

Exod 04-09-19b

In our continuing study in the 33rd chapter of Exodus we have seen Moses talking to the Lord God and At the end of chapter 32 we came across the remark as He pleads for forgiveness on behalf of the people. He says if you will not forgive I pray blot me out of your book, which you have written Which is not an offer to relinquish his own salvation, but an offer to relinquish his own Inheritance his own place of privilege because the privilege that goes with being written in the book entails entrance into the land entrance into the City entrance into the blessings and all of the good things of God's grace and mercy And he says if you're not going to bring the people into that place then Don't bring me either and the idea is entrance The subject is taking them to the land of promise fulfilling the promises made to Abraham Isaac and Jacob And he says if you are not going to forgive them if you're not going to take them Into the land and there is a sense in which in a in an overt sort of way Moses does not enter the land He does stop short at Mount Nebo and he does die on the slopes of Mount Nebo and is buried by God But we're going to see there are so many forward connecting threads in this chapter and in what Moses says and what God says that Portend things that will take place at a later date and we want to move forward before we leave the idea of The writing of God That is another subject that has presented itself. God wrote his laws on tablets of stone there is a sense in which he is trying to write his laws on the stony hearts of the Israelites and It just doesn't work when Moses smashes those tablets.

It is as though I wish I could Smash your stony hearts because they just don't Want to receive and and God's promises that one day he will remove their heart of stone and give them a heart of flesh They will have no need for anyone to teach them because they will all speak to one another the law of God it will be written in their hearts and There is a lot of interplay in terms of these symbols But in terms of the writing whether it's the writing of God on the tablets the writing of God on his people in their foreheads Specifically or if it is the writing of the books the registers in heaven the records of the righteous the records of those who are Going to receive these privileges and these entrance qualifications and these birthrights It will be a birthright for the faithful to walk into the city of Zion It will be a birthright of the faithful to have entrance To the place of the tree of life and to gather leaves and to go forth and distribute them among the nations in the kingdom of the Father and it is Just symbolic we can't begin to understand how great this is going to be This is why the New Testament says that the eye hasn't seen and the ear hasn't heard it hasn't even entered into our hearts in our wildest imagination We are not going to appreciate the value of this privilege and this reward and this blessing from God until we get there and we see people enjoying it and God willing and Us willing if we ourselves can partake of that great blessing that great opportunity It is unimaginably Great people are going to see it and weep and wail and gnash their teeth to find themselves outside This was Jesus word to the Pharisees. You will see many coming in that day and sitting down With Abraham Isaac and Jacob in the kingdom you yourselves thrust out you yourselves cut in two you're a lot apportioned with the hypocrites Being outside with the dogs and the fornicators and the immoral and those who love and practice deceit It's a clear choice Our problem is not recognizing which is the better choice it's in remembering which is the better choice and in

implementing those Priorities and goals in our life so that day by day minute by minute in the normal conduct of our affairs We remember that this is what's on the line the way we think about something determines whether it redounds to the glory of God or Brings the pen ever nearer the book to blot us out We choose we decide whether or not we care about evil in our society and in our own lives and whether we have make any sort of appeal to God and Avail ourselves at all of his grace to have those things remedied and removed Let me just give you a couple of more passages so that we have a more or less complete study We have looked at Psalm 69 and verse 28 Which I'll Remind you of the text once again if I can get to it here These who are attacking David he says let them not come into your righteousness Let them be blotted out of the book of the living and not be written with the righteous We have looked at Isaiah chapter 4 and verse 3 the promise to those who are Marked out for God's blessing who God will Spread his tent over them and the Sun will not beat on them and so on And in that connection we looked over in Revelation chapter 6 and 7 and in chapter 3 verse 12 And I might also add with that one more passage in Revelation, which is chapter 22 and verse 4 Revelation 22 well-known chapter After he talks about the New Jerusalem and so on he says he showed me a pure river of water of life clear as crystal proceeding from the throne of God and of the Lamb Going back to they will no longer thirst Blessed are they who hunger and thirst after righteousness for they shall be filled Jesus says in the Beatitudes In the middle of its street and on either side of the river was the tree of life which bore twelve fruits each Yielding its fruit every month the leaves of the tree were for the healing of the nations and there shall be no more curse But the throne of God and of the Lamb shall be in it and his servants shall serve him They shall see his face and his name shall be on their foreheads What is the request that Moses makes as he's? Engaging in this conversation with God and pleading on behalf of the people Show me your glory and God says I will cause my goodness to pass by you, but you will not see what? My face we are not yet qualified. We're not yet glorified.

