

Exod 04-09-12a

Let's continue our worship this morning by taking a moment at this point to pause and go before the Lord in prayer. Ensure that our souls are prepared as the ancient sailors of the British Navy used to say, Lord, for what we are about to receive, make us truly grateful. Just before the broadside would come through the ship.

But we do want to acknowledge the role of the Holy Spirit, the essential nature of God's word to our right thinking, to make our life count for anything. It is easy to cruise through a life that seems to be a success, that seems to have a lot of nice features and nice experiences to it, and yet get to the end and survey it from the end point and realize that there is nothing of substance, there is nothing of permanence to take forward and stand before the Lord at the judgment. There is very little thread with which to make the robe of white.

We know better, we see that day coming, and we are seeking to prepare ourselves by the regular and diligent study of God's word to be equipped and be prepared for every good work so that God can remake us, renew us, transform us, back into the image that was his original design when he first scraped together the dust of the ground in the Garden of Eden to make Adam. It is so important. The power to reshape us, the power to change us is not in a patch, it's not in a pill, it's not in a procedure.

It is in the regular, consistent meditation on the truths of God's word and the application thereof on a day-by-day basis. We cannot get that process of meditation and application started unless we take in God's word under the ministry of God's spirit. It is essential.

It is more important than our daily food. Let's go to the Lord in prayer. Father, we are grateful for another opportunity to study your word together.

We ask your blessing on our nation in these perilous times. We are threatened from within and from without by darkness and by evil, by deception, by those who would seek to gain and to promote their own agendas, by opposing you, by slighting and making insignificant the principles on which our nation was founded, by self-centered grasping for power and for influence. We thank you for those who stand on your word, who seek to please you in their efforts, whether in our military, in our government, in our law enforcement, or in all of the other businesses and endeavors that make up the fabric of our American life and our American civilization.

We pray that you will bless our president, our senators, our congressmen, our judges, those who are believers, who value your word and are seeking to honor you in the execution of their governmental responsibilities. We pray for our military commanders, our troops, our sailors, all of those who are not only engaged in a flesh-and-blood struggle, but also a spiritual struggle. We ask your blessing on us.

We are all engaged in a spiritual struggle. We know that you reserve the hottest parts of the

fight for those who are best equipped, and we know that without you we are nothing, we can do nothing, we accomplish nothing. We ask that you will feed us with the bread of your word, help us to see clearly the truths that pertain to us and our lives, convict us where we fail, where we fall short.

We ask your forgiveness for our sins, both conscious and unconscious, and we pray that you will reveal to us your glory through the things we study this morning. We pray it in Jesus' name. Amen.

This is the 12th of September, 2004, and we continue this morning our study of the book of Exodus, picking up in chapter 33. Our scripture reading this morning comes from Deuteronomy chapter 32. Exodus 33, Deuteronomy 32.

So if you'll turn over to Deuteronomy 32, you will find it captioned in any decent English translation, the Song of Moses. I have often asked myself, why is it that men like Moses and David bequeathed their final thoughts to the nation of Israel, not in a speech, but in a song? Let me ask you this. Which is easier to remember, the lyrics of a song or the Gettysburg Address all the way through? I am ashamed to tell you how many songs I know all the words to, some songs that are not even fit to know, and some songs that had a nice set of words, but somebody made an alternate set of words.

I know other people, like my paternal ancestor, they can give you alternate versions of lots of songs. We know song lyrics because they stick in our mind. The tune, the music, helps us remember the words.

And if your mind is grasping for the next word, the tune sort of carries you along, you say, oh yes, and the whole next thing comes along. In our language, a lot of our song lyrics rhyme, and that helps us remember the line length and what's coming next, and it helps us fill in the gaps. They did not use rhyme so much in the ancient Semitic languages as they used rhythm, and they used assonance, where the beginning or the ending sounds of words would be similar.

Or they would use chiasm, where you would start with an idea, you would work your way in and then work your way back out. All of these were memory aids, they were mnemonics, they were designed to stick the information in your brain and keep it there. I suspect that pretty much everyone in here can tell me the ingredients of a Big Mac.

