

Exod 04-09-26a

We have gathered here on this Sunday morning, the 26th of September 2004 to continue our study in the book of Exodus. We will finish chapter 33 this morning. And as we do, we want to take a moment at the outset to... This is one of those words that people abuse.

Have you ever heard people say orientate? People start with a verb, orient, go to a noun, orientation, and then come back to a new verb, orientate. And you find this in a lot of... and you hear it in places you would never expect. I mean, people with college degrees and Congress and the nightly news and things like that that people are supposed to know better.

Well, we want to orient ourselves as in consult the compass and make sure we are pointed in the right direction as we begin our fellowship in the word. And it is truly a fellowship. I am so thankful that we as a group, both our immediate group here and our extended group, those who study with us on tape and at a remote distance, care about the word of God, appreciate the word of God, enjoy thinking about it and talking about it.

And the fellowship that we have in God's word, the responsive chords that it strikes in the souls of people who love God and love His word is a blessing to everyone, I think. And I appreciate the fact that our fellowship is a fellowship and it is not just me standing up here and talking for a certain period of time and everybody scattering to the winds. Each one of us has been given a spiritual gift by God and not only that gift but the fellowship of the spirit that God's word talks about is that response and that supplementing and complementing what comes out in the lesson before, during and after our official study of it.

And it is a wonderful thing and we are blessed by God, I think, to be small enough to be able to do that and to reap the benefit. If we had a group that was huge, it would be much more difficult. So I'm grateful for that and we want to acknowledge the grace that God has given us through the presence of His spirit, through the power of His word, to learn and grow and be built up and edified as we assemble ourselves together for study.

So let's take a moment and go to the Lord in prayer. Father, we thank you this morning for another opportunity to gather, to spend time exclusive of all else, to take in the truth of your word, to think upon it, to meditate on its meaning and its purpose and its application as it relates to our individual lives and our life as a group, as a local assembly. We thank you most of all for the Lord Jesus Christ, without whom we would still be laying in the ditch like the man on the road to Jericho, without help, without any hope, without any real purpose and meaning to our lives.

We thank you that while we were yet sinners, Christ died for us. We thank you that He not only died for us, but He lives on our behalf. He intercedes for us, He is preparing a place for us, and He will soon return to take us to be with Himself and to be with you.

We thank you for the great consummation of the ages in His work and sacrifice on the cross

and the outworking of that, which is the victory that will result in His ruling over this earth for a thousand years. We trust that we can arrive at that place of growth and maturity where we can be of service, not only in this life, but in that kingdom and in your kingdom which follows. We pray that you will be with us as we look at your word this morning.

We thank you for the environment of freedom that we enjoy. We are safe from danger. We are held in the palm of your hand.

We thank you for everything that makes that possible. We pray for our president. We pray for our senators and congressmen and those cabinet members and staff members who honor you, who trust in you, who seek to abide by the truth of your word as they execute their responsibilities, whether military or civil or every other role.

And we know that it is because of the remnant in our country that you continue to bless us and continue to give us this opportunity. We pray your blessing on those who are here and those who study with us at a distance. May we grow in grace and in the knowledge of our Savior, the Lord Jesus Christ.

We pray it in his name. Amen. Our scripture reading this morning is from Psalm 84.

Psalm 84. We have been talking about the tent that Moses pitched outside the camp where the glory of God would descend, no longer abides in the middle of the camp. Moses and Joshua would go out there.

The glory would come and then they would return. The glory did not depart from that tent. And you think about the difference between the presence of God in the center of the camp with the tabernacle, that we are going to soon study the construction and implementation, versus God outside the camp.

We have the opportunity not only for the indwelling and filling of the Holy Spirit, but the indwelling of the Lord Jesus Christ, the indwelling of God the Father, them making their homes in our hearts, finding it already prepared, already receptive because of the work of the Spirit, because of the power of the Word of God to rehabilitate us, to cleanse us and sanctify us by the washing of water by the Word. That is what makes our soul habitable. That is what makes our heart acceptable, without spot, without blemish, without a wrinkle, so that God can dwell there.