We're not yet sanctified. We're not yet ready for that privilege, but In the kingdom of the Father in the New Jerusalem that comes down out of heaven where the river of life flows out from under the throne There will be those who are labeled servants of God Who will serve him there's going to continue to be tasks there will continue to be objectives and things that will be accomplished And we're not going to be a mobile It always comes to my mind when I was a tiny child. They used to make these have you ever seen these stamped brass? Little baby cherubs with a trumpet You know they're just flat brass and they hang on threads and little and they're just these little baby cherubs With little trumpets two or three different shapes and sometime or another when I was a child I saw one of these hanging over a cradle or crib or something every once in a while two angels will ding together and it makes this nice little sound and Oftentimes we have been given this picture of the eternal future of heaven where we walk the streets of gold And I mean some people go in for the wings and the harps and stuff But others know better than that, but we just think it's kind of static.

We're just sort of Yeah, we get into a state of bliss and then God just pours clear acrylic all over it We're just sort of frozen in this eternal state of bliss You know I wish this moment could go on

forever And it just sort of does and we just kind of freeze in not at all God is a God of activity God is a God of objectives God who is in the process of revealing himself He is an infinite God. There's an infinite amount to learn. There's an infinite amount of growth that we can pursue and There is a long long road that we can travel to come to greater understanding, and it says in Eternity future in the kingdom of the father his servants will serve him well How I? Don't know I know one form of service is right here the Leaves of the tree of life are going to be for the healing of the nations now This is in the New Jerusalem the earth and the sea have gone away.

There's no night There's no Sun the Lamb is the light you're in the eternal future kingdom of the father and yet there is healing going on Now what does that mean? I don't know exactly my guess is that You know how it is it when people break a bone. I've never broken a bone. Thank the Lord, but people that have They set it and it begins to knit and after a while they take the cast off and and sometimes your muscles atrophy and that So then you have to get back To to a full state of health and there's a sense in which you're healed your bone is knit back together And you're out of the cast, but there's another sense in which to be fully healed you need to gain strength you need to make progress in that same direction and and Be restored and I think that the nations who go into the eternal future Obviously nations are outside Jerusalem outside the place of the throne of God outside the walls Where these servants have access where these servants? See the water flowing from the throne and see the tree of life and all of this is highly symbolic for us But the idea is there are people outside who are qualified for less who have less than the people in the city will go out and What they bring out from the city is going to be for healing there will be learning I think there will be Bible class I think there will be People that perhaps were slow on the uptake in this life and slow on the uptake in the Millennial Kingdom That will be a little quicker on the uptake in the glorified future and are going to continue to learn The angels are in a perfected state the unfallen angels, and they learn by watching us they Women have authority on their heads because of the angels angels long to see the angels are in the stadium Observing human history, and they're in a perfected state.

They're they're not static They can learn and grow and new things happen. They engage in battles. They contend with one another they further the the plan of God they Are assigned to little ones in the faith and behold the face of the father I mean they have activities and functions there will be no less for us This is what it means to have your name written in the book you have opportunity for service What a wonderful thing to serve the Lord who died for us when we were in a lost hopeless useless worthless condition In that while we were yet sinners Christ died for us We feel a sense of obligation if somebody helps us change a flat.

