

Moses Experiences God's Glory

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[0 : 00] Let's turn now together to Exodus 34, Exodus chapter 34, and looking especially at the words we find from verse 5 onwards.

The Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. The Lord passed before him and proclaimed, The Lord, the Lord, a God merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.

Keeping steadfast love for thousands, forgiving iniquity and transgression and sin. But who will by no means clear the guilty, visiting the iniquity of the fathers from the children and the children's children to the third and fourth generation.

And Moses bowed, quickly bowed his head towards the earth and worshipped. This morning we looked at the final part of chapter 33, where we saw Moses pleading for the presence of God to go with himself and to be with the people.

God himself to be present with them as they would move on from Mount Sinai, where they were when this was taking place, onwards to the promised land.

[1 : 18] And we saw how there were three distinct pleas in the passage we saw this morning. And how God replied to each of these pleas that Moses had entered for the presence of God.

And that God had in fact said that he would indeed have his presence go with the people. And in addition to that, that he would grant Moses' request to see his glory.

To be shown the glory of God. And he said that as the prospect of that before Moses towards the end of the chapter.

Now we're looking at what is effectively Moses' experience of that. Where God had said, I will make my goodness pass before you.

Here is in fact this happening in verse 5 onwards in chapter 34. And you can see that the glory of God, the goodness of God, as I saw them combined this morning as God spoke about this.

[2 : 19] Moses had asked, please show me your glory. And the Lord said, I'll make my goodness pass before you. And then he said, when my glory passes before you, I will put you in a cleft of the rock.

Moses was not going to be able to withstand the full blaze and brilliance of God in his full glory. God manifesting himself in every respect as he is.

But he was going to give Moses what he described as a sight of his back as he passed by. In other words, Moses was going to get an insight into something more of the glory of God.

But nothing like its full extent which he could not be. And now we come to that being unpacked, if you like, for Moses as we see this happening in these verses in 34.

But notice, just before you come to that, it's important, the first part of the chapter as well, where the Lord says to Moses to cut out two tablets of stone.

[3 : 19] He had broken the first two, of course, when he came down from the mountain and saw the people worshipping the golden calf and dancing around naked and all that was involved in that. He broke these tablets of stone.

And you mustn't think that, although, of course, Moses was displeased and Moses was angry, it wasn't just a kind of quick-tempered anger that he smashed these tablets.

What he did in smashing the tablets was really graphically to show the people what they had done. And they had broken the law of God so grievously in forming this idol.

And now Moses is being told by God, take another two tablets of stone, like the first one, and I will write on them the words that were written on the first two which you broke.

And then he says, be ready by the morning and come up in the morning to Mount Sinai. So there's actually an emphasis here on preparation to meet with God.

[4 : 19] Because Moses can't just go to bed and come out the next morning or whatever it is and just make his way to meet with God. Meeting with God required careful preparation.

The Lord said to him that these were things he had to put in place before he ever set out to meet with God again on the mountain. Not only that, but he had to make sure that the mountain itself was properly sealed off.

Similar to what it was in chapter 19 and 20 where the Lord came down on the mountain and set it apart for himself. Because what Moses was being told here really again was this is the holy God. This is the God who comes to occupy a space for himself and makes it holy. And therefore demands that everything in relation to that place where he's come down and where he comes to stand.

Everything associated with that has to be marked by holiness, by consecration to God. So he says, let no flocks or herd graze opposite that mountain.

[5 : 24] No one shall come up with you. Let no one be seen throughout all the mountain. Now we have things to learn from that. We don't come into the presence of God without due preparation.

We don't come to address God without thinking firstly of how we need to make ready, if you like, for that encounter. Not that we're doing it in order to gain the approval of God.

But we're conscious of the fact that we're drawing near to God. That we're drawing near to this holy God. That we're drawing near to this God who is so glorious and so majestic and so pure and so great in all aspects of his being and of his works and his attributes.

In all that he does and all that marks him. He's marked by holiness. He's marked by greatness. He's set apart in himself from all other beings. When we come to worship him, we prepare for that.

We prepare our minds. We get our minds girded up. We gird up the loins of our mind as the Bible puts it. And we come preparing to meet with God.

