

Somebody's In Trouble - Exodus 32:7-14

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[0:00] Oh, good morning, everybody. What a blessing. What a blessing to be in the house of the Lord. Amen. All right. You turn your Bibles, if you would, to Exodus chapter 32.

Last week, we, let's see, we got up to verse 13. Moses is on the mountain. He's just finished speaking with God or receiving from the Lord the instructions, the design, the layout for the tabernacle.

So in the meantime, as we saw last week, while all this is going on with Moses on the mountain, as Moses is having his mountaintop experience with God, down below, little does he know that the people have given up.

They said, my Lord delays his coming. And then they turned to their own desires. They turned to their own perspective on things. And they thought, well, Moses isn't coming back. We're going to do something about this.

We're going to build ourselves a golden calf. And at the base of this mountain, which I believe to be in Saudi Arabia, Mount Sinai, there are stones with carvings on them that, lo and behold, look like bulls and cows and calves.

[1:09] Whether this is the actual location or not doesn't really matter. Because I don't look to make the Bible fit the world. I figured the world's got to fit the Bible. Because God made the world with his word.

And then he gives us his word. So the people, they had God's word. Israel had God's word. They had his promise. They had his presence. But they chose to act on what? Well, their own perception of things.

Their own perception, their own fear, and their own desire. They set God's word, his presence, and his promise aside to choose instead to perceive their own doubts, fears, and desires.

Now, God's deliverance, as we saw, comes by his word. And God's deliverance will always come by his word. Always. Without fail. Error is found when man says what God is not.

Error will always be found when man says what God is not. There is no error to be found in what God says. Period. So, what about our lack of understanding, though?

[2:09] What about where I can't understand what God's doing, or how he's doing it? Or, you know, when I come to the Bible and I find something that, man, I just don't really understand that. It almost looks like it's different than what I've been reading.

Well, we're going to come upon some of those today in the text. But our lack of understanding of how God's word delivers does not diminish its ability to do so.

I don't know how, but I know it's so. Now, I have been born again of the Spirit. How? I don't know. I put my faith in Jesus Christ. By grace, I've been saved through faith.

And then out of myself. It's a gift of God. I don't know how, but I know it's true. You know, I've had the Holy Spirit fill me and empower my life and he equips me. I don't know how, but I know it's true. I know that when I read the word, that God will speak to me and God will allow me to teach his word. It's not by an effort of the flesh. If you remember, we looked at this verse last week in John chapter 6, where Jesus has just said to a bunch of his disciples, Hey, unless you eat my flesh and drink my blood, you have no part with me.

[3:12] And they're like, this is crazy. How can we, how can we, this is a hard saying. And so a bunch of them leave. And Jesus says, I'm talking spiritually about this. But he says to Peter, do you want to go too?

It's okay, Pete. Take the boys and go. And Peter said, Lord, who are we going to go to? You know what? I don't understand this. I don't understand how we're going to eat your body and drink your blood.

Do we understand today? We sure do. Would have been a good communion Sunday, wouldn't it? Every Sunday is good communion Sunday. We sure do. We take communion now and we're not sitting there going, what in the world is this?

We understand it. Do we understand exactly how it all works? No. But understand that this represents Jesus' body and Jesus' blood. And I do this in remembrance of him until he comes. But this time, Peter's like, I don't get it.

But you have the words of life. And then he says this, and I love it. And we believe and are sure that you are the Christ, the son of the living God. I am sure about this. I don't know all what you're doing or how you're doing it, but I am absolutely sure of who you are.

[4 : 11] For Israel, they did not put faith in that word. They were not sure of who their God was. And so they got in a lot of trouble. And today, God's essentially going to say to Moses, Moses has no idea what's going on.

And God's going to pretty much say to Moses, Moses, somebody's in trouble. And I expect you to go deal with it. So the base of the mountain, there are people that are in big trouble. And God's essentially going to tell Moses this, right?

He's going to point out to him that Moses, there's an issue here with what's happened with the people. And what we looked at last week is because they've not put their trust in God's word. They said, hey, I'm going to look to something different.

You know, we have the Bible. We have this word. And it's not simple, right? It's not like it's a simple thing. It's not like, you know, the cat ran, Jan ran, Jan and the cat ran, right?

But it's for the simple. Anyone can understand this. Anybody. It's so deep. It's so vast. But all you have to do is just start going through it. Just start reading it.

[5 : 13] Just start digging into it. And you will grow in your understanding of it. It is for the simple. We hold here, I hold and I believe we all should hold to the plain meaning of scripture.

That's what we teach. And simply believe that God is able to convey what he meant to convey without any other outside source. What is the issue when I bring an outside source to God's word to determine what God's word says?

That outside source now becomes a greater authority. The one who gives the final say is the greater authority. So if I have to come to God's word with an outside source of philosophy or belief system or whatever, then that now has the final say of how I interpret God's word.

That is the greater authority then. In 2 Kings chapter 22, you can turn there if you want. I'm just going to kind of paraphrase and jump through some scriptures here of what's going on.

But in 2 Kings 22, Josiah has just been made king. Josiah says that he was, he walked after the ways of his father David, that he pleased the Lord. But he was a son of a king who did not.

[6 : 18] Now, this king was eight years old when he began to reign. And he reigned 32 years. An eight-year-old boy. Sad when an eight-year-old boy has more maturity than the men who call themselves godly men around him.

And he decides, you know what? We're going to refocus back on God's house. We're going to focus back on the temple. We've kind of like let that go and not done too much with it. And we're going to focus back in on the temple. And it says, in Hilkiah the priest, he then, in administering the temple and getting back into God's house, he says that he then comes to Shaphan the scribe.

And he says, I found the book of the law. Guess where I found it? In the house of the Lord. It's kind of sad. Kind of sad that you're surprised to find God's word in God's house.

Man, I hope we always, I know we will. As long as I can have a say, we'll always have God's word here. But there are some places, unfortunately, that call themselves the house of God.

And I don't think they necessarily have God's word. And we pray that everyone would be teaching God's word on the Lord's day. But anyway, he comes and says, man, I found the book of the law. And so he gives it to Shaphan to read it.

