

But Moses

Intro:

1 Tim 2:1-4

Do you believe grace is amazing?

Who do you pray for?

Who do you evangelize?

Your answer reflects your view of the true power and understanding of the amazingness of grace

(video: like me)

Problem:

Ex 33:19

Just a few verses earlier God seems to change His mind - what's going on?

One of the most interesting implications of this passage has to do with prayer and its ability to move the immovable God

the same God who said I will be Gracious to whom I will - says He changed His mind only one chapter earlier...whats going on?

(Isa 14:24; 46:8-11) God doesn't change- He is immutable

(Eph 1:11) He works all things according to His will - His decree

(1 sam 15:11...29) Yet He certainly seems to change

Jer 18:1-11

but that is just our experience of Him in time and space

Acts 2:23

He has written Himself into His own creation story - His reactions are real in time and space but His reactions and ours are compatible to His ultimate unchanging plan

Acts 13:48

Our prayer, our evangelism, our efforts are the real means God has ordained for His real and sovereign ends

...but I don't really think that is what our passage is about...

1 Tim 2:5-7

Our passage is about more than the implications of prayer upon Divine impassability...its about a mediator and the significance of a seemingly insignificant word...

Main Idea:

They were rightfully under God's wrath

But Moses stood in the breach

Implication:

Moses was "standing in the breach" interceding for them WHILE THEY WERE STILL SINNING- here is the good news as told in exodus they were sinning BUT Moses was standing in the gap

Application:

the Good News is not our repentance and faith, though we need to have that, it is not our self improvement, though that will be the fruit of it, it is the finished work of Christ seen in the seemingly insignificant word "but" "but Moses," "but Jesus," "but God" - this word not the law not striving not religion Is the Good News found even back in exodus

Resources for further study:

<https://www.desiringgod.org/articles/but-god>

[http://www.barabbas.com/sermons/?](http://www.barabbas.com/sermons/?sapurl=Lys00TVil2xil21pLytyYmhuY2RrP2JyYW5kaW5nPXRYdWUmZW1iZWQ9dHJ1ZQ==)

[sapurl=Lys00TVil2xil21pLytyYmhuY2RrP2JyYW5kaW5nPXRYdWUmZW1iZWQ9dHJ1ZQ==](http://www.barabbas.com/sermons/?sapurl=Lys00TVil2xil21pLytyYmhuY2RrP2JyYW5kaW5nPXRYdWUmZW1iZWQ9dHJ1ZQ==)

https://cdn.subsplash.com/documents/Z9H3R5/_source/71d50ac6-5947-473f-8e1a-3b24187be586/document.pdf

But Moses

Does the Bible Affirm Open Theism?

by John M. Frame

A group of thinkers known as “open theists,” such as Clark Pinnock, John Sanders, Gregory Boyd, and William Hasker, seek to do justice to the give-and-take in Scripture between God and human beings. For example, in Exodus 32:7–10, God tells Moses He will destroy Israel for worshiping the golden calf and raise up a new nation from Moses himself. Moses intercedes, however, and in verse 14 God “changed His mind.” God also seems to change his mind in several places, such as in Isaiah 38:1–5, where Isaiah prophesies that King Hezekiah will die, but in response to Hezekiah’s repentance adds 15 years to his life. Another example is Jonah 3–4, where God retracts an announcement of judgment in response to Nineveh’s repentance.

From these and other such passages, the open theists infer that God is a temporal being (not “above time,” as in much traditional theology, but within time), that He changes His mind, that His plans are influenced by creatures, that He sometimes regrets actions that He has performed (as Gn 6:6), and that He does not have exhaustive knowledge of the future. In their view, God’s regretting and relenting come about because free human decisions are utterly undetermined and unpredictable. Therefore, God must adjust His plans to the free choices of human beings.

