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Exodus 32 verses 10 through 14. These are God's words. I'm not worthy of the least of all the mercies and of all the truth. Sorry. That's genesis and it's true. But, It was. Not what i had prepared. Let's try again. Exodus 32 verse 10, through 14. These are the words of god.

Now therefore, let me alone. That my wrath may burn hot against them. And i may consume them. And i will make of you a great nation.

Then mooses pleaded with yahweh, his god and said. Yahweh. Why does your Roth 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 egyptians speak and say? He brought them out to harm them, to kill them in the mountains, to consume them, from the fates of the earth.

Turn. From your fierce wrath. And relent from this harm to your people. 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. So y'all, hey, relented from the harm. Which he said he would do. To his people.

So, for the reading of god's inspired and inherent worked,

This is a Text full of surprises. It begins with. A surprise. Now, surprising command. Including a surprising. Proposition. In verse 10, the command that Moses would leave gone alone and the proposition that god would Destroy all the rest of israel and start over with mooses. And make of him a great nation.

Then there's a surprising disobedience. The lord says, let me alone and verse 11 begins. Mooses pleaded with the all-way. Now, it's not actually disobedience. But it sounds like disobedience. If we're not understanding the context, and if we're not understanding how the lord has, Provoked. Uh, mooses to intercede. With part of the truth.

But we'll, we'll leave it that way in the flow of the text. It's surprising. We have something of a surprising argument. When? He makes his argument in prayer and verses, 12 and 13. So, we'll consider that, then the third place, the surprising Argument. He doesn't reason the way we like to reason.

When we are. Asking for forgiveness and i don't know. Well, we'll wait until we get to that part of the sermon. And then a surprising outcome. That the lord who starts in our rather short passage Verse 10 saying, let me alone that my wrath may burn hot against them.

That the conclusion, the outcome is Yahweh relented from the harm. Uh, Or more literally as we'll discuss when we get there. Yahweh, comforted them from the harm or had compassion. Upon them. In the harm. From the harm which he said he would do. To his people. You see god is infinitely higher than we are.

And so he keeps surprising us. We have not understood anything of him, the way to the depth that we ought to. That will be one of our joys for unending ages. To learn and know God, more and more in all. Of his marvelous attributes and all of his marvelous qualities.

And never reached the bottom. Of who he is and what he has like, As displayed. In what he has done. And so, we're surprised in the first place because We presume upon grace, which means we take the fact that god is a savior of sinners. And has delighted to save sinners.

And, We make the mistake of thinking that wrath therefore is somehow small. We view god as it were as As Tim. That. That sin is not so big, a deal as we thought it was because we've gotten away with it. Which is not true. The forgiven and the forgiven person is not going to unway with his sin as he What had to happen children.

That you might be forgiven of your sins. Did you get away with them? Or they just pretended like they never happened. Well, they had to be punished, didn't they? God, the sun. Had to become a man to bear our sins. And so we here now therefore let me alone that my wrath may burn hot against them.

And i may consume them. And we think, wow. The Old Testament. God sure is angry. And yet, he's the same god who pours out his wrath at the cross. He's the same god who even for believers. Says that he's been. Afflicting corinthians with illness and killing some of them.

So that they would stop provoking his wrath and eating and drinking judgment to themselves at the table. He's the same. God. Who in the person of the sun? Our lord jesus. Threatened churches. In revelation chapters 2 and 3 to take away their lamp stand. And warns those who have a false faith in which they do not endure.

That. Their names will be blotted out of the book of life. Which in the context of the book of revelation is dreadfully. Frightful, isn't it with all the wrath that comes for those who are Is the same god. And it's important that we remember that our god of great grace.

And great mercy, and great power for us is still The consuming fire. It ought not surprise us that he says, let me alone. That my wrath may burn hot against them for their sin has been great. There they are. At the base of the mountain. Knowing that god who had shaken the mountain god, who had burned the mountain god, who had thundered his voice from the mountain, so that they said, don't let us hear anymore.

