

Exod 04-09-26b

We resume our study now in Exodus chapter 33. Moses has made this amazing request. Something of a bold request.

Please cause me to see your glory. God replies in verse 19. I will make all my goodness pass before you.

And I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious. And I will have compassion on whom I will have compassion.

But, he said, you cannot see my face. For no man shall see me and live. And the Lord said, here is a place by me.

And you shall stand on the rock. So it shall be while my glory passes by. That I will put you in the cleft of the rock.

And will cover you with my hand while I pass by. Then I will take away my hand and you shall see my back. But my face shall not be seen.

This is one of the most intriguing passages in the whole word of God. Because you get the idea that this is the closest point of approach. Prior to the coming of the Lord Jesus himself.

In terms of proximity of God to man. And you wonder, what will Moses see? How will he describe it? How many books will he be able to write about this experience? In the literature and in the mythology of culture after culture after culture. When you have this kind of contact between deity and humanity.

There is great truckloads of description. Detail and filling in of the answers to questions that people would ask. What does Zeus look like? With what form does he come? How does he move? And people seek to answer these questions.

This account is unique in the annals of human history. Other than other places in scripture. Because it is so sparse.

It is so understated. There is so little said about the actual experience of God passing before a man. It reminds us, it reminds me at least of our study in Genesis.

Do you remember another time when God passed in front of a man? Turn with me back just briefly. Keep your finger here because we won't be in Genesis long. But go back to chapter 15 of Genesis.

The word of the Lord came to Abram in a vision. Do not be afraid, Abram. I am your shield, your exceedingly great reward.

Abram said, Lord God, what will you give me since I am childless? The heir of my house is

Eleazar of Damascus. Abram said, look, you have given me no offspring. Indeed, one born in my house is my heir.

Behold, the word of the Lord came to him saying, this one shall not be your heir. One who is coming from your own body will be your heir. He brought him outside and said, look now toward heaven.

Count the stars, if you are able to number them. He said to him, so shall your descendants be. And he believed in the Lord and he accounted it to him for righteousness.

This is the promise of offspring. This is the promise of fulfillment of covenant agreement. When Abram believes this, God credits him with righteousness.

This is the theme of the fourth chapter of Romans. It is the theme indeed of the entire book of Romans from beginning to end. Righteousness by faith for believers.

Everything talked about in Romans deals with believers, not unbelievers. With all due respect to the Roman road and the Navigators and the Campus Crusade and all the rest of them, I'm sorry, but Romans is all about believers. Setting and falling short of the glory of God, believers.

Wages of sin is death, gift of God is eternal life, believers. I know it sounds hard, it sounds difficult, but you go read that fourth chapter. You read the sixth chapter, the seventh chapter, the eighth chapter.

It is all about believers. Look at the superscription of the book. Paul is writing to the saints and the faithful.

He says, I am not ashamed of this information I'm going to give you from Jesus Christ. This gospel, Romans 1.16. This is the power of God with a view toward salvation. Full salvation, like we sang about this morning.

Blessed assurance. Full salvation. Well, if you want to get the details of that, you've got to listen to the whole Roman series.

What are there, 150 tapes in that? Anyway, same thing here. He believed in the Lord, he accounted it to him for righteousness. Then God says to Abram, I am the Lord who brought you out of Ur of the Chaldees.

Much as he will say to Israel, I am the Lord your God who brought you out of the land of Egypt. To give you this land to inherit it. God is forever bringing people out of where they are and taking them to someplace better.

That's what he's doing with us. Both literally in the sense of taking us out of this cursed creation and our lost, fallen, corrupt flesh. To give us a permanent dwelling in the future.

But he is also trying to transform our thinking on a day-to-day basis. A higher plane than I have

found. You could sing, Lord, plant my mind on higher ground.

Plant my soul on higher ground. Plant my heart on higher ground. Elevate my sight and my goals out of the dust of this cursed earth.

And help me set my affections and set my sights on things in heaven that are part of my heavenly citizenship. Not things on the earth. Abram says in verse 8, Lord God, how shall I know that I will inherit it? Give me something to assure this promise.

Give me a sign. The Jews from beginning to end, top to bottom, first to last, want some confirmation. Give me something I can sink my teeth into in the spiritual sense.

So, God says to him, bring me a three-year-old heifer, a three-year-old female goat, a three-year-old ram, a turtle dove, and a young pigeon. We went through the significance of these animals when we studied Genesis chapter 15. He brought all these to him, cut them in two, down the middle, placed each piece opposite the other.

He did not cut the birds in two. When the vultures came down on the carcasses, Abram drove them away. Now, this was a period of time measured in hours.