[6 : 46] Is that what you did? Is that what I did? Before we came here this evening. This is where we meet with God. This is the meeting place where God is pleased to come to divulge himself to us through his word.

This is the place we associate with the presence of God. Known by his people. Sought by his people. Appreciated by his people. But we come to meet with God by preparing.

By making ourselves ready. By getting our minds into action. We don't just jump from our televisions and think that we can come straight into the presence of God. And that's going to be okay.

Be ready. Be ready. He said to Moses. Be ready. Get everything together.

Don't come to meet me carelessly. Don't come sloppily. Don't come without really having that due preparation. Taking account of who it is you're going to meet.

[7 : 49] You wouldn't go to meet the queen in Buckingham Palace without making due preparation. Without checking on the protocol. Without checking how you are going to address her.

Without knowing how to stand and how to behave in her presence. You wouldn't go there without thinking carefully about that meeting with her majesty.

How much more is it the case with God and with us coming to God? We pray that the Lord will impress upon us every time we come to him.

Whether it's privately in our own experience and on our knees in prayer before him. Or in the study of his word for ourselves on our own. We don't come unprepared.

We come making due preparation. Particularly due preparation prayerfully. To come before him praying before we come. That we will have the kind of mind that will receive what he has to say to us.

[8 : 55] And that's due to the kind of God he is. The greatness and the holiness of God. So there's preparation to meet with God.

And there's secondly this revelation in meeting with God. That you find firstly described here in verse 5. The Lord descended in the cloud and stood with him there.

And proclaimed the name of the Lord. Now you notice there are three words there. Three verbs there that tell us of certain actions on the Lord's part. The Lord descended.

The Lord stood. The Lord proclaimed. Three actions. Three things the Lord did. As he came to meet with Moses. And the three of them are instructive for us as well.

These three words as they describe God. God descended. First of all the Lord descended. Not going to spend much time on that. But it is important that the initiative is with God.

[9 : 56] We don't ascend to meet God. Though we come to address him as God. The initiative is with him. We ourselves don't actually have the ability to create for ourselves an understanding separate from God.

What Moses was going to find out came from God. And in order for Moses to be taught God came down to meet him. And of course it also includes the fact that God is above him.

God condescends. God descends. If you like to his level. To give him this revelation. This instruction.

And let's always think of that as well. When we seek the blessing of God. We are asking for God to come down. We are asking for God to descend. We are dealing with the God who is high and lifted up.

And yet whose promise is that he dwells with those who are humble and contrite spirit. God descends to us. At his initiative.

[11 : 00] By his own will. He does it. And only he can. And then he stood. The Lord descended.

And stood with him there. Isn't that significant too? We can pass over these words so easily. As if they weren't really packed full of meaning. But they are. The Lord stood.

In other words. The Lord was giving him his attention. The Lord was giving him his full attention as it were. Of course the Lord's attention. In the Lord's mind. Is on everything in the creation.

At the same time. And constantly. Without fluctuation. Without interruption. Without any change in that. But here he is. Described as standing here with Moses.

As if there was nothing else for the Lord to look at. Or to take account of. He is giving Moses his attention here. And Moses is coming to see God. Actually addressing him.

[11 : 56] As if nobody else existed in the world. Remember that poor beggar. On the way that Jesus was traveling. In the gospel accounts of it. Bartimaeus.

When he was sitting there begging. Blind. By the roadside. People passing by. And he heard this commotion. And asked.

What was it about? And he was told. That Jesus of Nazareth. Was passing by. He was going past him. He was on the way. Just like. God here was going to. Pass by in the presence of Moses.

He cried out after. Jesus. Jesus son of David. Have mercy upon me. And then you read these wonderful words. Jesus stood. Jesus stood. Jesus gave him.

His undivided attention. He stood right there. Over this poor beggar. As if nobody else in the world mattered. That's the savior.

[12 : 59] That's the God. That we draw near to. That's the God. We pray to. That's the God.

Who is our covenant God. God. The God who stands. Gives us his attention. You know when you come to.

Know your own sinfulness. And know the filth of your heart. And know how undeserving you are.