And that is our choice. We decide whether or not to avail ourselves of that sanctification, to wash our robes in the blood of the Lamb. When we do, we have that contact, that fellowship that was not even possible in the Old Testament.

In the Old Testament, as close as you could get was the tabernacle. And that is what Psalm 84 deals with. This is a psalm by the sons of Korah, who were well acquainted with the tabernacle and its worship ritual, the meaning and purpose of which was clear to those who wanted to know, who wanted to understand.

Dedicated to the chief musician, it says on an instrument of gaff, which is kind of a, that the Hebrew word is al-gitith. And we don't know if this is in fact some musical instrument that came from the Philistines. I suspect that it is probably a tune, like the Dove of the Morning and some of the other tune names that we have.

And the suggestion to me is that David composed a tune, thinking about his experiences, possibly with Goliath the Gittite, but more likely with his flight from Saul, passing by the tabernacle, grabbing the holy bread, grabbing the sword of his slain opponent, and then where does he go? He goes to Gath. And he has one of the low experiences of his life. But the tie between Gath and the tabernacle is the sword of Goliath, isn't it? He started out from Saul's capital city and went to Nob, where the priests were located, where what remained of the tent of God was located, got the bread, got the sword, and then went to Gath.

And so you could imagine that this song probably has both major and minor portions to it. And it talks about the dwelling place of God. And you could imagine if this is a song of David, if the tune is composed by David and the words are by the sons of Korah, they fitted this idea of the tabernacle to David's tune that encompassed whether you are at the tabernacle or whether you are at Gath.

The dwelling place, David says, I have no greater joy than to be in the tent of the Lord. I would like to dwell in the house of the Lord forever, at the end of Psalm 23. What is the opposite end of that spectrum? If that's full on the gas meter, what's empty? Spit running down your beard in Gath, right? So, even this dedication, Al Getith, I think suggests to us the alternative.

How lovely is your tabernacle, O Lord of hosts! My soul longs, yes, even faints, for the courts of the Lord. My heart and my flesh cry out for the living God. Even the sparrow has found a home, and the swallow a nest for herself, where she may lay her young.

Even your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in your house. They will still be praising you.

Blessed is the man whose strength is in you, whose heart is set on pilgrimage. As they pass through the valley of Baca, they make it a spring. The rain also covers it with pools.

They go from strength to strength. Each one appears before God in Zion. O Lord, God of hosts, hear my prayer.

Give ear, O God of Jacob. O God, behold our shield, and look upon the face of your anointed. For a day in your courts is better than a thousand.

I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness. For the Lord God is a sun and shield. The Lord will give grace and glory.

No good thing will he withhold from those who walk uprightly. Well, as always, in fact, I was sorely tempted, as I often do to spend my whole first session on the Scripture reading, but I do

want to return to Exodus 33 rather quickly. So let me just point out a couple of things.

The temple is not yet built. There is a temporary dwelling place for the Ark of the Covenant that David has brought to Jerusalem, but it will not be until the days of his son Solomon that that edifice will be constructed. It may be, depending on how late these words were composed by the sons of Korah, they could have been composed in the days of Solomon.

I think they were probably composed in the days of David because it does refer to the tabernacle rather than the temple. But if it does come from a later time, it is a reminder. And there are references.

You can find places where there are known words like these talking about the tabernacle when the temple is standing. And you think, well, now how could that be? Why would they still talk about the tabernacle if the temple is standing? Because the courts of the Lord, of course, were originally enclosed by the linen curtains that we have studied. And to what would this refer if you now have the temple? And, of course, it is looking in a spiritual sense beyond to the presence of God.

That's what the tabernacle, that's what the temple really represent. And when you're talking in those terms, when you talk about this tent, this tabernacle of flesh in which we dwell, the fact that a tent is in view talks about a temporary structure. You can go to Camp Pendleton and Camp Lejeune today on either coast and find quonset huts that were constructed back in World War II.

