

Exod 04-09-05b

We continue now our study in the book of Exodus by way of Deuteronomy chapter 7 and 8 which has been our scripture reading up to this point and we're sort of observing as we go through this but you're going to see why we are here as we move toward chapter 9 in our scripture reading but let's pick up in Deuteronomy chapter 8 verse 10 which is where we left off when you have eaten and are full you shall bless the Lord your God for the good land which he has given you and this is our expectation as believers in this age that when we enter into the fullness of our inheritance beginning in the millennial kingdom we will also bless the Lord our God for the good land that he gives us but now look at verse 11 beware that you do not forget the Lord your God by not keeping his commandments his judgments and his statutes which I command you today lest when you have eaten and are full and have built beautiful houses and dwell in them when your herds and flocks multiply and your silver and your gold are multiplied and all that you have is multiplied when your heart is lifted up and you forget the Lord your God who brought you out of the land of Egypt from the house of bondage who led you through the great and terrible wilderness in which were fiery serpents and scorpions thirsty land where there was no water who brought water for you out of the flinty rock who fed you in the wilderness with manna and Moses is already trying to make sure they don't forget right he's even in this little series of dependent clauses he's saying lest you forget and here's all the things you're liable to forget fed you in the wilderness with manna which your fathers did not know so that he might humble you and that he might test you to do you good in the end then you say in your heart my power and the might of my hand have gained me this wealth he begins by saying lest your heart is lifted up in verse 14 you forget all the things in verse 14 15 16 and 17 my power the might of my hand has gained me this wealth this is what tends to happen isn't it we begin to think that we have done what we've done Jesus told the parable of the rich man who looked at his houses and barns and so on and said I have gotten all this I'm gonna get me some more he says in verse 18 you shall remember the Lord your God it is he who gives you power to get wealth so that he may establish his covenant which he swore to your father's as it is this day when we do receive blessing when we do receive reward from God it is a part of the covenant and we are to look at it as a part of God's provision as a part of God's blessing as serving God's purpose it shall be if you by any means forget the Lord your God and follow other gods and serve them and worship them I testify against you this day you shall surely perish as the nations which the Lord destroys before you so you shall perish because you would not be obedient to the voice of the Lord your God and you can stay here I'm gonna flip real quickly over to the book of Romans where Paul the Apostle in talking about the Jews and what God has done for them in verse beginning in verse 17 of chapter 11 of Romans he says God has broken some of the branches off he's talking about Israel he says some of the branches have been broken off and you being a wild olive tree have been grafted in among them and with them have become a partaker of the root and fatness of the olive tree this is a picture there's an olive tree with its natural olive branches this is the nation of Israel the olive tree often is associated with and symbolizes Israel and he says God has broken some branches

off why would you break a branch off of a perfectly good tree if they're unfruitful if they're dead if they're not producing not doing what they're supposed to he says God has broken these branches off the tree and he says you being wild olives have been grafted in you're not part of this kind of tree but your branch has been taken and grafted in what is the tree it's not the tree of salvation it is the tree of production it is the tree that produces what God is looking for fruit just as Jesus in John 14 and 15 talks about I am the vine you are the branches abide in me so you will bear much fruit people look at this branch deal and say oh this is salvation and people are broken out they don't get you're never in the tree if you don't accept Christ as your Savior you're not in a tree that you can be broken off this is the tree of fruitfulness this is the tree of fulfillment of promise this is the tree of blessing and reward these branches are broken off you being a wild olive tree were grafted in among them and with them have become a partaker that's the key word that's your signal partaker a partaker is a co-inheritor partaking your meros your portion your part you have become a partaker of the root and fatness of the olive tree do not boast against the branches if you do boast remember you do not support the root the root supports you lot of Christians a lot of churches a lot of Christianity today kind of feels like they are holding up the banner of God they are promulgating and keeping the gospel alive and so forth and God really couldn't do it without them it's just the opposite the branch does not hold up the trunk of the tree does it the trunk is supposed to be holding up the branch you will say well look branches were broken off that I might be grafted in God was upset with Israel and he's set them aside he's broken them out and now the Gentiles are plugged into the tree Paul says you're right because of unbelief they were broken off because of faithlessness because they did not remember their calling they didn't remember the kinds of things we're seeing in