That God would even look at you for one moment. That he would even glance in your direction.

To actually read in the scriptures. That God stands above us. And beside us. And God comes to stand. To give us his attention. For our good. For our benefit.

For our salvation. What an amazing thing that is. And to a soul. That's come. To know the burden of sin. And the grotesqueness of sin. Nothing is more amazing.

[13 : 57] Than that this holy God. Should come down. And should stand. Where you are. And address you. With all his attentiveness.

And then he proclaimed. The name of the Lord. The Lord himself. Proclaimed his name. Now we saw this morning. His name really. Stands in the scripture. For. His very nature.

The things that are true of God. The things that mark him. In his character. And in his works. The things that he. Reveals about himself. And here is.

The Lord proclaiming. His own name. He's. If you like. He's taking his name. And he's. Unfolding it. Or unpacking it there. In the presence. Of Moses. To show him.

Something of its inner meaning. And to lead him more. Into an understanding. Of what the name of God. Is about. And that's what God is doing. Through the gospel.

[14 : 59] That's what he's doing. When he comes to teach. Your own mind. Your own heart. About his. He's proclaiming his name. He's divulging to you.

Something of what is true. Of himself. And his nature. And his. Attributes. His being. His works. Especially in redemption. That's why. John in the opening.

The passage of his gospel. Puts it in those terms. He came to his own. But his own. Did not receive him. But as many as received him. To them.

Gave he the authority. To be. The sons of God. Those who believed. In his. Name. Who saw. Into the substance. Of what Jesus. Is about. And what God. Is about. In the person. Of his son. The Lord's actions.

[15:54] That these three actions. And they're so significant. For ourselves. In our own experience. As we meet with God. As we realize. God has come down to us. As we realize.

That God stands. Over us. In the gospel. And as. We hear God. Proclaiming. His name to us. It's the same.

In that sense. As it was. For Moses. But then you come. To the Lord's words. And it is interesting. That the passage. Actually tells us. Much much more.

About the words. That God spoke. Rather than. Anything about. What Moses saw. God came down. He descended. In the cloud. And stood with him.

There and proclaimed. And that's it. There's no other description. Of what Moses. Actually saw. What it was like. For Moses. To see. This manifestation. Of God.

[16:49] What it concentrates on. Is. What Moses heard. God say. That too. Is important. Because you see. God. Is always.

Drawing our mind. Away from. What is visible. To what is spoken. Jesus said. To Thomas. When Thomas. Had said to him. My Lord.

And my God. Remember. After his resurrection. That Thomas. Finally saw him. And he revealed himself. To Thomas. And Thomas said. My Lord. And my God.

And Jesus said to him. Thomas. Because you have seen me. You have believed. Blessed. Are those who have not seen. And have believed. The word of God.

The spoken word. Of God. Of God. To Moses. The word. That's spoken. Through the gospel. If you like. To you tonight. That's how God. God is addressing us. Why? So that we will believe. So that in listening.

[17:45] To that voice. Listening to those words. We will like Moses. Come. To bow ourselves. To the ground. And worship. And come again. To speak with God.

So here are the words. That God spoke to him. First of all. The Lord God. Merciful.

Merciful. Merciful. I'm going to look at these words. Just individually. Quickly. Because they are so full of meaning. And significance for us. As well as they were for Moses.

As God is unfolding. The meaning of his name. As God's goodness. Is being divulged to him. As God's glory. Is being shown to Moses.

The goodness and the glory of God. Are shown in terms. Of mercy. And grace. And slowness to anger. And steadfast love. And faithfulness.

[18:42] And forgiveness of sin. That's the goodness of God. That Moses is coming to. Understand more of. As he sees. This manifestation. And hears these words of God.

Merciful. This is a word in Hebrew. That's very closely connected. With the way in which. A mother. Compassionately.

And caringly. Is devoted to her child. Especially to an infant child. And in fact. Isaiah. Makes use of that concept. You remember in chapter 49.

Where. You find. Him saying there. Can a mother forget. Her sucking child. That she should not have compassion. On the son of her womb. Yes.

