person and Moses's leadership: "your people whom you brought out of the land of Egypt." But this people is associated not just with Moses, but with God Himself. This people is led by not just Moses, but by God Himself. And, as Yahweh has already implied in v10, Moses's appointment as mediator is so significant that Yahweh will surely hear his intercession. If the description in v7 had been the full story, then Moses should not indeed pray for them. The Lord is provoking him to pray for them not as his own, but as the Lord's!

A surprising argument. Now, Moses makes his case. He reasons not only that they are the Lord's people (as we have seen), but also that their deliverance from Egypt brought glory to the Lord's power ("with great power and with a mighty hand," v11). Secondly, he reasons that one of the main stated purposes of the Exodus—that Egypt would know that there is none like Yahweh Who saves His people (cf. 7:5, 8:10, 9:14)—would end up suffering loss, when the Egyptians mocked that He was not actually a deliverer at all (v12).

Finally, in v13 he argues that the Lord must keep the covenant promises. In Gen 15:13, the Lord had established a timeline for when Israel would come possess the land as a great nation with great possessions. God's promises cannot be broken! Notice that Moses makes no argument at all that what Israel has done is excusable or understandable. The hope of forgiveness is entirely in God's merciful character, invested glory, and unbreakable promises.

A satisfying outcome. "So Yahweh relented" (v14). The word translated "relented" is actually a causative verb form of the word for "compassion" and usually means "cause to be shown compassion" or "comforted." The word is used this way also in 2Sam 24:16. In both places, there is a breaking out of the wrath of God, which is abbreviated by the intercession of a mediator (cf. Ps 106:23). Moses prays, and in wrath the Lord remembers mercy. He is a type, a picture of Christ. And when Christ intercedes for us, He brings to bear His own atonement for us, and His own perfect righteousness on our behalf. Love sent the Son to be our Mediator, and the Son's mediation brings more love—all for sinners who deserve nothing but wrath in themselves!

For whom are you instructed to pray? How do you know that God has ordained prayer to make a difference? Who is praying for you, when you need forgiveness and repentance? What will the outcome be?

*Sample prayer: Lord, thank You for investing Your own glory in redeeming us. Forgive us our many and great sins. Hear Christ's intercession for us, and have compassion upon us, and bring to pass all of Your promises, which we ask through Christ, in whom those promises have their yes, and enables us to say, AMEN!*

ARP51A "God, Be Merciful to Me" or TPH51C "God, Be Merciful to Me"

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Exodus 32 versus 10 through 14. These are God's words. Now, therefore, let me alone that my wrath may burn hot against them. And i may consume them. And i will make a view a great nation. Than Moses pleaded with Yahweh and said. The halfway. Why does your wrath burn hot against your people?

Whom you have brought out of the land of egypt with great power and with a mighty hand. Why should the egyptian speak and say he brought them out to harm them, to kill them in the mountains and consume them from the face of the earth. Turn from your fierce wrath.

Relent from this harm to your people. Remember abraham, isaac and israel. Your servants to whom you swore by your own self. And said to them, i will multiply your descendants as the stars of heaven. And all this land that i have spoken of, i give to your descendants and they shall inherit it.

Forever. She always relented from the harm, which he said. He would do to his people.

So, for the reading of god's inspired and to narrant word,

This short passage shows us the surprise of grace. Through a series of surprises as we move through the text. The first surprise, Well, we find there in verse 10. And surprising command. And proposition that surprising command is. Let me alone that my wrath may burn hot against them. And i may consume them.

And the surprising proposition is and i will make a view a great nation. Sometimes we Get accustomed to. Amazing grace and ceases to be so amazing to us. We just get into the mental or emotional routine of thinking of ourselves, as God's people. And And those who have been forgiven and familiarity instead of breeding awe, we can't believe we're past people can't believe that.

We're forgiven maybe we can't believe isn't the the best phrase we are, are in all. Let's use that, that word we are in all that we are got to be where an awe that we are. We get to use to it. And sinners. That we continue to be not now.

Our new nature but still people who sin? From our original nature. Which we were dead in our trespasses. Centers that we continue to be. Uh, becoming familiar. Leads into Even such wickedness as worshiping the way that we think. Feels more meaningful to us because we can perceive it by sight and It does not require.

That the worship be by faith. And that's why it's surprising to us. When he says, let me alone that my wrath may burn hot against them. And i may consume them. Because, Aren't these the ones whom he has just saved? And yet. What the lord is reminding us is That the salvation is entirely by his grace.

Entirely by his choosing to be their god entirely by his atoning, for their sin entirely. By his delivering them. And his reminding us exactly. What they deserve and what we deserve. This is something we can always see in god's dealings with his visible church. You guys didn't stopped. Uh, this way.

Uh stopped interacting with his people. This way, you remember the threats against the seven churches in asia, starting with emphasis and going up into Um, The the region. Uh where Ephesus was and the threats to take away their lampstands, there were those within even the churches That would be judged.

Who. Did not participate in the sin of the whole whose name is written in the book of life. But the dreadfulness of what sin deserves. Was still on full display. In god's threatening. These. Congregations these churches even in the new testament church. And so, When we see, let me alone that my wrath may burn hot against them, and i may consume them.