How do we know that? Because when God makes this statement, it is the dark of early morning. It is the dark of the middle of the night. How do I know that? Verse 5, God brought him outside and said, look down toward heaven and count the stars.

So, there were stars out when God said, get the animals. Right? Abram does that. Brings them out.

The birds and vultures are coming down on the carcasses. They do not operate at night. The carrying birds operate during the day.

So, God speaks in the darkness of the first part of this day. Abram gets the animals bright and early, divides them, lays them out, and then he sits there. 8 o'clock, 9 o'clock, 10 o'clock, 11 o'clock, 12 o'clock, vultures are coming down.

He bats them away, shoos them. You can see Abram, kind of an old guy with his robes, running around, shoos the birds off, waiting for God. Dead animals everywhere.

Midday sun, early afternoon sun beating on them. A little bit of smell coming off of them now. The blood and the meat kind of coagulating and kind of getting ripe.

Mid-afternoon, more carrying birds. Old Abram out there, shoo, jumping around, human scarecrow. Gets along.

He can't leave. The birds will carry off his animals, so this is probably a fast. He's certainly not going to eat any of those animals.

So, unless he brought some bread in his pocket, it's pretty much a no-meal day for Abram. Sits there all day long. Sarah says, wonder where Abram is.

Must have wandered off on one of his tares. Sun goes to sinking in the west. Abram's still there.

Animals are still there. Nothing has happened all day long. The sun sets and it gets dark.

Abram says, well, what can possibly happen now? I've been here all day. The Lord didn't show up. God said to bring him these things.

Didn't say why. The sun was going down, verse 12. A deep sleep fell on Abram.

When's the last time we saw a deep sleep fall on somebody? Last guy this happened to woke up minus a rib and plus a wife, right? Abram, deep sleep fell upon him. Behold, horror and great darkness fell upon him. It's not without our ability to comprehend, is it? He's been sitting there, probably on something of a hilltop, with a bunch of dead animals, chopped in two, all day long, carrying birds, representing evil, the kind of birds that carry off the good seed spread by the sower.

Horror and great darkness fell upon him. Now he's sort of back in a vision mode. He said to Abram, Know certainly that your descendants will be strangers in a land that is not theirs and will serve them and they will afflict them four hundred years.

Also the nation whom they serve I will judge. They are going to wander in a land. Now a land has lots of different peoples in it.

This is the land of Palestine where you've got the Amorites, you've got the Edomites, you've got the Ammonites, you've got the Hittites, a lot of others in that region. This is Abram and Isaac. You have the dwellers in Gerar who drive Isaac out and keep taking the wells.

Isaac will dig up the wells that Abram had made and that had been filled in and he tries to live there and the people come and drive him off and he keeps going and going until he has enough space. Dwelling in a land that is not his own and he is afflicted. This four hundred year period begins when God says it.

It includes the wanderings of Isaac. It includes the time of Jacob and his sons up in the land and extends down into the time of Jacob and his sons in Goshen. Two hundred odd years up in the land, two hundred years down in Egypt and that nation, that single nation, Egypt, will be judged afterward.

Notice God has not judged the Ammonites and all the other Hittites that live up in the land. God says I will judge the nation they serve and that's Egypt. Egypt is judged.

The rest of them have not yet been judged. They will be judged in the time of David. Afterward they shall come out with great possessions.

Now, as for you, you shall go down to your fathers in peace. You shall be buried at a good old age. But in the fourth generation they shall return here for the iniquity of the Ammonites is not yet complete.

That's why the Ammonites are not yet judged. They are going to be judged when Israel returns. God will judge the nation, the last nation that they serve, which is Egypt.

But the Ammonites, which is a comprehensive term for all of the dwellers up in the land proper, God will judge in the fourth generation. It came to pass when the sun went down and it was dark, behold there appeared a smoking oven and a burning torch that passed between those pieces. Sort of a foreshadowing.

You have smoking, burning, much like the pillar of cloud, pillar of fire motif, the cloud that descends on the mountain, the lightnings and thunderings and the fire associated with the presence of God. You see this every time God makes a great physical manifestation of himself, whether it is here in a scaled down version for Abram's behalf, whether it is at Sinai, whether it is in Ezekiel's vision of the whirlwind. You have the coals, you have the burning, you have the smoke, and so on.

Smoking oven, burning torch passed between the pieces. On the same day the Lord made a covenant with Abram saying, to your descendants I have given this land from the river Egypt to the great river the river Euphrates, the Canaanites, the Canaanites, the Canaanites, the Canaanites, the Canaanites, the Canaanites, the Canaanites, the Canaanites, the Canaanites, That is the end of the episode in Genesis chapter 15. The key elements here are, there is a request made by the man in question.

