



MT. ROSE REFORMED
ORTHODOX PRESBYTERIAN CHURCH

The Golden Calf

Reverend Scott Johnson | July 26, 2026 | Exodus 32:1-14

Old Testament Reading

Our Old Testament reading is Exodus chapter 32, verses 1 through 14. Exodus chapter 32, verses 1 through 14. And this is the Word of God. This is God's infallible, His inspired, His inerrant Word.

When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him. So Aaron said to them, take off the rings of gold that are in the ears of your wives, your sons and your daughters, and bring them to me. So all the people took off the rings of gold that were in their ears and brought them to Aaron.

And he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, these are your gods, O Israel, who brought you up out of the land of Egypt. When Aaron saw this, he built an altar before it. And Aaron made a proclamation and said, tomorrow shall be a feast to the Lord.

And they rose up early the next day and offered burnt offerings and brought peace offerings. And the people sat down to eat and drink and rose up to play. And the Lord said to Moses, go down for your people whom you brought up out of the land of Egypt have corrupted themselves. 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. And the Lord said to Moses, I have seen this people and behold, it is a stiff necked people. Now, therefore, let me alone that my wrath may burn hot against them and I may consume them in order that I may make a great nation of you. 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?

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. 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. And the Lord relented from the disaster that he had spoken of bringing on his people.

New Testament Reading

And now turn with me to 1 Corinthians 10, verses one through 11. 1 Corinthians 10, one through 11 for our New Testament reading. For I do not want you to be unaware, brothers, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food and all drank the same spiritual drink.

For they drank from the spiritual rock that followed them, and the rock was Christ. Nevertheless, with most of them God was not pleased, for they were overthrown in the wilderness. Now these things took place as examples for us that we might not desire evil as they did. Do not be idolaters as some of them were, as it is written, the people sat down to eat and drink and rose up to play.

We must not indulge in sexual immorality, as some of them did, and 23,000 fell in a single day. We must not put Christ to the test, as some of them did, and were destroyed by serpents, nor grumble, as some of them did, and were destroyed by the destroyer. Now, these things happened to them as an example, but they were written down for our instruction on whom the end of the ages has come. The grass withers, the flower fades, but the word of our God will stand forever.

The Infamous Golden Calf

You can turn back to Exodus chapter 32. This is our sermon text for this morning. As we continue in our study of the book of Exodus, today we have come to what is one of the most infamous episodes in the entire history of the nation of Israel, and that is their making and worshipping the golden calf. If the crossing of the Red Sea is the highlights of the book of Exodus, then this chapter describes for us the low light in the book of Exodus.

Here are the people of God at their very worst. We might say that this was their mountain bottom experience. However, as the Apostle Paul tells us in 1 Corinthians, as he writes about this incident, as he writes about other incidents that took place among the people of Israel during their wilderness wanderings, he says that these things were written down for our instruction. And since that is the case, as we look at this sad story of the Israelites' worship of the golden calf, we'll consider how it instructs us as the people of God today.

This morning, we are only looking at the first half of the golden calf incident. And so all of chapter 32 is taken up with this event. We'll look at the first half today, and the rest of chapter 32 we'll look at later. But in our passage this morning, we'll divide it up into three parts as we consider it.

First of all, we'll consider the idolatry of the Israelites. Secondly, the judgment of God. And thirdly, the intercession of Moses.

The Idolatry of the Israelites

And so first, the idolatry of the Israelites.

At the beginning of chapter 32, Moses has been up on the mountain, Mount Sinai, for almost 40 days and 40 nights. And during that time, the Lord has given to Moses various laws and statutes and instructions that will govern the life of the people of Israel, the worship of the people of Israel. And so at the beginning of chapter 32, the Lord, at least for now, he has finished speaking to Moses on the top of Mount Sinai. Moses has in his hands the two tablets with the 10 commandments written with the finger of God.

And he has in his mind and in his heart all of the other laws that God has spoken to them or spoken to Moses. And so Moses is, he is ready. He's ready to come down to rejoin the people of

Israel. But before he does that, we read what's taking place down below at the bottom of the mountain.