Can't you? Let's all say it together, shall we? Two all beef patties, special sauce, lettuce, cheese, pickles, onions on a sesame seed bun. You know why? That does not have a tune, but it has a rhythm, doesn't it? I give you that as an example because this is the way Hebrew works. This is the way Hebrew songs, Hebrew poetry works.

It has that beat, it has that rhythm, and by repetition it would implant itself in the mind. Now that commercial, by the way, ran, what, 15 years ago? And we all still remember the ingredients. Now that's good marketing, if you ask me.

Well, chapter 32 of Deuteronomy, this is the song of Moses. Moses spoke in the hearing of all the assembly of Israel the words of this song until they were ended. Moses was a gifted man in a lot of areas.

He was a unique leader. God equipped him, God prepared him, and God trained him for 80 years. 40 years of training in Egypt.

40 years of training in Midian. Before he ever stepped in front of a group. Now 80, we figure, is kind of getting along in life.

People lived a little bit longer in those days, but still the lifespan of Moses was a little extraordinary, even in his day. And to not even have your career begin in earnest until you are 80, your great life's work, you're 8 decades old before you start. God gave Moses 80 years of preparation for 40 years of leadership.

Two years for every one. So when Moses is going to give the last piece of leadership, this is his last ministry to the nation of Israel, this is his bequest, his legacy, his heritage for Israel, this is it, in chapter 32 of Deuteronomy. He is going to recount many of the episodes of their history, including the one that we have under our gaze in Exodus chapter 33.

It is interesting to see Moses at the age of 120 looking back at Mount Sinai, looking back at the incident of the golden calf, looking back at God's dealings with the people over the course of their 40 years in the wilderness. Chapter 32, the song of Moses says, Give ear, O heavens, and I will speak. And hear, O earth, the words of my mouth.

Let my teaching drop as the rain, my speech distill as the dew, as raindrops on the tender herb and as showers on the grass. For I proclaim the name of the Lord. Ascribe greatness to our God.

He is the rock. His work is perfect. For all His ways are justice, a God of truth and without injustice.

Righteous and upright is He. They have corrupted themselves. Does that sound familiar at all? They are not His children because of their blemish, a perverse and crooked generation.

Do you thus deal with the Lord, O foolish and unwise people? Is He not your Father who bought you? Has He not made you and established you? Remember the days of old. Consider the years of many generations. Ask your father and he will show you.

Your elders, they will tell you. When the Most High divided their inheritance to the nations, He set the boundaries of the peoples according to the number of the children of Israel. For the Lord's portion is His people.

Jacob is the place of His inheritance. He found Him in a desert land and in the wasteland, a howling wilderness. He encircled Him.

He instructed Him. He kept Him as the apple of His eye. As an eagle stirs up its nest, hovers over its young, spreading out its wings, taking them up, carrying them on its wings, so the Lord alone led Him and there was no foreign God with Him.

He made Him ride in the heights of the earth, that He might eat the produce of the fields. He made Him draw honey from the rock and oil from the flinty rock, curds from the cattle, milk of the flock, with fat of lambs, rams of the breed of Bashan and goats, with a choice of sweet. And He drank wine, the blood of the grapes.

But Yeshurun grew fat and kicked. You grew fat, you grew thick, you are obese. Then He forsook God who made Him and scornfully esteemed the rock of His salvation.

They provoked Him to jealousy with foreign gods, with abominations. They provoked Him to anger. They sacrificed to demons, not to God, to gods they did not know, to new gods, new arrivals that your fathers did not fear.

Of the rock who begot you, you are unmindful and have forgotten the God who fathered you. And when the Lord saw it, He spurned them because of the provocation of His sons and His daughters. And He said, I will hide My face from them.

I will see what their end will be, for they are a perverse generation, children in whom is no faith. They have provoked Me to jealousy by what is not God. They have moved Me to anger by their foolish idols.

But I will provoke them to jealousy by those who are not a nation. I will move them to anger by a foolish nation. That's us, by the way.