Deuteronomy they forgot God's laws they forgot his commandments they didn't pay attention to why they're here because of faithlessness they were broken off and you stand by faith you remain in the place of blessing the place of partaking by faith by treating what God says as real and personal and you hold yourself accountable for day by day by day do not be haughty be afraid Paul says this is Romans 11 20 do not be proud but fear don't let your heart be lifted up don't say it's my might and my wisdom and my holiness that have gotten me where I am today he says be afraid for if God did not spare the natural branches i.e. the nation of Israel he may not spare you either therefore consider the goodness and the severity of God some people only consider the goodness of God and they don't consider his severity on those who fell severity but toward you goodness if you continue in his goodness otherwise you also will be cut off the same rules the same principles apply to us as applied to the nation of Israel we have been grafted into the tree of God's blessing the root and the fatness of the olive they also if they do not continue in unbelief can be grafted in for God is able to graft them in again how is God able to take these branches that were a part of the tree broken off because of unbelief but then they return in faith God says I can take that branch I yanked off and stick it right back in people who try to make this salvation have all kinds of problems because well you can lose your salvation and you can gain your salvation and you can lose your salvation and you know how many times can you break the branch off and grafted back in once because what is this tree and what are these branches this is the nation of Israel how can God take the fallen branch that he's broken off the tree and grafted in again millennial kingdom all Israel shall be delivered Israel is going

to be raised God is going to pour out his spirit on them their old men will see visions of young men will dream dreams etc you go to Joel and you go to Amos and the other great prophecies of God pouring out his spirit on Israel you go to Ezekiel the valley of dry bones are going to be covered in flesh they're going to be resurrected and they're going to get a chance to live this life those branches can be grafted in again that time and now let's see if they'll bear fruit they were broken off because of unbelief I'm if they return in faith I'll graft them back in God is able to graft them in again for if you were cut out of the olive tree which is wild by nature and were grafted contrary to nature into a cultivated olive tree how much more will these who are natural branches be grafted back into their own olive tree God's fervent hope is these Israelites who suffered along without the ministry of the Holy Spirit who didn't have the blessings and the opportunities that you and I have once they see our example once they read the New Testament once they see the record of what God can do in and among his people by the presence of the spirit and the power of his word they're going to say let me get back into that tree I see the principle now let me bear fruit through that oil which is the Holy Spirit right that olive oil that's what the tree produces that's what energizes that's what fills each of the other fruit it's it comes from the root and the branch I do not desire brethren that you should be ignorant of this mystery lest you should be wise in your own opinion that blindness in part has happened to Israel until the fullness of the Gentiles come in what's he saying there Israel has been blind in part some Israelites figured it out and got the message you've got your great heroes of the faith in the Old Testament Moses Daniel David Job etc but you have others blindness has happened in part until the fullness of the Gentiles comes in then what happens verse 26 Romans 11 so all Israel will be saved the deliverer will come out of Zion he will turn away ungodliness from Jacob this is my covenant with them when I take away their sins and the whole idea there in Romans 11 without going through that whole thing is God worked with Israel they did not bear fruit they were broken out we have been grafted in this is our opportunity to bear fruit he will graft them back in what is the criteria by which you are in or out of that tree of blessing and fruitfulness faith you're broken out from unbelief you're grafted in by faith happens on a national level it happens on a corporate level with the church and with Israel and it also happens individually so he says in verse 12 lest when you have eaten and are full and have built beautiful houses your herds and your flocks multiply silver and gold and so on your heart is lifted up in verse 14 verse 17 you say in your heart my power the might of my hand has gained me this wealth remember the Lord your God it is he who gives you power to get wealth that he may establish his covenant which he swore to your fathers as it is this day he's the one who made the tree he's the one that energizes the tree if you by any means forget the Lord your God and follow other gods and serve them worship them I testify against you this day you shall surely perish you will be broken out of the tree as the nations which the Lord destroys before you so you shall perish because you would not be obedient to the voice of the Lord your God this penalty is because of disobedience it doesn't say because you no longer believe that there was a God you no longer believe that Abraham had a promise from God it's that they disobey not loss of salvation loss of blessing loss of function loss of place in God's plan and purpose now chapter 9 this is where we've been heading all along hero Israel you are to cross over the Jordan today go into dispossessed nations greater and mightier than yourself

