

# Meanwhile... - Exodus 32:1-6

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[ 0 : 0 0 ] Praise the Lord. Good morning, everybody. Welcome to Calvary Chapel Charlotte. This is the day the Lord has made and we rejoice and be glad in him.! Last week, as we've kind of rounded out here this 40 days and 40 nights of Moses being on the mountain, on the Mount of God, receiving from the Lord the design, layout and construction of the tabernacle.

And last week we saw how God had anointed a man called Bezalel. Specifically, he had called him and he had equipped him to do the work of God. But that work had to be done according to God's order or what's the point of doing it, right?

Anytime we try to do God's work outside of his order, it's never going to then result in what God intended. So, as this man was called, he's going to be called, he's going to be anointed, he's going to be equipped.

And God's work then, as it ended last week, we ended with rest. We ended with a Sabbath. That God's work is a work that is meant to end in rest. We work from rest and we move towards rest as we do God's work.

But God knows how to manage his people, right? God knows how to manage his work and how to manage his people. Philippians 1.6 says, Being confident of this very thing, that he which has began a good work in you will perform it unto the day of Jesus Christ.

[ 1 : 2 7 ] God knows how to manage his work and how to manage his people. He knows how to bring his work from start through the process to completion. So, we've been moving through the scripture pretty quickly.

We've done like a chapter to, half a chapter to a chapter every week, which is a pretty good clip, you know. Today we're going to get through six verses.

But I think we need to because we've been with Moses so long and it's been great, right? When you have those mountaintop experiences with God, you just want them to last forever. You don't want them to stop. When God is pouring into you, when he's speaking forth his word in a way that's just like, Lord, just give me more and give me more. This is awesome.

I think Moses was blown away by the truth that he saw coming forth from the construction of the tabernacle. When he realized what was in store for Aaron and his sons. Like, wow, God, you're going to do that?

But there's a meanwhile that's taking place. Meanwhile, you know, like if you're reading a book and you get to the next chapter and it's like, well, all that was taking place, you know, while the king was sitting down with his court to eat in his kingdom.

[ 2 : 3 3 ] Meanwhile, the evil henchman over here, right? Or the scene changes in the movie. Meanwhile, while all that's taking place. Well, that's what's happened today. That's what we're going to be in Exodus 32. There's a meanwhile.

While all this is happening with Moses, there's something else very different taking place down below at the base of the mountain. As we approach the scripture, as we approach the Old Testament, the Old Covenant, we always want to remember that we are looking at it through the lens of the cross, through the lens of the New Covenant.

You know, Israel right now is there at the base of this mountain. It is it is on fire. It's smoking. There's there's thunders and lightnings and voices and trumpet. And all this is happening. Israel is right there seeing all of this, experiencing all of this.

It's a historical fact. And we say all the time that our faith is not based in philosophy or or in a belief system. Our faith is based in historical fact, historical events, because they factually and actually happened.

We then base our faith off of that. We're not making something up. I'm just making up gods and goddesses and a whole story surrounding that. These are actual events. But Paul gives us a perspective that takes us outside of just the event in history and says, hey, there's something here we can apply to our lives.

[ 3 : 54 ] He says in First Corinthians 10 and guys, we're only do six verses in Exodus today. But there's a lot of other verses and there's a lot of text. So don't you know, if you get lost, it's OK.

But I'm going to put it up there and so that you can read with me. But in First Corinthians chapter 10, beginning in verse five, Paul says, but with many of them, speaking of the.

Exactly what we're looking at right now, Israel in the wilderness, with many of them, God was not well pleased for they were overthrown in the wilderness. Now, these things were our examples to the intent.

We should not lust after evil things as they also lusted their desire to fulfill their flesh, how they wanted to, when they wanted to. Neither be you idolaters, as were some of them, as it is written. And we're going to read this verse today. The people sat down to eat and drink and rose up to play. Now, all these things happened unto them for examples, and they are written for our admonition upon whom the ends of the world are come.

[ 4 : 55 ] So, yes, this is a historical and actual event that for Israel was they lived it. It was their relationship with God and how they walked that out. But then Paul says, but the reason it's written in God's word isn't just so you know the history, but it's because God had a plan for the church today to learn from and grow from the way that God has dealt with his people throughout history.

You see, God is the same yesterday, today, and forever, right? You know, it's funny because you can say, well, the God of the Old Testament is harsh and he's cruel. You know, we've spent almost three years now going from Genesis to Exodus 32.

And all I can see is like he is so gracious. He is so kind. Like the heart that God has for his people and the people he chooses and their hearts towards God.

And yet God continues to just faithfully love them and care for them. So the Old Testament, we did not reinterpret it, right? So we got to reinterpret it.

No, we don't reinterpret it, but we correctly interpret it in light of fulfillment. So the Old Covenant has been fulfilled. So we have to look at it in light of that. We're not going to reinterpret and say, well, the church is now Israel and these promises don't matter.

[ 6 : 04 ] No, this is God's word. But we recognize that it's been fulfilled. And so we look at it in light of fulfillment. And you say, well, the word of God, is it really relevant today?

Is it relevant for young people today? Is it relevant for this generation? Well, that's not the question we need to ask. God's word is relevant.

The question is, is God's word being rehearsed for the people of today, right? God says all throughout this, this is for a perpetual covenant, a perpetual statute for generations and generations.

The problem is not, does God's word need to be relevant or rewritten? The problem is, are we actually taking God's word and rehearsing it to this generation? Or are we trying to give them something else? Something else that we feel would substitute?

Because God's word isn't enough. In Acts chapter 20, Paul has begun his journey back to Jerusalem. It's his last missionary journey.

[ 7 : 02 ] And he knows that he's going to go to Jerusalem and be bound for the Lord. He doesn't know what comes afterwards. But what comes afterwards is going to be, he's sent to Rome to stand trial. And to no longer have the freedom to travel about.

Praise the Lord. From that came all of these epistles. Most of them, right? So he's on his journey back and he stops just outside of Ephesus. He's like, I'm not going to go to Ephesus. I know once I'm there, I'm not going to want to leave.