[7 : 28] And then he takes it to the king. And it says, it came to pass when the king had heard the words of the book of the law, he rent his clothes. And it's believed that it's the section in Deuteronomy, where Moses is kind of giving out the blessings and the curses that they read.

And he says, go, inquire of the Lord for me and for the people and for all Judah concerning the words of the book that is found. Because our fathers have not hearkened unto the words of this book to do according unto all which is written concerning it.

So he says, they found the book of the law. He's read it to him and he realizes something. He realizes that this book tells him who God is. And it tells him who he is in relation to God. And it also tells him that they have not been living in that way. And now I'm getting cold up here. There we go. Turn it up a little. All that we know of God and all that he desires man to be is found in his word.

So everything I know of God and everything I know that he desires me to be and you to be and his plan for man is found here in his word. So when we reject or ignore God's word, it's not just as simple as like, well, I'm not reading my Bible.

[8 : 36] I haven't read my Bible. I'm not a reader. I don't retain. But we completely remove ourselves from the only source of understanding of the understanding we have of who God is.

If I don't read this word, I don't intake this word and I can listen to it. I can put on audio. I can put a teaching on. I can just need to be in this book and get it into me. Otherwise, I've removed myself from any source of knowing who God is in this world.

So we have the Holy Spirit. Yes, we have the Holy Spirit. We do. But he will always direct according to God's word. Jesus says in John 16 that when the Holy Spirit, the spirit of truth has come, what will he do?

He'll guide you into all truth because he's not going to speak of himself. But whatsoever he shall hear, that shall he speak and he'll show you things to come.

So you see, without God's word, we have no standard by which to measure God. Or to understand him. Or our standing with him. And the Holy Spirit, he is simply going to bring the truth of God's word.

[9 : 39] He's never going to contradict it. He does not work independent of God's word, but he works by directing us into it. How do you know a true move of the spirit? Well, is it directing people into God's word?

Is it bringing people back to God's word? Is it in line with what God's word says? So there is no part of God's nature or of his character that can be known outside of his word.

None. None. And even if it's like you hear about these closed off countries like in Iran or places like that. And they say, well, people are getting saved because Jesus is appearing to them or speaking to them.

I believe it 100%. But I also believe it's not going to contradict his word. He's not going to do it in a way that's outside of his word. The Holy Spirit is going to work alongside his word.

What does that mean for us then? Well, I think it means we don't have to fear getting to heaven and discovering a completely different God than what we've known in this life and what his word says.

[10 : 39] I don't have to fear that. I don't have to think I'm going to get there and find out, well, that's not what I expected. I read this and I took it to mean this and I believed what you said. And neither do we need to fear in this life that we might inadvertently find ourselves facing a God who decided to operate outside of his word.

I don't need to fear that all of a sudden I'm going to run into something that I don't understand of God, that I don't understand of his word or seen his word. It seems to contradict it and go, oh, God must be operating outside of that.

And I just, I just didn't realize it. No, no. Psalm 119. I love this verse 89 forever. Oh, Lord, your word is settled in heaven. If his word settled in heaven, it can be settled on earth and it can be settled in my life.

Man, it's settled. God's now like, you know, I wonder what I meant about that. And I'm going to have to like, maybe I should revise that. We had a men's conference this past weekend and one of the pastors who was there was, he writes a commentary.

I don't know if he used the Blue Letter Bible at all, but David Guzik. I was talking to him about his commentary. And that's what he does full time now, like constantly. And my first thought was, well, why?

[11 : 51] It's already written. And I was like, well, of course, because if you have a commentary, as you continue to grow in the word and in areas, you're going to update that thing. You're like, you know what, man, I have so much more insight into this now.

I want people to know that. Right. If we ever come through the whole Bible and come back around to Exodus, that's not going to happen. I'll be like an 80 year old man. I'm sure to teach through this section again is like, I didn't see that last time.

Oh, my word. That's amazing. But for the Lord, it's not that his word is settled in heaven. So what do we do when we run up against an unknown of God? Well, the solution is not to attempt to hunt down the answer to the unknown.

I got to figure this out. The solution is to press into the God who can be known. It's to learn more of the Lord. It's to get to know him. Why? Because he's not going to ever do anything that's contrary to his nature and character.

So when I know God and I know his nature and his character, I know for God so loved the world, he gave his only begotten son that whosoever believes in him will not perish, but have everlasting life. And I see all through scripture, all this text and all of these examples of his nature and his character. [13:01] And then I run up against something. Well, I didn't expect that. I don't know that. It's not to try and figure it all out, but it's to get to know the God who can be known. As we know God more, we will be able to then look at those unknowns from the viewpoint of who God is.

So when I come up against an unknown, I'm going to look at it from who I know God to be, not who I know not to be. I'm not going to think, well, maybe now because of this, he's not this. Maybe he's really not gracious.

We're going to read today that he's going to tell Moses, I'm going to wipe these people out. Well, we're going to read today that Moses is going to say, God, repent. And it's going to say the Lord repented. Well, wait a minute. Those seem contradictory to God, the God I know to be.

So when I come up against an unknown, I'm going to look at him from the viewpoint of what is known. And what is known is what's contained in his word, right? We don't give up what we know for what we don't know.

So now with all that, we're going to pick up in Exodus 32. We'll begin in verse seven. I'm going to back up and just read verse six. Speaking of Israel at the base of the mountain, and they rose up early on the morning and offered burnt offerings and brought peace offerings.

[14:14] And the people sat down to eat and drink and rose up to play. And all of this, verse five tells us from Aaron, he says, tomorrow is a feast to Jehovah. Yes, we're going to, we're going to, we're going to make this to the Lord.

You know, we're going to, is it a move of the spirit? It must be. I mean, they did a bunch of things that don't look like what the Bible talks about. And they kind of seemed worldly and corrupt and fleshly, but they slapped Jesus name on the end.

So it must be Christian. Must be a move of the spirit. I mean, it's a golden calf and they're all like immorally worshiping this thing and rejecting God's word. But they said it's to Jehovah. It must be right.