We feel a sense of obligation if somebody Takes us to dinner or brings us a meal or does some small little service This is the Lord who died for us and secured our eternal salvation. We ought to have some desire to serve him To be worthy of his love to be worthy of his attention to in some way fulfill his purpose We can never earn or deserve anything that God gives us but we can at least avail ourselves of his grace and become what he wants us to become through his

power and to fail to do that is the height of ingratitude is the height of Trampling underfoot the Son of God and putting him to an open shame That he's in a sense was wasting his time on Us so this idea of being written on and being written in the book is Important it ought to be a part of our thinking we can evaluate things that we're doing Is this something God can record in his book? Is this something God can bless? Is this something God is going to look at and say well done good and faithful servant There doesn't qualify under those criteria We need to find a way to weed that out of our life before God comes down and does it for us? In the Lord loves he chastens if we would judge ourselves. We would not be judged if Israel would wake up here in the wilderness at the foot of Sinai and Get with the program and pay attention to their choosing and their standing and their opportunity in God Forty years of wandering and waste would be avoided, but they don't learn that lesson.

We want to learn it by looking at them so River of life clears crystal that's Revelation 22 for and following Philippians chapter 4 and verse 3 talking about The women who labored with Paul in the gospel Clement and the rest of my fellow workers whose names are in the book of life The book of life is not the book of the living. It's not just a list of people that are still breathing air These are living in the spiritual sense fruitful branches of the vine Ezekiel 13 we talked about Psalm 56. We've talked about Psalm 87 we have talked about Isaiah chapter 4 and verse 3 we have talked about I'm going to take another quick look at Psalm 87 the one that we had for our scripture reading this morning the writing implies birthright citizenship Nativity and finally Malachi chapter 3 in verse 16 this passage came to the minds of Some of you all after our lesson last time and rightfully so it's a great Passage and deserves mentioned in this context Malachi, you know, we always talk about John 316 We ought to remember Malachi 316 John 316 is great If you're thinking about evangelism Malachi 316 is great If you're thinking about the narrow way and the straight gate that leads to life What does it say then those who feared the Lord spoke to one another and the Lord listened and heard? So a book of remembrance was written before him for those who fear the Lord and those who meditate on his name Notice, they don't just speak to God.

They speak to each other. They seek each other out. They covet each other's company.

This is Upbuilding fellowship. It is not forsaking the assembling of ourselves together as the manner of some is but Singing songs and hymns and spiritual songs singing and making melody in our hearts to the Lord Encouraging one another to love and good works. All of those things are in that New Testament context, by the way It's great to read the rest of that chapter.

We don't have time but just look at the preceding couple of Verses Malachi 314 you have said it is useless to serve God What profit is it that we have kept his ordinance and that we have walked as mourners before the Lord of hosts? So now we call the proud blessed for those who do wickedness are raised up they even test God and go free But those who fear the Lord spoke to one another and the Lord listened and heard That verse 14 and 15 that's loss of hope that's loss of confidence that's loss of expectation the fulfillment of God's promise What's the point? What's the use? Why should I mourn why should I cry and sigh? Why should I keep after it when

seems like the proud are the ones who are lifted up? God says pride goeth before a fall and a haughty spirit before destruction we talked in our act study about what it means to be raised up and Jesus and John 6 saying that the One who believes in him who sees him and trusts in him He will not lose he will keep a hold of and he will raise him up at the last day And it goes way beyond physical resurrection. It is the assigning of privilege and opportunity Well that exhausts the list of passages that I had for you on that subject. Let's return to Exodus chapter 33 And I want to pick up at verse 7 because we had a good point made in your New King James It says Moses took his tent and pitched it outside the camp When I went back and looked more carefully in Hebrew, it says Moses pitched a tent Doesn't say his tent and it makes sense that his tent would continue to be in the camp because he can't cook he can't sleep He can't change Sandals and robes in this tent that is outside the camp.