Says Isaiah. They may. Says the Lord. They may forget. They do forget. Sometimes. Even mothers do. Yet. I will never forget you.

[19:41] I have graven you. On the palms. Of my hands. And your walls. Are ever before me. And there is God. Demonstrating. Through Isaiah.

The very thing. That he's saying here. To Moses. He is God. The Lord. Merciful. When God shows us. His mercy. He is acting in the way.

That is. Compassionate. Towards us. As helpless children. And if only. We could see ourselves. More. As helpless. Children. Are.

As helpless. As newborn infants. Are. The more. We would rely. Willingly. And gladly. On the mercy of God. Throw ourselves. Unto the compassion.

Of God. Because that's his goodness. Divulged to us. It's part of his glory. That he is merciful. That he acts this way.

[20 : 34] In care. And compassion. To us. In our need. In our helplessness. As sinners. And then gracious.

The Lord. Merciful. And gracious. Gracious. Gracious. Gracious. Gracious. Gracious. Gracious. Means. Of course. Undeserved favor. It means. That God.

In his grace. Bestows. Favor. Beyond. Any. Human. Calculation. You cannot. Calculate. You cannot. Estimate. What grace. Really. Is about.

What it's like. Or you can. Experience it. And it's great. To experience it. But don't try. And measure it. Don't try. And actually. Put it. Into. A sort of. Worked out. Formulation.

Where you can see. Like you would. In a mathematical. A mathematical. Equation. Or something. Like that. Reaching a certain point. Where you say. Now I've got it all.

[21 : 31] The Lord's. Graciousness. Undeserved. Favor. Towards sinners. It's incomprehensible. There's nothing else. Like it. It's beyond.

Human. Calculation. And he adds the word. God. To both of these. The Lord. The Lord. God. Merciful.

And gracious. And that word. God. It's a little word. El. In the Old Testament. Hebrew. And it means. Especially. Power.

And ability. The might. Of God. As it's attached. To mercy. And graciousness. Graciousness. What a great combination.

It's not might. Just without. Grace. Or mercy. Or compassion. It's not blind force. It's might.

[22 : 30] Administering. Mercy. Might. Administering. Graciousness. That's God. That's the goodness. Of God. That's the glory.

Of this God. And then abounding. Or slow. To anger. Is the next one. The Lord. Slow. To anger. In other words.

Moses. Is hearing. From God. About his. Reluctance. To enter. Into judgment. With somebody. Over their sin. We sang about that. In Psalm 103.

It's there. Right throughout the Bible. It's an emphasis. That God. Again. And again. Brings forth. How slow. He is. To anger. How much. He holds. Back. What we.

In fact. Deserve. He does not. Deal with us. According to our sins. The psalmist says. But as a father. Pities his children. So the Lord. Pities those.

[23 : 24] Who fear him. Why is the world. In its wickedness. Still in existence. Why have people.

Who openly blaspheme. The name of God. Not struck down dead. Because God. Is slow to anger. Because God's own. Emphasis is on. His. Preference. If you like. For. Bestowing. Forgiveness. And grace.

And mercy. And pardon. And he puts up with. And bears with. Sinners. That scream. Out against him. That scream out.

Against his very existence. And they don't realize it. But their only way. Of survival. Is due. To the fact. That God. Is slow. To anger. Anger. And how thankful.

[24 : 24] You are yourself. That God. Is slow. To anger. That he doesn't. Deal with you. As your sins. Deserve. That he's not. Swift.

Against you. In judgment. As he could be. And as. It would be right. Of him. To be. He is slow. To anger. Patient. Friends.

Nothing. Is more amazing. To us. Or. Few things. Are as amazing. To us. I should say. As time goes on. As a Christian. As you understand. More and more. About yourself. And your ways.

And all the things. That are. True of you. As a human being. And as a sinner. Especially. Few things. Are more amazing. Than the patience. Of God. The long. Suffering. Of God.

The way. That God. Holds back. And puts up. With it. And gives you. Opportunity. After opportunity. Though they're not.

[25 : 20] Going to last. Forever. Long. Suffering. Slow to anger. Abounding. In faithfulness. In steadfast love. And faithfulness. Of course. The word. Abounding.