So he goes to the shore of Miletus and he calls all the elders, all the pastors from Ephesus. He says, hey, come on out. We're going to do like a real quick pastor's conference. And he calls them all out.

And he says this to them. In Acts 20, verse 26, he says, He says, listen, I've not held back.

I've not shunned. I've not looked at one part of the scripture and said, well, even that section, Lord, in Judges about the Levite and his concubine. We got to teach on that. Yeah, even that.

[ 8 : 16 ] We don't shun any part. He says, this is God's word. If he puts it in there, there's a reason. And I can't invalidate it because I say, well, it's the Old Testament. And how do you think these men then, when Paul says, this is what I've done for you.

And he says, now feed the church of God. Shepherd them. Means to feed. How do you think they went back and fed their churches? By not shunning to declare all the word of God. Romans 4, 15, 4. For whatsoever things were written aforetime were written for our learning. That we, through patience and comfort of the scriptures, might have hope. And we've just gone through this section of the tabernacle.

You're like, who would ever choose to teach on that? I could tell you I wouldn't have. I wouldn't have chosen that. I wouldn't have like, you know, of all the things I can teach on, let's dive into the, you know, tabernacle.

But I can tell you after that, there's so much comfort in that. So much patience that God, he reveals that to you. There's so much hope that's come out of that. So even as we jump into chapter 32 in this meanwhile, and we look at what's going to be happening down below, it's still the same.

[ 9 : 22 ] God says, hey, I want you to drive comfort from this. I want you to see my heart for patience, my patience, my long suffering. I want you to have hope. All right, let's pick up in Exodus 32, verse 1.

And when the people saw that Moses delayed to come down out of the mount, they gathered themselves together unto Aaron. So Moses is on the mountain.

He's receiving all these instructions from the Lord. He's getting excited. He's like, I'm going to go and tell them that God's going to create this place where they can come and they can meet with him. Aaron's going to be the priest and he's going to be able to minister to God and minister to the people.

This is so amazing. And in Moses's mind, does he understand all of how it's going to point forward to Jesus? Does he understand all of how it points to the Messiah? I don't think all of that, but I think he's really excited.

And meanwhile, the people saw that word saw means to perceive. It can be perceiving physically with our eyes, but they had a perception of what was taking place. And as Moses is on the mountain, they said, well, Moses has delayed to come down out of the mountain.

[ 10 : 25 ] The word delayed, it has within it, yes, the idea that he's withholding, but it has within it ashamed, disconcerted, and disappointed. And Moses, he's ashamed, he's disconcerted, and disappointed.

And I think that's the heart of these people right now. I think they're like feeling like a little disappointed, a little disconcerted. Now, I believe, and it's hard to count exactly, this is either his sixth or seventh time on the mountain.

I think it's his seventh, which is kind of cool. Just the number seven, and he's up there, and God's giving him all this. All right? So Moses, the deliverer, had gone up into God's presence. He was no longer in sight.

He had gone up, and they expected him back sooner. And he wasn't returning as quickly as they expected. And they're ashamed. They're disappointed. They're disconcerted. They're like, what is going on?

Because all the other times, Moses went up and down and up and down. It wasn't 40 days. It was, you know, there was one time he went up. God said, tell the people not to come too close to the mountain, lest they break through and die.

[ 11 : 26 ] Moses, okay, he goes back down. God calls him back up. Moses, tell him not to break through. Yeah, Lord, I just told him that. He's like, well, go tell him again. Like, they're about to. And then up and down, up and down. You know, maybe day seven.

Like, man, it's taken Moses a while this time. I wonder what he's doing up there. Maybe they're excited. Maybe the people were excited at first. After the deliverer was ascended up out of their presence and out of their sight.

They thought, man, maybe they're coming to the mountain every day. Maybe he's going to come down. Day 14, day 20, 30 days. Where's Moses?

He didn't come back as soon as we thought. We thought he was going to return sooner than this. Where is he? Why does he delay his coming? Moses. In Exodus 24.

It says that Moses rose up and his minister Joshua. And Moses went up into the Mount of God. But before he went, he said to the elders, Terry, you hear for us. Until we come again unto you.

[12:27] And behold, Aaron and her are with you. If any man have any matters to do, let him come unto them. And Moses went up into the Mount and a cloud covered them. What did he say? He said, hey, I'm coming back.

Wait. Terry here until I return. And the people saw. They perceived that he delayed. Well, I know he said he's coming, but it wasn't as quick as we expected. They were no longer willing to watch and wait for their deliverer's return.

Jesus gives this same idea in Luke chapter 12. If you want to turn there, you can. I'm going to just read it. In Luke chapter 12. He begins to give this idea that there should be this mentality within his kingdom of expecting a return.

In Luke chapter 12, verse 35. He says, Let your loins be girded about and your lights burning. And you yourselves like unto men that wait for their Lord when he will return from the wedding.

That when he comes and knocks, they may open unto him immediately. Be ready. Be equipped. Blessed are those servants whom the Lord when he comes shall find watching.

[13:34] Truly I say unto you that he shall gird himself and make them to sit down to meet and will come forth and serve them. So he's establishing this idea that you should be watching. You should be ready.

You should be waiting. Well, if you jump down in Luke chapter 12 to verse 45. There's an unfortunate result that happens in some of these servants. He says, And what is it?

What's what we're going to see today? Instead of looking for their promise deliverer, they begin to look around at one another for fulfillment. Peter says in 2 Peter chapter 3, verse 3.

He says, Knowing this first, that there shall come in the last days scoffers, and they shall walk after their own lusts, their own desires, saying, Where is the promise of his coming? Where is he?

It's been 40 days. Moses has never been gone this long. Think of when the disciples said to Jesus when he was preparing to ascend back up into heaven, and they said, Lord, are you now going to establish your kingdom?

[15:01] Is it now? And he says, It's not for you to know the times and seasons that my father has put into his own hand. But it's enough that you shall be endued with power, and the Holy Spirit shall come upon you.

He says, It's not for you to know when. Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation. And for this, they willingly are ignorant of.