And down there, things are not going so well. Look at verse 1 in chapter 32. When the people saw that Moses delayed to come down from the mountain, the people gathered themselves together to Aaron and said to him, Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.

And so Moses has been away for over a month now, and the people are getting anxious. They do not know what has become of him. They are ready to move on, but where is their leader?

And so they do the very same thing that we do when we fail to entrust ourselves to God's wise and good care for us, his love for us. When we become impatient with God's timing and his dealings with us, we do what they did, that is, we take matters into our own hands. And that's what the people do here. Verse one says that the people gathered themselves together to Aaron.

The Hebrew suggests that this is not a friendly meeting with Aaron, but rather the people are hostile, perhaps even threatening Aaron with harm if he does not comply with their demand. And what is it that the people, in this very unfriendly way, are demanding of Aaron? Well, they want him to make for them gods to go before them and to lead them on their way to the promised land. So they are done with Moses, and really, in a sense, they are done with the Lord.

They are ready for new gods to lead them into the promised land. Now, to put it mildly, the way that Aaron responds to this certainly is not his finest hour. What he should have done, he should have rebuked the Israelites for this sinful demand. He should have, or he should have refused to go along with it.

But instead, out of his own fear of man, Aaron does what he surely knew was wrong. He collects all of their gold jewelry, he melts it in the fire, and then he takes the molten gold from the fire and he fashions it into the image of a calf. The word calf here really refers to a young but a full-sized bull. And so the image is one of strength and power.

And of course, that's why they made that an idol, because of what it communicated. In fact, the Egyptians worshiped idols in the form of bulls. And so this was something that the Israelites

learned from them. Ironically, sadly, the Israelites are imitating the worship of the very people whose tyranny the Lord, who is the true God, delivered them in the Exodus.

And so the Israelites are committing this gross idolatry of the idols of the nation that held them in bondage and from which the Lord delivered them. But Aaron makes this graven image. He then builds an altar, and then he announces that tomorrow there will be a feast to the Lord. But of course, it's not really a feast to the Lord.

It's a feast to this idol or idols. And then the next day, the Israelites worship the gods of their own hands. They worship this God and these gods with burnt offerings, peace offerings. Now, if we're keeping score, at this point, the Israelites have managed to break at least two of the Ten Commandments.

They've broken the first and the second commandment. The first commandment says, you shall have no other gods before me. After Aaron made this golden calf, the people said in verse four, these are your gods, O Israel, who brought you up out of the land of Egypt. So the text suggests that there was more than one idol that was made.

There was certainly the golden calf that Aaron made, but perhaps he or others made other idols because the people said, these are your gods, O Israel. And so, at that point, the people of Israel ceased to be a people who were monotheistic, that is, a people who believe in and worship one God. They became a people who are polytheistic, that is, a people who believe in and worship many gods. And of course, this was a violation of the first commandment, you shall have no other gods before me.

And here they are making gods in place of the Lord. But even if Aaron had only made one idol, that still would have broken the second commandment. The second commandment says, you shall not make for yourself a carved image. And the meaning of the second commandment is that the Israelites were not to represent God.

Remember, God is spirit in the words of our confession. He is a most pure spirit. He cannot be captured or represented by any visible form. And yet the Israelites make this golden calf and they claim to be worshiping the Lord with this idol.

And so, when the people beheld this golden image, along with the other idols that Aaron made, they identified them as the gods who led them out of Egypt. And so, they were identifying these

idols with the true God. And this is a violation of the second commandment. Now, why in the world did the Israelites make this idol?

They had seen all that the Lord had done for them. They had witnessed his miraculous saving might and were delivered out of Egypt by signs and wonders. They saw his presence in the pillar of cloud and the pillar of fire. They were reminded of his care for them every morning as there was manna on the ground for them to collect and to eat.

And so why in the world did the Israelites resort to this gross idolatry? Well, one reason was because that was their habit. That's what they were used to. For 400 years, the Israelites were immersed in a pagan and idolatrous environment.

This was their default religion. This is what people did then all around them, make an idol and worship it. In the book of Acts, when Stephen recounts the history of Israel, you remember in chapter 7, just before he is martyred, the first martyr of the church, Stephen gives a history of the nation of Israel. And he says, as part of his speech, he says in Acts 7:39, our fathers refused to obey him, but thrust him aside.