And a quonset was designed to be a temporary structure. You know, these half-moon-shaped, round-roofed deals. They were intended and designed to be temporary, and yet they have just maintained them and poured concrete floors inside them and so on, and they have become more or less permanent where they were intended to be temporary.

Tents in the ancient world were a temporary dwelling that could be picked up and moved. When you build a permanent structure, like a temple, that no longer moves. So the idea here, how lovely is your tabernacle, O Lord of hosts, recognizes that there is a current place of dwelling for the Lord that may change in the future.

It looks at what is now present and temporary to what will be future and permanent. How lovely is your tabernacle, O Lord of hosts. My soul longs, even faints, for the courts of the Lord.

My heart and my flesh cry out for the living God. And you have here sort of an inverted parallel, or a chiasm, because my heart and my flesh correspond to the tabernacle. My heart and my flesh are temporary.

The tabernacle is temporary. What is permanent? My soul is permanent. The presence of the Lord, the courts of the Lord, the Lord of hosts, He's permanent.

So in the middle of this, you have the permanent things, overlaid at the first and the last of this

four-line structure, or five-line structure, with the temporary, the tabernacle, and the heart and the flesh. The sparrow has found a home, to swallow a nest for herself where she lays her young. Then it says, even your altars, O Lord of hosts, my King and my God.

Blessed are those who dwell in your house. They will still be praising you. The idea here of the birds, the sparrow and the swallow, these are insignificant birds.

It's not the quail. It's not the dove. These are the common birds.

They're not particularly valuable. You know, two sparrows are sold for a farthing. Yet your father knows when one of them falls to the ground, his eye is on the sparrow idea.

Insignificance is connoted by the sparrow and the swallow. These insignificant ones have found a nest and a home. And what do they do when they have the nest and they have their young and so on? They cheat, they tweet, they sing, they make music, they make bird noises.

And he says, your altars, O Lord of hosts, my King and my God. Blessed are those who dwell in your house. They will still be praising you.

Like the birds, these common little birds that find their place, their proper location, their haven. They sing, they make bird noises. Well, those who find their place dwelling in God's house, and this is not obviously living in God's house, living in God's tent.

This is looking at the soul. When the soul finds its repose in the presence of God, there is going to be praise that issues forth just like a happy bird. Blessed is the man whose strength is in you, whose heart is set on pilgrimage.

As they pass through the valley, the Beqaa Valley, runs all the way down through Lebanon, down into Israel. It's got mountains on each side. It is often dry.

They have wadis that are usually dry. They are dry creek beds. But when it rains, of course the mountains funnel the water down into these normally dry wadis, and suddenly they are full of fresh, clear water.

They will pool in certain places. And so, the man whose strength is in God, his heart is set on pilgrimage. He sees the journey.

We talked about in our Acts study on Friday night about the Apostle Paul leaving Caesarea and going, wending their way against the wind, against the seasons, against the elements, trying to get to Rome, and the resistance that is there. But Paul's heart is set on going to Rome. The Lord Jesus has told him that's where he is supposed to be.

And that's his goal. And he sees all of this obstacle and impediment and delay and frustration, but he knows they are going to get there. And he talks to God about it.

God talks to him about it and says, You're going to get there. And all the people that are with

you, even though there is this violent storm, there will be the shipwreck. I'm going to give you the lives.

Here, you have the man who is trusting in God for his strength, and his heart is fixed on the pilgrimage. He's going to make the journey, even though it takes him through the dry valley. Because he knows that as he enters that dry valley that looks ominous and looks depressing, when he goes through, God will bring the rain.

The rain will bring the water that is going to pool. And what looked deserted and dry and hopeless is going to be a place of blessing and a place of refreshment. So the valley, the Bacah Valley there, is made into a spring.

The rain covers it with pools. They go from strength to strength. As they go through the dry valley, just when you get thirsty, here's a pool.

Just when you run out, here's a pool. Just when you're at the end of your string, here's another place of refreshment. God is in control of the elements.