We should not ignore these “relenting” passages. On the other hand, we should also not forget the pervasive biblical emphasis on God’s sovereign control of the world and His exhaustive knowledge of past, present, and future. God brings about natural events (Ps 65:9–11; 135:5–7), even apparently random ones (Pr 16:33). He controls the smallest details of nature (Mt 10:29–30). He governs human history (Is 10:5–12; 14:24–27; Acts 17:26). If someone dies accidentally, it is because “God caused it to happen” (Ex 21:12–13). Contrary to open theism, God brings about human free decisions, even sinful ones (Gn 45:5–8; Jdg 14:4; 2 Sm 24; Is 44:28; Lk 22:22; Acts 2:23–24; Rv 17:17). He hardened Pharaoh’s heart (Ex 4:21; 7:3), and others as well (Dt 2:30; Jos 11:18–20; 1 Sm 2:25; 2 Ch 25:20), for His own purposes (Rm 9:17). He is also the source of human faith (Jn 6:37, 44, 65; Acts 13:48; 16:14–15; 18:27; Eph 2:4–10; 2 Tm 1:9) and repentance (Zec 12:10; Acts 5:31; 11:18). So human freedom is not indeterminate as open theists maintain. We are free in that we do what we want to do, but behind our plans and desires are those of God (Jms 4:13–16).

In general, God “works out everything in agreement with the decision of His will” (Eph 1:11; cp. Lm 3:37–38; Rm 8:28; 11:33–36). And God cannot fail at anything He seeks to do (Ps 33:11; 115:3; 135:6; Pr 21:30; Is 14:27; 43:13; 46:10; 55:11; Dn 4:35; Rv 3:7).

Since God controls everything, He knows everything, including the future. Knowing the future is a test of a true prophet (Dt 18:22) and indeed of a true God (Is 41:21–23; 42:9; 43:9–12; 44:7; 48:3–7). Through His prophets God often predicts the future centuries in advance (as Gn 9:26–27). Contrary to the open theists, who think God cannot anticipate human free decisions, He often predicts human behavior in detail (1 Sm 10:1–7; Jr 37:6–10; Mt 26:34). He predicts the behavior and character of human beings in the distant future (1 Kg 13:1–4; Is 44:28–45:13).

How, then, should we understand God’s “relenting”? For one thing, God states as a general policy in Jeremiah 18:5–10 that if He announces judgment and people repent, He will relent; He will do the same if He pronounces blessing and people do evil. In other words, relenting is part of God’s unchanging plan, not a change forced on Him by His ignorance. Further, God is not only transcendent (beyond our experience) but also immanent (involved in our experience). He has dwelled on earth in the tabernacle and temple, in Christ, and in His general omnipresence (Ps 139:7–12). When God interacts with people in time, He does one thing, then another. He curses, then He blesses. His actions are in temporal sequence and are therefore, in one sense, changing. But these changes are the outworking of God’s eternal plan, which does not change.

It is important, then, to see God as working from both above and below, in eternity and in time, and not only within time, as open theists propose.

John M. Frame, [“Does the Bible Affirm Open Theism?”](#) in *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith*, ed. Ted Cabal et al. (Nashville, TN: Holman Bible Publishers, 2007), 138–139.

But Moses

Text:

They were rightfully under God's wrath

Ex. 32:7 ¶ And the LORD said to Moses, "Go down, **for your people, whom you brought up** out of the land of Egypt, have corrupted themselves.

Ex. 32:8 They have turned aside quickly out of the way that I commanded them. They have made for themselves a golden calf and have worshiped it and sacrificed to it and said, 'These are your gods, O Israel, who brought you up out of the land of Egypt!'"

Ex. 32:9 And the LORD said to Moses, "I have seen **this people**, and behold, it is a stiff-necked people.

Ex. 32:10 **Now therefore let me alone** (*inviting Moses to intercede - don't hold me back*), that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you."

ex 3:7, 10; 5:1; 6:7; 7:4 (previously My people - alienated - your people, your kids)

deut 9:1-14 (yet God knew all along even as He was instructing Moses

breaking the law even as it was being given - not about their righteousness but His love)

rom 3:9-26 (God knew even as He was giving law they couldn't keep it - whole scene is a play pointing to the future work of Christ prefigured in the mediating work of Moses all the way back in exodus)

But Moses stood in the breach

Ex. 32:11 ¶ **But Moses implored the LORD** his God and said, "O LORD, why does your wrath burn hot against **your people, whom you have brought out** of the land of Egypt with great power and with a mighty hand? (*Moses argued that they were His people - how much more are we His? We are the ones given to Him from the Father (Jn 6:37; 10:26-30; 17:1-2, 6-12; 18:6-9)*)

Ex. 32:12 **Why should the Egyptians say**, 'With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth'? Turn from your burning anger and relent from this disaster against your people.