No, no, no, no. God will never do anything in contradiction to his spirit. And a true move of God is always in line with, I'm sorry, contradiction to his word. So true move of God is in line with his word. And so the Lord now speaks to Moses. He's been speaking to him. Remember the last thing he said to him in verse 18 of chapter 31. Oh no, it says he gave it to them there.

[15:13] Verse 16 was the last thing. He says, wherefore the children of Israel shall keep the Sabbath to observe the Sabbath throughout their generations for a perpetual covenant. It's a sign between me and the children of Israel forever.

For in six days, the Lord made heaven and earth. And the seventh day he rested and was refreshed. And God gives him the tables of stone. So the last word to Moses is rest, right? The next word to Moses is here in verse seven.

And the Lord said to Moses, go get you down. Moses is like, yes, go to the people. He's like, yes, I'm going to take your word to them. God, it's going to be so wonderful for the people which you brought out of the land of Egypt have corrupted themselves.

I don't know how many of you have kids. I've had kids. When you get home and your wife's like, hi, honey, and gives you a hug. Oh, how you doing? It was a good day. And you get home and she says, take your children. That's when you go to Lowe's.

Come on, kids, we're going to Lowe's. Mom means alone time. And then you get to Lowe's and you're there for about 10 minutes and you realize, wow, this is quite a woman because I'm ready to give them back after 10 minutes.

[16:18] No, no. We love going to Lowe's, especially at Christmas time. It was like a free Christmas wonderland for the kids. Like, yeah, just walk through all the trees. It was great.

But the Lord says to Moses, get you down for your people have corrupted themselves. The word corrupted there means a spoil to pervert or destroy. The people have done this to themselves, Moses.

They've spoiled themselves. They've perverted themselves and they've destroyed themselves. You see, the people were taken from a land of corruption, but unfortunately just being removed from the corruption didn't remove the corruption from them.

Right? We cannot affect an inward change through outward circumstances just because we remove ourselves from a situation. Now, is it wise to remove yourself from corruption? Yeah. Well, you know what? My heart's corrupt.

I might as well go all in. You know, Jesus says if a man thinks in his heart, you know, and is angry towards his brother, it's murder. I might as well go kill him. You know? No, that's not what that means. Right? But we're not going to affect an inward change of the heart through outward circumstances.

[17:19] The people had chose to elevate man. If you remember, they said, get up, arise up, Aaron. And they said, Aaron, do something.

But that became their downfall. Whereas God would send down a man to be their deliverance. They chose to raise up a man and would bring them down. God would be the one who would send down a man to raise them up.

God is not throwing the problem of his people back onto Moses. Right? Is that what he's doing? Is that his character in nature that God's like, I'm going to blame shift? Is that the God we know of in the scriptures?

The one who went to the cross to take blame that wasn't his? That he's going to go, hey, these people are yours now, Moses. Is that what he's doing? I don't think so at all. I think he's asking Moses to identify with his people.

I think he's saying, Moses, your people, Moses, are you willing to identify with them? Now, Philippians 2, verse 8, tells us that Jesus, being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross.

[18:20] He chose to identify himself with us. He didn't throw the problem onto us. In fact, he came in and said, man, I see a problem that you don't even really realize you have. And I'm going to work for the solution. He's asking him to identify with his people for a solution.

Hebrews 2, verse 17 says that in all things it behooved him, became Christ, to be made like unto his brothers, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of his people.

He chose to identify himself. He chose to take upon himself our sin. And the same God that we're reading about in Exodus is that same God in Hebrews. God is going to send Moses down.

He says, go down to the people, Moses. Moses is a rejected man. The people don't believe that he's even there anymore. They've rejected him. In Moses, God would send down his word with a rejected man.

He's going to give his word and send it to the people. In Jesus, God would send down his word as a rejected man. God is sending down his deliverer, a rejected man with his word.

[19:28] For he was despised and rejected of men, a man of sorrows and acquainted with grief. But all this was for the sake of deliverance, wasn't it? Verse 8.

And he says, Moses, they have turned aside quickly out of the way, which I commanded them. They have made them a molten calf and have worshipped it. And have sacrificed thereto. How do you think God is saying this?

Moses, get down there. Do you know what they've done? They have made themselves a molten calf and have worshipped it. That's what you say when you come home from Lowe's. Do you know what your kids did, honey? He peed in the toilet.

They have made them a molten calf and worshipped it and have sacrificed thereto and said, These be thy gods, O Israel. I think God's saying this with a broken heart. They have brought thee, which have brought thee up out of the land of Egypt.

And the Lord said unto Moses, I have seen this people. Behold, it is a stiff-necked people.

Stiff-necked. Stiff-necked simply means unresponsive to direction. Right? The idea of a horse, a mule, an ox, whatever.

[20:31] You lead it by the head. Where the head goes, the body goes. But if the neck stiffens, you're not going to get any change of direction. Right? So the stiff-necked, as you're leading it

because they're both led by the mouth, and you go to get it to respond, and it just stiffens the neck. How do they get that way? How do they end up with a stiff neck? I mean, they saw Pharaoh to be defeated in the Red Sea. They walked across it. All of these miracles. Well, they turned from the word.

When we turn from the words of life, we cannot expect to then find life. Where should we go, Lord? You have the words of life. A stiff neck begins with a hard heart.

I think we have some examples of that here. The first is corruption. He says that they have corrupted themselves.

In verse, what was that? Verse 7. Right? That they have corrupted themselves. The second is rebellion. It says they have turned quickly out of the way which I commanded them.

[21 : 38] And the third there is idolatry. That they have turned after other gods. Psalm 14, verse 3 says they are all gone aside. They're all together become corrupt.

There's none that does good. No, not one. They've all, what was the first step there? They've all gone aside. They've all turned. Corruption begins when we turn from the word.

When our heart grows hard to the things of God's word and the things of God. And then I begin to turn. The next thing is what? Corruption. Because I can't expect to find life when I reject the words of life.

So I'm going to end up in sowing to the flesh. Reaping corruption. Corruption then leads to rebellion. Because now I'm in a state where if I accept where I am, I either have to accept that I need to repent of my way of thinking.

Confess my sins. Or I need to stay here and be in rebellion to God. 1 Samuel 15, 23 is when Saul is getting his tongue lashing from Samuel.