God knows when to send the rain. He knows how far you can go. Remember the children of Israel panicked when they went three days out and started running out of water and began to groan and moan and complain.

You have the episode of Moses striking the rock so that the water will come forth. God knew that they needed water. If they had been patient, the rock would have still been struck, the water would have still issued forth, and they wouldn't have had the blot on their escutcheon of all of this grumbling and complaining.

The whole Meribah motif that characterizes them through their wilderness wanderings. Why do that? God is going to provide in the same way that Moses argues with God. You can't bring the people out of Egypt and let them drop in the wilderness.

God says, well, you're right, I won't. We have to look at the valleys that we pass through the same way. Set our heart on pilgrimage.

O Lord, God of hosts, hear my prayer. This is the second time now, the third time actually, that he has been called the Lord of hosts. You look up in verse 1. How lovely is your tabernacle, O Lord of hosts.

Yahweh Sabaoth. You find it again in verse 3. Your altars, O Yahweh Sabaoth. Now you find it a third time in verse 8. O Lord, God of hosts, hear my prayer.

Give ear, O God of Jacob. Why mention this aspect of God? Why call him the Lord of hosts? Why not call him the Lord Merciful and Gracious? Or one of his many other titles. You've seen the poster that has all the different names of God.

Why Lord of hosts in this context? When you look at the hosts and you see God as Lord of them,

as King of them, as God of them, it lifts him up, doesn't it? You can talk about our President and you can say, well, he's Mr. Bush. You can say he's married to Laura Bush. You can say he's the father of the two girls, the twins.

You can refer to him in a lot of different ways. But if you want to refer to his lofty and eminent position, you say, George W. Bush, President of the United States. And when we say President of the United States, we're not looking at him as a husband.

We're not looking at him as a father. We're not looking at him as a former governor. We're not looking at him as an oil man or a part owner on a baseball team.

We're looking at him as in his highest attainment, his loftiest position. And you think about the hymn, At Calvary, when it says, Oh, the love that drew salvation's plan. Oh, the mighty gulf that God did span at Calvary.

And when you think about the Lord God, Yahweh Sabaoth, high and lifted up. And then you think about his tabernacle, his dwelling place. Look at the distance he has come.

Look at the orders of magnitude of difference in existence between God and man. And yet God has made a dwelling place. And it shows us the distance.

We're going to be talking about God crossing over this morning. The distance that he has spanned here. The Lord God of hosts, hear my prayer.

It's an awesome thing that the God of the universe, Yahweh Sabaoth, with myriads and legions of angels at his beck and call, coming in, giving him reports. An entire angelic civilization and a whole world with what, six and a half billion people on it. You get up in an airplane and you look down just on the metroplex of Dallas.

And you think, God knows every time a faucet handle turns. God knows every time an eye blinks. God knows every time a hair falls out of someone's head.

Every single person in the whole metroplex, in the whole state of Texas, in the whole United States, in the whole world. He's got this vast infinitude of information. And when I have a problem, when I have a concern and I pray, he hears it.

You just feel thunderstruck if you can even begin to appreciate the gulf that God spans. It is as though it's just him and me. When I go to him in prayer, it's as though the whole rest of the world is shut out.

And God, I have his full attention when I pray. And you think, how is that possible? Well, it wouldn't be possible if it wasn't for the Lord Jesus. O Lord God of hosts, hear my prayer.

Give ear, O God of Jacob. O God, behold our shield and look upon the face of your anointed. Look upon the face of your anointed.

God speaks to Moses face to face. But he says, I'm going to have to cover you with my hand and you can see behind, but you can't see my face. I can see your face, you can't see my face.

We see through a glass darkly, it's like a one-way mirror. God sees us very clearly. We cannot behold his face yet.

Look upon the face of your anointed, for a day in your courts is better than a thousand. I would rather be a doorkeeper in the house of my God. I would rather stand in the threshold of God's house than dwell in the tents of wickedness.

You know, standing at the threshold of God's tent is as close as you can get. Because you have to be a priest to go inside. Even though David is king, he cannot enter the tent.