This is a place for God to dwell So you might in your New King James, it's unfortunate that they say his tent because there is no his in the Hebrew text Moses took a tent and pitched it outside the camp far from the camp and Called it the tent of appointment the tabernacle of meeting It came to pass everyone who sought the Lord went out to the tabernacle of meeting which was outside the camp So it was whenever Moses went out to the tabernacle all the people rose stood at their tent door watched Moses until he had gone Into the tent came to pass when Moses entered the tent the pillar of cloud descended and stood at the door of the tent The Lord talked with Moses all the people saw the pillar of cloud standing at the tabernacle door all the people rose and worshipped each man in his tent door So the Lord spoke to Moses face to face You go over to numbers And it says mouth to mouth As a man speaks to his friend and he would return to the camp now I want you to pay attention to the last part of verse 11 because I'm going to suggest a change He would return to the camp but his servant Joshua the son of Nun a young man did not depart from the tabernacle There are some problems with this statement and some of you all brought this up and it was a great question and so I went back and looked at this more closely and I have a Thought to offer you here on this last verse It is a great thing to think about the words of David it is better to be a How does that go Matthew? I would rather be a doorkeeper in the house of the Lord Than to dwell in the tents of the wicked or whatever to be at there and we talked about that in terms of Joshua being at the at the door of this tent But there's a little bit of a problem here and taking nothing away from that principle and from everything we said about Joshua and his faithfulness It has continued to Disturb me a little bit that he is called a young man You remember I made a point of this last time because if you calculate his age You can get pretty you can get to to within a year. He appears to be 53 years old at this time The word that is used of him is not our and a AR which is the word used of a youth It's it's used and they they justify here and they explain it by saying well because Joshua was Moses servant Relative to Moses. He's young because Moses, of course is 80 and some change here And so he's 30 years younger and he is a servant and sometimes the word now Our is used for someone who is a servant or is in a ministerial Role but I'm sorry, you just don't go to a 53 year old man and call him boy and And that's basically what an hour means.

It means youth and and you know My hat is off everybody who's older than I am. I feel bad

enough at my rather young age but I wouldn't call myself a youth and and Joshua here's is six years older than I am. So let me offer you a Little bit different understanding of this and I will tell you why I think it is so We are in chapter 33 verse 11 Let me read this to you in Or from I will give you the word order in Hebrew It says in verse 11 and Spoke de bear Yahweh This is from the bar.

You have a noun But this is a PL. This is the intensive form of the bar. It doesn't just mean to speak It's intensive.

The PL is the intensive the emphatic stem and it says God Communicated in an unusual way. He spoke intensely So you have the div air? Yahweh L Moshi to Moses he spoke intensively to Moses panin L panin face to face And we're going to see God's going to say you can't see my face, but he speaks face to face. So what does this mean? This would be one of these face to the ground.

I am in your presence Presence to presence face to face and yet not looking Typically, you know the oriental potentates your near ancient near eastern Monarchs, you know even in down through the centuries people wouldn't look the king in the eye Queen of England, you're not allowed to look right at her you have to look away look down back out, you know this kind of thing and Yet you can be speaking to her face to face and that you're not looking at her face So to speak that would appear to be what is going on here as close as Moses is there is a line beyond which he cannot Go because he is yet in his corrupt and fallen flesh and even as God's messenger he Sees a form he is given a vision much as the elders were on Mount Sinai But there is a part that he can't see that he can't experience yet the Lord spoke to Moses face to face It says panin L panin ka asher like as an ish Da bears yada bear. This is the The intimate speech the intense speech that an ish a man will have with his Re his Roy his friend So it's not just me talking to the guy at the tire store or me talking to the cashier at the grocery store How do you talk with your intimate friends with your close personal? Confidants this is the level of conversation between the Lord and Moses It's not just a man speaking to his friend like hello friend. This is intimate.

It's both of these are in the intensive stem That's how I do you know I change my voice when I talk hello God speaks to him on an intimate level the way a man would speak to his intimate friend Now here is the point in question it says and Shove Elha Mahoney Shove is from shoe that means to return to come come back in Shoe Elha Mahana the Mahana is the camp The place of the tents it's used of the camp of the armies a lot of times He will return to the camp. It doesn't have a subject here Moses is supplied, and it does mean Moses, but Moses is not in the text. It says and when he Returned to the Mahana to the camp then you have another conjunctive Wow here and Looks like the Shepherd's crook Mashar to yahoshua his Mashar is Joshua his servant is Joshua and his servant Joshua Been noon Joshua the son of none So now let's just stop right there and He returned to the camp and his servant Joshua the son of none You can put a period right there in the Hebrew and then begin a new Sentence the next word is not our Which is in its kind of odd is this Joshua the son of none? Nah, our doesn't say he wasn't

our It doesn't say the not our Joshua the son of none.