It's all the same. What do you mean? What do you mean? There's no, he's not coming. Everything just continues on. Well, it's funny, because just like Moses, Jesus said, very plainly in John 14, 3.

If I go and prepare a place for you, I will come again. Did he go? Yes. Then he will come again and prepare a place. He's going.

He says, I will come again and receive you to myself, that where I am, you may be also. He didn't say he's going to come and be where we are. He said he's going to come and receive us to himself, that where he is, we may be also.

[16:00] The people, they were 100% right. There was a need. They needed to be led. We all need to be led. God is, just as God has created us to have an object of worship in our life.

Every man, woman, and child has an object of worship in their life. God has created us to be led. We must be led. But they were 100% wrong in where they're looking for that leading to come from, right?

They come to Aaron and say, Aaron, you do this. Rise up for us. Up, make us gods, which shall go before us.

For this Moses, the man that brought us out of the land of Egypt, we don't know what's become of him. Up. The people were looking to raise up a man instead of looking up to God.

They stopped looking in expectation to God to fulfill the need. They began to look to one another. See, the people, they had God's word. This is the people that, literally, guys, they're at the base of this mountain.

[17:04] A mountain that had a trumpet and a voice. They heard the audible voice of God. They had his word. They had his voice. It's still on fire. It's still smoking as Moses is up there.

Maybe they think, well, I guess he got too close to the fire this time. And God just, you know. They had God's word. God's promise. They had God's very presence. And yet they still doubted. They chose to doubt over faith. Over believing the word God gave them. And there shall come scoffers walking after their own desires.

So I want to take a minute and just look at what does our unsanctified desires lead to? When we have those desires that are, they are not brought under God's order, his protection, his direction. What do they lead to? Well, it leads to doubt. And I think we can recognize when that's operating in our lives by looking at some of the scripture. By looking at what's taking place down below. As God is actively working in these people's lives.

[18:06] Working on their behalf. He's got a man set up to do this whole thing. He's got Moses there. He's going to be calling Bezalel and the other guy. A holy ab. I can't remember that one.

Bezalel and a holy ab. He's got all these. He's got them all ready. God is doing such a great work. But they couldn't see it. And it wasn't happening soon enough. And the wording here isn't like, well, for all 40 days, the guys, you know, as Moses is up there, they're down there partying. The wording here is such that it's like, this is just happening. They've just decided to give up. He was at the door. And they said, you know what? I'm not going to, I'm not going to, I'm not going to persevere anymore.

So doubt in the presence of God. In the very presence of God, they had doubt. Is that readable? Kind of. Doubt in the presence of God. How do you know if you're acting in doubt?

If you're motivated by something other than faith? Well, you're assigning motives based upon perception. If you find yourself assigning motives where you're basing it upon what you see instead of God's word.

[19:08] I think this is happening. I think God has failed. I think, I think the worst. I think whatever. I think I'm under condemnation. I think God's mad at me. I think assigning motives based upon perception.

Looking to a man instead of God. Answering the call of man instead of God's call. Right? Aaron had a call from God. And here he's answering man's call.

In the very presence of God, acting upon doubt instead of faith. Choosing doubt instead of faith. Making a God of desire. As we will see their desire. They desired this.

And their desires were going to be fulfilled. And they made a God out of their desire. Belittling God's call, work, and man. Look how they refer to this here. Up, make us gods which shall go before us. As for this Moses. Who's Moses? Who is this guy? As for this Moses. The man that brought us up out of the land of Egypt. Just, he just, like it was some like, you know, want to come over to my house?

[20:07] Kind of deal. Like, he brought them through the Red Sea. They saw the waters roll back. And literally the wording is, it was congealed. They passed through on dry land. And then they saw the waters go back.

And Pharaoh's army defeated. They had manna given from heaven. They had the rock where the water was opened up. And the rock was opened up and water came out. He brought us. Who is he? Who brought us out of Egypt?

And looking at that, look at this. Viewing deliverance in light of loss. This guy who brought us up out of Egypt. We had it so good there in Egypt. He didn't bring you out of Egypt. God, he delivered you from Egypt.

He brought you to God's presence. And then choosing to follow perception instead of patience. Instead of acting upon the patience, patiently awaiting the truth of God's word.

He said, oh no, this is what we perceive. So we're going to go forward. What's the remedy when you find yourself somewhere like that? What's the remedy when the meanwhile in our lives, the meanwhiles aren't playing out as quick as we want them to.

[21:07] God, I remember God, you gave me this promise. Where is it? When are you going to do that in my life? Well, instead of having doubt in the presence of God, we need to have faith in the God who is present.

Having faith in the God who is present, instead of assigning motives based upon perceptions, we allow our motives to be based upon God's word. What does God's word say? We look to God's word instead of man's word.

We answer the call of God instead of desire. We choose faith in the face of doubt. Doubt's going to still be there. You can't get rid of doubt, but you can choose not to act upon it and choose instead to act in faith.

Instead of making a God of desire, we make God our desire. Raising up God's call, work, and man. We elevate that in our life. We don't venerate the people and work that God is doing and, oh, you know, that person is so holy.

No, but we make much of it. We elevate it. We say, yes, this is a work God is doing. It's a wonderful thing. And viewing all things, loss for the sake of deliverance.

[ 22 : 19 ] Instead of seeing deliverance as something lost. Well, God delivered me from that. Oh, he used to be so good when I was a captive to sin, all the fun I had, right? No, we look at it as, man, I count all things but loss for the sake of knowing Christ.

Instead of following our perception, we patiently, patiently choose to wait when we lack perception. Wait upon God when we can't perceive what he's doing.

The people have come to Aaron and said, God's word's not enough. It's not enough.

It had been given and had been received by these people. If you remember in Exodus 24, I'll read this to you in case you're still working with that slide. Moses came and told the people all the words of the Lord and all the judgments and all the people answered with one voice and said, all that the Lord has said, we will do it.

This is after Moses comes down, after the Ten Commandments are given. He goes up and God then gives him like pretty much the application of the Ten Commandments in a life. That's where it's like, if your ox gores your neighbor's ox, this is what you got to do.