cities great and fortified up to heaven who is it that we are going to dispossess and claim blessing from that are greater and mightier than us when we go into the eternal future what are the Psalms tell us about who's been made a little lower than the angels human beings are going to go in and possess blessings and rewards that angels long to see their greater and mightier than us but we are going to be no to no angel has he ever said at any time Hebrews chapter 1 sit at my right hand until I make your enemies your footstool it's humanity that has been elevated and glorified through the Lord Jesus Christ Jesus didn't become an angel and die on the cross did he he became human and we were lower than the angels are going to dispossess we're going to take possession of things that angels wish they could have because Christ raises us we don't raise ourselves in our own estimation God raises us you will go into dispossessed nations greater and mightier than yourself cities great and fortified up to heaven that's not accidental language a people great and tall the descendants of the Anakim whom you know and of whom you heard it said who can stand before descendants of Anak this is not only figuratively true this is literally true who were the Anakim who were the Giants where did they come from was the intermarriage of angels and human beings the sons of God and the daughters of men the term sons of God is used in Genesis chapter 6 the sons of God saw the daughters of men that they were fair to look upon and it took wives of all whom they chose people say all the sons of God these were the righteous men who feared God and the daughters of man they were so the descendants of Cain they were unbelievers all you have to do is read the book of Job in the book of Job the word angel is used once the term sons of God is used three times and every time one time they are set in parallel when it talks about God laying the foundation of the world and the angels shouted and the sons of God it they're used in parallel to other times in Job at the beginning when it says the sons of God came and assembled before God and Satan also came among them who are the sons of God they're the angels it's not the believing men of the of the earth who come up there Job would have been there sons of God is clearly angels Job is one of the oldest books it is at least as old as the Pentateuch if not older and that term helps us understand the term in Genesis 6 sons of God so the people great and tall the descendants of the Anakim Genesis 6 tells us the intermarried and from these unions came the mighty men of old men of the name and through one of the wives because Noah was pure in his generations he and Mrs. Noah but Ham and Japheth married women who were not from the family of Noah and one or another of them evidently had some of this additional genetic material that came from the sons of God who were operating in human form fully equipped human form who could intermarry who could conceive children with these wives that they took from the daughters of men and some of this material survived the flood through the wives of probably either Japheth or Ham I doubt that Ham had that problem because this is where Abraham comes from and he would have been tainted as well but the Anakim are either Hamites or Japhethites if I had to guess I would say they are Hamitic the Canaanites which include these are Hamitic peoples and so we would presume and it is a presumption that the wife of Ham was in some way descended from one of these unions and through the flood comes this extra genetic material that results in giants mighty men of old the Anakim the descendants of Anak understand today the Lord your God is he who goes over before you as a consuming fire he will destroy them and bring them down before you so

you shall drive them out and destroy them quickly as the Lord has said to you do not think in your heart after the Lord God has cast them out before you saying because of my righteousness the Lord has brought me in to possess this land it is because of the wickedness of these nations that the Lord is driving them out from before you is it that the human race is so valuable that God saves us and glorifies us and enters us as inheritors and co-possessors of the destiny of Christ no the reason the human race was created is to make a point with the angelic creation it is because of the wickedness of these nations you do you see the analogy here God is telling us something about prehistory he's telling us something about the what has been called the angelic conflict the purpose of the human race in large part is to demonstrate in the great court trial and the appeal because in the fall when Satan was lifted up in his heart said I will be like the most high God says don't be lifted up in your heart that's the problem and those who in a fallen state obey God and don't lift up their hearts and remember God remember his covenants we are a demonstration we saw this in our study of of acts that the firstborn among many brethren those brethren who stand with Christ and look just like him it was a great point that was pointed out over revelation this is what infuriates Satan because it totally destroys his case in the angelic court of heaven when he says well we couldn't help it God says look at these people standing with my son how can you say you couldn't help but they started with a lot of worse advantages disadvantages than you have you started out perfect they start out fallen and in their fallen state they can exercise free will they can choose not only to be saved by my