It's in an odd location in terms of Hebrew construction It just says now are and then it says lo Yeah, Mish the toque ha oh hell which means He did not depart From the midst of the tent He did not depart from the midst of the tent but oak or actually this is myth oak Meth the the preposition main means from the letter M in front of it And this is Tawak which gets shortened to Hebrew words compressed when you start adding things to them It's kind of like you have to fit in certain space So if you put on a prefix or a suffix a lot of times it will compress and if you have Weak consonants or weak vowels, they change their form. So this is main plus towek towek means Middle midst It's the midst of a space or a place let me give you a couple of examples where it's used Or maybe not, oh, there we go He Sent signs and wonders into your midst Oh Egypt upon Pharaoh and all his servants psalm 135 9 Psalm 116 19 in the courts of the Lord's house in the midst of you. Oh Jerusalem praise the Lord Ezekiel 48 15 the remainder 5,000 cubits in width and 25,000 cubits in length shall be for common use for the city for dwellings and for open spaces and the city shall be in its midst This is this is the center of something the middle of something I could give you lots of other it's used all over the Bible It's a common word Genesis 15 10 Then he brought all these to him and cut them in two and laid each half opposite the other this is Abraham with the sacrifices the Lord's going to walk between the pieces and It talks about this gap in the midst well Joshua is not in the midst of the tent only Moses enters the tent only Moses speaks with God face to face And so what they have had to do is assign another meaning to toke or tar weck here and say well It means the doorway.

Well, it doesn't mean doorway. It means midst But that's about the only way you can take it because we know that Joshua did not enter the tent only Moses goes in So, how can Joshua not depart from the midst of the tent if he's not allowed in there? What's the problem? I? Would submit to you that the word not are is a corruption for a non I Could explain to you Hebrew lettering the old Hebrew script and how some letters were easily confused But I won't go into all that let me just suggest to you and this is uniquely my own I haven't been able to find anybody who agrees with me or had this idea, but I'm just telling you that to me This makes sense in the preceding context if you go up to verse 10 when all the people saw the pillar of cloud standing at the entrance that is the mood ha'anan the pillar of cloud The word cloud is I in noon noon Ha'anan was the evil a I in noon noon cloud now are Here is noon Ion a fine. Yeah noon.

I am Raish Nar Races and noons are commonly confused in Hebrew. The the Rache looks like a an upside-down L Meaning the the leg of the L is on top and pointed to the left as you look at it And it's got a curved edge So it's it's a vertical line and then it turns west and goes That direction and it makes a curve noon is a shorter version of the same thing with a little foot on it So there's sort of like a backward C They're very similar and when you're writing handwriting is easily confused This somehow I would suggest to you that it says the cloud did not depart from the midst of the tent Moses and his servant Joshua were returned to the camp, but the cloud did not depart from the midst of the tent This is what makes sense to me, and I'm not trying to

change scripture to fit my preconceptions But there is evidence here that something is wrong Joshua is not a now are and he's not in the middle of the tent. Something is wrong.