Moses, go up and find out what he says and come back and tell us. And how very quickly 40 days. But considering where they are in the constant reminder. A very quickly. They have moved from faith to sight from living by what god says to wanting to worship by what they see and spelling Aaron make us a god.

As for this Moses we don't know what has happened to him and they make the calf and Moses announces a feast to yahweh. He uses the covenant name, it's all caps, lord. And, They get the religious stuff out of the way in the morning and then the people sit down to eat and drink and rise up to play.

Self-indulgent worship. Uh is expressed in self-indulgent. Living will come back to that next week when moses comes back. Um, It comes down the mountain. Moses. Doesn't know how bad their their sin has been. Um, Moses tells. Him what they have done. Or sorry, Yahweh tells Moses, what the people have done.

And yet. There's hearing and they're seeing, and when he sees it, it's bad.

But we don't understand how much God hates our sin. You know, dear Christian. He hates every one of your sins. Every bit as much as he ever did. That's why Christ had to suffer and die in our place. Bear the wrath of God in our place. Oh, how we should hate sin?

Oh, how we should tremble? That we are. Those who still commit it? That although we are righteous in Jesus Christ, we are still people who sin. And do that, which provokes the wrath of God. We are continuously earning wrath. Aren't we? We're continuously in our sin earning the wrath that fell upon the Lord Jesus.

Says one reason why it's so insane? To think that we could do anything to make up for our sin to atone for our sin. To make us to make ourselves more savviable. You ever thought that? Well, I know I need to come to God but I need to get some things in order first, and then I'll all come here, the gospel and believe and You're not getting things in order, I'm not getting things in order.

And so, the command surprises us because we presume upon grace, we become overly familiar as it were. With God's grace. We don't appreciate in the second place. The second reason that the command is surprising because it's based on an assumption that it would do something. This is an interesting, he says now, therefore, let me alone that my wrath may burn hot against them.

And once you're doing this is something Moses picks up because he doesn't let him alone. And there's more to do from verse 7, when we, when we get there in a minute, He's implying that if Moses says something, he won't pour his wrath out.

He says letting me alone. That my wrath may burn hot against them. It implies, doesn't it if you don't let me alone, My wrath will stop burning hot against them. He's saying, intercession works. Mediation works because Moses is in this context, a picture for us of Christ, isn't it?

If Moses interceded with God, And the God who was full of wrath on his upon his people said it aside. And we know that it wasn't set aside for the sake of Moses, it was set aside for the sake of Christ. But still, it was set aside in response to the intercession of Moses.

How much more with Jesus always living to intercede by the power of his indestructible, life on the basis of his once. For all sacrifice as you and I are continually deserving, the wrath of God and he makes what continual intercession. And God. Lays by his wrath that wrath. That was consumed.

Wasn't it? On the cross. So, the first place we see here that we continually deserve wrath but we learn here also to rejoice in Christ's intercession for us. And if we have been given to pray for others, On the basis of Christ's sacrifice. Isn't this what Steven learned isn't this?

What Paul learned? Remember Stephen in the one. One prayer after the gospels. I guess that that has made specifically to the sun. Lord, Jesus received my spirit. But what else does he pray? He prays for the forgiveness of those who are executing him Paul and Roman says it is his sincere desire and prayer prayer to God that that his kinsmen according to the flesh that they would believe that they would be spared.

But they would be saved. Do you pray for people's salvation? People who deserve the wrath of God, people who are not even yet under Christ. And righteous before God, Do you pray? That they would be saved. Because God demonstrates here in Exodus 32 verse 10. That when we pray for others salvation, he hears it and he responds to it.

Not that every last person that you ever pray for will be saved. But that this is one of the Mechanisms, isn't it? By which he considers them in christ. And gives faith. In this case, He shows mercy to a church that deserves to be wiped out. So, do you pray for your church?

That it wouldn't be wiped out.

Surprising command. There's a surprising disobedience. It's not really a disobedience. We've already seen that, god implies to Moses. That intercession works. But i want you to compare the language. That he uses in verse 11 with what Moses says to him in verse 7. So in verse 11, he pleads with Yahweh as god and he says yahweh And that's very important.