And in their hearts, they turned to Egypt. You've heard the saying, you can take the boy out of the country, but you can't take the country out of the boy. Well, the same thing applies here. You can take the Israelite out of Egypt, but you apparently cannot take the Egypt out of the Israelites.

In their hearts, they returned to Egypt. They naturally went back to that idol worship that they had seen and no doubt had practiced there. So that's one reason why they turned to idolatry. But the more basic reason, the more fundamental reason is that they made this idol, they worshiped it because idolatry is simply the default religion of all people.

It's the default religion for all of us. The Israelites were only doing what we do according to our fallen, sinful nature. As sinners, we cannot but help, or we cannot but make an idol and worship it, thrust God to the side, reject the Lord, refuse to serve and acknowledge the true God, the living God, and instead make idols of our own hands, our own imaginations, and worship them as our God.

And one of the great appeals of making an idol like this is that it enables us to worship a God who essentially does our bidding, a God who essentially gives us the freedom to do what we

want to do in our own sinful desires. R.C. Sproul, commenting on the golden calf, he wrote this. He said, the cow gave no law and demanded no obedience.

It had no wrath or justice or holiness to be feared. It was deaf, dumb, and impotent, but at least it could not intrude on their fun and call them to judgment. This was a religion designed by men, practiced by men, and ultimately useless for men. And that is the default religion for every single human being after the fall of Adam.

We will, by nature, make idols and worship them. Psalm 106 calls what the Israelites did here an exchange. There was a trade-off, an exchange. Psalm 106, verse 20.

They exchanged the glory of God for an image that eats grass, or for the image of an ox that eats grass. In Romans chapter one, the apostle Paul uses the same language from Psalm 106 to describe the natural idolatry of all those who do not know and worship the true God. He says in Romans chapter one, verse 25, because they exchanged the truth about God for a lie and worshiped and served the creature rather than the creator who is blessed forever. Amen.

Again, there is an exchange that takes place, a trade. Instead of the true God, we will worship idols. Instead of the creator, we will worship the creature. And this idolatrous exchange on the part of the Israelites, this exchange of the truth about God for a lie, you'll notice that it led them to more and more sin.

The result of this idolatry was that sin abounded. And that is the nature of idolatry. Worshiping an idol instead of worshiping the true God, the true God who has made himself known to us in his son, whenever we worship an idol instead of the true God, the fruit of that, the result of that will always be sin. Sin will abound.

There'll be further evils. And that's what we see in this passage. After the Israelites made offerings to their brand new gods, verse six says that the people sat down to eat and drink and rose up to play. Now Moses is using euphemistic language here.

When you consider the nature of pagan and idolatrous feasts at that time and even today, it's not hard to read between the lines that people did not rise up to play croquet or softball, but they rose up to engage in all kinds of debauchery and immorality. That's what pagans did at their feasts and their parties, and no doubt that's what the Israelites were doing at their great party in the wilderness as well. And a very, very important lesson for us here is this, that all sin is

ultimately rooted in false worship and idolatry. Again, first, the Israelites broke the first and second commandments.

They worshiped false gods and they attempted to worship the true God falsely. But that wrong worship led to wrong conduct. After the worship, they rose up for their feasting, their immorality, their quote unquote playing. And this is very important for us to understand the roots of sin in our lives because we tend to see only the surface of the sin as the problem.

And so we might say to ourselves, I have a problem with getting angry at others. Or we might say to ourselves, I have a problem with lust. Or I have a problem because I'm failing to be the husband or the father that I should be. And so I need to reform my behavior.

I need to modify my conduct. I need to change my ways. Now, to some extent, it's good, of course, that we recognize our sins and our faults. That's where true repentance begins.

We need to acknowledge where we have failed to do what we should do. But that is only where we start. We need to go further than that. We need to go deeper than that.

We need to realize that my anger problem is really a worship problem. I yell at my kids because I've made an idol out of my own peace and comfort. Or my lust problem is really a worship problem. I've made an idol out of myself and my desires.