Is often. In the Bible. Paul has it. As a favorite word. When he's describing. Things to do. With the grace of God. With the salvation. Of God. It's abounding. In other words. You cannot.

Put limits. To the way. That God. Deals with us. In his mercy. In his grace. In his salvation. You can't measure. This out. And say. That's exactly. The portion.

Or the proportion. That is. Allotted to me. Of salvation. Of grace. It's just simply. Abounding. Immeasurable. There are no limits.

With God. God. He's not confined. Not even. By our sinfulness. He abounds.
 [26 : 16] In steadfast love. And faithfulness. God's covenant love. And his faithfulness. Of course. Is his commitment. To his covenant. To his promises. He is abounding.

In that. Abounding in it. Toward us. And then he comes to. Forgiving. Iniquity.
 And transgression. And sin. How interesting. That is. Because it uses. The three words. In the old testament. That describe. All aspects.
 Of sin. Or sin. Looked at. From these three angles. And what is emphasized. For Moses. Is that the glory. Of God. Includes. The forgiveness. Of sin.
 Of all kinds. The sin. That we are. Marked by. The sin. That has a whole. Range. Of possibilities. God.

[27 : 12] Forgives. Transgression. Sin. Iniquity. And if you look at these. In detail. And it's interesting. That there are also. Words that are found.

In Psalm. 51. Where David. Is expressing. To God. His sinfulness. And his. His. In repentance. His sorrow.
 Over what he has done. In sinning against God. And he packs in. These three words. For sin. So that. You see. When. When you come to realize. Our sinfulness.
 And our. Sinnership. And our active sins. We have to come. Before God. And express. The whole range. Of our sins. As far as we know them. Because God.
 Is committed. When he forgives. To committing. To forgiving. All. The range of sin. Let's. Look at these words. He talks here about. Forgiving.

[28 : 08] First of all. Forgiving. Iniquity. Iniquity. Literally. Means. To be. Gnarled. And twisted. It. It. The perfect.

Human beings. That God. Created. The moment. They rebelled. Against God. They were no longer. Upright. Straight. Unflawed.
 They then. Became. Gnarled. And twisted. Especially. Within. Themselves. And we're all that. We're not just talking about people.
 Who have committed great crimes. Who have gone out and murdered people. Or things that are like that. That have been done. By people. And are still being done. This is something that really marks.
 Our sinfulness. Every single individual. Who's a sinner. Is a. Is a. Gnarled. Twisted sinner. We have that twistedness. Within ourselves. Where we turn things around.

[29 : 04] The wrong way. Where we take God's own specifications. We put them on their head. And we do something else. Ezekiel spoke about.

The wood of the vine. As being useless. For anything at all. To do with. Craftsmanship. Or carpentry. Why is the wood of the vine.
 No use whatsoever. If you want to do something. Or make something out of wood. Something for your home. You can't do it. Out of the wood of a vine. Why? Because it is so gnarled.
 And twisted. As to be useless. For that purpose. And that's how we are. As sinners too. Until God. Straightens out.
 By his grace. In his forgiveness. He forgives. Iniquity. He comes to meet. A gnarled. Twisted.

[30 : 01] Sinful being. Sinful being. And he forgives. And he forgives that. He pardons that. As well as that.

There is. Transgression. And sin. Transgression. Of course. Is active. Rebellion.
 Sin. It means. It means. That there are certain. Boundaries. That God has marked out. And instead of keeping. To them. We actually. Deliberately. And willfully. Step over them.
 And enter into. A transgression. Of his boundaries. Of his laws. That's another aspect. Of sin. It's transgression. It's willful rebellion.
 Against God. And then there's sin. In itself. The word sin. Which means. As has been. Described many times. To you. In the preaching.

[30 : 59] Of the gospel. By others. As well as by me. But. The sin. The word sin. Means to miss. The mark. To come short. To come short. Of it. It's.

Interesting. If you look at. For example. Grandchildren. Coming to. Throw darts. At a dartboard. And the dartboard. Of course. Is placed high enough.
 For the. The adults. To actually. Play it. Play darts. And here's the little. Grandchild. Coming up. And he wants to hit. That mark. And he does his very best. And what happens.