Um, he is calling god by that memorial name. It's all encaps. Again you remember When the lord appeared to Moses from the bush and he said, i am that. I am and And that phrase i am that i am is contracted into yahweh, which is what is being translated, wherever you see.

Lord in all caps or sometimes even god in all caps because sometimes it says lord yahweh and our translators have decided to put, lord god there and put god in all caps. But he's using the name that The the lord gave him when he appeared at the bush as covenant name.

And whom. Yeah, in which he identified himself as the god of abraham, Isaac and jacob. And he told Moses that he was going to do what he was going to save his people out of egypt and bring them to this mountain. To worship him. And so he says, yahweh.

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. And he's using language that, Moses doesn't know this. He thinks it's reflecting what the lord says in verse 7. But it's the the language that the people used Of moses.

Verse 1. As for this moses, the man who brought us up out of the land of egypt. And then, you remember what they said for this? When the, when the calf was finished verse 4, this is your god of israel who brought you out of the land of egypt.

Because the lord's way of dealing with them, moses, they could not see anymore. And so they decided to have a visible way. To know the god who had delivered them. And the lord you remember and last week's passage, he capitalized on that and verse 7, you always said to Moses, go get down for your people, Moses whom you mostes.

For your people whom you brought up brought out of the land of egypt have corrupted themselves, And you hear moses. Recognizing, they're not my people. I don't want god to start over with me, they're his people. I'm unwilling that they be consumed. There is something from the heart of god in ezekeil, where he says, why will you die of israel?

Do i have any pleasure? Of the, in the death of the wicked. But but rather than he turned from his sin and live And moses here does not want them to consumed. It's the heart of god, it's the the heart of christ weeping over jerusalem. God. The the one, the one god and christ.

The one mediator between god and men. And what does paul say to Timothy in that context? God who

You wills that. None should perish. But all would come to a knowledge of the truth. And so it's not really a disobedient. Moses hears god, say your people whom you brought up out of the land of egypt and that's true to a very very, very small extent, isn't it?

It's true. But the big truth is that they're not Moses' people. They're God's people. The big truth is not that Moses brought them out of the land of Egypt, the God, Yahweh brought them out of the land of Egypt. And so he recognizes That he is provoking Moses to to consider.

Even even as he's declaring his wrath, he doesn't in a way that provokes Moses to consider mercy. God's mercy. In the midst of the wrath. And so, he uses the language. That first great revelation of God's mercy to him at the bush, your Yahweh, your people Whom you have brought?

Out of the land of Egypt with great power. And with a mighty hand. So we we miss some things in the text, if we think That Moses is disobeying here and this reminds us to read scripture in context. And especially it reminds us to interpret that, which is clear.

Sorry, those things that are unclear, those things that are difficult. By that, which is clearer. Because there are some things in the Bible that are very plain and there are some things that are difficult and Peter warns, doesn't he? When he's talking about, Paul's writing's a scripture and he talks about those who twist, what Paul says, the difficult things.

If you've ever had difficulty, reading and understanding part of a Pauline letter, Uh, note that notice that Peter, the apostle who had the Holy Spirit had difficulty, understanding some things, and Paul, and Pauline letters. This is and he says, there's some things that are difficult. And people twist them as they do the rest of the scriptures.

We don't want to twist the scripture, do we? Not just because if you get something wrong, you could offend the wrath of God. But because it's God's word, and it's precious and holy and true, and everything he says is worth knowing Some of us have been through a season of, of loving.

A person. That we're just starting to get to know and everything. That, that he says was true or she says, Or everything that he says, or she says, is important to us because it's because it's his and because it's hers. How much more with with the Lord himself? And so we need to, we need to interpret the the difficult passages from the clearer passages.

This is especially true. In our primary callings Moses, here knows that he's been called as God's leader. God's mediator. To, to lead the people out and lead them into the land of Canaan. If the people are wiped out here, there's no one to lead into the land of Canaan.