Or my marriage problem is really a worship problem. Because I've made idols out of success and wealth, I've sacrificed my relationship with my wife. The sin in our lives springs from the false worship that begins and takes place in the heart. But what is the answer to all of that?

Well, the answer is to worship Christ, to make Him the object of our heart's affections and desires and worship and adoration. And as you, by the grace of God, as you seek your life, your treasure, your joy in the Son of God, in Jesus Christ, the less then you will seek your life and happiness in the idols of this world. And the fruit of that will be a life that is more and more conformed to the righteousness that God requires of us. If the Israelites had only trusted in the Lord, if they had only put their trust in Him, knowing that He would care for them, that He would provide for them, that He would lead them, if they had truly worshiped Him from the heart, they would not have made an idol and they would not have fallen into such sin and depravity as they do.

And so overcoming sin begins in the hearts. And again, it begins by lifting up Jesus Christ and worshipping Him as the true and only God. And so this is how we begin to put sin to death in our lives.

We begin with worship where our heart is. What are we glorifying in our hearts? What are we making much of in our hearts and our minds? And of course, this is all a work of God's grace.

This is all of grace. It's not something that we can will to do within ourselves. And so the first thing we have to do is to pray. We need to pray like this, Lord, turn my heart from the idols of my own making.

Lord, I acknowledge I have made this or that an idol of my life, but turn my heart from this and turn it to you. Give me grace, Father, that I would seek and find true life, my true blessedness, my true treasure, delight in knowing you, worshipping you as you have made yourself known to me in your son, Jesus Christ. And as God answers that prayer for us, He breaks for us the power of idolatry in our lives and the presence of sin in our lives. So that is the idolatry of the Israelites.

The Judgment of God

The second part of the story is the judgment of God. The Lord's response to what Israel did, their idolatry, shows us just how seriously the Lord takes it. God says to Moses in verse 7, He says, Notice how He says to Moses, They are your people. Have you ever told your spouse, Do you know what your child did today?

Or did you hear what your son said today? Well, here God disassociates Himself from His people. And why is that? It's because they have broken His covenant.

They have first disassociated themselves from the Lord. So God says, Moses, they are your people. Then the Lord tells Moses everything that the Israelites have done. Of course, Moses is up on the mountain.

He doesn't know. He hears it from God. And then the Lord says in verse 9, I have seen this people, and behold, it is a stiff-necked people. This is actually the very first time, but not the last time that the Israelites in the Bible are called a stiff-necked people.

When I hear that expression, the image that comes to my mind of being stiff-necked is a picture I have of our dog when she was a puppy. And when I tried to take her for a walk on the leash about a block from our house, she decided that she was done having a walk and she would dig all four paws into the ground or on the sidewalk and then she would rear her neck up as I pulled on the leash. And the harder I'd pull on the leash, the harder she would rear up her neck and make it clear that she was determined not to be led one more inch by me.

And that's exactly what the Israelites are like here. They will not be led by God. They are stiff-necked. They refuse to follow His or to keep His commandments.

They ignore godly instruction. They won't listen to the word of God. They are determined to do things their way. They are obstinate.

They are stubborn. They think that they know what is best for them, and they will do what they think is best. That's what it means to be stiff-necked. Now, let me ask you this.

You don't happen to know anybody like that, do you? Until God softens our hearts, we all have stiff necks. In our folly and blindness and sin, we reject the way of God. We're determined to do things our way.

We know what's best for ourselves, no matter how foolish and wrong and no matter how much harm that may do to us. And so we can see ourselves in the people of Israel in our own sinful ways in which we reject the Lord so often. And God's judgment against a stiff-necked people who continue to refuse, who will not repent, who continue to reject the Lord and not submit to his word, that judgment is very severe. In fact, it is complete destruction.

The Lord says to Moses in verse 10, Now therefore, let me alone, that my wrath may burn hot against them, and I may consume them, in order that I may make a great nation of you. Although the Israelites were the people of God, because of their obstinate disobedience, they had brought God's judgment upon themselves. And the lesson here for us is this. As we, as Christians, as we are the covenant people, the covenant people of God today, we too are duty-bound to obey Him.