For a fire is kindled in My anger and shall burn to the lowest hell. It shall consume the earth with her increase and set on fire the foundations of the mountains. I will heap disasters on them.

I will spend My arrows on them. They shall be wasted with hunger, devoured by pestilence and bitter destruction. I will also send against them the teeth of beasts with the poison of serpents of the dust.

The sword shall destroy outside. There shall be terror within for the young man and virgin, the nursing child with the man of gray hairs. Verse 26, your English says, I would have said.

You can cross out the word would. I have said. I will dash them in pieces.

I will make the memory of them to cease from among men. If not that I feared the wrath of the enemy, lest their adversaries should misunderstand, lest they should say our hand is high and it is not the Lord who has done all this. That should put us in mind of Moses' defense on the mountain.

For they are a nation void of counsel, nor is there any understanding in them. Oh, that they

were wise, that they understood this, that they would consider their latter end. How could one chase a thousand and two put ten thousand to flight unless their rock had sold them and the Lord had surrendered them? For their rock is not like our rock, even our enemies themselves being judges.

For their vine is of the vine of Sodom and of the fields of Gomorrah. Their grapes are grapes of gall. Their clusters are bitter.

Their wine is the poison of serpents and the cruel venom of cobras. Is this not laid up in store with me, sealed up among my treasures? Vengeance is mine and recompense. Their foot shall slip in due time, for the day of their calamity is at hand, and the things to come hasten upon them.

For the Lord will judge his people and have compassion on his servants. Do you see two categories there? The Lord will judge his people. He will have compassion on his servants.

Servants are a subset of the people. When he sees that their power is gone and there is no one remaining, bond or free, he will say, Where are their gods, the rock in which they sought refuge, who ate the fat of their sacrifices and drank the wine of their drink offering? Let them rise and help you and be your refuge. Now see that I, even I, am he and there is no God besides me.

I kill and I make alive. I wound and I heal. Nor is there any who can deliver from my hand, for I raise my hand to heaven and say, As I live forever.

If I whet my glittering sword and my hand takes hold on judgment, I will render vengeance to my enemies and repay those who hate me. I will make my arrows drunk with blood and my sword shall devour flesh with the blood of the slain and the captives from the heads of the leaders of the enemy. Rejoice, O Gentiles, with his people, for he will avenge the blood of his servants and render vengeance to his adversaries.

He will provide atonement for his land and his people. Moses came with Joshua the son of Nun and spoke all the words of this song in the hearing of the people. Moses finished speaking all these words to all Israel and he said to them, Set your hearts on all the words which I testify among you this day, which you shall command your children to be careful to observe all the words of this law.

For it is not a futile thing for you because it is your life. And by this word you shall prolong your days in the land which you cross over the Jordan to possess. Remember the Lord Jesus over in John chapter 7 following where he's talking about you have to eat my flesh and drink my blood or you have no part in me.

And many of the disciples turned back from following him and Jesus told his disciples, The words which I speak to you are life. They are spirit. They are life.

Moses told Israel the very same thing. These words are your life. By this word you shall prolong your days in the land which you cross over the Jordan to possess.

Understanding these truths as they pertain to us is the key to having life eternal. Eternal in the sense of quality. Eternal in the sense of abundance.

Eternal in the sense of value and impact in the large scale plan of God. I just want to point out a few things. This is a long chapter and I hope one day to go through it verse by verse with you.

But if you look at the beginning, Moses begins here by calling as witnesses the heaven and the earth. Give ear, O heavens, and hear, O earth, the words of my mouth. In the mouth of two or three witnesses a thing is established.

Well, one of the problems that you have with things that happened in Vietnam 30 odd years ago is that a lot of the witnesses are not around anymore. A lot of the problems you have with going back and investigating crimes that took place in the 60s or in the 50s is a lot of the witnesses are not around anymore. Moses ensures that his witnesses will always be around.

Until God rolls up the universe at the end of the millennial kingdom there will be a witness to the behavior of the nation of Israel and to the words of Moses that he spoke to them on this day. They can't plead ignorance. They can't plead confusion.