Ex. 32:13 **Remember** Abraham, Isaac, and Israel, **your servants, to whom you swore by your own self**, and said to them, 'I will multiply your offspring as the stars of heaven, and all this land that I have promised I will give to your offspring, and they shall inherit it forever.'" (*Moses argued that God promised - how much more do we have a better guarantee? sealed the Spirit (Heb 6:13-20; 2 cor 1:20-22; 5:4-5; eph 1:11-14)*)

Ex. 32:14 **And the LORD relented from the disaster that he had spoken of bringing on his people.**

1 sam 12:20-22 (but the argument we are not used to is the glory of His Name but the true basis of our salvation is His glory not our righteousness)

isa 48:9-11 (salvation has nothing to do with us and our actions)

ps 23:1-3; 25:11; 31:3; 79:9; 106:6-9 (for His names sake - this is a worthy reliable reason)

(He saved them from Egypt for His Names sake)

Ps106:19-23 (But that is not what this is about - Its about the one who stood in the gap

They were under God's wrath but Moses changed His mind - but its not about Moses)

rom 1:5 (for whose Names sake? - shared glory with Moses (let me alone) to bring glory to Christ

1 Jn 2:12 (He is the reason we are saved - for His names sake...but there is an even more central hope)

1 Jn 2:1-2 (His advocacy - His mediation- We have a better mediator than Moses standing in the gap for idolatrous sinners at their worst (Heb 9:11-15) We have a perfect mediator who has already mediated for those who will believe...this is the main most significant part of our passage

Rom 5:8 (Moses was "standing in the breach" interceding for them WHILE THEY WERE STILL SINNING while they were rejecting Moses and God)

here is the good news as told in exodus they were sinning BUT Moses was standing in the gap the Good News is not our repentance and faith though we need to have that it is not our self improvement though that will be the fruit of it - it is the finished work of Christ

seen in the magical word "but" "but Moses," "but Jesus," "but God" - this has been the phrase of the gospel even back in exodus

Application Questions

MESSAGE RECEIVED
(Do you understand what you learned?)

- What is the main point of this message? (Could you summarize it in your own words?)
- What is something new that you learned?
 - What was your knowledge in this area before you heard this message?
 - Any change you will make in your daily life based upon this new knowledge?
- What reference verse stands out to you and why?
- How did this message encourage you? Why do you think that is?
- Did the message pair with your weekly bible reading in any way?
- What is a struggle you had with this message? It's content or it's application?
- What are some truths that stand out to you in this message?
 - Any life testimonies that you can think of that are good examples of these truths?
- What character/attribute of God stands out to you the most in this message and why?
 - Any specific verse that puts this attribute on display?

MESSAGE APPLIED
(What are you going to do with what you learned?)

Culture

- What are the lies of the world/devil that we need to be aware of that are antithetical to this message?
- What do you think the cultural animosity is towards this message if we apply it rightly?

Church

- How do you see this message impacting the church corporately? (locally/globally)
 - What prayers would be good to pray for the church body based on this message?

Individual

- Is there a sin in your life that this message convicted you of?
 - Why do you think this was a blind spot in your sanctification before this message?
- How did the message address any specific life circumstance you are going through right now?

- Select two questions from the below list and write down your answer to them:
 - How does this message change or impact your:
 - Prayer Life?
 - Evangelism?
 - Bible Reading?
 - Christian Relationships?
 - Non-Christian relationships?
 - Parenting?
 - Role as a Husband/Wife?
 - Workplace?
- **How have you been changed by this message? What is your one memorable takeaway. If I ask you “How did God sanctify you through the preaching of this message, how would you respond?”**