That is part of what it means to be God's covenant people. We are bound to obey Him. And that is the lesson that the Apostle Paul draws from the history of Israel in the wilderness. When he writes about it in 1 Corinthians 10, he says that these things were written as examples.

They were written for our instruction. He says, do not be idolaters as some of them were. As it is written, the people sat down to eat and drink and rose up to play. Paul's writing to the new covenant people of God in Corinth, do not be like them.

Do not be disobedient. Now, all the Israelites, they were included among the people of God, the covenant people, nevertheless, just mere membership in God's covenant people was not sufficient for their salvation. They also had to demonstrate the reality, the truth of their faith by their obedience. If they had true faith in the Lord, if they were truly entrusting themselves to the Lord, then that would have resulted in true faithfulness on their parts.

Instead, they were faithless in both senses of the word. They were unbelieving, and also they were faithless in that they did not keep God's commandments. As the people of God who were saved by the grace of God, the Israelites were bound to keep the commandments of God. And that is true for you and me as well as Christians.

Again, we are God's covenant people. We are God's new covenant people, His people through Jesus Christ. And what that means, first of all, is that your salvation is entirely by the grace of God. You are saved from your sin.

You are saved from eternal death on the basis not of what you have done, not even partially on what you have done, but solely on the basis of the perfect obedience of the Son of God, the Lord Jesus Christ. To put it in theological terms, you are justified, you are made right with God solely on the basis of what Christ has done, and that salvation is yours by faith alone, apart from works. At the same time, that faith that justifies you, the faith that saves you, is a faith that is never alone. It is not true saving faith if it does not produce in your life the fruits of genuine obedience to the Word of God.

And so what this means is that it is not enough to simply call yourself a Christian in order to be saved. It is not enough neither to simply be, merely to be a church member or simply to be baptized or to grow up in a Christian home. But what saves you is faith in Jesus Christ, a faith that produces the fruits of repentance and obedience to God's commandments. Not perfect obedience, but genuine obedience.

And so here's the lesson for us. Just as the Israelites were bound to obey the word of God precisely because they were God's people, so we as Christians are bound to obey the word of God because we have been made his people by his grace, apart from our works. Because we

have been saved by the grace of God and made His people, therefore, we are bound to keep His commandments.

And God gives us His grace. He gives us His Spirit. He enables us to do so. Now, the Israelites deserved the judgment that God had declared against them.

Their sin was so grievous, so great that they deserved that awful judgment that they would all be destroyed, all except for Moses. But God showed them incredible mercy. But he only showed them mercy after the prayers of Moses.

The Intercession of Moses

And that is the third part of the story that we are looking at today, the intercession of Moses.

And here we learn just what kind of godly, humble character Moses possessed. The Lord says to Moses in verse 10, now, therefore, let me alone that my wrath may burn hot against them, and I may consume them in order that I may make a great nation of you. Now, if I had been Moses at that point, I would think to myself, okay, let's see. These people who have been nothing but a thorn in my side, you will get rid of all of them, and you will make of me a great nation.

I will be the father of a new nation. Lord, you've got a deal. That sounds good to me. But Moses didn't say that.

Moses wanted the best for the people of Israel, despite how much grief they have already given him, despite how sinful and wicked they were acting down on the mountain, or at the bottom of the mountain. And so Moses prayed for them. And did he ever pray? According to Deuteronomy 9:25, Moses lay prostrate before the Lord.

He prayed for 40 days and nights for the people of Israel. There are prayer warriors, and then there is Moses. He's in a class by himself. But what a character that Moses had, that he would pray for this stubborn and rebellious people, for the Lord to have mercy.

But what's remarkable about Moses' prayer, not only the length of it, as we learn from Deuteronomy, but you'll notice that Moses does not directly appeal to the mercy or the grace or the compassion of the Lord. Of course, he could have done so because God is all those things,

but he appeals first to the glory of God. He appeals also to the integrity of God's name. He says to the Lord, if you destroy your people, your name will be dishonored among the Egyptians.

The Egyptians, they'll be able to say, look, the Lord brought his people out of Israel only in order to destroy them in the wilderness. What kind of God is that? He is not a good God. He is an evil God.