[22 : 38] And Samuel says to him, For rebellion is as the sin of witchcraft. And stubbornness is as iniquity and idolatry. Because you've rejected the word of the Lord, he's also rejected you from being king.

Saul, this isn't a light thing. You understand that when you rebel and when your heart is stubborn, you might as well, where it leads is to destruction. And to things that are contrary to God, witchcraft and idolatry.

Then Psalm 115, verses 4 through 8. Speaking of idolatry. The psalmist says, Their idols are silver and gold, the work of men's hands. They just built a golden calf.

They have mouths, but they speak not. Eyes they have, but they see not. Ears they have, but they hear not. Noses they have, but they smell not. They have hands, but they handle not. Feet they have, but they walk not.

Neither speak they through their throat. They have everything with the appearance of action, but no ability to do it. And he says, They that make them are like unto them, and so is everyone that trusts in them.

[23 : 39] They no longer have the ability to see, to hear, to speak, to take action. It appears that they do. Man, the scripture says that if we be hearers only and not doers, we deceive ourselves.

The truth is not in us. Because it appears like I got ears. Seems like I got a nose and a mouth. Seems like it. He looks like a Christian. But there's nothing real that's there.

Psalm 115 verses 9 through 11 says, Oh Israel. Oh Israel, trust thou in the Lord. He is their help and their shield. I love this. Oh house of Aaron. Aaron, why did you make that golden calf?

You just held out like one more day, bro. Aaron, trust in the Lord. He is their help and their shield.

You that fear the Lord, trust in him. He is their help and their shield.

It's the heart of our God. That's his character and his nature. Aaron, I'm going to whoop you so bad. No, I'm angry with you. Aaron, trust in the Lord. You know, the Lord in this scripture here in verse 8 through 9, he could have said, Moses, they have turned aside quickly out of the way which I commanded them.

[24 : 46] And the people have become stiff-necked. He could have just, and that would have been enough. Oh no. He lays out every little thing they've done. God sees it and God knows it.

We would call that the omniscience of God, the all-knowing of God. There's nothing hid from him.

You see, God not only understood what was taking place, he also understood the reason behind it.

It's not just Moses, they've turned aside and they're stiff-necked.

He says, but I understand the reason behind it, Moses. Psalm 69 verse 5 says, Oh God, thou knowest my foolishness and my sins are not hid from you.

Well, you know, God's up there on the mountain with Moses. He's not going to pay attention to me over here, you know, with my little golden calf. As long as I end up at church on Sundays and look good, I'm sure God doesn't care what I'm doing on Thursday.

Proverbs 15 verse 3, God's perception is not with the eyes. It is heart level, right?

[25 : 47] Another thing Samuel would hear from the Lord that we hear in 1 Samuel, where he says, God looks on the heart, man looks on the outward appearance. So God fully understands who his people are.

He knows who these people are. He's not under any delusion here of who they are. Moses, I think at this moment, before God tells him that, I was thinking, this is great. The people said, you know, a couple chapters ago that anything God says, we'll do.

We'll obey. And then I got all these laws and I got all these commands. I mean, and the instructions of the tabernacle so we can draw near to God. We can fellowship and just have fellowship meals. It's going to be so wonderful.

There's not going to be any problems in my church. It's going to be fantastic. There's going to be, I don't even need to have this counseling session. It's just wonderful. We'll just hold hands and sing songs of unity. God knew his people.

He fully knew them. The fact that he knew them to be corrupt and rebellious and hard-hearted did not, it did not also alleviate them from responding in obedience. He didn't say, you know what?

[26 : 46] There's not even any point in these people even trying to obey. They're corrupt. They're rebellious. They're hard-hearted. No, God fully expected them to have the capacity to respond to his word, to his truth.

You see, God's word, as we know, is never neutral, right? A heart that receives the word will either be softened towards it or hardened towards it. There's no middle ground. You don't take in the word and just be like, oh, well, you're going to be softened towards it or hardened towards it.

There's a couple of scriptures I want to look at. They're a little long. But Isaiah 55, we know this one. It says, Essentially, rain is not a neutral event.

We take it for granted, but it's not a neutral event. It has an effect. It always has an effect. And I think this parallels with Jesus in Matthew chapter 5, speaking of how we should love each other and those around us.

He says, In other words, Now, if we parallel that with Isaiah 55, How do you love your enemy?

[28 : 41] How do you bless them that curse you? How do you pray? You do it according to God's word. Because God's word doesn't return void. The source should be the same. Right? Jesus is saying here that the source is God's grace and God's goodness.

It's not like it rains only on good people. You know, it's like, oh, man, that guy's yard is dead. It hasn't rained for months. He must be in sin. But mine's lush and green. No, that's not how it works. It's just anyone can receive it.

And he's saying here to be children of your father in heaven, to have the same nature as your father is. It doesn't matter who receives. My source should be the same. It doesn't matter if you don't receive it. It doesn't matter if you're my enemy. It doesn't matter if you persecute me, hate me, and despise me.

Who cares? It's not going to affect me because my source is not your receiving of this. My source is the father in heaven. But God's word's never neutral. And so God is telling Moses here.

He's like, Moses, these people. But I know everything about him, Moses. I'm not surprised by this. And now, therefore, Moses, verse 10, let me alone.

[29 : 43] That means to stand aside. Stand aside, Moses, that my wrath may wax hot against them and that I may consume them. And I'll make of you a great nation, Moses. It'll be Abraham, Isaac, Jacob, and Moses.

The tribe of Levi. And then the person of Moses. We'll start over almost like Noah with the flood, with all of humanity. We'll do that with Israel. It'll be Moses. Let them alone.

Stand aside, Moses. Moses here had the option. He had an option to stand aside and just let God's wrath take its natural course in response to sin. Just to step aside and be like, man, look at that person's life.

The Lord gives you discernment. No, you're right, Lord. That's a hard heart and stiff necked. I know what's going to happen next. After all, who is Moses to question God's will? Who is he to question his will?

God, you said you wanted to wipe him out. You said that your wrath is hot against those who sin and reject you. So, well, you might as well go and do it. It was not a question.