We see that god is still. Holy God is still righteous. And our surprise. That he would threaten this against israel as we read this. Indicates to us that we have lost something of the surprise of grace. Because verse 10 is exactly what should happen to everyone. And then the surprising proposition.

That he would start over. With moses and make of moses a great nation. That was. A promise that had. Been made to abraham, Isaac, and jacob. And he had already. Uh fulfilled it in large measure. He had made them. A great nation. And yet, now he is. Offering to Moses to start over with him.

Now, this leads into the second surprise which looks at first like a surprising disobedience. Because god says, let me alone that my wrath may burn hot and verse 11 begins, then moses pleaded with. Yahweh is god. The lord had already given. Uh, moses are calling. And he's used language.

We the key to seeing how this is not really. Um, A disobedience is, he's speaking to Moses in verse 10. Um, in the context of the way the people Have treated God. Or thought about god in verse 7, you always said to Moses, get down for your people who you brought out of the land of egypt.

And the people, of course, had been focusing more on what they see than on which has Moses than on the god. They cannot see although he is made. Pretty intense display. To communicate things about himself to them, but still they cannot. They cannot see him. And so, If things are as the people say, And Moses has a lot of people and what and the big The the deciding factor and what happens is what each of them do.

Then you have Moses over here and the people over there and Moses, sure looks better than Than the people do. So we'll wipe out the people and we'll start over with moses. But we are not the deciding factor. God is the deciding factor. And the lord had already taught Moses this.

Moses, of course, coming. Um, now to in, to the third stage of his life, the first 80 years in egypt and then in the wilderness, And had had much experience of his own sin and of his own weakness. And god has been merciful to him and god has made him a mediator.

Giving him the role of one who goes in between. Uh, god and the people and one thing moses has learned through all of that. Is that it is not our might most of us was much more mighty Uh, by the end of his 40 years and thought that he would lead the people out of israel by or out of Egypt, or at least Uh, Help.

The people in an uprising against Egypt by his own might, But he had learned that it is not our might But God's mercy. And so, this is not actually a disobedience at all. This is a man recognizing that god does not. Uh, Work, according to our theology. I met a man, yesterday, he was driving his Friend.

And his friend i think is Probably going to come to worship on the lord's day with us. Um, But the man who is doing the driving gates, galvanism, lces. I just can't believe that blah blah blah. Well, That's interesting information about him but it has no bearing. What matters is not what we are willing.

To believe are able to believe or able to understand or willing to tolerate If god treated us according to those things, we would all perish. It's gone treated israel, according to their sight, not faith. Um, scheme, they would perish God deals with us. According to his own character and his own truth.

And so moses recognizes the instruction in verse 10 is coming in the context of going according to this site, not faith. Uh, way that the people were thinking. Uh, but moses knows. That it is, the lord, who makes the difference. And so this brings us to the surprising argument.

Man would plead they're not so bad or they're a lot of stray or they've been in egypt so long. Or it really has been a long time since i came up the mountain. Or. Uh, or even errands. Uh, you know, Aaron's Part of Aaron's argument with mosas part of his argument is a lie, you know, i threw it in there, like i'll jump down.

But part of his argument is come on, Moses, you believe in total depravity. You know what the people are like. Moses doesn't plead anything. With respect to the people. Because even though we can understand some of the mechanism by which it happened, none of it makes it excusable So mosas doesn't plead.

Any understandability on account of the people, he pleads the lord himself. Who he is? Who he has made his people to be to himself. The relationship is given them to him. The lord's glory. The lord's mercy, the lord's promises. Moses pleaded with Yahweh as god and said, yahweh. He uses a name that he learned at the bush, remember, When he first.

Begin to use that name to address him and he was permitted to use that name as a memorial name. I am that. I am and contracted Um, The contraction of that

to the word yahweh. He was at a bush in the wilderness and the people of israel. We're not, it doesn't say that they were crying out to god.

It says they were crying out. And their cry went up to god. They were idolaters in egypt.

And yet, the lord revealed himself. As y'all play at the bush. Got a abraham, Isaac, and jacob. So your way, why does your wrath burn, haunt against your people? Whom you have brought out of the land of egypt with great power and with a mighty hand. Now, why does your wrath burn hot?

The answer is because they're wicked and they deserve it. And so mosas isn't saying they have not done enough to deserve this. But he's saying you have committed yourself to overcoming. They're wickedness. This is our hope. Not that we can be better or that. We're not so bad. But that the living god himself as committed himself to saving us.

And identified us with himself. So that we are is And when we continue to sin in such a way that deserves his wrath, and we wake up every day or Realizing that. We ought. By all rights to. Have been cast into hell. For the way we failed the day before.

Never, we are convicted about our sin, we can turn to him and say, Oh lord, i am your person whom you have delivered with your great power and your mighty hand. It is for god's sake. And not only for the god's sake of what for the sake of what god has determined to do.