I mean you just can't Gloss that over and it is clear even in my text the word now are is at the far right of the page and that's the Bottom corner where you could easily have a wrinkle or a tear or wear or something go away And I don't know what happened But I would suggest to you my belief and I'll check with the Lord when we get there If I'm allowed to but I think now are is a corruption for anon and the cloud did not depart from the midst of the Tent we've been told that the cloud descends on the tent and is in the midst of the tent So without taking anything away from Joshua this just introduces him as Moses servant But you think about it if he never departs from the door of the tent. How does he eat? How does he sleep? How does he go to the bathroom? I mean you just have some logistical if Moses doesn't stay there why on earth is Joshua staying there God's not talking to Joshua So I just offer you this, you know like Rod Serling used to you know, I put this out for your consideration You can take it or leave it, but I believe it is the cloud So when Moses returned to the camp, so did his servant Joshua the son of none The cloud but the cloud did not depart from the tent and this goes along with the point We made last time God is making a point to Israel. I will not come into your midst I am NOT putting my cloud back in the center of the camp anymore Moses comes back to the camp Joshua comes back to the camp Cloud is not coming back to the camp the cloud is staying in the midst of this tent pitched far away from the camp And we lose the point we lose the fact that your sins have separated between you and your God It says actually in the King James It says your iniquities have separated between you and your God and your sins have hid his face from you that he will not hear Only Moses is the go-between and he literally goes between the pillar of cloud Which is the presence of God in a visible form and the camp well Then Moses said to the Lord see you say to me bring up this people But you have not let me know whom you will send with me Yet now you have said I know you by name and you have also found grace in my sight Matthew and I have a Translation of the five books of Moses by Everett Fox and he makes this point in his notes on this text Look at the number of times you see the word know You have not let me know Whom you will send with me yet? You have said I know you by name and you have found grace in my sight now therefore if I had found grace in your sight Show me now your way that I may know you and that I may find grace in your sight It is exceedingly important if you don't mind marking in your Bible notice here You have said I know you by name you have said I have found grace in your sight These are perfect Tenses right I have known you by name You have found grace in my sight God says to Moses That is critically important you have also found grace in my sight This is a historical fact it is a pattern from the past Now therefore I pray if I have found grace in your sight show me now Something new show me your way so that I may know you and That I may find grace in your sight.

What does Moses say here if you? Put a little ellipse in here. He says if I have found grace in your sight May I find grace in your sight? You get the connection there you see what I'm driving at if I have found grace in your sight. Let me find grace in your sight If I have known you and you have known me let me know you I Want to build on the foundation that already exists if I

have found grace in your sight Let me now find grace in your sight if I have known you let me know you better Is the idea here it is clear, and it is critical to keep this context when you go forward God and he says consider that this nation is your people of course.

This is the Hot potato that Moses and God keep throwing back and forth to each other God says you brought the people out of the land and Moses says the people you brought out of the land and and Finally Moses just up and says will you consider that the nation is your people you brought him out of the land Would you give this you know concede? God says my presence will go with you now. You see that word presence capital P This is the word In fact let me just give it to you in Hebrew verse 14. I'm a little too far here, and he said Panay yellow cool Panay is the same word as panin its face my face My face will go with you To go there is from Halakh my face will walk With you my face will walk with you notice.

It's in italics God hasn't quite brought himself to say that yet. He says my face will walk now I've Got some other context where I've seen people trying to walk on their face, but they were usually severely under the influence of something But God says my face my presence face is used in the sense of presence God Speaks to Moses presence to presence. There's no intermediary.

It's God is present and Moses is present, and there's communication that's the face and when God says my face will walk and Implied there is is with you my presence will go my presence will walk and I Will give you rest this is the hyphel perfect with a while consecutive from the Hebrew verb nuke or no n o Ch The cowl stem of this means to settle down or to repose In some cases to await Wait on the Lord be of good cheer. He will strengthen your heart wait. I say on the Lord rest repose The hyphel is the causative stem to cause someone to rest We have this in Isaiah chapter 30 in verse 32 Where he says every blow of the rod of punishment which the Lord will lay on him will be with tambourines and liars and in battles Brandishing weapons he will Cause him to rest Ezekiel 37 verse 1 the hand of the Lord was upon me.