[30 : 46] It was not about questioning God's will. I'm sorry. It was about knowing God's heart. 2 Peter 3, verse 9 says, You see, it's not about questioning God's will.

Man, what is going on? It's knowing his heart. What is God's heart? His heart is not willing that any should perish. So when I come up against this scripture, what is he doing here? God just wants to consume them?

No, not at all. He says, Moses, I want you to have my heart. I'm giving you an opportunity to step in and have my heart. You see, God could have stood aside. God could have stepped aside and said, you know what?

They're all headed to destruction. They're all under my wrath. And the son stepped in and said, no, no, no, no. I have your heart. I'll step in so they don't stay under your wrath.

But God's wrath is not a matter to be taken lightly. Obviously, God doesn't take it lightly. He takes it very seriously here. Romans 1.18, it says, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness.

[31 : 59] Well, yeah, I think we can all say, yeah, that's true. Those who hold the truth in unrighteousness, who are those? People who are believers doing unrighteous things? They hold the truth? No. It would be those who have the knowledge of the truth, but choose not to act upon it.

You see, God does not get angry because he's not getting his way. Man, they didn't do what I wanted. Oh, I'm so upset by this. In the same way, as we look to God for his grace, his love, and his mercy to be according to his nature and his character, well, God's anger is according to his nature and his character as well.

You see, anything that's not of God is what? Sin. It's sin. So anything that is of sin, it cannot be what? It cannot be a blessing. It cannot be of life. It cannot be of light. Therefore, it falls where?

Under God's wrath, under his anger, under his judgment. Ephesians chapter 2, verses 2 through 3 says, Paul is writing to the church in Ephesus and says, Hey, in time past, you walked according to the course of this world, according to the prince of the power of the air, the spirit that now works in the children of disobedience.

That was who you were. We can raise our hands. Yeah, that was, I used to be that. Among whom also, we all had our conversation, our lifestyle, the way that we exhibited our behavior.

[33 : 13] In times past, in the lust of our flesh, fulfilling the desires of the flesh and of the mind. That was the only standard we live by. What did I want to do? And we were what? By nature, the children of wrath, even as others.

We have been what? Born again of the spirit. We have a different nature. Paul is saying, this is what your nature was, and it no longer is. You were by nature children of wrath, meaning that you no longer by nature are children of wrath.

He continues this type of thought, and when he writes to the Colossians, saying, in Ephesians, he says, you're no longer children of wrath. And then in Colossians, he says, so don't live like it.

Mortify, therefore, your members which are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things sake the wrath of God comes on the children of disobedience, in which you also walked sometime when you lived in them.

That's not our life anymore. We don't live in that. We have a new nature, but we still have the old man, this flesh, this old nature. Paul is saying, don't walk in them any longer.

Those were the things that bring wrath that the children of wrath by nature do. Don't do the same things that they do. Why? Because God is then going to say, well, there you go.

[34 : 37] Now you're back into being a child of wrath, and my wrath's upon you. Not at all. Not at all. Because he knows that those are the things that bring destruction to a life. He's like, yes, you are mine.

You have my nature. But if you walk in the flesh, you're going to reap corruption. So God's wrath, his anger towards sin, it's not by the acts we do and the deeds we do.

Right? We saw there it's by nature. It's those who are of a nature of wrath and those who are of a nature that is now part of God's nature. You see, sin was completely, his wrath and his judgment for sin was completely satisfied where?

On the cross. The cross satisfied the judgment and wrath and anger of God towards sin.

Matthew 26, 39. Jesus went a little further and fell on his face and prayed, saying, oh, my father, if it be possible, let this cup, this cup of what? Cup of his judgment upon sin, his anger and wrath upon sin.

[35 : 39] Let it pass from me. Nevertheless, not as I will, but as you will. So God's anger towards sin was satisfied on the cross. And there's now no need to remain under God's anger, God's wrath, God's judgment.

Is there? You see, God's anger today is not towards sin. It's not. God is not upset with sin. God's not upset with you when you sin. His anger today is not towards sin or sinners, but rejecters. Those will not receive the mercy and the grace that he gives. For God sent not his son into the world to condemn the world, but that the world through him might be saved.

He that believes on him is not condemned. But he that believes not is already condemned. It's already there. God's angry with me. No, God loves you so much.

He sent his son to bear the wrath of God on your behalf. That's how much he loves you. Come out from under condemnation and wrath. But he that believes not is condemned already because he's not.

[36 : 41] Because he sinned? Because he's acting like a sinner? Because he's acting like his old nature? No, because he's not believed in the name of the only begotten son of God. John 3, 36.

He that believes on the son has everlasting life. He that believes not the son shall not see life, but the wrath of God abides on him. That's pretty simple.

He that has the son has life. If you don't have him, you don't have life. And what is the alternative to life? It's being outside of God's nature, his love, his character, his life, and his grace.

And that is the wrath of God. The wrath of God is not God's temper. It's not his, he's upset. Not at all. The wrath of God is simply that which is outside of God and operates outside of him.

But God commends his love towards us. And that while we were yet sinners, Christ died for us. If he wanted me to be condemned, he could have just left me. If he wanted me to be under his wrath, he could have just left me how I was.

[37 : 42] But while I was under his wrath and under his judgment and under his just condemnation for my sin and my rejection of him, he died for me. Much more than being now justified by his blood, we shall be saved from wrath through him.

Man, if Jesus died to remove God's wrath off of me, then I don't ever have to fear any future wrath of God in this life or the one to come.

I'm not going to get to heaven and find, oh, you're totally different than I thought. You're upset at me because I didn't do. And I, oh no, purgatory. Right? There's no earthly purgatory as well.

God's mad at me. And I'm sure like, this is why bad things are happening in my life. And God's not karma. There's no earthly wrath as well that we will be a part of.

God's wrath can never be experienced by those who are in Christ. To do so would declare the cross ineffective. Hebrews 10, 12.

[38 : 43] But this man, after he had offered one sacrifice for sins forever, sat down in the right hand of God forever. For by one offering, he has perfected forever them that are sanctified.

You see, the earthly body of Christ received all of God's wrath upon the cross. And those who now enter into the resurrected body of Christ never need to fear that God's wrath be poured upon that body again.

