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Exodus 32 verses 25 through 35. These are God's words.

No, when Moses saw that the people were underrestrained For Aaron had not restrained them. To their shame. Among their enemies. Then moses stood in the entrance of the camp and said, Whoever is on your side, come to me. And all the sons of levi gathered themselves together to him.

And he said to them, Thus says, yahweh God of Israel. But every man put his sword on his side and go in and out from entrance to entrance. Throughout the camp. Let every man kill his brother, every man, his companion, and every man has neighbor So, the sons of levi did according to the word of moses and About three thousand men of the people fell that day.

Then Moses said consecrate yourselves today to yahweh. That he may bestow on you a blessing this day. For every man has opposed his son. And his brother. Now, it came to pass on the next day that Moses said to the people You have committed a great sin. So now i will go up to yahweh.

Perhaps i can make atonement for your sin. Then mosas returned to yahua and said, oh these people. Have committed a great sin. And have made for themselves, a god of gold. Yet. Now, if you will. Forgive their sin. But if not, i pray block me out of your book which you have written.

And Yahweh said to Moses. Whoever has sinned against me. I will. Blot him out of my book. Now therefore, go lead the people to the place of which i have spoken to you. Behold, my angel shall go before you. Nevertheless in the day, when i visit for punishment, I will visit punishment upon them.

For their sin. So, Yahweh plagued the people. Because of what they did. With the calf which Aaron mate. So far the reading of god's inspired and inherent word. Let's pray.

My father in heaven, how we thank you that you have given us. Even in the cross. Of our lord. Jesus christ to see. The greatness of the guilt of our sin. And it's offense to you. Thank you that you have given christ for That guilt. And that uncleanness, And we thank you for.

How often and how many ways in your word? You come and you hold the mirror of your word up to us. That we might see the guiltiness and the filthiness. Of. And so we pray that your spirit who carried moses along to write these words. And who has superintended their preservation for us even as it is this day.

That on this day, he would be with us. And he would help us. And he would write its truth upon our hearts. Granted, we ask in jesus name, Amen.

People were underrestrained. In. Dancing. And singing. In the frenzy. Of what they? Thought and had said was a worship celebration. I'm so thankful that many of you children have never been to something called youth group. Um, We had a A very big, very famous in our Little part of the world youth group and the church.

I grew up in There was even something called a mosh pit. During the singing and band times. Those who Were most completely unrestrained. Could make a soup of jumping. Smashing sweating. Human bodies. And call it dancing. Um, Which would happen concurrently with The uncomfortable awkward swaying of. Rhythmless upper middle class, white people.

Uh, trying to have. A band experience in church. But it was a place to be unrestrained. And i do not doubt that if someone who was on god's side was Going in and out among us slaying people. It would have been some time before we realized how many had been killed.

We did not invent. The frenzy of false worship. In the latter half of the 20th century. And, The unrestrainedness of that worship. In verse 25 immediately reminds us Who these people were supposed to be? They're supposed to be the people who had been taken out of egypt for god himself.

The people who though being Descendants of Adam. God had said of them. Israel is my firstborn son. The people who, By. The grace of god. Delivering them not just from slavery to egypt, but from themselves and their own impulses and their own desires. And giving them in the context of his having redeemed them for himself, his own law.

You remember this morning? When we were looking at the first four commandments and seeing how yahweh your god Yours. You are his and he is yours. Was at the core of. The way that he gave the moral law to this redeemed, people, Heart of the first great commandment to love yahweh.

Your god, with all his heart, soul, mind and strengthen. They should have been an example. Until all the other nations unto their enemies. As it were. And yet where the gospel and the law within the context of the gospel. Restrains, these people were unrestrained. And so when moses saw, That the people were unrestrained for Aaron.

Had not restrained them. To their shame, among their enemies. And we realize that, Where there's a marriage. There's a husband. Much of whose part is. To shepherd under god, The gospel of christ, and the law of christ, which is Under jesus, a royal law, and the law of liberty.

A law of love. Unto him who has loved us and where there's a family, there's children. There ought to be a father who is such a shepherd and where there are congregations, there are to be elders, who are such shepherds and here was the congregation in the wilderness and moses had been up on the mountain.