It's quite an interesting thing when he says, I will dwell in the house of the Lord forever. Because even though he's king and a member of the tribe of Judah, he has no right to enter the house of God. He can come as close as the doorway and he has to stop.

He can be in the outer court, but he's getting on ever holier ground as he approaches the threshold. And as close as you can come without breaking the law of God is to stand at the threshold. And he says, I would rather stand at the threshold.

It's not like there's a canopy, there's not an awning or a rain gutter or anything. I'd rather stand there on the outside of the house, unsheltered, and be near God than dwell, have a habitation with comforts and pillows and servants with fans and nubile maidens peeling grapes and all the rest of it. I would rather stand outside the household of God than be in the household of the wicked.

For the Lord God is a sun and a shield. Everything you need is there. If you stand in his doorway, you'll have the protection you need.

You will have the light that you need. The Lord will give grace and glory. No good thing will he withhold from those who walk uprightly.

What do you think the word there is in verse 11 in Hebrew? Notice how thing is in italics. No good will he withhold. What's the word for good? Tov.

T-O-V. There's a famous scholar and theologian named Immanuel Tov. He's done a lot of linguistic work in biblical Hebrew.

Immanuel Tov. It's kind of like we have Joseph Good down there in south Texas. Immanuel, his last name is Good if you put it into English.

We're going to see that this word is very important. This whole concept of the presence of God, who sees whose face, what it is for God to give grace, to give glory. All of these themes that you find in Psalm 84 occur at the end of Exodus 33 and the beginning of 34.

So without further ado, let's turn over there and see what's going to happen now as this conversation takes place between Moses and the Lord God. We reviewed last time that God says, My face is going to walk. My presence is going to go.

And I'll give you, singular Moses, rest. Moses says, Lord, if your presence 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? You can see Moses kind of working the us and the we and the people of Israel in under his umbrella, so to speak.

So we shall be separate, your people and I, from all the people who are upon the face of the earth. So the Lord says to Moses, I will do this thing that you have spoken. Even now, God can't bring himself to say it.

He says, what you said. Alright, I'll do what you said. I'm not going to say it.

And Moses is still not quite satisfied because God does not affirm in his own words that he will go with the people. And you'll never find it here. It is never said.

The glory is going to go by, new tables are going to be cut, the whole bit. God never says, I will go with the people. He says, I'll do what you said.

But I mean, it is just a hair's breadth difference between God annihilating the nation of Israel and God fulfilling the promise. And it is because of Moses interceding. And I get the impression that the Lord Jesus Christ is up there doing much the same thing for you and me right now.

God is probably thinking, you know, I put my word in front of these people. I have given them my spirit. My son died for them.

I have all of this potential. I've given them the gifting and the filling and the sealing and all of the rest of it. All of this potential.

I've explained it. I've illustrated it. I've put it in 66 different books.

And look at these numbskulls. They're down there sitting down to eat, rising up to play. That's it.

And the Lord Jesus is making the same kind of argument. It says he ever lives to make intercession for us. And I imagine it is just a full-time job because we just are so pathetically inadequate to the calling.

Were it not for the grace of God, were it not for the Lord Jesus Christ, if you want a reason to glorify the Lord Jesus and to be thankful for him and bless his name, to grow in grace and knowledge of him, you just think about the job that he has trying to justify our continued existence before his father on a daily basis. Because we know so much better than we do. And we're looking at the word and it's all making sense and we're all highly motivated.

And then three hours later, we're just in the depths of gluttony and sin and the self-centered life. And if it wasn't for the Lord Jesus, I think we are balanced on the same kind of knife edge. And God says, with you I am well pleased to his son.

He says, you're in my good books. Sit thou at my right hand. I'll make your enemies your footstool.

And Jesus says, but those you have given me, what about them? And the God the Father says, what you said. I think this is a picture for us. And it tells us in Hebrews that just as Moses was faithful in his house, in his oikonomia, over his people, the Lord Jesus is faithful and much more so in his own.