And Moses also appeals to God's character. That is his faithfulness to his covenant promises. He says, Lord, remember, remember what you have pledged, what you have promised to Abraham, Isaac, and Israel. You promised that you would multiply their offspring and give them the land of promise.

And by praying in this way, by appealing to God's own glory and to the integrity of his name, Moses gets to the heart of the matter here and he gets to what's really at stake here. And it's not the salvation of the people of Israel, but it's the vindication of the greatness, the goodness, the glory of God. In other words, Moses is praying, not for my sake, O Lord, not for the Israelites' sake do I ask you to have mercy, but for the sake of your great, your awesome name, for your own glory, have mercy on this people who do not deserve it, but be merciful for your own glory.

And in this prayer that Moses prays, there is a great truth here. A truth that applies to you and me, and that is that God has saved us not only because He is compassionate and merciful, and it was His will to rescue us from the eternal misery and death that we deserve because of our sins. God has saved us not only because He is love, and He has willed, according to His unfathomable purposes, He has willed to make us objects of His love, but God has also saved us most fundamentally He has saved us for the exaltation, the glorification of His name. He has saved us so that for all eternity, all of creation will magnify and glorify the greats, the goods, the glorious name of God.

And since that is the case, the starting point for genuine Christian humility is to understand that. That my salvation in Christ is ultimately, it's not about who I am, it's not about me, it's not about my story, as important as that is to me, but ultimately my salvation in Christ, it's about God. It's about who he is, about his story, how he has glorified himself through saving an undeserving people. For Moses, as it should be for us, the center of the universe was not him.

It was not even the Israelites, but it was God. And that's how it should be for us as well. The center of our universe, our spiritual universe, should be the Lord. Psalm 115:1, not to us, O

Lord, not to us, but to your name give glory for the sake of your steadfast love and your faithfulness.

And so in response to this prayer of Moses, as Moses prays that the Lord would act for the sake of his own name, the Lord acts, he has mercy. Verse 14 says, and the Lord relented from the disaster that he'd spoken on bringing on his people. So it was the intercession of Moses that brought about the salvation of the Israelites from the judgment that they deserved. And in doing this, Moses shows us a greater Moses.

He shows us Jesus Christ, the Son of God, because Jesus, just as Moses did, He prays for His people. He prayed for His people on earth. He continues to pray for us, even as He is seated at the right hand of the Father. But Jesus did what Moses could never do.

He not only prayed for His people, but He took our place upon the cross. Jesus took our place to bear that awful judgment, that wrath of God that we deserve because of our sin and our guilt. Because just like the Israelites, we have made this terrible exchange. In our sin, we have made this terrible trade-off.

We have exchanged the glory of God for empty idols. We have exchanged the glory of the creator to make idols of the creation. We have exchanged the truth of God for a lie, and that is the evil exchange that brings us death. But in Christ Jesus, we have the great exchange that brings us eternal life, and that is God gives us the perfect righteousness, obedience, holiness, innocence of Jesus Christ, and He gives it to us as though it were our very own, and it is our own.

And he takes our sin and our guilt and our evil and our corruption, and he gives it to Jesus. And Jesus bore it for us at the cross. This is the great exchange that brings us everlasting life. And Moses also points us to Christ in the way in which he showed love for his people.

Now, the text doesn't say so in so many words, but I think we're on safe ground to infer it from what is said, that it was out of love for his people that Moses prayed for them. What was it that drove Moses to pray night and day for 40 days for his people if it was not, in part at least, his love for them? These were his people. He did not want them to see.

He did not want to see them destroyed. He was committed to their good. And if Moses interceded out of love for his people Israel, how much more does Jesus, the Son of God, the one who loves us perfectly, how much more does he intercede for you and me out of his love for

us? If this episode of The Golden Calf is written down for our instruction, as Paul says in 1 Corinthians, then let's especially learn this final lesson that only in Jesus Christ, only in the incarnate son of God do we have a perfect mediator, a perfect savior, one who alone can bring us salvation and eternal life.

He is the true Moses. Have you made him your savior from sin and death? Have you put your trust and faith in him? Let's pray.