His wrath was poured out once forever and for all upon the cross. And now as I enter into the resurrected body of Christ, he will never pour out his wrath upon that body again. The reason Moses won't get to go in the promised land.

He's going to strike the rock a second time. The rock representing Christ. And when he was struck the first time, water flows out. And Moses, in anger and in wrath, is going to strike that rock again. And God's going to say, Moses, you can't do that. No, the rock's only struck once, Moses. All you need to do is speak to it now. There's no wrath anymore, Moses. There's no judgment. I can't have you representing me into the land of promise ahead of you.

[39 : 49] Leading my people and representing me in a way that shows wrath and anger when I'm not angry with him. I don't have any wrath towards him. I love him. Like, you love these guys, God?

Yeah, I do. Okay. 1 Thessalonians 1.10. We are to wait for his son from heaven, whom he raised from the dead. Even Jesus.

Which delivered past tense from the future tense wrath to come. I have been, between Wednesday night, which was all about God's wrath, and then with this, just the scriptures have been sitting and studying and reading.

And guys, I am more convinced than ever. And I'm more excited than ever. And I 100% believe that the scriptures clearly teach that for us, for the church, for the believer, Jesus is the next event upon our horizon.

Not wrath. Jesus is the next event. And however that plays out, do I know how it's going to play out exactly? No. I don't. Don't try and pin me down.

[40 : 56] Because you can't be pinned down either. But I can guarantee you this, according to the heart and nature of God and the plain meaning of the text, Jesus is the next event on the horizon for the church.

And I dare say every believer lives that way. Whatever they say they believe. We all believe Jesus is the next thing. Because in moments when we're too overwhelmed or at the end of our lives, we say, I just want to, I just want to go home.

Man, this world's not my home and I know it. Because Revelation says the spirit and the bride say, come. Come, Lord Jesus. Come what? To take me home.

I want to be with you. The spirit witnesses that. It's like evolutionists. No evolutionist lives what they believe. I believe in evolution. I believe by chance and mutation, all of this came about.

There's no creation. Really. You don't live that way. You live an ordered and structured life that you believe that the whole world around you is based upon design. Right? And I'll walk out and go, oh my goodness, I hope the tree doesn't jump up and strangle me.

[41 : 59] Because maybe it mutated and grew. Right? Somebody has cancer. What do we do?

Well, you know, maybe it's just the next step in evolution. No. You see, that is not part of the design. That's not part of the person.

Right? Man, you picture the first frog that grew fur. Right? Among all his buddy frogs. And they were like, wow, maybe you're turning into a, you know, a cat.

No, they'd be like, there's something wrong with you. We need to get this fur condition cured.

Because all his buddy frogs would know why. He's a frog. Frogs don't do that.

Frogs don't look like that. Guys, we have a new nature. We are part of the body of Christ. And Jesus is the next event on our horizon.

We don't have to be afraid that it's something totally different. According to his nature and character. Yes, God's wrath is 100% justified. 100% valid. 100% righteous. But his wrath is not for his people.

[42 : 58] It's for the sake of mercy. God's wrath is 100% the pathway to his mercy. God's not angry. God doesn't want to whoop on us. Like, he could have just left us if he wanted to do that.

But his wrath is the pathway to his mercy. And that is what he's trying to get at here with Moses.

And Moses then in verse 11. I love it. He besought the Lord his God.

Moses could have stepped aside and said, I'm just going to stand still and see what happens. You know? But he didn't. Besought in the Hebrew means to become weak. Beautiful.

To become weak. To just humble yourself. To just besiege the Lord. Lord, I don't have anything I'm bringing. I'm not. I'm Moses. You know, you said these are my people.

This is what I'm going to tell you what we're going to do with my people. No. He became weak. You see, Moses had stood still already. He had stood still to witness the salvation of the Lord.

[43 : 54] In Exodus 14, as they're standing on the edge of the Red Sea, Moses said to the people, Do not fear. Stand still and see the salvation of the Lord, which he will show you today. For the Egyptians whom you've seen today, you'll see them again no more forever.

The Lord shall fight for you and shall hold your peace. Man, there are Egyptians that I'm never going to see again. Look, if someone's here that's Egyptian or has Egyptian heritage, I don't mean the actual people.

I mean what that represents. That behind me in my past are all those enemies and all that bondage that has been forever done away.

Because of the salvation that Moses said, stand still and see the salvation of the Lord. Moses stood still to see God's salvation, but he knew he could not stand still in God's wrath. Moses did not stand out of the way, but he inserted himself in the way for the sake of intercession, because he knew God's heart, because he knew who God was.

He said, God, I know what you're doing here. God, no, you're not going to destroy them, are you? You just want to see what I'm going to do. And Moses now prays. He besought the Lord. You see, three aspects of his prayer.

[44 : 59] It was not long, but it was strong. Verse 11, he's going to pray according to God's grace. He's going to anchor his prayer in God's grace, in verse 12, in God's glory, and verse 13, in God's promise.

Moses besought the Lord his God and said, O Lord, why does thy wrath wax hot against thy people? And he reminds God of his grace, which you have brought forth out of the land of Egypt with great power and with a mighty hand.

Remember that, God? God, you are so gracious to them. Moses turns the focus off of the undeserving sinner and onto the gracious God. You're right, God.

But they're your people. Remember what you did for them. Remember who you are. So despite what the people think, God was not out for their destruction, but their deliverance.

Again, God could have destroyed them. He could, if he wanted to deliver them, why do all that to bring them out into the desert? Why don't you just leave them in Egypt? Remember the people in verse 11 and 12 of Exodus 14.

[46 : 00] They'd complained to Moses many times. There's no graves in Egypt, Moses. Because there's no graves, you've brought us into the wilderness to die. Wherefore have you dealt thus with us? To carry us forth out of Egypt.

Is not this the word that we did tell you in Egypt, saying, leave us alone, that we may serve the Egyptians? It would have been better for us to serve the Egyptians than die in the wilderness. You really think God brought you all the way into the wilderness to die?

Do you think that's why? Do you think Jesus would go to the cross? That he would take on the body of a man and humble himself to death?