That was Aaron's. Duty. That by the knowledge of god and the word of god, and the reminder of his redemption and the instruction that he had given already to this redeemed people, they might be restrained and be an example. You know, christians are not just to be salt and light, they already are Jesus said, you are the light.

You are the salt? When you get one great way for us to cease to be, is to be unrestrained. To our shame. You see if you don't know god, if you don't have god, if you don't have his word and if you don't have a living god who expresses himself Then what is their left and worship?

But for us to express ourselves, And if you don't have his word and his spirit redeeming us from slavery to our sin and we express ourselves then not as those who who have the word of god giving us the way of addressing him. So that we may sing not just whatever comes out of the heart and mind of, man, but that which has come from the mind of god from the word of god.

We may pray not just the, the pleading of those who speak into the air and, and do not know how to address god. And so they, they address themselves, they express themselves and it's unrestrained. You could tell the worship where the living god, is there, where the consuming fire is there in part, because those who worship him, who he has gathered to himself for worship, they have grace To worship him acceptably.

Which is marked by reverence. And all. It's marked by restraint. It's marked by reservation. You know. Reformed Presbyterian worship is often dead because the people are dead. But where the people are alive, and no god and have come through his gospel and come by his word, It is still restrained.

Because we have not come to make display of ourselves. We have come to the god who makes display of himself. And even in our responses, we rejoice that his word is restraining that which is not from him in ourselves. And so that is one of the most horrible things.

About false worship. That denies the reality of god. It denies the presence of god. That denies the redemption of god, it denies that he helps those who he whom, he has redeemed by restraining them. And unleashing christ in them. That that which remains from the old man might be mortified.

Until he has done away with altogether. And that which has come from the new man. The last man. The true man. The lord jesus. Might be expressed. As shaped directed by his word.

And that's why this sin that they have committed. Is such an example sin. Of how guilty. And how filthy all sin is. And what must happen with it, especially If we are to have god among us, Acceptably. And that's going to be the question going forward. I know it's a little bit.

Unfair, because we move straight through and we're drawing from context that follows a little bit. That's going to be the big question in the next couple of passages. Will the lord go with us? Will we have the lord among us? And if we are to be, Blameless. Faultless in his presence so that we may be in his presence with great joy.

Then certain things must happen to our sin. So, what? What does the guilt and filth the guiltiness and filthiness of our sin? Require to be done. That it might be dealt with. And very quickly. In this passage, we see that it requires. Death, it requires consecration, it requires, intercession, it requires amendment.

And it requires punishment. It requires death. Moses stands in the entrance of the camp and says whoever is on yahweh's side, come to me. And perhaps, because it was his own clan and they were Uh, they were more attuned. Uh, to Listen to him. Or to Aaron. Perhaps, that's why.

Uh, but how dreadful that in the midst of this reveling, At the great sinai dance. Of redemption from egypt. That only the sons of levi. You imagine? Every one of you children, know better than that. Don't you? If daddy were to come to family worship and who are to look around the table and say, all right, Who is on jesus's side?

Every one of us, right? How dreadful was the sin of? Israel, that they had fallen into.

That he says, whoever is on yahweh's side, come to me. And he gets a 12th.

And he tells them. Something from yahweh. Thus, as yahweh god of Israel, this is his word. Let every man put his sword on his side. And go in and out from entrance, to entrance throughout the camp, and let every man kill his brother. This reminds us that the wages of sin is death.

And we've known that, haven't we ever since the garden? That if you declare independence from the lord of life, the consequence is death. In the day that you eat of it dying, you shall die. Quite literally. Or as we're accustomed to hearing it. You shall surely die. You cannot have independence from god.

Who is life and has life in himself, and who alone is the source of life for any other. Without death.

And so they had declared worship independence from god. And they had to die. This is why. For every sin. Of every believer, there has to be a death and every sin of every unbeliever. But from the believer, it may be the death of another. The death of christ in our place.

And said they go in and out killing the managed to kill three thousand. It may be that they're not. Very good at it. Like peter. Swinging a sword against a great mob, and Uh, with his first stroke, he takes an ear. If the lord jesus was depending on upon peter to deliver him, that would have been That would not have worked.

These levites going in and out, they They managed to kill three thousand. Then mooses says, fill your hands. That's literally what it says here, where it says consecrate yourselves. It's borrowed from the ordination of the sons of Aaron and In chapter 28, verse 41. Even in their killing. They've made themselves unclean, haven't they?