son but to be obedient and to operate in faith and to overcome their flesh and the world and the devil and be conformed to his image now what's your point what are you going to say about free will that it's inevitable that some would choose here are people that have that fly in the face of that reasoning these that stand with Christ it makes his point it puts them to shame it drives the nation's out and it isn't that we're special it isn't there's anything noteworthy about us it is what we choose it is the one we choose is the Lord Jesus that's the point of our life is one of the big reasons that we're here it is not because of your righteousness or the uprightness of your heart that you go into possess the land but because of the wickedness of these nations of the Lord your God drives them out from before you that he may fulfill the word which the Lord swore to your fathers to Abraham Isaac and Jacob therefore verse 6 Deuteronomy 9 understand that the Lord your God is not giving you this good land to possess because of your righteousness you are a stiff-necked people remember do not forget how you provoked the Lord your God to wrath in the wilderness from the day that you departed from the land of Egypt until you came to this place you have been rebellious against the Lord also in horror of you provoke the Lord to wrath so that the Lord was angry enough with you to have destroyed you that's our passage Exodus 30 31 32 when I went up into the mountain to receive the tablets of stone this is Deuteronomy 9 9 the tablets of the covenant which the Lord made with you then I stayed on the mountain 40 days and 40 nights I neither ate bread nor drank water who else do we know that didn't eat or drink for 40 days out in the wilderness the Lord Jesus Satan came at the end of that time attempting to remember then Moses says in verse 10 the Lord delivered to me two tablets of stone written with the finger of God and on them were all the words which Lord had spoken to you on the mountain from the midst of the fire in the day of the assembly how many words are written on those original

tablets all the words that God spoke from the midst of the fire in the day of the assembly came to pass at the end of 40 days and 40 nights the Lord gave me the two tablets of stone the tablets of the covenant then the Lord said to me arise go down quickly from here for your people whom you brought out of Egypt have acted corruptly they have quickly turned aside from the way which I commanded them they have made themselves a molded image furthermore the Lord spoke to me saying I have seen this people and indeed they are stiff necked people let me alone that I may destroy them and blot out their name from under heaven and I will make of you a nation mightier and greater than they there is a suggestion here there is an analog there is a comparison when you think about Moses and you think about the Lord Jesus Christ Paul draws this comparison explicitly at least I think it's Paul in the book of Hebrews as Moses was faithful in his house the Lord Jesus is faithful in his house imagine this Israel as a nation fails all through their history God the Father is talking to the Lord Jesus Christ and he says I'm going to throw over the nation of Israel will just use the church will just go with the church I'll make a nation out of you it'll be your nation that will make my point in the angelic conflict in the great sweep of history what is Moses argue you can't do that Lord God your name is on the line you have made promises that must be kept and Moses says let me see he talks to the people he says let me see if I can make atonement for your sin before God this is what the Lord Jesus does this is why he is the Messiah the deliverer of the nation of Israel because he intercedes for them just as he intercedes for us and he says don't forget Israel don't wipe them out I have seen this people they are stiff neck let me alone that I may destroy them and blot out their name from under heaven I will make of you a nation mightier and greater than they so I turned and came down from the mountain and the mountain burned with fire and the two tablets of the covenant were in my two hands and I looked and behold you had sinned against the Lord your God had made for yourselves a molded calf what is the molded calf represent just as Jesus just as Moses comes down from the mountain Jesus came down from the stones of fire the mountain of God up in heaven the third heaven right he came down to earth and what was the golden calf that existed in his day human religion the traditions of men right very same type of thing I looked and behold you had sinned against the Lord your God had made for yourselves a molded calf you had turned aside quickly from the way which the Lord had commanded you then I took the two tablets and threw them out of my two hands and broke them before your eyes is there is there a correspondence in what the Lord Jesus did when he came down what does he say to the Pharisees woe to you scribes Pharisees hypocrites he grinds up the golden calf he chews it up and spits it out verbally before the people he defines he explains he condemns the false religion the false worship you stand on the street corners to be seen by men you have your reward that's all you get for that he came down and essentially ground up the false religion that existed in his day and fed it to the people in the water that he gave them to drink right and the great covenant that he came to fulfill what was the covenant that he came to fulfill what are the two tablets the promise of God in return for their obedience is what the millennial kingdom the kingdom with David's greater son sitting on the throne the time when they would take full possession of the land throw off the yoke of any oppressing power and would dwell in safety and security in every man his own vine every man his own fig tree all of the fulfillment of the Palestinian covenant the Abrahamic covenant the