Lord, show me something. Abram says, Lord, show me a confirmation. Why does Moses say, show me your glory? Confirmation.

God has said, I will do this thing you have said. The implication here is, it's not a fresh subject like, well, as long as we're here, Lord, how about you show me your glory? It's not disconnected, it is intimately connected. Why does Moses make the request of verse 18, right after the incident in verse 12 through 17? It is part and parcel, it's the same thing.

Abram made a request, God says, I'll do it. Abram says, how will I know you'll do it? Give me a visible confirmation. The reason Moses says, cause me to see your glory, is because of what Moses has heard and has seen of God.

And he says, help me understand. This is not just a bald confirmation. It's not just like, well, pull a rabbit out of the hat, so that I know you have power.

Do a trick, show me something, so that you'll have credibility in my eyes. That's not what this is about. When Moses says, cause me to see your glory, God is going to do this for his own glory.

That has been Moses' argument all along. Moses knows that God is delivering the people for

his own purposes, out of all of the nations. Remember we read the scripture last time, out of all the nations, God chose Israel for himself, to be his peculiar people, his unique treasure.

That's where he would manifest his glory, in his presence. The question Moses is asking here is, I have pleaded and have gotten you to agree to abide and to continue the plan that you started. The covenant that you made to Abram, to Isaac, to Jacob, that you confirmed the first time Moses was on Sinai, at the burning bush, once again you have flame and smoke.

So when Moses says, cause me to see your glory, what is he really asking? Just for a physical manifestation? He wants a revelation. Show me the bigger picture. Help me put this in context.

What do you think is going to sustain Moses, as leader of these people, for the next 40 years? He's going to have an inkling of why God is doing this. When he says, show me, cause me to see your glory, God doesn't just have a great big glowing light go by, does he? Look at everything that is said. Just look ahead in chapter 34.

The Lord passes by in verse 6 and starts proclaiming, the Lord, the Lord, and he's talking. Moses is going to say a little bit in verse 8, and then God is going to speak in verse 10. I make a covenant before you people, I will do marvels.

He talks, he talks, you shall destroy altars, you shall, you shall, you shall. Look at the quote marks all the way down. Verse 19, verse 21, verse 23, verse 25, verse 26.

He's going to end up with the kid boiled in his mother's milk. Now that is about 16 verses of speech. Now this is not causing to see a big bright light, is it? This is communication of truth.

This is affirmation of covenant. This is what Moses asked for, and this is God's answer. So, we need to see that coming to understand the request and the response here in verse 18 and verse 19.

Please cause me to see your glory. This is a shorthand way of saying, Lord, now that we're back on track with the original plan, and you're going to go with us to the land, help me see the strategy. It's like a platoon commander getting his orders.

You're going to take your platoon and you're going to go on a landing craft and you're going to hit Omaha Beach. And he goes to General Eisenhower and he says, Can I see the whole map? Show me the whole invasion plan. Can I see this in the context of the bigger picture? And if General Eisenhower had said, Sure, come into the war room here.

Let me show you how the British are going to hit Sword and Gold Beach and all of that, and you're going to be down here on these other beaches, and here's the big grand plan. You'd have to be pretty bold as a small unit commander to go to the general and say, I'd like to see the big picture. But what does it tell the commander about your devotion and your dedication and your commitment and your interest in what's going on? You're not just there phoning in your leadership, are you? You really care.

You want to know. You want to be ready for any contingency. You want to see how your life fits into the bigger picture.

That's what Moses is asking here. It's not just give me a display. So that's why God says, I will make all my tov pass before you and I will proclaim the name of Yahweh before you.

God talks about himself in the third person here. It's kind of interesting. He doesn't say, I will proclaim my name before you.

He says, I will make my goodness pass before you. And he speaks about his goodness like it's a separate thing. And you keep seeing God.

I don't mean to sound, I wouldn't exactly say blasphemous, but in some cases you get the idea that God's a little bit schizophrenic here because he's kind of coming apart and coming together. He says, I'll make my goodness pass before you. I'll proclaim the name of the Lord as though the Lord is somebody else before you.

I will be gracious. He says, you can't see my face. No one can see me and live.

Here is a place by me. You will stand on the rock. And it's going to tell us God stations himself beside Moses and then the glory comes by.

And he covers him with his hand. And then he says, after I have passed by, I'll remove my hand and you'll see me leaving. And you get the idea that the glory and the goodness go by.

God stands there ahead of time. Here goes the glory and goodness. God's covering him with his hand.