They've touched dead bodies. And, It reminds us that our sin is not only guilty before god, but it's filthy before. God. And even those who are on his side needed to be consecrated, They need to be cleansed. In order to be blessed verse 29. That he may bestow on you a blessing this day.

For every man has opposed to son. And his brother here. They had been obedient, they had taken the lord's side over against even their family. This is one of the hardest things, for any of us to imagine. And yet, we know that. If anyone who is dear to us now will On the last day found to have died in opposition to the lord and in hatred and despising of him.

They will not stop that when they die. They will still despise him and they will still hate him. And we then will be so sanctified and, and so committed to and identified with the lord. That we will praise him for the wrath that he pours. Even as in our sanctification we also grieve.

In that analogy from god, where we do not have pleasure in the death of the wicked. But that he turned and lived. These are difficult things. But the lord jesus says difficult things doesn't he? That, in the difference between our commitment to him and our commitment to father and mother, and brother and sisters, it should be so great.

That it is as hatred. And here are some levites who have opposed And kilt. You always instruments of temporal judgment. They didn't Cast them into hell. Only the lord can take his ultimate vengeance and he will But even those who had been so devoted to him in that moment on that day still needed consecration.

In order to enjoy the blessedness of the nearness of god. Our sin is so filthy that we Need. Not only a substitutionary death or a death for it. But we need to be cleansed, we need to be consecrated. We need intercession in the third place. Moses tells them to fill their hands to consecrate themselves.

And then on the next day, assuming they have done. So they have this assembly and the Levites have the place that the lord has given them and now by his gracious work in them, Has

also identified them as the ones who ought to be in that place. And so, it's the next day and Moses says, to the people, you have committed, a great sin.

We need intercession. I now i will go up to yahweh perhaps. I can make atonement for your sin. Not that moses himself could be the atonement but that he could plead. The lord's own provision of atonement. But we need someone to plead for us. We need someone to go in between us.

We need we need someone like job. Cries out for. And god knows how much he understood by the spirit. What he was saying, someone who can lay his hand on god. And on, man, Well, finding someone who can layers and on man as easy. But who can represent god also?

Who is qualified to be an arbitrator. Between god and man. Unless you think that when paul tells Timothy, there is one god and one mediator between god and man, the man jesus christ. Jesus emphasizing god's humanity. No. He has marveling that god has become a man. Because there's no one else who can mediate.

For god. Or mediate with God. But God And now there's a man who is god. A man who is jehovah a man? Who is Yahweh? Moses recognizes as he stands before god. That even he needs an intercessor. Even he needs in the fourth place, atonement. Moses returns to y'allah and said, these people have committed a great sin.

Notice he doesn't do like Aaron. He doesn't say, well, you know what the people are like, Lord, they're just like that. He doesn't say well, i was up on the mountain for a long time. It's actually a little bit understand, no. He tells them and he says before, god is a great sin.

It doesn't minimize it. He says yet. Now, if you will forgive their sin, where's the atonement? Right. He says In verse, 30. I'm gonna go and see if perhaps i can make a tournament and he comes. And he says, If you will. Forgive their sin. You see how Moses knows that there is nothing but the desire of god to atone that can provide an atonement.

The if you will, is going to cost the incarnation and humiliation of the lord jesus to live life in a lowest state, and and live among sinners and be tormented and attacked by the devil and rejected by his people and blasphemed, by those who won't accept his testimony, that he is god.

And then having done all things. Well, and loved the lord, with all his heart, soul, mind and strength, and loved the church who was such a love as to lay down and his life for her and give himself for her to be humiliated, to take the form of a slave for her and be found in appearance as a man to begin with and loved his neighbor.

And having done all of that. He who is the only one. Who since the fall has ever delighted in the lord, with all his heart and this world. The lord of his delight would pour out his fury. Upon him, and all of that is bound up in the Yet.

Now, if you will forgive their sin,

1400 years later. The lord jesus would say, nevertheless not my will. But thine be done because that's why he was here. Because the lord will to forgive sin. And no one else could intercede? No one else's god and man could put his hand on both. Like job had hoped longed after and paul gloriously declared to Timothy had happened.

And there's no atonement that can come from man. But there must be Atonement. The guilt of the sin must be removed. We need forgiveness. Which means there must be punishment.