And it makes a direct comparison in Hebrews to what the Lord does for us and what Moses is doing here. We should be down on our knees thanking God the Father for the Lord Jesus on a daily basis. Not only did he save us, not only did he rescue us from the lake of fire, but he rescues us day by day by day from discipline, from judgment, from being disinherited so that God says, the main thing I'm interested in is glorifying my son.

I want him to be the firstborn among many brethren. So I will come down as low as I possibly can with the standard to get those brethren for my son. It is all because of Jesus.

It is nothing because of us. What's fascinating to me is the transition from verse 17 to verse 18. The Lord says to Moses, I will do this thing that you have spoken because you have found grace in my sight.

Because I know you by name, I will do this thing. I will grant this request. I will spare these people on your account.

Because of two things. Because you have found grace. You have found grace in the past.

Not you are finding grace. You will find grace in the future. You have found.

I have a history with you based on grace. And I have known you by name. Both of these, by the way, are perfect in the Hebrew.

You have found grace and I have known you. The subject of one verb is Moses. Moses, you have found grace.

The other is, I have known you. So there is both ends of the relationship. This is the link for us that the Lord Jesus makes.

No man has seen the Father at any time but the Son. The Son reveals Him. God says, this is my beloved Son in whom I am well pleased.

We are in Christ. God finds Christ well pleasing. That's our salvation in every sense of the word.

Then Moses says, please show me your glory. I don't know if anybody else finds it this way, but does this not seem like an abrupt change of subject? What is Moses thinking? We see Moses is clearly interceding on behalf of the people and trying to get God to commit to not leave them and to take them into the land and to fulfill the promise that He made to them back when they were in Egypt. And the Lord says, I will do this thing you have spoken.

You have found grace in my sight. I know you by name. God confirms His relationship with Moses from each end.

And then Moses says, please show me your glory. In Hebrew, this is a hyphial from the word ra'ah, from the verb ra'ah. Ra'ah with the aleph, not the ion.

Ra'ah with the ion is the word for evil, but ra'ah with an aleph, that's the word that means to see. The hyphial is the causative stem in Hebrew. Cause me to see is what Moses says.

Cause me to see. This is an act of God. But there's two different sides of something being seen.

You can reveal something. You can pull the curtain back from the new statue or the painting at the museum or whatever. You can reveal something.

Phanero'o in Greek has this idea of showing something forth, shining forth something that is revealed. And then there is the subjective receiving of that information on the part of the person. Moses does not say, reveal to me your glory.

Pull the curtain back. He says, cause me to see. Work on me.

The emphasis here is on Moses subjectively receiving this visual input. You cause me to see. And actually, I think show is not as good a translation as cause me to see.

And you have the small word here, nah. He says, ha re'i, ha re'eni, cause me to see, and then nah. N-A-H means please or indicates that this is a request.

It's an interrogative in the nature of a request. So he says, ha re'eni, nah, et kavod ka. Et is the sign of the direct object.

It tells you this is going to receive the action of the verb. Cause me to see, kavod ka. Ka means your.

Kavod is glory. Kavod ka. Actually, kaved ka because of the ending.

Cause me to see your glory. Kavod is the word for glory. Originally, in its root intrinsic meaning, it means to be heavy.

And the idea of heaviness was associated with prosperity, which was associated with wealth, which became associated with renown and glory. And so this is the request that Moses makes. Why does this come out of the promise of God's presence? God has confirmed the intimacy of

his relationship with Moses.

And Moses says, now has Moses not seen God's glory? Has he not seen the cloud and the fire? And does his face not glow and so on during this experience? What does he mean, show me your glory? You think about the Apostle Paul in the New Testament. With all of the things that he had learned and all of the knowledge he had, he was steward of the mysteries of the church age. And yet he says, I do not count myself as having attained.

I press, I want to know more. As much as I know, I want to know more. And there is this strong emphasis throughout the scripture.

This is the point. There's an emphasis in scripture on progress. It is not enough to have reached a level and to maintain there.