But for the sake of his honor and his glory, You remember one of the things that he said several times as he was delivering israel from Egypt was, then they shall know that i am yahweh. And he even, Says, at one point, i just realized that's this, actually connects very closely to the psalm that we're singing this week.

He even a couple of points said, then the egyptians shall know that i am yahweh. Some of whom. Learned to seek him and came out with israel in the mixed multitude. Many of whom drowned at the bottom of the red sea. Or were destroyed in the plagues. And so he says you've been doing this for the glory of your name.

And there are surviving egyptians. Who are going to despise your name. Because they'll say, oh, he said he was going to save them in order to show that he was yahweh. But he's not like But he's very much like these other. Capricious and and wicked gods. Whenever man makes invent to god, the god is wicked.

The gods of all of the nations act, just like the nations do. And he says the egyptians are going to say, oh he brought them out to harm them. To kill them in the mountains to consume them from the face of the earth. Like a giant almighty cat, toying When his people, Bringing them out into the wilderness to destroy them.

So the view of you that the egyptians are going to get to this, the, the message about you that they're going to Have about this is Um, that you're not faithful and merciful. But that you're like their gods. And so, he Pleads, not just the plan of god in verse 11, but the glory of god in verse 12, He says turn from your first breath.

Relent from this harm to your people. Remember abraham, Isaac and israel.

Usually when we have that formula in the bible, we have abraham, isaac, and jacob. But he uses the name israel in which god taught jacob. That it is God, who makes the difference? You remember when he got the name? Esau was coming to get him. And, Jacob cries out for help and god's answer is to keep him up all night to wrestle with him.

And disable him at the end of the wrestling. And give him a name that says, god, that means god wrestles And so Moses uses that name, me inserts it into the Into the place of jacob in the formula. Remember. Abraham, Isaac and israel, you are servants. To whom you swore by your own self and said to them.

I will multiply your descendants as the stars of heaven and all this land that i have spoken of. I give to your descendants and they shall inherit it forever. Now. Theoretically, if he starts over with Moses, moses is one of their descendants.

And yet. The way that the The lord has worked was to multiply them. As the stars of heaven. As the descendants of jacob. The 12 tribes. And so moses pleads the words of god. And behalf of the people of god. And so we have all of these surprises. Uh, which brings us to Um, a surprising, but satisfying outcome.

Which is the surprise of grace, at the end, in verse 14. So yahweh relented from the harm. Um, It's not surprising in the scope of the whole bible. This is Uh, what we have been seeing that god has committed himself to save that. He makes promises that he keeps promises.

But it is a surprise against wrath. And against justice. That the lord in his mercy finds a way at last to satisfy both of them. It is, of course, the cross of jesus christ, that is behind verse 14. Not the Uh, the excellent arguments of moses. The arguments of moses cannot be away by which god stops being god or sets aside his character.

His his justice and wrath have to be fully satisfied. But there is that surprise that question that tension in. The flow of what is happening. That y'all would. And, The word relent, i think. Is an unhelpful way to translate it. It's a causative form of nakam which is the word for Um, To have compassion on and in the causative.

It means to cause to be shown in compassion or sometimes to comfort. And so, Uh, the lord. Uh, overcomes. By his intention to show mercy. The wrath that they deserved. Is more of the sense here. Not that the lord has changed his mind. But that there is a people who if god was not determined to show them mercy, they would perish under his wrath.

But God has been determined to show them. Mercy. And he brings about this determination by the pleading. Of a mediator based upon his work. And based upon as we shall see. And praise god. We know The righteousness and sacrifice. Of the lord jesus christ.

And so, Moses prays that. The lord would be merciful. Turn from your fierce wrath. And relent from this harm to your people. And the lord turns from his rap. And we see Not a people who. It's very obviously deserved for god to save them. But a people whose only hope was The character and promise and determination.

Of a god who would act for his own glory. To show mercy to those who deserve breath. When Moses himself here, pleading. The promises of god gives us a picture. Of the lord jesus and imperfect one. However, Because when the Lord jesus pleads, He does. So upon the The merits of his own obedience.

And his own sacrifice. And the lord hears him. And he turns his wrath from everyone for whom the lord jesus pleased. He turns his wrath for everyone. For whom the lord. Jesus obeyed for whom the lord jesus bled. With moses was an effective mediator. How much more is our savior?

The lord jesus christ? So, as you realize the greatness of your sin, And how much you deserve the wrath of god. And remember, exodus 32. And that God heard Moses for the sake of jesus. And he hears jesus for the sake of jesus. On our behalf. Let's pray.

Our father in heaven. We thank you for Teaching us about yourself about your plan about your promises. About how you glorify yourself as a savior even have held deserving centers. We thank you for. The way you grew moses in faith and gave him to understand. That you save, according to your own character, your own plan, your own work.

And we thank you that. You have given us in your word that by which your spirit would grow us in faith. To lay hold of christ to lay hold of you in christ grant that we would do. So Make us to hate to sin against such a god as you are.

God of such mercy. As you have. And make us to have great confidence in your salvation. Coming as it does entirely from you entirely by your power. Entirely by your goodness entirely for your glory. Save us our god we pray through jesus christ and his name, we ask it.

Amen.