Davidic covenant all of the great promises of God Jesus is there to fulfill and what does he do there will no sign be given to this generation there will no covenant there will be no kingdom given to this generation and he abrogates that and he breaks it and he does not come in he comes comes in on the full of a donkey and comes down to the temple and looks around and then he leaves and he curses the fig tree and he says may you never bear fruit again in the very next day Peter looks at it and is withered and shriveled they had their opportunity but that covenant is abrogated it is broken now is it gone forever not at all it is delayed there will be a future time when that same covenant is going to be renewed and is going to be fulfilled but it is delayed in the same way that there will be a second set of tablets there will be a second renewal of the covenant there will be a Deuteronomy for Israel after this great grievous error into the golden calf the Lord Jesus is yet going to come a second time and he is going to fulfill that covenant promise right I took the two tablets verse 17 threw them out of my two hands and broke them before your eyes I fell down before the Lord as at the first forty days and forty nights and I neither ate bread nor drank water because of all your sin which you committed in doing wickedly in the sight of the Lord to provoke him to anger I was afraid of the anger and hot displeasure with which the Lord was angry with you to destroy you but the Lord listened to me at that time also and the Lord was very angry with Aaron and would have destroyed him this is new information we did not get from Exodus some of y'all ask the question on the break how come Aaron doesn't get killed with the 3000 here's your answer Moses himself is answering your question the Lord was very angry with Aaron and would have destroyed him so I prayed for Aaron also at the same time then I took your sin the calf which you have made and burned it with fire and crushed it and ground it very small until it was as fine as dust and I threw its dust into the brook that descended from the mountain also at Tiberia and Masa and Kibroth Hataava you provoked the Lord to wrath likewise when the Lord sent you from Kadesh Barnea saying go up and possess the land which I have given you then you rebelled against the commandment of the Lord your God and you did not believe him nor obey his voice and this is a summary of things that we have not yet covered but Moses says this has been the pattern ever since you left Egypt not even at the foot of the mountain did you quit it happened afterward as well but now he's going to return you have been rebellious against the Lord from the day that I knew you now all of these prognosco people why don't they come to Deuteronomy chapter 9 and verse 24 is this knowing with a sense of favor and love you've been rebellious against the Lord from the day that I knew you thus I prostrated myself before the Lord 40 days and 40 nights I kept prostrating myself because the Lord had said he would destroy you therefore I prayed to the Lord and said oh Lord God do not destroy your people and your inheritance whom you have redeemed through your greatness whom you have brought out of Egypt with a mighty hand remember your servants Abraham Isaac and Jacob do not look on the stubbornness of this people or on their wickedness or their sin lest the land from which you brought us should say now we're back to the angelic argument because the Lord was not able to bring them to the land which he promised them and because he hated them he has brought them out to kill them in the wilderness your great demonstration is a failure God see we were right when we talked about the inevitability of free choice you can't destroy us just because we inevitably chose against you if you create free will it's inevitable

somebody's going to choose against you so how can you hold us at fault yet they are your people in your inheritance whom you brought out by your mighty power and by your outstretched arm then in chapter 10 of Deuteronomy he's going to go on to talk about the next set of tablets and we're going to save that for future time turn now back quickly to Exodus chapter 33 this is Moses description over in Deuteronomy of what we see in Exodus 32 and 33 that's his review you pick up right at the end of chapter 32 the Lord said to Moses whoever has sinned against me I will blot him out of my book what book is this this is the tree this is the book of inheritance this is the place of life and promise and blessing now therefore go lead the people to the place which I have spoken to you about my angel will go before you nevertheless in the day when I visit for punishment I will visit punishment upon them for their sin so the Lord plagued the people because of what they did with the calf which Aaron made now notice Moses has pleaded for their life and they are not destroyed at the foot of the mountain but there is discipline for their sin there is a distinction they are not destroyed they are not killed but they are plagued for this great sin this is not a picture of lake of fire unbelief no salvation this is a picture of unrepentant attitude God is going to discipline have the people fallen on their faces and say lo we have sinned a great sin against the Lord God Moses has told them they have sinned Moses has confessed their sin to God they have not they have stood in the tent flaps of their