He's 80 now. Yes, Abraham was a hundred. But it wasn't an innumerable multitude by the time Abraham died.

Often we are. Fuzzy on understanding what God's word would have us, do in Um, in some specific details. It's important for us to get who God is right? Who Christ is right? What the gospel is, right? And then work that out into our primary callings. If you're a husband or if you're a father, whatever you're supposed to do, Travel wise location wise, job-wise calling wise, it's secondary to those callings.

Moses knew that he needed to intercede for the people because that was his primary calling. And here he had, what was a very difficult and perhaps confusing command to him. And yet, he was He was able to respond rightly by pleading with the Lord. Understanding what was implied in verse 10 about intercession.

Understanding what the Lord was provoking him to in verse 7? Then you have a surprising argument and they we say it's a surprising argument because it's surprising to our flesh. When he reasons, he says, why should the Egyptians speak and say he brought them out to harm

them, to kill them in the mountains, to 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 show inherit it forever. The, the arguments the reasoning that he uses in prayer.

It's not at all, like, what Aaron's going to sound like Moses asks Aaron. What did this people do to you that you would lead them into a sin like that? What did this people do to you? That you would give them the kind of worship they want.

And there say, That's a helpful word to church leaders. We'll get to that in another sermon. But Moses answers. Well, you know, you know the people You know what they're like moses. It's hard to be sinners. It's hard to lead. Sinners And, And i'd really didn't mean for it to happen.

They kind of collected this stuff and i put it in the fire in the calf jumped out. Uh, which of course, is a lie. We often, i think. We don't know how to confess our sin. Um, we don't know how to confess it to god. We've really don't know how to confess it to others.

If you ever gone to, To admit, send to somebody and ask for forgiveness. And, At least want to say or even worse actually start to explain the reasons for it. You know, the people you do this with the most, the most with are your children. Honey. Dad really should not have spoken that way to you.

But, And you explain, Why they needed correction and that it's your duty degree and all those. And it's all just excuses. You know, it doesn't appear at all and muzz's prayer here. Anything. To explain on behalf of the people, nothing? Not. They meant well lord, they wanted to worship you.

Not, you know what they're like, they're totally depraved. Are you really surprised? All of his reasoning is in god. For the sake of your name, o lord. Even this stuff, why should the egyptian speak and say, you know why Moses says that? Don't you Because at several times during god's calling him and his his time before Pharaoh in egypt and so forth.

He was saying, then they shall know that i am yahweh. Then the egyptians shall know that i am yahweh who makes a distinction for his people. And so he's saying lord you've been doing this for the sake of the glory of your name and not just for the sake of the glory of your name generally, but very specifically so that egypt will know that you're a god who saves his people.

They have all these. Ridiculous gods with all of these ridiculous images so that so that ten plagues against the gods of egypt. And you haven't even scratched the surface of their pantheon. So many false deities they have, but the one thing none of their gods do is have compassion upon sinful people and save them by grace and that's what you always has done.

It says. But if you destroy them now, Then everything that the egyptians have seen about, who The lord, the god of israel is. They'll say all he was just toying with them. He's not really that different from the other gods, after all. I actually don't. Like reading egyptian mythology and greek mythology.

All that stuff. I failed classical conversations or whatever. Their gods are so offensive. Because they're so very much like we are. Capricious and vindictive and deceitful. Saying, the egyptians are just going to say you're like one of theirs. Why should the egyptians speak and say he

brought them out to harm them, to kill them in the mountains, to consume them from the face of the earth?

Turn from your fierce wrath and relent from this harm to your people. And then he reminds god of what god had reminded him of at the at the bush. That he is the god of abraham, Isaac and jacob. Those of you who follow directions and listen to sermons with your bible open or Remember, maybe you see on the sheet?

You know it doesn't say abraham, Isaac and Jacob, what does it say? He uses the uses the covenant name. Abraham, Isaac, and israel. After all. We all start out like jacob, the the heel grabber, the deceiver. The one who tries to live by our winds. But you remember when god gave jacob that name, You remember esau was coming with 400 armed men?