[ 23 : 28 ] You know, if your cat scratches the neighbor, tie him in a bag and throw him in the river. No. I have a cat. And they said, we will do it.

We will do all that the Lord has said. All the words which the Lord has spoken, we will do. In Moses, it says, he wrote all the words of the Lord. He wrote them down and he took the book of the covenant and he read it in the audience of the people and they said, all that the Lord has said, we will do and be obedient.

We're going to do it. God's word had been given and God's word had been received but they did not believe it. God's word had not been believed. We only ever act upon what we believe.

Belief informs our actions. They had been given it, they had received it, and we can do the same thing. You know, we can hear God's word and we can receive it and say, you know, that was, man, that was good. That was a good word.

That was great. And as James says, we can be like those who look in a mirror, realize we're a mess and walk away a mess and go, man, I am a good looking dude. You know, that's where like, and so Aaron then says in verse two, says, break off the golden earrings, which are in the ears of your wives and of your sons and of your daughters and bring them unto me.

[ 24 : 52 ] In Exodus 25, the Lord had instructed Moses to tell the people of Israel, hey, all those who are willing, all who are willing to bring an offering, a willing offering where their heart has been moved to bring an offering unto the Lord for the tabernacle to build this thing.

And this is the offering which you shall take of them, gold, silver, and brass. And here Aaron is taking that which should have been used for the Lord and using it instead to satisfy and gratify the people.

Now, were his intentions good? I think they were really good. I don't think he thought, yeah, it's my chance to lead them into sin and idolatry. No, I think he's like, well, you know, Moses had put me in charge in Exodus chapter seven and I'm not, I'm sorry, not Exodus seven.

This is where the Lord calls Moses and Aaron, but where the Lord had called and Moses had said to Aaron and the people, hey, you have Aaron and Hur with you for a problem, go to them.

But Aaron here is working outside of his job description. It was not his job to direct the people according to his own word. All up until this, all from the beginning of his call until now, he's always been directed by another word and that's where this scripture is.

[ 26 : 08 ] Exodus chapter seven, verse one. The Lord said to Moses, I have made you a God to Pharaoh and Aaron, your brother shall be your prophet. Doesn't say he is a God and he said just to Pharaoh, Pharaoh is going to see it this way.

You shall speak all that I command you and Aaron, your brother, shall speak unto Pharaoh that he send the children of Israel out of his land. So remember, Moses had a lot to say, but he said, I can't

speaking God. He had a lot to say, but he couldn't speak.

And you have Aaron who had nothing to say, but couldn't stop talking. So God's like, all right, we'll match these two up. Okay. You speak to him. He'll speak then to the people.

And as far as I can tell in scripture, throughout Moses and Aaron's relationship with each other, Aaron never goes off the rails as long as he is following the direction that's given him. Even when him and Miriam are going to come and go, whoa, Moses, we think you're taking too much on yourself.

I think Miriam's the instigator more there. But as long as he has Moses in view, okay. But I think his intentions are very good. Aaron's good intentions were to provide a solution for the people.

[ 27 : 15 ] And I think that was a good desire. He wanted to see that. But it was not his job to direct the people according to his own word. Even Jesus in John 12, 49 said, I have not spoken of myself, but the father which sent me, he gave me commandment, what I should say and what I should speak.

I'm not making this stuff up, guys. Everything Jesus is saying, everything I've said is no different than the father has said from the beginning. Okay. I am just saying what he has said. There's a principle here that Aaron is acting upon, unfortunately.

And it's this. Error is always found when man says what God has not. Whenever man attempts to say what God has not, error will result.

There's no other result that will come from that. Genesis chapter three, the serpent comes to Eve and he says, has God said, has God really said, you shall not eat of every tree of the garden?

Has he really said that? And the woman said, well, no, he didn't say we couldn't eat of every tree. He said we could eat of every tree except this one. That's true.

[ 28 : 24 ] Absolutely true. But of the tree which is in the midst of the garden, that one we shall not eat of it. True. Neither shall you touch it. False.

Lest you die. She's saying what God had not said. I think Adam told her that. Look, honey, don't eat this tree. Don't even touch it. If you touch it, if you eat it, you're going to die.

Just stay away from it. But it's so pretty, Adam. Come on, let's go over here. But either way, and Satan knew he had her because all he had to do was convince her to touch the fruit.

And when she touched the fruit, what did not happen? She didn't die. And so she said, oh, so God's word is false. If I didn't die when I touched it, then I'm sure I won't die when I eat it.

Error is always found when man says what God has not. Jude, I was going to say chapter one, but there's only one chapter. Jude, verse four, for there are certain men crept in unawares who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness and denying the Lord God and our Lord Jesus Christ.

[ 29 : 30 ] Those sound like some bad dudes. What are they doing? That's so terrible. Well, verse 16, these are murmurers, complainers, walking after their own desires and their mouth speaks great swelling words, having men's persons and admiration because of advantage.

Oh, Aaron, you're such an amazing guy. You don't need Moses. You can do this. Great swelling words, great words of error. 1 Peter 3.15 tells us that we should be ready to give an answer to any man who asks us for the reason of the hope that we have within us, right?

Has anyone here not been ready to give an answer? And you're like, ah, ah, ah, ah. And we should be ready. I think we should be ready.

I think we should study to be approved. Workmen that need not reprove, rightly dividing the word of God. We should be ready, but you know what? It's okay to say, I don't know. I don't know when we don't have the answer.

It's perfectly okay. Like, I don't know. See, it's better to admit your lack of understanding than, heaven forbid, to act upon your lack of understanding. It's okay to say, you know, I don't really know.

[ 30 : 45 ] It was okay for Aaron here to say, guys, I don't know what to do. I don't know why Moses is still up there, but I know we shouldn't turn away from what's been given to us. I know I shouldn't give up what I know for what I don't know.

I know I shouldn't give up everything I know about God because I just had a passage of scripture that's hard to understand, and now I'm going to interpret all of what I know of God through this one hard passage. And even if we don't know, we have this wonderful promise that if we lack wisdom, all we have to do is ask.