Is it goes plop. Into the wall. Or into the floor. You can't hit it. He just. Can't hit that. High at all. It's too high for him. And there's God's standard.

There is God's standard. Of perfection. There is God's. Standard of righteousness. The righteousness. He demands. The righteousness. His law demands. The perfect life.

[31 : 54] That he requires of us. And he. Does not accept our excuse. That we're now fallen creatures. That we have fallen into sin. That we are sinful. That we are unable. To. Hit the mark.

You can't go to God. And say. But Lord. I am now. Twisted. And I'm actually. Rebellious. And I'm unable. To hit that mark. Of your standard. In righteousness. So please.

Be lenient. To me. He won't do that. But you can go. And say. Please forgive me. And he will do that.

Because he is a God. Who is in fact. Forgiving. Iniquity. And transgression. And sin. How do you see yourself.

As a human being. It's not very acceptable. Nowadays. Is it. To take this description.

[32 : 54] From God's word. And say. That it's still meaningful. In today's world. To describe human beings. In their natural condition. Condition. Twisted.

Rebellious. Missing the mark. That's what we are. Why has God.

Divulged this to us. Why does God actually say. This is what you like. In yourself. Well. So that we will come.

To realize. Our need of his forgiveness. And cast ourselves. On his mercy. Have you done that?

Have you really come. To appreciate. That this is what you're like.

That this is how God. Sees you. And me. A gnarled. Twisted. Deviant. Rebellious. Sinner.

[33 : 54] But. Oh. The wonder of forgiveness. The marvel of pardon. The abundance. Of that life.

And salvation. That comes to us. In Christ. Not only that. But he says. Not clearing. The guilty. By no means.

Will he clear. The guilty. Visiting the iniquity. Of the father. From the children. And the children's children. To the third. And fourth. Generation. Well.

This is not God. Being vindictive. There is. However. Another side. To God. This is an overwhelming. Emphasis. As we're saying. On forgiveness. On pardon. On mercy.

On slowness. To anger. On graciousness. On steadfast love. And faithfulness. But that is not. All there is. To God. There is. Another side.

[34 : 48] To him. A side. Which. The passage. Says. He's reluctant. To enter into. But enter into it. He does. As he must.

He will. By no means. Clear. The guilty. That doesn't mean. He's reluctant. To pardon. It's nothing to do with that. It means that those. Who insist on remaining.

In their guilt. And in their sin. Can't find leniency. With God. You can't take him aside. And say. Well Lord. I'll do this. To make up for it.

But I want to remain. As I am. You can't start making excuses. Before God. If you're reluctant. To turn from your sin. He's not going to clear you.

He's not going to accept. Anything of your reasoning. As to why you want to stay like that. And when it comes. To that day of judgment.

[35 : 48] This will be made. So abundantly clear. That God is just. Not in. Simply in forgiving. Those who come. To seek pardon.

For Christ's sake. He is just. Also. In the condemnation. Of the guilty. Of the impenitent.

Of those who have never. Turned from their way. Of sin. To himself. And that's why he says that. He visits the iniquity.

Of the father. On the children. And the children's children. Of the third and fourth generation. That's not God saying. Right. You're a sinner. And you have actually. Not come to bend your knee. To me. So the time has come.

When I'm not going to clear you. I'm going to hold you guilty. And I'm going to hold this. Against your descendants. Your sons. And daughters. Your grandchildren. And the next generation as well. That's not what it's saying.

[36 : 46] What it's saying is that. Our sin affects more people. Than just ourselves. Our deliberate. Reluctance. And refusal.

To come. To repent of our sin. It doesn't just affect. Our own souls. Remember that. In the days of Moses. In one house. You would have four generations.

That are mentioned here. The grandparents. The parents. The children. The grandchildren. Four generations. And. If that's a household. That's marked by rebelliousness.

On the part of grandparents. Then. That's going to affect. The other generations. That's what God is saying. You can see it.

In the course of life. People who brought up. Those within their households. To rebel against God. It's not surprising. That they and their children.