And jacob says, lord help me in god's answer is To appear to him, keep him up all night, take away his sleep. Wrestle with him, take away his strength. And then at the end of the entire night of wrestling dislocate his hip. Injure him and take and take away any remaining ability as left.

And he gives him instead of the name, he'll grabber. Jacob. It's real. He wrestles god. And most english translations. Say, he wrestles with god, but it's actually You know, I is the subject of the verb. God. Wrestles Jacob didn't need to become stronger or more capable. He needed to know that god is the one who wrestles and that's how god helped him.

Very intentional, use of the covenant name here. On Moses's lips isn't a nebraham Isaac and it'srael Who is gonna? Who can wrestle god? On behalf of his people. When his wrath is against them. God saves by the power of his hand. He saves us from the wrath that we deserve rightly from him.

Not because he disagrees with himself. But because in the midst of wrath, he loves to show mercy. And so you you take Romans 9 and god who's willing to display his wrath. And you say, But he loves to show the riches of his grace on vessels, prepared for mercy.

And and you you pray that theology with the psalmist, lord and wrath, remember mercy, Actually, i think that's habakkuk. It was a good. Example, by the way for Um, Songs that we should sing beyond the 150? In wrath. Remember mercy. This teaches us to reason, from, God's character, we we always want to be able to commend ourselves to god in some way.

Don't do that with god. Don't come to god confessing your sin. And and wanting him to know how much you mean it this time. His lord give me to mean it more this time. Don't come to god. Telling him all the things you're going to do now to make it up to him.

You can and you won't. But he has already done what a totance for you. Come to him. Pleading, for the sake of your name, for the display of yourself that you make in your people's salvation for the promises that you have made and that you are keeping to show yourself.

Faithful. Bring yourself glory. Save me for your own sake of god. I have nothing good in me. I can't intend to do good. I can't think anything up to you.

Buses argument is not the kind of argument that the flesh uses. And that helps us doesn't it when we turn around and confess our sin to others. My dear child. I should not have spoken to you that way. And if it were not for the righteousness and sacrifice of jesus christ, the wrath of god would burn on me forever.

For the tone of voice, i just used with you. Lord, sparing your kid to you. You could talk later. About whatever there was in them. That you responded wrongly to. But god forbid that you

should cheapen the grace of god by explaining it, or even make the child, feel like they are somehow responsible for my sinful response.

You know, it's just when you do that and it's the 13th time today and and i did not sleep last night and and and and And all of that, just suddenly says, You're responsible for some of my sin kit.

Now, he reasons, he reasons from the character of god, doesn't he? And then the surprising outcome. So, yahweh relented from the harm. Which he said he would do to his people and it's actually a causative form. Of a verb from the the root of the verb, as the word for compassion, and it's a causative form of the verb and it's translated a few times relented, but we know that god doesn't change as mind.

This is Yahweh is not a god that he should change his mind that he should lie or a son of man that he should change his mind. The book, you know, the lord says You know, Titus tells us it is impossible for God to lie. He works all things according to the council as well.

He declares And it comes to pass. But the word means. Something. Like comforts them in the midst of the harm or shows them compassion from the harm, which he said, He would do to his people.

I think we're surprised. When the lord has mercy on israel, this way and Perhaps, you're not a surprised because you're more familiar with the passage. Think about when ahab repents the end of his life. And the lord says to his prophet. Do you see the way ahab? Repented. And, you know, I don't know.

I would i would be thinking with the profit. What do you mean? That's AP Or manasa at the end of his life. Half a century of wrath provoking wickedness. And the lord. Relents, and restores. Isn't it marvelous? This encourages us in a couple of different places one. Every one of us have family members friends, That we have been praying for a long time and they have been hard.

And they, they Not only deserve wrath, but the hardness has heaped up the wrath that they deserve. And we say, oh, but i remember exodus 32 verse 14. And you always had compassion from, he comforted the people from or restored the people to comfort from The harm that he had said that he would do to them.