And then the worst death of all, the death of a cross? That he would do all that to save you and then leave you in the wilderness you find yourself in? You really think he's just like, yeah, whatever. He could have left you.

He didn't need to save you. How much more shall our Heavenly Father give us all things by Jesus? Moses here places himself and the people entirely back into God's hands.

[47 : 02] Moses understood who God was. And Moses understood who he was. And he understood who God's people were. Moses understood who God was, who he was, and who God's people were.

He understood that God's heart and God's power were best displayed, not in wrath. Okay, God, go ahead. Wipe out all of your people. What's that going to prove?

You're powerful. You're big. No, God's heart and God's power is best displayed in deliverance and mercy, not in wrath and destruction. Paul, talking about his thorn in the flesh, he gives us this beautiful truth that the Lord speaks to him and says, Paul, my strength is made perfect in weakness.

Paul, my strength is made perfect in power. It's in weakness that my deliverance and mercy is shown. Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me.

You know how many times I come to a Sunday morning and I'm like, well, Lord, I've studied. I put it together. I don't know exactly where you're going to go. And I'm literally praying like, Lord, I want you to know I'm coming to this in weakness.

[48 : 13] You told me that your power will rest upon me. Lord, let your power be here. Let the spirit work through the word. The Lord in Exodus chapter three, speaking to Moses about why he's sending him to Egypt.

Here is. Here's his heart towards his people. Moses, I'm come down to deliver them out of the hand of the Egyptians, to bring them up out of the land, unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites.

Now, therefore, behold, the cry of the children of Israel is coming to me. And I have also seen the oppression. Wherewith the Egyptians oppressed them. And God decide, well, now that we're out in the wilderness and they're being naughty, I'm going to totally just wipe them out.

He could have just left them there. Moses reveals to us a truth here regarding God's character. God does not exercise his wrath upon those he has delivered.

Moses is essentially saying, God, you can't do this and maintain your character and your nature. You can't. First Thessalonians verse five, verse nine of chapter five.

[49 : 28] So as for God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ. Now, what are those? There's a bunch of words there. What do they mean? God is not appointed. He's not appointed us.

There's no setting, place, or time that he's going to put us into his wrath, says the scripture. God will not set us in wrath, place us in wrath, or put us in his wrath. Wrath is anger or punishment.

Well, why wouldn't he do that? Because he's already done it in Christ. But, contrasting, but God has not put us in this place, but he has put us in this place.

That's what it's saying. So you could read it. But God has appointed us to obtain, to possess deliverance by our Lord Jesus Christ. Appointment.

Appointment. A set place or time. There is no set place or time where God says, you'll be under my anger or punishment. There isn't. But there is a place and a time that has been set for our deliverance by Jesus Christ.

[50 : 27] That's where he's placed us. Moses here identifies himself with God's people so that he might then bring the people to God. That's what Jesus did. He identified himself with us, who at one time were appointed to a place where he'd been set, put in God's wrath, anger, and punishment.

And here an intercessor steps in between to bring his people to God. God's deliverer, Moses, type of Jesus, delivered God's people out of wrath and back into the hands of mercy.

Jesus says in John 6, 39, this is the Father's will. What's the Father's will? How do we know God's will? What's God's heart? This is the Father's will that sent me. The all which he has given me, man, I should lose nothing.

But we'll raise it up again at the last day. That's what our future is. That's what our future is.

Wherefore, should the Egyptians, that was grace and now glory.

God, don't do this because you're so gracious. God, think of your glory. Wherefore, should the Egyptians speak and say, for mischief did he bring them out. Love old King James. To slay them in the mountains and to consume them from the face of the earth.

[51 : 40] Well, the Egyptians will come to the same conclusion. God, you just wanted to destroy them. It was all a big setup. It's like a bait and switch. You said eternal life and I get there and find out it's purgatory. That's disappointing. Turn from your fierce wrath.

Repent of this evil against thy people. We'll get to that in a minute. The repent. Because wait, God repents? I thought God doesn't change. God's glory and power are displayed through mercy.

Not through his wrath. Man, the whole world lies in wickedness. We are all under his judgment, his wrath and his condemnation. He displayed his glory and his power through his mercy.

God showed the Egyptians, Satan and all the rest of us. He showed who his boss on the cross. Remember.

Remember your promise here, God. Abraham, Isaac and Israel. Your servants. To whom you swear by your own self. And said unto them, I will multiply your seed as the stars of heaven.

[52 : 42] And all this land that I have spoken of will I give it unto your seed. And shall inherit it forever. Oh God. Oh Lord. Hear my prayer. Anchored in your grace, your glory, and your promise.

God's promise is completely dependent upon what? Upon who God is. And our understanding of who he is, is based on what? His word. His word.

Our relationship to him and to his promise is known and understood and believed because of his word. How many of you would believe in Jesus if you didn't have his word? For when God made a promise to Abraham, because he could swear by no greater, he swore by himself.

It kind of goes back to what we were talking about in the beginning there. There's no authority outside of God. If there's an authority that can give us understanding of the scripture that we must use to interpret the scripture, then that is now the greater authority.

And God says, nope. There's none I could swear by but myself. Saying, surely, blessing I will bless you and multiplying I will multiply you. And so after he had patiently endured, after Abraham had, he obtained the promise.

[53 : 51] God's promise is dependent upon who God is, who he said to be, and who we experienced him to be in our relationship. You see, Moses knew that God's word was the basis for

God's promise.

So Moses simply goes back to the word and says, hey God, remember you said this and you promised this? He could have gone back and said, remember what you said you'd do to Israel? That you were going to deliver them out of Pharaoh, out of Egypt.

All that Moses knew of God was based upon what God did in relation to what God said. All that we know of God is based upon what God does in relation to what he says.

Does God keep his word always without fail? Everything I know of God then is based upon that. I don't have to, I hope he's going to keep that part, you know. God's promise displays his glory through grace.

And Moses here is reminding God that if he could transform a Jacob, then surely he could do the same for his children. If he could transform Jacob into Israel.

[54 : 51] I love how he uses that here. Abraham, Isaac, and Jacob. Abraham, Isaac, and Israel. Remember God. God, if you could transform a Jacob into an Israel, can't you do the same with his kids?