And God doesn't go, you should have known. How long have you been a Christian? Where do you go to church? Mm-hmm. Can't reach out to Charlotte, huh? You know, you should have known. No, he doesn't upbraid. He never upbraids.

And it shall be given him. There's not even a question there. Hey, ask for wisdom. Now, James will go on to say that the reason you're not receiving is not because God's withholding, because you just want to, you just want to have an answer to have your own desires satisfied.

So the flesh, the flesh takes what belongs to God and desires to use it for self. When they come to Aaron and they say, hey, all of these things that should be set aside for God, we are a people set aside to God.

[ 31 : 52 ] Our stuff is set aside. They plundered the Egyptians and have all of this stuff, but the flesh leads to idolatry, which takes what belongs to God and then uses it for self. First Corinthians chapter six says in verse 19, do you not know that your body is the temple of the Holy Spirit, which is in you, which you have of God and you are not of your own.

Do you understand? The Holy Spirit's work in your life is in you. You have that from God for you are bought with a price. Therefore glorify God in your body and in your spirit, which are God's.

Now the flesh desires to take what belongs to God and use it for itself, right? Not only did these people choose to use what should have been the Lord's, they then taught their family too.

They led their family in that. Aaron says, hey, take from your wives and your children. They led their children into this. Take their stuff. Lead them into this type of worship. And all the people in verse three and four and all the people break off the golden earrings, which were in their ears and brought them to Aaron.

I don't really know what that means. I'm glad like ladies, I'm glad you don't have to break off your earrings every time you put them in or out. It sounds like it'd be expensive, doesn't it guys? Man, new set of earrings. But they break them off and they brought them to Aaron and the sad, sad statement and he received them at their hand.

[ 33 : 15 ] You see, Aaron was called to be a leader. Psalm 105, commentating on Aaron and Moses, it says in verse 26 that God sent Moses his servant and Aaron whom he had chosen.

He'd chosen him to be a leader. He was a leader of the people, but his calling did not justify his actions. He couldn't use his calling to just justify his actions.

Well, I'm called by God. Don't question what I do. Don't question me. Don't question God's anointed. Well, there's a way which seems right unto a man and the end thereof is a way of death. See, whenever we operate outside of God's direction, in his call, but without his direction, it's like what Jesus said to the Pharisees.

He said, man, they're like, leave them alone. They're like the blind who lead the blind. And what happens? They'll both fall in a ditch. You know, it's like, come on, I know the way. You sure? Oh yeah, I can see clearly.

Oh, that's good because I'm blind. I'm not. Bloop. And then the ditch, they go. when we operate in God's call, truly Aaron had a call in his life, but he was operating outside of God's direction.

[ 34 : 22 ] Verse four, and he received them at their hand and fashioned it with a graving tool after he'd made it a molten calf. And they said, the people said, these be thy gods.

Oh, Israel, which brought thee up out of the land of Egypt. Oh, here are your gods. Here are your Elohim that have brought you up out of the land of Egypt.

Aaron may have been sincere and he may have been genuinely trying to serve these people. I think he was. I think he really wanted to do right by these people. But sincerity and genuineness, they're not the basis for service.

That's not the basis by which we serve the Lord, no matter how genuine we are and how sincere we are. And there are many people today who love God and they're genuine and they're sincere and they want to serve the Lord, but they're serving in a way that is not going to result in God's people being blessed.

That's not our basis for service. What is our basis for service? Second Timothy, chapter three, in verse 14, Paul says to Timothy, continue in the things which you have learned, excuse me, in which you have learned, which you've been assured of and which you've known and of whom you've learned them.

[ 35 : 36 ] And that from a child, you have known the Holy Scriptures and they're able to make you wise unto salvation through faith, which is in Christ Jesus. Timothy, continue in those things. Why, Timothy?

Because all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction and righteousness that the man of God may be perfect, complete, whole, thoroughly equipped unto all good works.

Sincerity and genuineness are not the basis for service. Our basis for service is God's word, God's call, under God's direction. Aaron was sincere, but unfortunately, he was sincerely wrong.

And interestingly, he appears to have some great skill with metallurgy. Like, he just made this calf, right? Like, they knew he could do this. Why didn't God call him to use his skills in the tabernacle? Like, he's going to call Bezaleel and the Holyab. He's going to call them. Why, Aaron, man, I have God's skill and I want to use my talents for the Lord.

[ 36 : 41 ] Why didn't he call him? God may use our natural gifts and abilities. He may. He may decide to do that. But if he does, it is only after they've been offered up to him.

Romans 12, 1, I beseech you, therefore, brethren, by the mercies of God, you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. We present to our God a living sacrifice.

We don't then say, and this is how I want you to use it, God. Now, this is what I can do. Lord, I can do great things for you. Now, God does use our natural abilities and talents sometimes.

But very often, he will use us in spite of our natural abilities and in our very weakness. I don't like speaking in front of people.

It sounds like I'm making that up. You can ask my mom. She'll be here a couple weeks. I hated that. She made us do these 4-H demonstrations when we were kids and I hated it.

[ 37 : 41 ] But I love speaking about God's word. If I didn't have this to talk about, I'd have nothing to say up here. 1 Corinthians 1, verse 26, you see your calling, brethren. Yeah, I see my calling.

How that not many wise men after the flesh and not many mighty and not many noble are called. But God has chosen the foolish things of the world to confound the wise. God has chosen the weak things of the world to confound the things which are mighty.

Very often, God will use us in spite of our natural abilities and in our very weakness because he gets the glory. So yeah, Aaron has some skill here. He could make himself a golden calf.

He knew how to work with gold. But you know, that would directly work against the picture that God was trying to establish with Aaron as a priest. You cannot have the high priest, right?

That's not his work. Jesus says, a body you have prepared for me. It's for him to take up that work and enter into the work of sacrifice. It wasn't his place. It wasn't his work, right?

[ 38 : 38 ] He wasn't to sweat. He had the linen undergarments. He had the white robes. It wasn't for him to do that work that this other guy was called to, even if he had the ability and the skill to do it.