Because he is a god of surprising grace. And it has to be surprising. You know. It never gets old in heaven, does it? Isn't that the implication of what jesus says, whenever a sinner repents The angels of heaven rejoice. Over that repentance or it's the it's a surprise every time we get we get tired of it.

We're we're like the parent who's kid has the jack in the box toy. And the kid doesn't get tired of it. Those things. Frightened me at first and you know irritated me but there's something addictive every time, you know, you're not sure. All your kids with the silly technological toys and it's, it's a box with a crank on it and the crank ticks and and as you're As you're turning it, you're not quite sure ever.

When you're on that tick, that is going to make it. Make the frightening little thing pop out of the box. Then, every time it's surprising the, the one you did it on. When you stuff it back in and you close the lid and it clicks and you start cranking it again.

And then you put your parents through it. Look at this stand. It's so wonderful young. Are just surprised that was the one that it did it. Oh yes, son. It is great. No, no that let's do it again. Just, Gets old quick. And how sad for us? That. Grace gets old to us.

We ought to be. Surprised by the grace of god, every time he shows it to us. Again, lord. In your mercy, you've restored me, you've given repentance, you've cleansed my conscience by the ones for all shed blood of christ again for me Issues. You don't want to redo it, you don't intentionally, you know.

In the analogy because you don't want to go back to your sin, but you do, don't you? And again, and again, and again. And, The more we learn not to be. The the more we learn to hope and the god who loves to show grace to us, the sinners.

The more we'll we'll be able to say even an ahab even a manasa Even. Dancing rioting calf, worshiping israel at the base of sinai. Even my brother. That i prayed for for 20 years. Even my cousin even my neighbor. And maybe even me. You ever had one of those seasons in your christian life where you've lost your assurance of faith?

You're not You think? I have known god for so long that i've known so much of this word and i've known so much of his grace and i preached his gospel. And here i am cold-hearted towards him having a difficult time. Actually knowing him wondering, if all of that was just a weird waking dream.

Have ever known him. And if that's true that amaya, hebrews six person, Who with all of the familiarity that i have with the things of god. If? If i crucified christ again to myself, would be unable to be restored to repentancy, you can really get yourself down a dark hole spiritually.

Remember the surprise? The grace of god that he relented to israel, even. Or you showed compassion on israel at the base of the mountain. Exodus 32 verse 14, he's a god who saves people.

Whom everyone else would say. There is no hope. For someone hard, like he is.

Was surprising outcome. Teaches us to know god as the god of compassion. You see, grace is Is truly. Amazing. And maybe the the name of the title of the hymn has made that phrase too commonplace for us. Amazing means stuns us into silence in which we are unable to think.

Stupifying. We don't say stupid, fine. But it should take our breath away. It should make our Mind almost. Unable to Tolerate the greatness. Of it.

And here in scripture and often in life. God uses surprises. To catch our attention. And remind us that it really is amazing. Men, let's pray.

Father. You are the god of heaven. You are the one whose name is holy before him burning angels. Hide their faces. And in all of your holiness. The sin that we have committed. Has provoked your whole being to be against us? So that if you yourself had not come in, the person of the sun to bear it, surely we would have perished forever.

And every sin we commit even now deserves that from you.

It is in part because we have not. Comprehended. The greatness of your wrath that we have failed. Also to comprehend the greatness of your grace So we pray that your spirit would keep helping us that the portion of your word, we have thought about That he would continue opening it to us.

Implying it to our heart and our mind that we would be amazed at your holiness that we would be amazed at your love. That we would desire your glory in redemption. The way you have desired your glory and redemption that you would thus train our hearts and our tongues.

To plead your glory and plead your promises. That we would have such strong arguments with you. Oh, make us to pray with the psalmist. Pardon my iniquity. Oh lord, for it is great. That you might be greatly glorified as the forgiver of sin.

We pray. Oh, holy spirit. That since we don't not don't know what to pray for. As we ought That you, who intercede for us perfectly would also train our hearts and our minds and our tongues. To pray and interact with you. The right way of god grant it. We ask in jesus name, Amen.