We do not see in the Bible the concept of a spiritual plateau. It is an upward call of God in Christ Jesus. And if we ever find ourselves being content with what we know, and we're just, you know, I've constructed my house, and now I'm just going to live in it and maintain it.

Our spiritual house ought to ever be under construction. We should be continually adding rooms, adding wings, adding floors, larger and larger and larger. If you think about, you know, some of us were taught about the idea of an edification complex in the soul, where there is this structure that God is building.

Well, to me, my model of the edification complex is pyramid shaped. And it has those five levels of grace orientation and mastery of the details of life and relaxed mental attitude, capacity for life, love and happiness, and then occupation with Christ, those five levels. And originally when I thought about it, I thought about it as a standard rectangular structure.

And that, well, I'll build the ground floor of grace orientation, and then I'll have that covered, and then I'll move up to mastery of the details of life. And then once I've got that completely filled in, then I'll do relaxed mental attitude. And then I'll work on capacity, and then I'll arrive at occupation.

But the problem with that model is your grace orientation never gets any bigger. And so I realized that one day, and so then I started drawing it in my notes like a pyramid. This pyramid has five levels, like five different colors.

And the base, and then what you do is as it grows, you just expand to the right. You move the right side over, and the whole structure gets larger, and each floor gets bigger. You build on the side of the pyramid, and as you build, the base is bigger, the second level is bigger, the third floor is bigger, and we ever grow, and what happens? The point continues to get larger and taller and higher in the heavens.

And you build the ziggurat that God said, don't be making ziggurats on the earth. You make a ziggurat in your soul. You develop and build in your soul, and everything should get bigger.

You don't arrive at a place of perfection in grace orientation or in your mastery of the details of life. I can handle anything that comes my way, be it good, bad, or ugly. And now I have, my attitude is relaxed.

I am not thrown off of my mental horse, and people can sin against me. They can say what they want. I'm cool with the world.

Everything is great. It continues to expand. It continues to grow.

You have that everywhere. Look at Moses. He is the most profoundly advanced believer of his age.

And he says, Lord, I don't know enough about you yet. Please cause me to see more. And it ought to ever be our prayer.

If we reach a place where we say, you know, I've got the tools to cope. My life is going along pretty good. God is blessing me.

I've got my hope. I've got my foundation built. We are on one of two escalators.

We are either moving up by God's grace, or we are moving down away from God's grace. We do not stand still. We do not plateau.

We do not just reach a place of maintenance. We have to grow. The Apostle Paul, greatest believer of his age, I think.

I have not yet attained. I press toward the mark of the high calling of God in Christ Jesus. I'm pressing.

You think, well, he could just, you know, have kind of a sideline hobby of learning more. I mean, he knows so much. He's writing inspired scripture.

It's not a sideline hobby. Paul says, I strain myself. I wrestle to get further than I am.

Do we have that kind of fire under our boilers? Do we care enough to devote ourselves to meditation on what we learn? To remembering what we learn? To applying what we learn? And like Moses, to say, Lord, as much as I have seen and as much as I have learned, please cause me to see more. Nobody saw as much of the glory of God as Moses. And what's his prayer? He's got the prime opportunity.

It's like Solomon. Moses could probably ask for anything at this point. And what does he ask for? Show me more about yourself.

Reveal more of yourself to me. As much as I have seen and as much as I know, it just makes me want to know more. I think this will happen when we see Lord Jesus at the resurrection.

When we see the millennial kingdom, that will be an initial revelation. And those of us that are

already motivated to learn and to grow are just going to want to know more. It's going to expand our options and our opportunity.

We'll have unlimited memory capacity, unlimited learning potential, unlimited spiritual IQ, and we're just going to want to do more. That's why that verse sits by itself. Please cause me to see your kavod, your glory.

It ought to be our prayer on a daily basis. I don't care how much we learn. If it isn't a burning fire in your soul, you better find out what got your wood wet, because it ought to be.

We ought to have this attitude. Well, God is going to respond, I will make all my tov pass before you. That word and the verb to pass before will be the subject of our study when we come back from our break.