It's like, man, well, you know what I can do? I'm a really good manager of people. I'm really good at music or I'm really good at children's ministry or whatever. Great. Great.

Offer that up to the Lord a living sacrifice. Now, if God wants you to use it, he will raise it up because God only uses things that have been raised, but that's up to him. Aaron's sincerity here without direction resulted in him attempting to supply in his own efforts what he felt was lacking in God's people.

He saw a lack in God's people, but he chose to use his own efforts to supply it. As long as Moses was in view, Aaron was faithful, but sincerity cannot replace faithfulness.

In Exodus chapter 20, verse 2, the Lord says, I am the Lord, your God, which have brought you up out of the land of Egypt, out of the house of bondage. A little different take than what the people were just saying.

[ 39 : 51 ] He brought us out of Egypt, out of the land of Egypt, out of the house of bondage, you shall have no other gods before me. You shall not make unto you any graven image or any likeness of anything that's in heaven above or that's in the earth beneath or that is in the water under the earth.

You shall not bow down yourself to them nor serve them. You know, sometimes I just can't tell what God's word means. I don't know if it's okay if I build this golden calf. Like, he just spoke it to them.

We're talking 40 days ago, a month ago, they said, yes, all that God said we will do, we will obey. Sincerity cannot replace faithfulness. Aaron had no idea all that God had in store for him.

If only he had waited, if only he had held the word, if he had waited and did not seek to fill in the gaps of what he didn't know. Verse five, and when Aaron saw it, he built an altar before it.

And Aaron made proclamation and said, tomorrow is a feast to the Lord. Kind of sad. Very sad statement there. When he saw it, they all said, this is your gauze.

[ 40 : 59 ] Aaron goes, yeah, okay. Yeah, I did pretty good, didn't I? That was pretty good. And he built an altar. Now, as we've traveled with Israel to Mount Sinai, and there's our mountain, black to this day, with fire.

I had someone say to me, that wasn't because of fire. It's just a geological glazing. Uh-huh. Yes. And there's Moses' altar that he had built.

We saw that, and that is there, the satellite imagery. You can see today the cattle shoots that are there, and there are the stones that are left from the white pillars that he made, one pillar for each tribe. And as you get to the base, of this mountain where the people would have been camped, the government in Saudi Arabia has interestingly decided to put around this large rock structure a fence, and nobody can get to it.

And it is what's believed to be where the altar to the golden calf was. Now, Aaron here, it tells us, it says that he built an altar.

I don't know if they actually piled those up. How could they pile them up? Well, you know what? They came from Egypt. And in Egypt, they were good at moving big stones. So, you have a couple million people, they might have been able to do that.

[ 42 : 26 ] Whether that was the altar or not, it has, very interestingly that on these stones, um, there are etchings on them that look very much, I don't know if you can see those like bulls, like a calf, like a cow.

To this day, they're there. You say, well, maybe someone carved them later, and maybe this, maybe, maybe. I'm not anchoring my faith on that. I'm anchoring my faith in the word, and then I'm using that to look at life around me and the world around me, and like, you know what?

I can line up God's word and walk through the world I live in today, and I can end up at that mountain, and lo and behold, at the base of it is this structure with all these rocks on it.

With these cows carved on it. And the people said, these be thy gods. Plural. Even though he made one golden calf. These be thy gods.

And there's all these calves. So Aaron, unfortunately, he said, tomorrow is a feast to the Lord. We're going to worship the Lord. That is, he says, Jehovah. So the people said, these be thy Elohim.

[ 43 : 32 ] These be thy gods that have led you out of Egypt. And Aaron said, this is Jehovah. We're going to have a feast to Jehovah. Jehovah. No matter how heartfelt our worship, it must still be based in spirit and truth.

Those that worship the Father must worship him in spirit and truth. It doesn't matter how sincere. It doesn't matter how heartfelt. Man, it doesn't matter, you know, how like, decorative and ornate it is. I mean, these guys are worshiping with cows on rocks. Their worship was like a rock concert. You know, it doesn't matter. It still has to be spirit and truth. There's a verse in Isaiah 11, verse 3.

Speaking of Messiah, it says, you shall make him and shall make him of quick understanding in the fear of the Lord. And he shall not judge after the sight of his eyes, not by perception of the eyes, neither reprove after the hearing of his ears.

Won't be led astray by those things. Jeremiah 17, the heart is deceitful above all else who shall know it. Heartfelt worship must still be based in spirit and truth.

[ 44 : 37 ] I think here, Aaron's desire was to keep the people united at all costs. I think for him, it was, I can't have Moses coming back in the church split. Oh my word, he's gone 40 days and look what happens.

What if I hold to the word? What if I hold hard to the word and all these people leave? Praise God. Maybe God wanted him to move on. Maybe he wanted to bring a purity. I don't know. Maybe they all would have said, you know what, Aaron?

You know what, Aaron? We'll give him five more days and boom, Moses would have been down. I think his desire was to keep the people united, but at what cost? Is unity at any cost?

You know, in 1 Kings chapter 12, the kingdom has been torn away from Solomon's son, Rehoboam, and it's been given in the hands of Jeroboam. Now Judah, I think Benjamin, I'm not sure, was left, the southern tribes, to Rehoboam because God said, I will not leave, you know, David will have a man on his throne.

But the rest of the kingdom, the northern kingdoms, northern tribes, were given to Jeroboam. And Jeroboam was to lead them in the ways of the Lord, right? But they still had to go up to Jerusalem to keep the feasts to the Lord.

[ 45 : 44 ] So they're going to have to go back into Rehoboam's territory. And Jeroboam, in 1 Kings chapter 12, he says in his heart, now shall the kingdom return to the house of David.

Oh no, if this people go up to do sacrifice in the house of the Lord at Jerusalem, if they go into Judah, if they go to Jerusalem, then shall the heart of this people turn again to their Lord, even to Rehoboam, king of Judah.

God can keep his work. If God calls us to a work, he can protect that work. I don't have to do it. Neither do you. And they shall kill me. This is, this is, this is gone from these people are going to a different church to worship to now they're going to come back and kill me.