Moses has been preaching and teaching and investing himself in this nation for 40 years. And he concludes with just as strong a message as he brought when he first confronted them in Egypt. And he says, The heavens and the earth are my witnesses.

Then he says in verse 2, I proclaim the name of the Lord. That's what we're going to see this morning. God is going to proclaim his own name before Moses.

Moses is going to proclaim that name, the name of Yahweh, before Israel. He is the rock. There are so many elements here that pertain to our subject in chapter 33.

We know this story and outline. We know that Moses goes up and says, Lord, show me your glory. The Lord says, I will.

You be in the right place at the right time. I'll stick you in the cleft of the rock and I'll cover you with my hand. I'll pass by.

And then I'll take my hand away and you can look at me from behind. But you can't see my face. Moses is thinking of that and it is the burden of all teachers and preachers and communicators of God's word to see the things that we see in God's word and then seek to convey them to others.

There is always a loss in transmission. It reminds me of electricity. Even copper wire, as good as it is, has resistance.

The longer the wire, the more resistance. Then there are lesser things. Aluminum has more resistance than copper does.

As you go down the scale of metals, the higher the resistance, the less current makes it all the way through to do what it needs to do at the other end. Sometimes we feel like we are poor transmitters. We are cloudy lenses.

We do not have the ability to convey everything that we can see. One of the reasons you see through a glass darkly is that the glass that is trying to convey things is just as corrupt as anybody else and has that problem. Moses says, Let my teaching drop like the rain.

Let my speech distill as the dew, like raindrops on the tender herb and as showers on the grass. Some plants are so tender and fragile they are best watered with a mist, with condensation like the dew. The dew is just condensation overnight.

It is very gentle. It does not fall. It does not injure anything.

A hard rain can beat down a fragile plant, but sturdy plants just soak it up. Bring it on. Bring on the gully washer.

Bring on the frog strangler. I am thirsty. Pepper me with big raindrops.

It does not bother me because I am a big strong tree. The little pale flower there trying to spring out of your lawn just gets pummeled to death. Moses says, I have something here for everyone.

If you are the wilting violet here, then let my words distill like the dew. If you are a sturdy plant, then take the full brunt of the rain shower here and get as much as you can. By the way, which way do you get more water? With dew or with a rain shower? You want to become a sturdy plant so God can send showers and not dew.

I proclaim the name of the Lord. God proclaims His name to Moses. Moses, as His dying act, proclaims the name of the Lord to Israel.

He is the rock. Ascribe greatness to Him. His work is perfect.

All His ways are justice. He is a God of truth. He is without injustice.

Righteous and upright is He. Do not go to God and say, That's not fair. Do not look at God and say, I don't understand how that can be right.

This is what people do when they go to Romans chapter 9, isn't it? Well, He just loves one and hates another. He makes one vessel into honor and another is just inscrutable. And if your normal human sense of right and wrong perks its head up and says, That doesn't seem fair.

Who are you to answer back to God? Shall the thing formed say to Him that formed it? Why

have you made me... Is that the argument that Moses makes here? He says, when you look at God, all His ways are just. He is a God of truth. He is without injustice.

Righteous and upright is He. The things that He does, He does for a reason. And it is discernible to the human mind.

Righteousness and justice are not inscrutable. Right and wrong are not inscrutable. If right is inscrutable, then we have no hope of living a life that pleases God, do we? Because we'll never know for sure if it's exactly right.

Well, there could be some inscrutable reason why I ought to break this commandment or violate this principle of the Word of God or something. There might be some inscrutable reason. After all, Rahab told a lie.

You know, the Israelites went in and killed women and children, so maybe it's... I just never know for sure. I just have to wait for God to impel me in one direction or another. It's inscrutable.

It's unknowable. Moses says, no. All God's ways are just.

He is righteous. There is no injustice in Him. Do not think that the fault lies with God.