households when Moses said who is on the Lord's side to me and have not returned they have not admitted and so God plagues them for chapter 33 verse 1 then the Lord said to Moses depart and go up from here you and the people whom you have brought out of the land of Egypt to the land which I swore to Abraham Isaac and Jacob saying to your descendants I will give it I will send my angel before you he just got through saying that back up here in verse 34 right he says it again I will send my angel before you I will drive out the Canaanite Amorite Hittite Parasite Hivite and Jebusite you will notice there are only six peoples listed there instead of the usual seven the Girgashites are not there go up to a land flowing with milk and honey but I will not go up in your midst lest I consume you on the way you are a stiff-necked people I will send my angel to drive out the nations six of the seven but I will not go with you it's an imperfect deliverance it's an imperfect fulfillment of the promise isn't it only six of the some of the manuscripts have actually filled in Girgashites here to mistake God purposely only lists six of the seven nations why he could have left out any one of them it's not that the Girgashites are that particularly significant but God says I'll fulfill the promise in general form I'll drive out most all of the people you'll possess it I just won't be with you because if I try to stay with you I'm liable to just turn around and destroy you go up to the land when the people heard this bad news we give you a literal translation of this from the Hebrew this is Exodus 33 for here's the word order in Hebrew and the people heard the word of this evil it says but Shema the Yishma and the people heard that's hot on right after that the verb comes first and then then so this is hereo Israel the Lord our God is one Lord means to hear I was heard by the Lord that idea heard by God is the people the people heard that's the sign of the direct object they heard the word the word the evil this is our and it's got the evil I am in it the word the evil has this it's literally and heard the people the word the evil this that's your exact word order then it says they went into morning this is a hip pile in Hebrew you have the cow which is the active stem you have the Nipah which is the passive stem you have the feel which is the causative stem you cause

something to do something or go somewhere this is the hip pile which is the reflexive stem you do it to yourself they mourned themselves they put themselves in mourning and every place you find this particular word in the hip pile stem by the way this is the word Abel it's the same root from which you get Abel Abel's name has it's a it's a wordplay because he is the first one to be mourned normally this is mourning for the dead and this is mourning as though someone had died what has died here their hope their hope of life with God their hope of the presence of God has died and they are putting themselves in mourning put off your ornaments from you God says you are an obstinate people should I go up in the midst of you for one moment I would destroy you I can't abide your presence you can't abide my presence I'll still give you the promise that I made but I don't have to be there with you if I were there with you even for a minute I would wipe you out well this is the word the evil one this is an evil word and the people know it God says put off your ornaments from you that I may know what I shall do with you where did they get these ornaments this was the plunder from the Egyptians right back in my chapter 13 or so to tell us how the Egyptians gave them all these ornaments what was the golden calf made of Aaron said break off your ornaments and I'll make the calf God says look take away the potential for future golden calf moments take your ornaments off Leviticus verse 6 the sons of Israel stripped themselves of their ornaments from Mount Horeb onward onward is in italics but that is the sense in the Hebrew here the sons of Israel no longer wore ornaments from Mount Horeb onward they stopped why that's what they made the calf out of if you've got a problem with making calves out of your ornaments get rid of the ornaments do we have besetting sins do we have things that tend to drag us into a bad way we've got to break the habit we've got to separate ourselves from the things that drag us into evil do you get in a certain group of people and you commit sins of the tongue talking in this group you wind up getting sucked into gossip or you get sucked into maligning then get out of that group break off that ornament get rid of that situation we have sins that are almost impossible to resist that there's this principle I remember the chaplain at Dallas Seminary was talking about this and he gave an example he said there was a guy who came in to the chaplain for counseling and he said I've got this pornography problem I just can't shake it I just can't seem to resist going into the adult bookstore and buying this awful literature this is before the days of the Internet and the chaplain said well what sort of a route do you take that you have to why can't you take a different route and not go by this and he got out a map and he plotted out and the guy was taking a long way home so that he was driving by the adult bookstore every day and of course once he got next to the bookstore why he would just turn in and go buy stuff the chaplain said you're not even taking the most direct way home you are putting yourself in the way of this temptation and wondering why you can't defeat it he said don't go that way take the ornament away take the source of temptation the opportunity the potential for that sin away you know like they used to say on hee haw I broke my arm in seven places will stay out of them places if you have a besetting sin if you have an area of weakness don't let yourself get in the place where that becomes a temptation in the first place God said put off your ornaments from you why the ornaments are what got them in trouble what are they going to do with those ornaments instead once we get going here all of the plans for the tabernacle that we saw in those in those five or six chapters what is what are all those things in the in the tabernacle