And go again to Rehoboam, king of Judah. Now that's one way to leave a church. Whereupon the king took counsel and made what? Two calves of gold. Compromise always corrupts.

And very rarely do we realize how far out that compromise will extend its corruption. Where do you think he got this idea? And he said unto them, it is too much for you to go up to Jerusalem.

[ 46 : 50 ] Man, you don't got to drive all that way. Behold your gods, O Israel, which brought you up out of the land of Egypt. You see, Aaron thought he could use the people's sinful desires to bring about a godly end.

I know, but we'll use, we, we can use the flesh. We can draw people in and then we can give them the gospel. Yeah, that's what we'll do. You do the sows to the flesh, shall of the flesh, of the flesh reap corruption.

Romans 8, verse 6, for to be carnally minded is death, but to be spiritually minded is life and peace because the carnal mind is enmity against God. It means against, it means like oil and water, like there's no, no cohabitating, no mixture, for it's not subject to the law of God and indeed it can't be. We cannot bring the flesh into subject, into God's law. What do we do with the flesh? Put it to death. You crucify it. You pin it to the cross, say, Lord, put it to death.

And what happens after crucifixion? Always, in our service to the Lord. Resurrection. For I'm crucified with Christ, nevertheless I live, yet not I, but Christ lives in me.

[ 48 : 02 ] In the life that I now live, I live by the faith of the Son of God who loved me and gave himself for me. So then they that are in the flesh, they cannot please God. And if you jump down to verse 13, it says, if you live after the flesh, you shall die, but if you through the Spirit do mortify the deeds of the body, you shall live.

Paul's being pretty stark there. The flesh leads to death. Leads to death in a relationship between us and God. Not we lose our salvation, but it breaks that fellowship. Leads to death and fellowship and our relationships with one another.

And it can lead to physical death if we go down that road of corruption. It's a dangerous place to be when we begin to ascribe to God the things of sin in the flesh.

I begin to ascribe that to God. Well, this is, that's the Lord working. I'm, I'm, God is working through this. Well, James says he can't test, he can't tempt any man to sin. God cannot be tempted with evil and neither tempts he any man.

God isn't going to, well, God can use anything. He can. Yes, he can. But God is not going to use the flesh to bring about the work of the Spirit. Okay. Verse six here, winding it down.

[ 49 : 09 ] And they rose up early on the morning, on the morrow and offered burnt offerings. Interesting. They can get up early. They can get up early for the flesh, but you don't see them getting up early for the word.

And they rose up early on the morning and offered burnt offerings and brought peace offerings, things that should have been for God. They're using now for not just the flesh, but an idolatry. And the people sat down to eat and to drink and rose up to play.

The word play in the Hebrew there means to mock, to jest, to sport. You see, the good intentions of Aaron and these people had led to the people making a mockery of the things of the Lord.

The things that should have been holy and sacred, they now, they're just a mockery. How many things has the church in the West made a mockery of and the world looks at it and goes, how can you call that Christian?

That doesn't look any different than us. You just slapped Jehovah onto it. You just slapped Jesus onto it. Paul writes in 2 Corinthians 6, he says that we should give no offense in anything that the

ministry be not blamed, but in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, but by pureness, by knowledge, by long-suffering, by kindness, by the Holy Spirit, by love unfeigned.

[ 50 : 38 ] Our ministries may not always be the thriving success that we see around us, that we would perceive, the things God calls us to. In fact, they could be in much patience and afflictions and necessities and distress, but if we're in the Spirit, we have pureness, knowledge, long-suffering and kindness and love unfeigned.

The problem wasn't that God did not give these people enough. The problem wasn't that Moses was taking too long or God's promise was failing. The promise was that the people did not believe that what God had given was enough.

Their unbelief caused them to seek another source to make up the difference for what they believed was lacking in God. They didn't believe God gave them enough. They had God's word.

Moses had written it down. They had heard the audible voice. I've never heard God's audible voice, but I've had the Lord speak to me. I'll be speaking to you daily. I know when God is impressing something on my heart.

I know when he's bringing a thought to my mind. I know when he speaks to me. I have his word, so every time I think God's speaking to me, I can verify it through his word, because I can tell you this, it's not going to be in the flesh.

[ 51 : 48 ] It's not going to be in sin. It's going to be in the Spirit, which is going to lead to pureness, knowledge, long-suffering, kindness, and love. Their unbelief caused them to seek another source that they thought could meet the need where they said God is lacking.

But God's deliverance is always enough, and God's deliverance always comes by his word. God's deliverance comes by his word, and God's word is always enough.

Our lack of understanding of how God will deliver, and how his word delivers, we may have a great lack of understanding in that. I don't know how it's going to deliver. I don't know.

But it doesn't diminish the ability of his word to do so. When I walk in the Spirit, I don't know how all that affects my life. I don't know how he works in my, I don't know how the word of God, which is sharper than a two-hand sword, pierces even the dividing of sun, or soul, and spirit, and joint and marrow.

The discern of the thoughts and intents of the heart, I don't understand that. But I know that if I stick to it, and if I look at this as enough, and I apply it to my life, it is enough.

[ 53 : 02 ] It is enough. And I won't find myself chasing after unity for the sake of unity, an anointed man because he says he's an anointed man, and setting up idols all over the place.

God's word is enough. Do we believe that? Jesus, in John chapter six, I'm just going to read a bunch of scripture to you.

He says, truly, truly, I say unto you, beginning in verse 47, he that believes on me has everlasting life. Great. Wonderful. I want to be a part of that, said all Jesus' disciples.

Not just the twelve, but many more. And then said Jesus unto them, truly, truly, I say unto you, except you eat the flesh of the Son of Man and drink his blood, you have no life in you. Well, there you go, Jesus. You had a whole crowd, you had a bunch of people coming, and then you had to say something crazy like that.

That's not going to bring people into the church. You're saying all these hard things. This is that bread which came down from heaven. Not as your fathers did eat manna and are dead, but he that eats of this bread shall live forever.