Where is the fault? Look at verse 5. They have corrupted themselves. This is virtually word for word what God told Moses when he had the first set of tablets and headed down the mountain. They have corrupted themselves.

God did not corrupt them. The factors and circumstances that God allowed did not corrupt them. They corrupted themselves.

Now, are these people that were conceived in iniquity and born in sin, are they descendants of Adam? Do they have inherent sin? Yes. So, God doesn't say, well, they couldn't help it. They are totally depraved.

They are victims of their genetics and their heritage from Adam. He says, they corrupted themselves. Do not let anybody tell you, well, you know, the unregenerate man just can't help it.

Yes, he can. He can help it to the extent that he can recognize what is wrong and he can go to the answer. Our free will is not subject to depravity.

Depravity does not mean you cannot choose God. Depravity means you cannot please God. If Osama bin Laden sent me a \$5,000 Rolex watch, would I want it? Would I wear it with pride? Wonderful gift.

I guess. I've never actually seen a \$5,000 Rolex. I assume it's a great watch.

But, from that source, nothing is going to be a good gift. He could buy me a new house. He could send me an Italian sports car for my birthday.

If it comes from a man who has murdered Americans and has it as his goal in life to continue to murder more Americans because of our Christian heritage, because of our freedom, because of our national life, then nothing that guy does is going to please me. No matter how good he thinks it is or how generous, it is going to be filthy rags in my sight, right? Now, is his ability to choose to do things limited in some way? No. It isn't that he can't figure out what to do to please me.

It's that because of who he is, nothing he does can please me. That is a pretty good illustration of depravity. It isn't that our will is limited.

It is that regardless of what we do with our will, we are a corrupt and disgusting source of anything in God's eyes. Before Christ. Before regeneration.

Before we are given the cloak of Christ's righteousness. Before we are cleansed by His blood. Before we are sanctified and regenerated and sealed and filled and gifted and entered into the body of Christ and made a part of God's family and given the right to be called a son of God.

It is not an impediment of the will. It is an impossibility from God's perspective to generate anything but nefarious, odious, stinking, corrupted works. Depravity, if you get nothing else this morning, depravity is not the inability to choose God.

It is the inability to please God. And there is a great gulf fixed between those two concepts. Misunderstanding that simple truth has led to the widespread belief in Reformed theology, Calvinism, stems from an inability to see the difference in those two very simple things.

Look at verse 5. They have corrupted themselves. It's a choice. And these are believers.

This is after they have been redeemed by the blood of the Passover lamb. This is after they have been baptized in the Red Sea. This is after God has fed them with manna in the desert.

This is after God has entered into covenant with them, represented by the 70 elders, on the slopes of Sinai, God on His throne, seated in the midst of the glassy sea. They have been sprinkled with blood. They have said all that the Lord has said we will do.

They have corrupted themselves. It's a choice. It is the exercise of free will.

In contradistinction, in contrast to God, who is great, who is the rock, all of whose ways are justice, a God of truth, and without injustice, He says they have corrupted themselves. They are not His children because of their blemish, a perverse and crooked generation. Now, are they God's children or are they not? Well, you look at the prodigal son.

Is he the father's son when he goes off to the profligate life? Is he the father's son when he spends all of his living and inheritance and ends up slopping the hogs and trying to eat the corn

cobs? Well, yes and no. Positionally, in title and in name, he is still a son. But experientially, he is enjoying none of the benefits of a child of his wealthy father, right? He doesn't have a comfortable bed.

He doesn't have a servant. He doesn't have a shekel to his name, right? So you can say he is no son of the father in the sense he doesn't resemble his father. He doesn't share in the things of the father.

He doesn't act like his father. He doesn't have the values of his father. He doesn't have the comforts that his father has to offer.

He finally realizes that and says, you know, I could go be a servant in my father's house and be better off than I am here. So in that sense, he's not a son. In another sense, he is still a son because you can't be unborn.

You can't be disconnected from your physical heritage in that way. They are not his children because of their blemish. A perverse and crooked generation.