going to be made of the offerings of the ornaments that they have broken off they are no longer going to walk around in their pride they're no longer going to walk around in their own ornamentation in their own showiness look at what the Egyptians gave me oh you haven't seen anything look at what the Egyptians gave me my I've got a bigger lapis lazuli necklace well look at this big gold headdress I've got all will look at these great big heavy earrings I've got all will look at these jeweled sandals I've got well look at this look at that God says pull that stuff all off while I decide what I will do with you well next time we're going to begin at verse 7 because we're going to see the tent of meeting this is not the tabernacle this is not Moses personal dwelling tent this is an interim solution before the tabernacle is built it is a temporary measure and we're going to see some fascinating spiritual truths about that but listen what do we get out of what we've seen this morning from our reading in Deuteronomy Moses recapitulation of these events especially in Exodus 32 and 33 we decide what our fate will be don't we we can go into the land of blessing we can seize and lay hold of the promises of God what is the requirement how do we do that remember his words and keep them we choose we decide there is no impediment except our choice and if we fail we can count on it God will return it to us to our face he will repay it to our face for me because we are called we are accountable we have such a great potential because of the Lord Jesus Christ he has interceded for us he has mediated for us he has given us this potential to be the chosen people of God to be the brethren among whom he will stand as the firstborn it is our daily choices our daily decisions sometimes we find ourselves in the way of temptation we find ourselves considering the course of action that we know isn't healthy and our mind may start rationalizing it and what do we do well we toy with it we play with it we we don't run away from it we don't quite indulge it just yet but we don't run away either we're considering it when we nurse it a little bit we spend time we think boy you know I had to do this that person did me wrong I could do this I could do that we live a little bit of a fantasy life deciding how we're going to get back at someone or we nurse a grudge we say that was so wrong I can't believe I was treated this way we play with it we nurse it right that's like having the ornaments in our hand and deciding am I going to give this to Aaron to make another calf out of what does God say turn that around and do something good put that into the service of the Lord the time that we spend running in circles in our mind our mental attitude sins when we find ourselves in that why don't we say you know this would be a real good time instead of indulging this sin let me see if I can remember a memory verse let me see if I can remember what we covered in Bible class last Tuesday or last Sunday or last Friday let me take this time which is my currency my potential and let me give it to God instead of giving it to the calf that's what's going to determine whether we drop in the wilderness or we walk into the land that's what's going to determine whether we're under God's disciplinary judgment or whether we are in the place of God's blessing it's what we do with what we have are we going to break those ornaments off and make a calf are we going to break those ornaments off and give them to the tabernacle the dwelling place of God we make that choice day by day by day hour by hour minute by minute it's an opportunity to look at a pressure look at a test look at a temptation as an opportunity to take this thing that would lead us into sin and convert it into something good to make sense is it clear this is our opportunity this is our great potential it's a gift to us this plunder from the Egyptians was given to us by the Lord Jesus

Christ through his blood on the cross what a shame and what a waste to take that plunder and turn right around and make ourselves a god of gold what a shame what a waste the apostle says we are convinced of better things of you brethren things that accompany salvation things that accompany deliverance and blessing it's our great hope let's close in a word of prayer father thank you for clearly illustrating for us in this age and at this time the great potential and the great opportunity that is ours because of the Lord Jesus Christ may God the Holy Spirit impress it on our hearts in such a way that we will remember the great price that was paid the great sacrifice that was made on our behalf so that we could live a life that is pleasing in your sight a life that reflects your glory not only now but in the age to come will vindicate your choice will vindicate your work will vindicate your love and your mercy toward us and will put to flight those who are your enemies those who would oppose you those who stand like the nations in Canaan with an accusing finger and with a defamatory word in their mouth may they be put to silence by your grace at work in our lives we prayed in Jesus name