[ 54 : 16 ] So, I like the everlasting life part, but what is he talking about here? Verse 59, These things said he in the synagogue as he taught in Capernaum. Many, therefore, of his disciples when they heard this said, this is a hard saying.

Who can hear it? This is, this is, this is difficult. What does he, what does he, what does he mean? When Jesus knew it in himself, he said, guys, guys, guys, let me explain this.

You're taking this the wrong way. Let me make this clear. When Jesus knew in himself that his disciples murmured at it, he said to them, does this offend you?

Jesus says things that nobody else would say. Are you offended? Yeah, I'm offended. Well, it is a spirit that quickens. The flesh profits nothing. The words that I speak unto you, they're spirit and they're life.

Guys, I'm not talking, he says, I'm not talking about physically eating my body. You should know this. It's the spirit that brings life. The words that I'm saying are spiritual. Verse 66 in John chapter 6, 666, sad verse.

[ 55 : 28 ] From that time, many of his disciples went back and walked no more with him. And as far as I know, he didn't chase one of them. In fact, he turns to his faithful 12 and goes, you guys can go too.

Go ahead. It's all right. If you need to leave, go. Will you also go away? And then Simon Peter answered and said, boy, Lord, we don't really understand all these words.

But these words are eternal life. I don't always understand it, guys. I don't always understand this word. But where else am I going to go?

What else am I going to use to make up for what I perceive as a lack? The only thing I know is God's word, applied to my life by the spirit of God. Our lack of understanding of how God's word delivers, it doesn't diminish its ability to do so.

Jesus essentially said to Peter, go ahead, it's all right. And Peter said, I don't get it. I don't get it all. But there's nothing else like this.

[ 56 : 40 ] And that is an actual picture of the synagogue in Capernaum, the ruins today. golden calves in our lives today.

They're not as easily identifiable as they were in Exodus. I mean, I know, maybe, maybe, maybe you can be driving home today. You're like, honey, I'm thinking the same, yeah, I'm thinking the same thing, yeah.

It's time to do it, isn't it? Yeah. The golden calf in the backyard, the one all the neighbors talk about, yeah, we should, we should get, we're gonna get rid of it, yeah. Come on, kids, let's do it.

Maybe, if that's you, that's great, that makes it easy. Go home and get rid of it. But it's not always the shiny thing, or like, oh, I like sports cars, or, you know, I collect old whatever.

No, no, no, no, no. A golden calf for us is anything we place and substitute to the word of God.

Wherever we feel God's word is not enough, and we place something else there, there you will find a golden calf.

[ 57 : 43 ] There you will that with good intention, with much sincerity, but in your own effort, in your own skill, and through the flesh, you will attempt to insert something where God's word, you say, it's not enough, it's not enough, so I had to make this golden calf.

You know, guys, we are awaiting the return of our deliverer. We can say, boy, it seems like he's taking a long time. Well, he would go on to say, do you not know that the long suffering of the Lord is salvation?

Aren't you glad? His long suffering is your salvation and my salvation? That's why we're saved.

What word of deliverance has God given to you? And whatever it is, it's enough.

God's deliverance comes by his word, and his word is always enough. Have no fellowship with the unfruitful works of darkness, but rather reprove them. Well, did he really mean no fellowship with the unfruitful works of darkness?

I don't know if his word's enough. I'm going to compromise. It's okay. There is therefore now no condemnation to them who are in Christ Jesus.

[ 58 : 53 ] I don't know if that's enough. Sometimes I just feel so weighed down and is that enough? You know, maybe I should try and do something or get on something or go see someone.

And look, we are to bear one another's burdens for sure. But that doesn't replace God's word. Man, that's just me coming alongside you or you alongside me and saying, hey, let me help you bear that burden with God's word.

I'm going to read some scripture here, just a few of them. I'm not going to give references. I'm just going to read them. Just sit there and close your eyes. Just listen. Just take it in. And then we're going to close and worship. They'll sing a song, we'll worship, and I'll come back up and close.

God's word is enough. And whenever we think it's not, man, our flesh or Satan is right there to question us. And there's always going to be an alternative.

And our perception will be, this is exactly what I needed. But we have to bring it back to the word.

So, man, is that in the spirit? Is that love, joy, peace, hope, patience?

[ 60 : 04 ] You see, all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

And it is the spirit that quickens. The flesh profits nothing. The words that I speak unto you, they are spirit and they are life. For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart.

Among the gods, there is none like unto you, O Lord, neither are there any works like unto your works. For you are great and you do wondrous things.

You are God alone. Oh, teach me your way, O Lord. I will walk in your truth. Unite my heart to fear your name. I will praise you, O Lord my God.

With all my heart, and I will glorify your name forevermore. For I am crucified with Christ. Nevertheless, I live.

[ 61 : 14 ] Yet not I, but Christ lives in me. And the life which I now live in the flesh, I live by the faith of the Son of God who loved me and he gave himself for me. And my God shall supply all your need according to his riches and glory by Christ Jesus.

And he said unto me, and you just insert your name in here, Jared, my grace is sufficient for you. And for my strength is made perfect in weakness most gladly therefore will I rather glory in my infirmities those areas where I think God I just don't know if there's enough instead of trying to fill in myself I'm going to glory in them that the power of Christ may rest upon me Lord Jesus thank you Lord for resting upon us this morning Lord thank you Lord for taking upon yourself Lord all that was needed Lord for my rest and Lord as we just read if any man be in Christ he's a new creation and I don't know where everybody's at today but I do know that God's word is enough to make a new creation out of every single one of us here and just as Israel all they needed to do was put their trust in God's word to receive God's deliverer all we need to do is believe the word that was spoken to receive deliverance from our sins from death and from the grave if any man be in Christ for those of us who have put our faith in Christ sometimes it's just a reminder it's a reminder that all things are new and we're not looking to use the old things of this life in this world or of our flesh or even of our own strengths and nature and character to make up the life of the spirit in fact God uses our weaknesses Lord speak to our weaknesses now Lord as we worship you Lord speak to our hearts Lord and remind us that once again Lord your word is enough and your grace is sufficient we love you we thank you in Jesus name amen