Do you thus deal with the Lord, O foolish and unwise people? Now it just says they are not his children, but what does it say in the next verse? Is he not your father who bought you? Yes, he is. Well, so are they children or are they not? Well, yes and no. They are and they aren't.

They don't act like his children. They don't respect him as the father. But he is their father.

He says you're not his children, but he's still your father. Do you get the point there? You are acting like no kind of a son of the father, but the father is still acting like a father to you. He is still your father, but you are no longer children.

Has he not made you and established you? Remember the days of old. Consider the years of many generations. What does it take to accomplish this imperative? Remember and consider the past.

What do you have to have to do that? Time. You have to take time to remember. You have to take time to consider.

Right? If we do not take time to meditate on the word of God, if we do not take time to recount in our minds his many blessings, we will be just like the Israelites. We look at them and we say, how could these people at the foot of Mount Sinai not remember the plagues of Egypt? Not remember the parting of the Red Sea? Not remember the drowning of the Egyptian army? Not remember God's protection and his victory when Amalek attacked? Not remember provision in the wilderness? Not remember water from the rock? Not remember all of his grace and his favor and his preservation and his promises? How could they so soon forget? I can tell you how they forgot. It's the same way you and I forget.

We just don't stop and think. We don't allocate the time. I think, for our modern American

culture, the best time is first thing when you wake up.

When you first get up in the morning, before you start your day, before you set all the wheels in motion and get a bunch of plates spinning on sticks, is stop and take, I challenge you to take five minutes every morning. Fairly small investment, but a minimum of five minutes every time you wake up. And do nothing but look at the days of old.

Consider the years of many generations. Ask your father and he will show you. Your elders and they will tell you.

We have our fathers and elders as the authors of Scripture who remind us and tell us of God's mighty works down through history. We can think of our own experience and the ways that God has blessed and provided and preserved and protected us from ourselves. When the Most High divided their inheritance to the nations, when He separated the sons of Adam, He set the boundaries of the peoples according to the number of the children of Israel.

Now, this verse 8 is an interesting little challenge here because the alternate reading here is according to the number of the sons of God. Not B'nai Ha-Yisrael, but B'nai Ha-Elohim. And the Elohim reading I think is original.

I could give you a bunch of reasons why. But I would suggest that you change Israel to Elohim, the sons of God. Why? Because we know that God has assigned angels to nations.

I suspect that initially God Himself took personal charge over the nation of Israel, and it is only later, after they fail and fail and fail again and are sent out and God shows Ezekiel, I am removing my glory. I am removing my presence. My glory will go out among the nations.

When is it that we first find that there is an angel assigned to the nation of Israel? Where do we find that out? Daniel. What is the situation in Daniel? Both the northern and southern kingdoms have gone out of the land and have been subjected to discipline from God in the form of captivity, right? I would hypothesize, and I could be wrong, I think God reserved Israel for Himself as a nation from the time of Abraham all the way down to the time of Jeremiah and Ezekiel and Daniel. And one of the great consequences when God lifts Ezekiel up by the hair of the head as we have seen and takes him over and He says, look at these abominations and then Ezekiel sees in visions of God the glory of God rising up from over the Ark of the Covenant, going to the threshold, going to the gate, disappearing over the Mount of Olives in Jerusalem to go out among the nations.

That is the time at which God said, I am no longer personally overseeing the nation of Israel. I am no longer reserving them as my personal inheritance. Michael, come here.

You look over this bunch. And that is what Daniel sees. And that is why there is a great conflict because this, I think, was a huge event in the conflict amongst the angels.

And when you find that the messenger who seems to be the Lord Jesus Christ comes to speak

to Daniel and he says, I was busy with the prince of Persia and Michael, your prince, came to help me, there is a whole different dynamic going on there. And I think this was a great upheaval. I think Satan felt like he had scored a major victory when God removed himself from the nation of Israel.

And you never again find the glory cloud. You never again find the presence of God from the time of Ezekiel's vision forward. The Lord Jesus comes and is ready to return.

Where does Jesus go on the day that he rides the foal of the donkey? He goes down to the temple. There was plenty of predictive prophecy to say, Israel, you will see your king coming, riding on the foal of an ass. Well, here he comes.