And the Lord then repented of the evil which he thought to do unto his people. God repented. Wait a minute. Numbers 23, 19. God is not a man that he should lie.

Neither the son of man that he should repent. Has he said and shall he not do it? Or has he spoken and shall he not make it good? God can't repent. Hebrews 13, 8.

Jesus Christ, the same yesterday, today, and forever. You see, we describe God based upon our limited but adequate understanding of him. Also, this word repentance here translated from Hebrew into English.

It also has the idea within it of being sorrowed. And so the Lord was sorry of the evil. But it's the same kind of idea. Is God repenting? Is God changing? What we understand of God is based on his word.

[55 : 55] But it is beyond our understanding to understand all of who God is. Are you okay with that? It is beyond our understanding to understand all of who God is. We never will this side of eternity.

When we see him, we shall be like him for we shall see him as he is. But it's not like we're like, well, now I understand God completely. No, eternity is going to be filled with that beautiful, momentary, growing, and continuing to understand this is who he is.

This is amazing. But it is not beyond our understanding to understand all of who God has revealed himself to be. It is beyond my understanding to understand all of God.

But it is not beyond my understanding to understand all of who he's revealed himself to be in his word. Moses' prayer did not change God. But it did change the standing of God's people from judgment to mercy.

You see, God did not destroy Israel. And it was never his intention to do so. Because to do that would then to become completely contradict himself and his word. He knew there would be an intercessor.

[56 : 59] God knew that when he said, hey, Moses. Moses, I want you to identify with my people. I want you to have my heart and nature. Moses, you can step aside and all of my wrath will fall on people because of their sin.

And that is a given. Yes. Yes, Moses. If you stand aside, my wrath will come down upon those people. But if you intercede, Moses, if you intercede, then they'll receive my mercy.

Hebrews 7.25. Wherefore, he is able to save them to the uttermost that come unto God by him, seeing he ever lives to make intercession for them. Those of us who have come unto God, we don't ever have to fear.

Well, is there someone who's going to step in? Is this an instant maybe where God, something bad's happening in my life. Maybe God's wrath is, he's upset at me. God's wrath is not for destruction, guys.

It's to awaken man to mercy. In Revelation chapter 9, we just read this recently going through Revelation, where it says that the men, despite the plagues and the judgment that's coming upon them, that they would not repent of their idols, of their silver, of their gold, of their fornications, nor their sorceries or their thefts.

[58 : 08] They would not repent. Why does it say that? Because that was God's desire. That is his desire. That's why God will allow this world to go through a time where he says, all right, I'm going

to allow my wrath to come for the sake of mercy.

If you won't receive my grace, maybe you'll turn to me in judgment. Guys, the next event for us, the next event on our horizon is Jesus.

As a spiritual body of Christ, we look for the physical deliverance of Christ. We are the spiritual body of Christ, but we've not yet received the physical deliverance. As it talks about in 1 Corinthians 15, we've not yet been resurrected.

But as the spiritual body of Christ, looking for the physical deliverance of Christ, we should also display the heart and nature of Christ, right? Love intercedes for the sake of mercy.

Love steps in. But you don't know that person deserves it. Yeah. And love steps in for the sake of mercy. 1 John 4, 7 says, Beloved, let us love one another.

[59 : 15] For love is of God. This is who God is. God's nature. God's character. This is who he is. Love is of God. Well, then it just is natural that everyone that loves is born of God and knows God.

Like that should be our nature. That's who we are. The love of God that removed you and me from wrath, it's never, was never meant to be just for our benefit.

Well, I'm good. Moses could have been like, I'm good. I'm going to step aside and you wipe them out and I'm going to get to have a whole entire people named after me. This is a good deal.

It was never just to be for our benefit. But it was to understand that like God's heart, we are also to let love intercede for the sake of mercy.

In Jude, at the end of Jude, he writes, keep yourselves in the love of God. Stay in God's love and his nature and his character. Looking for the mercy of our Lord Jesus Christ unto eternal life.

[60 : 18] The next event on our horizon is Jesus. And what do we do while we're doing that? Well, we have the love of God. Well, how do I display that?

And if some have compassion making a difference and others save with fear, pulling them out of the fire, hating even the garment spotted by the flesh. Like, ooh. I'm going to put on the rubber gloves for this one, but I'm coming for you.

Guys, in your life, is Jesus the next event? Upon the horizon of the people that God's put around you. The people that God placed in our lives, is Jesus the next event on their horizon?

Are they still under God's judgment, his wrath? Are they still those that are, because they've not believed, they're under condemnation? Are there people in your lives that, as God's people, they're still walking like they still belong to that other nature?

And you see a destructive life headed down a path. You're like, man, I truly believe you're a believer, but it's not going to end well here for you. Oh, well. Not my problem.

[61 : 34] Woo! I'm going to go to church. See ya. Isaiah 59, 16 says, And he saw that there was no man, and wondered that there was no intercessor.

Therefore, his arm brought salvation unto him, and his righteousness has sustained him. Praise God for that truth. Praise God, Jesus looked, and God looked and said, you know what?

Son, nobody else is going to be able to step in. Nobody else is going to step between them. If somebody doesn't, I'm going to pour out my wrath upon them. I'm going to be bringing them under judgment.

Are you willing to do this? He's like, yeah, I'll step in. Well, you're going to have to take upon you the form of a man. And, ooh, I'll do it with gloves. And then humble yourself as a servant.

Oh, man, all right. Let's go serve those grubby little kids. And then become obedient to death. Dying. I hope it's quick and painless. Even the death of a cross.

[62 : 43] I hope that at Calvary Chapel Charlotte, it is never said that God wondered that there was no intercessor. I hope that he never looks down and says, man, there's nobody who's going to step in, is there?

These people are dying. They're under my judgment and wrath. And you know it. Won't you intercede? Are we willing today to step in and intercede on behalf of others for the sake of God's grace, his glory, and his promise?

And are you willing to do that even for those who deserve his wrath? I know that God's heart bled, broke, and was pierced for people.

For people. People that are under wrath and judgment and condemnation. So I guess I shouldn't be surprised when God puts people in my life that he says, hey, love this person. This wrathful, condemned person.

