

Series: The Life of Moses

C.R.B.C. 10-8-17

“When Leadership Loves”

Text: Exodus 32:30-35

Intro: Over the past few weeks we have zeroed in on the do’s and don’ts of leadership. When we looked at “When Leadership Loses It,” we observed Aaron bowing his knee to the will of the people, something a leader should never do. When we looked at “When Leadership Leads,” we observed Moses interceding on behalf of the children of Israel, something every leader should be engaged in daily for the people they are called to lead. This morning we focus our attention once again on Moses and his great love for the people God called him to lead. This morning we are going to look at “When Leadership Loves.”

First. Let’s notice The Confession Made

I. The Confession Made (Vs. 30-31)

- a. God had informed Moses of Israel’s debauchery on the mountain
- b. Moses had now seen for himself what that sin looked like and was overwhelmed, so much so that he questioned if God could even forgive them for the gravity of such sin
- c. Moses affirms the sin, he does not seek to make excuse for it, rather he speaks to its severity
- d. The word used for “great” here carries with it the idea of both number and intensity. This is to clearly define both the vast number of sins committed before God as well as the intensity by which those sins were committed. Israel, with all their heart pursued this molten calf, bowing their knees to it, completely forgetting the bleeding lambs that were slain in Egypt, which purchased their redemption
- e. **Quote:** “In his book Great Themes of the Bible, Louis Albert Banks told of the time D.L. Moody visited a prison called “The Tombs” to preach to the inmates. After he had finished speaking, Moody talked with a number of men in their cells. He asked each prisoner this question, “What brought you here?” Again and again he received replies like this: “I don’t deserve to be here.” “I was framed.” “I was falsely accused.” “I was given an unfair trial.” Not one inmate would admit he was guilty. Finally, Moody found a man with his face buried in his hands, weeping. “And what’s wrong, my friend?” he inquired. The prisoner responded, “My sins are more than I can bear.” Relieved to find at least one man who would recognize his guilt and his need of forgiveness, the evangelist exclaimed, “Thank God for that!” Moody then had the joy of pointing him to a saving knowledge of Christ, a knowledge that released him from his shackles of sin.” Our Daily Bread
- f. There must first be a confession made, before sins can be forgiven

g. Psalm 32:2-5: Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit, there is no guile. When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

h. Quote: “This was not the first time Moses had interceded for Israel. He prayed for the people when they were trapped between Pharaoh and the deep blue sea (14: 15). He prayed for them at Marah, where the water was bitter (15: 25), and again at Rephidim, where there was no water at all (17: 4). He prayed for them when the Amalekites attacked and he had to lift his arms all day to win the victory (17: 11, 12). Moses prayed, and when he prayed, God answered. He made his people walk on dry land; he gave them sweet water; he delivered them from their enemies. Moses had prayed again just a few days earlier, when he first heard about the golden calf. Arguing on the basis of God’s own character and promises, he had persuaded God not to destroy Israel. Now Moses was praying again. He began by freely confessing Israel’s sin, which he had just seen in all its depravity. In fact, the vocabulary of sin appears eight times in just a few short verses. The people had sinned a great sin, but Moses was asking God to forgive them. The trouble was that this time he couldn’t come up with any good arguments. On what basis should God forgive people who broke his law? Moses really couldn’t think of any suitable reason, so he quickly said, “but if not, please blot me out of your book that you have written” (32: 32b).” Philip Ryken *Exodus: Saved For God’s Glory (Preaching the Word)* (p. 959). Crossway. Kindle Edition.

i. If we have been called to lead, we must address sin, it cannot be overlooked, for God sees everything, because in addressing sin, we display our love and concern for those we are called to lead

Next, we see The Atonement Offered

II. The Atonement Offered (vs. 32)

a. Webster’s Dictionary defines atonement as the reparation for an offense or injury

b. Great sins had been committed, great redemption was necessary

c. Illustration: In 1193, the English King Richard I, also known as Richard the Lionheart, was returning from leading a Crusade to the Holy Land. As he returned through Europe, Leopold V captured him in Austria. The Holy Roman Emperor demanded a ransom for Richard's release. The price was to be 150,000 marks, equal to three tons of silver. This was an enormous ransom demand. But the people of England so loved their king they submitted to extra taxation and many nobles donated their fortunes for Richard's release. After many months, the money was raised and King Richard returned to England. That's where we get the expression, "a king's ransom."

d. Moses was no King, but he was willing to take the place of the people he was called to lead

e. The depths of our love can be determined by our willingness to sacrifice for those who

do not deserve it

f. Illustration: “I read about a small boy who was consistently late coming home from school. His parents warned him one day that he must be home on time that afternoon, but nevertheless he arrived later than ever. His mother met him at the door and said nothing. At dinner that night, the boy looked at his plate. There was a slice of bread and a glass of water. He looked at his father's full plate and then at his father, but his father remained silent. The boy was crushed. The father waited for the full impact to sink in, then quietly took the boy's plate and placed it in front of himself. He took his own plate of meat and potatoes, put it in front of the boy, and smiled at his son. When that boy grew to be a man, he said, "All my life I've known what God is like by what my father did that night.””

g. Romans 9:3: “For I could wish that myself were accursed from Christ for my brethren, my kinsman according to the flesh.”

h. Moses was positioned between Holy God and sinful man, the proper place for a mediator, evidenced completely in the position and work of Jesus Christ our complete mediator!!

Finally, Let's notice The Reply Given

III. The Reply Given (vs. 33-35)

a. Quote: “Up to this point, the whole passage seemed like it was building to a triumphant climax. By the time Moses made his offer, it seemed like the whole plan of salvation was coming together. The chosen mediator was willing to make the ultimate sacrifice. One man would die for the people, and then God would forgive their sin! Only it didn't work out that way after all. What had all seemed so promising vanished in an instant. The people had sinned, and so had Aaron. To be specific, they had sinned against God. To be sure, God had already promised not to destroy them. By the angel of his presence, he would lead their descendants to the Promised Land. But they would still have to suffer the punishment due to their sins. As John Currid writes, “First, there will be individual responsibility— that is, the person who has sinned against Yahweh will be blotted out of God's book. And, secondly, there is also a collective liability— the sin of the covenant people will rebound on the entire nation.” Philip Ryken *Exodus: Saved For God's Glory (Preaching The Word)* (p. 960). *Crossway. Kindle Edition*

b. Although Moses was willing to offer himself as an atonement for the people, we must understand that he was insufficient for such a cause. He was sinful, therefore, ineligible.

c. There are those today that emphasize the grace of God and never care to mention the wrath of God, both are equal attributes of the Almighty. He cannot overlook sin, it must be paid for if forgiveness is to be extended.

d. God explicitly tells Moses no and furthermore, those who have transgressed against Him will experience the judgement of God

e. As we read through the Bible we are constantly looking for someone who can completely atone for sin, that person is found in Jesus Christ

f. Hebrews 10:14: “For by one offering he hath perfected for ever them that are

sanctified.”

g. Quote: “An illustration may help explain the connection between Moses and salvation in Christ. Think of Moses as the extra who stands in for the star during the filming of a movie. While the stagehands are setting will stand when the filming starts, so that when the star finally takes the stage, everything will be just right. While all this is going on, onlookers can get some idea what the scene will look like, but they don’t know the full story. The star is still waiting somewhere backstage. He won’t step in until the last moment, and only then will the scene be played properly.” Philip Ryken *Exodus: Saved For God’s Glory (Preaching The Word)* (p. 960). Crossway. Kindle Edition

h. Leadership is never more like Jesus than when we love, but part of that love is understanding that sin, of any and every kind, is offensive to God!!