[37 : 43] And grandchildren. Turn out. As sometimes they do. And yet. God is merciful. God. God. Is just as available. To us.

As we turn. In those circumstances. To us. As any other. He is abounding. In pardon. And Moses responds.

Well just in a word. Moses quickly bowed his head. Towards the earth. And worshipped. And he said. If now I have found. Favor in your sight. Lord please. Let the Lord go.

In the midst of us. For it is a stiff necked. People. And pardon our iniquity. And our sin. And take us. For your inheritance. You see.

Moses is encouraged now. After all he's been through. After his. Pleading with God. For his presence. To go with them. After God assuring him. Three times. Yes. I will do that.

[38 : 37] After now. Answering his. His plea. That he would show him. His glory. Now it's taken place. The goodness of God. Has passed. Before him. He has seen.

Into the glory. Of God. As never before. As God. Has proclaimed. His name. To him. And all of these. Attributes. Have been divulged.

In that. What else. Does Moses. Do. But bow himself. To the earth. And worship. The only appropriate. Response.

When God has done. All this for him. And then he reiterates. With boldness. God's own promise. To go in the midst of them.

For it is a stiff-necked people. You see. He's going back to. What we saw at the beginning. Of our study this morning. That Moses was saying to God. Here you are. You've given me. This great task.

[39 : 31] This task. That's too big for me. Even if an angel. Comes to be with me. Because this is a stiff-necked people. As you've said Lord. I need you. I need your presence.

Please go with us. And now God. He's saying to God. Please let the Lord. Go in the midst of us. Please. Just assure me.

Once again. That you are going to be with me. And pardon our iniquity. And our sin. And then he finishes by saying. And take us.

For your inheritance. Now the word inheritance. In the Old Testament. That he often means. Something very precious. Something that is. Inviolably.

In the possession. Of someone who has it. In other words. It's something you can't take from them. It's legally theirs. And you. You cannot. Take it out of their possession. What the Lord is saying.

[40 : 28] In saying. His people. That is inheritance. Is that he holds them securely. In every sense. They belong to him. And there's no power.

In heaven. On earth. That is able to change. That situation. When Jesus.

Spoke about his sheep. In John chapter 10. He said that. None was able to pluck them. Out of his hand. And that his father.

Who was greater than him. None was able to pluck them. Out of the father's hand. We live in days. Friends. When. Many things can be taken.

From us. That we have. As Christians. Many of our freedoms. Can be taken from us. Many of the things. We hold precious. Freedom of speech.

[41 : 23] Freedom of thought. Freedom of belief. Christian. Insistence. On certain moral standards. All of these things. And more. Can be taken from us.

Our very life. Can be taken from us. But they can never. Take Christ from us. They can never. Take salvation from us.

They can never. Take us. As the inheritance. Of God. Out of his hands. Samuel Rutherford. Was on his deathbed.

He had been. Persecuted. And hounded. By the authorities. Religious authorities. Too. For what he believed in. He had been.

Years in prison. In Aberdeen. From where he wrote. Many of his. Wonderful letters. And when he was. On his deathbed. A messenger. Came from. The court of session.

[42 : 23] With a summons. For him to appear. Before the judges. And Rutherford said. Go back to your masters. And tell them. That this very day.

I have received. A summons. From a higher court. And I intend. To obey it. And before this day. Is done. I shall be.

Where few kings. And great ones come. That's it. None can take those things.

That God has given us. But if you don't have them. If you're not in Christ. If you're not the Lord's. If you're not his inheritance.

You're going to lose everything anyway. Let's pray. Eternal God.

[43 : 22] We thank you for that. Wonderful grace. And mercy. And loving kindness. And the abundance of your steadfast love. And faithfulness. For everything you have revealed to us.

In your word. That is part of your glory. And that shows your goodness. Passing in front of us. We thank you for the gospel.

Where these things are brought to us. In the message of salvation. We thank you tonight Lord. For your people. For their prayers. For their support.

For the privilege of belonging to your church. For your kingdom. For the work of your kingdom. For all the things that enrich our lives. Over and above what we deserve.

Bless us Lord. And bless these two of us. For Jesus sake. Amen.