He brought me out by the Spirit of the Lord and Caused me to rest in the middle of the valley full of bones It's not a mod to stand it is no nuke to rest Ezekiel uses this several places the psalmist in Psalm 38 3 To your arrows have come to rest in me And when you shoot an arrow, it's flying pretty fast, right? But he says your arrows have in in the New American Standard It says your arrows have sunk deep into me and your hand has pressed me down But it literally says your arrows have come to rest in me I Heard a good point made by the way in Revelation This is apropos of nothing except bows and arrows, but you remember the the the mighty one that stands up in Revelation He has a bow in his hand No arrows It's just a bow. He has this he has the appearance of strength the semblance of strength But it doesn't mention any arrows and it doesn't mention him ever shooting anything. He just has a bow in his hand He looks he looks like he's dangerous, but it's like the unloaded gun God has the arrows David says your arrows have come to rest in me.

They're not moving, you know How many cowboy movies have we seen where you know, they

break the thing off and then later on they have to pull the arrow out anyway God says I will my face will go with you and I will give you rest The interesting thing there is the word you is singular my face will go My face will walk and I will give you rest. Well, it's a little bit obscure We had the question come up last time. Why does Moses continue to argue after God makes this statement? Well, it's not nearly as Confirmatory as it comes across in our New King James God doesn't say My Presence will go with the people and I will give them rest.

He says my presence is going to walk My presence is going to be on the move and I'll give you rest. Well, this isn't what Moses is arguing for He that's not an answer That's not a thing. He can take back to the people.

Well, God says I'm getting rest and he's going to be moving It's incomplete. It doesn't go the distance that Moses knows. He needs to have the promise of God So he says if your face does not go do not bring us up from here How then will it be known that your people and I have found grace in your sight? Except you go with us and we see that the face the presence Is the same thing? If your face doesn't go with us You haven't gone with us.

We don't want the angel. We want the presence That way we'll be separate your people and I from all the people who are upon the face of the earth and you notice how Moses identifies himself with the people. Why are we qualified in God's sight? Why do we get any inheritance or any future or any promise of resurrection? It is because Jesus has said of those you gave me I have lost none.

They belong to me I am the firstborn among many brethren Looking at the group of the faithful in particular But it all church-age believers are in Christ if any man be in Christ He's a new creation old things are passed away. All things have become new you have been crucified with Christ Paul says I am crucified with Christ we Identify with him in his death his burial in his resurrection the death. He died He died to send the life.

He lives to God and we participate in that we are elect in him We are chosen in him when we follow his example of separation from sin and dedication to God We enjoy all of the things that belong to him because he has made this kind of intercession for us your people and I Jesus says to the father your people and I Moses says to God from all the people who are upon the face of the earth So in verse 17, the Lord says to Moses. I will also do this thing that you have spoken For you have found grace in my sight Moses says let the nations know that I and your people have found grace in your sight God says well, you've found grace in my sight and because of you I will do this thing and What a picture of the Lord Jesus Christ it is because of the Lord Jesus that we qualify It is because of the Lord Jesus that we will rise it is because of the Lord Jesus that we will inherit He has found grace in God's sight He is The Beloved Son in whom God is well-pleased and we should listen to him Just as these people need to be listening to Moses So then Moses says please show me your glory Well, we'll have to wait another week to get a look at the glory of God as it passes by We have much to say about these next few verses these next four verses in particular but What is our? Take away from this study. What do we? Carry in our hearts

after having looked at these verses in our first session we looked at the opportunity to be numbered among the faithful to be marked as one that God reserves blessing and reward and opportunity for service in the future In this lesson we have seen the Importance of the presence of God God's presence is available To those who wait for him those who look for him those who seek him while he may yet be found He will seek me and find me when you search for me with all your heart There is no separating The blessing and reward the roster of the faithful from the presence of God Why do they have access to Jerusalem because that's the dwelling place of God.

Why does God put his seal in their foreheads? why are they pillars in the temple because it's the dwelling place of God the face of God the presence of God and The privilege that goes with being on these registers are inseparable How many times have we quoted from John the one who has my words and keeps them loves me I and my father will come and make our home With him let's close father. Thank you for this Tremendously clear Information from your word. We pray to God the Holy Spirit will impress it on our hearts help us to remember who we are why you have left us here on this earth and Enable us to be prepared and be worthy for service in the age to come we pray it in Jesus name Amen