Moses knew that. Sorry, this is From three and four still. If you're following on the outline, Moses knew that if there wasn't atonement and forgiveness purely by the will of god purely by the provision of god.

Then he had no place standing before God. That's the way the reasoning in verse 32 works. Not, he's not saying lord. If you won't do to, if you won't forgive them, then i don't want to be in your book either. The logic of verse 32 is, If there can't be forgiveness for them, then there can't be forgiveness for me.

But if someone so wicked, as i am, Maybe forgiven and may remain in your book. Then certainly whatever a tones for me. Would atone for them to Every christian. Nose of an atonement nose of a forgiveness, nose of an intercession. That is big enough and good enough for every unbeliever they meet.

The definite particularity of the atonement. Has nothing to do. With the rich abundance. Of the atonement. And that abundance is offered to every sinner.

And the reason there must be atonement, is there must be punishment. It says, behold. Sorry. Back up to verse 33, you always said to Moses, whoever has sinned against me. I will blot him out of my book. This is the the dreadfulness of the cross. Because for a few hours.

On that afternoon.

It was as if the lord jesus was not in the book. The wrath of god was poured out. Upon the lord jesus christ. Yes, it was the one act of obedience and there was never a moment in which the father loved the son more even with respect to his human nature and which he grew in favor with god.

And and with men, we remember all of that we've heard about that and in the midweek sermons and in romans, And yet for all of that truth, the wrath, the fury of god, against sin for every sin of every one who would ever believe in him. Was visited upon the lord jesus christ.

There are two great days of visitation. There is either that one in which the wrath has visited at the cross. Or there is an eternal unlimited day of the visitation of the wrath of god. When christ returns. And either you have the mediator and his atonement and his having suffered the wrath of god, or You don't have a mediator.

If he was not your substitute, Your death for sin is yet to come. And it's not just when. You will lead this world.

If you don't have the lord, jesus is yours. If you can't say, i am my beloveds and my beloved is mine, saying of the lord jesus christ. Then there is the punishment that sin deserves In a day of visitation for you. That has yet to come. And one of the great differences between the two days is not just Who it is, who suffers the punishment.

At the cross. It's the lord jesus. Who identifies with us and we are identified with him and in him his death, as our death. And his Suffering, the wrath of god, as in our place and the fullness of the wrath of god is turned away in the wonderful truth that we call propitiation that, the bible calls Propitiation.

In hell, of course. It's each individual center for himself. And continually. Despising, god and increasing. The measure of his own guilt and his own filthiness. Even in the immediate presence. Of god and his glory.

But that's not the only difference. Not just, who suffers, but how long? Because you see in hell. There's the worm that doesn't die. And the flame that isn't quenched. But at the cross, it was this glorious statement. It has been finished. Those of you who have made your way.

A little bit and grammar. Don't be satisfied with it is finished. It is a past perfect tense. At the cross. The punishment for all of the sin. Of all. For whom christ died. Has been. Finished. Now, there's There's no mere man. Who can provide this death provide, this cleansing provide this intercession provide this atonement.

Provide the satisfaction of this punishment. But there is one. Who hasn't just done one. Of these things. He's done all of them. And he is the one. Through whom we may be in the presence of god. We'll sing his praise. Is worthy because he has redeemed us by his blood.

And it's that. Death and consecration and intercession and atonement and punishment. That enables the glorious statement at the end of it all. Behold the dwelling place of god. Is with man. And we will be in his presence. And we will be faultless. And it will be with great joy.

I've had enough spray.

Her father, we are like isaiah.

We have unclean lips, we dwell among the people of unclean lips It's difficult for us to conceive. Of just how guilty and filthy our sinus. We come to passage like this. And we have difficulty. With three thousand men falling. And we are unable to imagine what it will be like in the last day.

When the great multitudes. Are there not only of the redeemed? But of those who are perishing,

And so we pray that you would help us. In light of what we have learned about our own sin, our own guilt, our own filthiness, To see what you have provided in christ. To cling to him to rejoice over him. To know that in his death, we died. That his blood has washed us, clean that.

He himself always lives to intercede for us by the power of his indestructible life. That he has made full atonement. And there is no guilt left. He's made full propitiation and there's no wrath left, either. And so give us to cling to christ. We ask in his name, Amen.