And he looks around. There is no recognition. Nothing has changed.

Why did Jesus drive the money changers out of the temple? The very same thing you see in Ezekiel. They are not ready. They have not learned their lesson.

God cannot resume his personal oversight of the nation of Israel and still cannot and will not until day one of the millennial kingdom when the Lord Jesus comes, takes out the heart of stone, puts in the heart of flesh, raises the Old Testament saints and takes those who have qualified and brings them in. It's a fascinating picture. They have corrupted themselves.

They are not his children. Remember the days of old. Ask your father, he will show you.

The Most High divided the inheritance to the nations, separated the sons of Adam, set the boundaries of the people according to the number of the sons of God. For the Lord's portion is his people. Jacob is the place of his inheritance.

He found him in a desert land, the wasteland, a howling wilderness, encircled him, instructed him, kept him as the apple of his eye, like an eagle stirring up its nest, hovering over its young, spreading out its wings, taking them up. You know how eagles train their little ones to fly? They are up in the iris, they are up in the great cliff tops. They nudge them out of the nest.

The little eagle, it goes tumbling and falling and, oh, we're all going to die. And then the eagle comes underneath. I've seen film of this where the mother eagle will come swooping underneath and catch the young one on its back and lift it up and keep it from crashing.

God says, that's what I've done for Jacob. I've nudged him out of the nest trying to teach him to fly and I've caught him every time he fluttered, every time he failed. The Lord alone led him.

There was no foreign God with him. Well, you've seen the rest of this. I wish we had time to go through it.

One day we'll do a great extended study, or I should say an extended study of this great chapter. But this is where we'll leave it for our first session this morning. But what do we draw from this? What do we take away? We will experience all of the righteousness and the justice of

God, His blessing, His watch care.

We will be His inheritance, specifically the inheritance of the Lord Jesus Christ. We can be the brethren among whom He stands as firstborn. We can walk with Him in white.

He can give us a name that is known only to Him and to us. That is a great honor, a great sign of intimacy. Names have significance throughout the Scripture.

You see what these names mean. We saw the one in Ezekiel. Yahweh pays attention.

Yahweh watches. Wouldn't it be great to bear a name that God gives you that talks about an aspect of God's character that has been reflected in our life, that has been reflected in our experience? And when people look at you in the millennial kingdom and in the kingdom of the Father to come, they say, well, there goes God is faithful. There goes God is gracious.

My name is probably going to be there goes God is patient. Look at that guy. How patient is God? He's here.

But we will have a name if we qualify, if we care, if we choose. We can corrupt ourselves. We can be short-sighted.

We can be the people at the bottom of the mountain. Or we can be the people who look at the top of the mountain, who see the glory of God, whose faces shine with the radiance of the glory of God. As Paul the Apostle says in the New Testament, the great things of God are revealed from faith to faith.

And our faces can shine just as Moses' face is going to shine. It's our choice. We either sanctify ourselves, we either offer ourselves as a sacrifice to God, or we corrupt ourselves day by day, hour by hour, situation by situation, decision by decision, priority by priority, goal by goal.

This is the heritage Moses left with Israel, and this is the heritage that the Word of God leaves with us. It's an opportunity, and we balance on this edge, on a knife's edge. It's up to us which way we fall.

We will either be the people of God, or we will be an object lesson of God. We will either be inheritors, or we will be those who wait outside the city and outside the gates, hoping for an invitation just to visit and see the great things that God has prepared for those who love Him. I don't know about you, but in whatever time remains to me, it is my goal to at least be qualified to enter, to at least be worthy of the death that Christ died, and the opportunity that is put before us by His own blood, to hear these words that Moses speaks to his people, to hear the words that the apostles speak to us as the people of Christ, the body and bride of Christ, and care tomorrow, and the next day, and the next day, how we think, and how we act, because it makes such a difference.

Well, we'll pick up with this as our background, and this as our context in Exodus chapter 33

when we come back from the break.