And then God's going to pick up and follow his glory and his name on past. It doesn't say that the glory has a hand. Do you see what I'm talking about? It's worded rather strangely.

And it doesn't help any knowing the Hebrew. It just makes it worse. And so I ask myself, why doesn't God just use the first person pronoun all the way through this? I will pass before you.

I will proclaim my name. I'll be over here. You know how they do a parade.

They all assemble in a parking lot someplace. You line up along the route. And then they start the parade.

And they get everybody strung out. And then they come by. And you're standing in one place.

And the parade goes by. Here's the beginning. Here's the end.

And you see the last little marching band. And the guy's sweeping up the horse droppings. And then it's all over.

Right? Well, God says, I'm going to be standing there with you when the parade starts. But at

the most important part, I'm going to cover you with my hand until it goes by. And then I'm going to follow the parade out.

And I'll take my hand away. And you'll see me leaving. But you won't see my face.

He does not say, I'm going to cause my face to pass before you, does he? He says, it's my goodness. It's my glory. I'm going to proclaim my name.

He doesn't say, my face is going to pass before you. Because he says, I'm going to station myself beside you. I'm going to be standing beside you.

And you're not going to be seeing my face then. This stuff's going to pass. I mean, it's oddly worded.

So let's see what happens here. Because before we get to that, we have verse 19 to contend with. There are four important things that are said in verse 19.

Let's start with the first one. I will cause all my tov to pass before you. Now, we studied this word tov in some detail when we went through Ecclesiastes.

Do you remember? Many of the places that it is translated in your English translation says it is better for a man to do this than to do that. And yet, when we looked at it in Hebrew, it says lo tov, not good that a man should do this. And it gets the opposite meaning in English.

No wonder that book is confusing. No wonder people say, well, Solomon had to be out of fellowship or in reversionism or some kind of a reprobate when he wrote parts of it. And yet, other parts we like.

And we say, oh, yes, there is a time for this and a time for that. That's good. We'll take that.

But this, you know, eat, drink and be merry for tomorrow we die, that's not good. And so we say, well, see, he was speaking the thoughts of man here. Well, how do you separate the two? How do you know where you cross over from the thoughts of man to the thoughts of God? I mean, you basically have to judge the book by the rest of Scripture and then say, well, these parts we won't take and these parts, well, God doesn't do that.

We have plenty of thoughts of man to go around. We don't need them written down in a book in the Bible, do we? It's all divine viewpoints. And so we studied this word tov.

And when he says lo tov, not good, it doesn't mean better that a man do one thing than another. It means it's not good. And then you have to figure out what's being said.

But good in Ecclesiastes, good here, good in many places in the Old Testament, doesn't just have the idea of agathos in the Greek New Testament where it is good of intrinsic value. It can mean something that is desirable. It can be used for prosperity.

I am with you for good and not for evil. I am with you to prosper you, to bless you, to give you many things, not to take them away and judge you. It has a wide range of meanings.

It's one thing to say she is a good person. It's another thing to say that was a good pizza. We use a range of meanings in the word good, don't we? That was a good movie.

Well, what do we mean? It's not the same as a good pizza or a good person. In the same way *tov* is a very versatile word, my point here is you basically limit the range of meaning by context. God says I will cause my *tov* to pass before you.

This is not God's prosperity. God is not going to make the cattle of a thousand hills pass before him, right? This is good in the sense of blessing, of righteousness, of what is it that makes God glorious? It is His goodness. I have suggested many times that it is a wonderful thing that the omnipotent, omnipresent, all-powerful God of the universe is good.

The lady from Kenya that stopped by the garage sale yesterday said, oh, well, they talk Swahili over there and they need to learn some English and that. I remembered when I went to Child Evangelism Fellowship camp that we had a missionary from Uganda and he spoke Swahili and he taught us a little song. There is a song that you sing in Sunday school when you are little and it says, oh, God is good, oh, God is good, oh, God is good, God is good to me.

Well, he taught us that in Swahili. Amazingly, it resurrected itself out of my brain and I said, well, I remember this song. We sang that song together.

She learned that song in Swahili. It is one of the fundamental truths that any believer ought to appreciate. God is *tov*, God is good.

And specifically, He is good to us. It is a great, great concept. It is the simplest song in the world.

Mungu-yu-moy-ma-yu-moy-ma-kwangu is all you have to know in Swahili. I store my Swahili with my Hebrew. It fits comfortably.

But God says, I will make my goodness, I will cause it to pass before you. Now, when he says this in verse 19, he says, he uses the pronoun *ani*, A-N-I. This is emphatic because the verb itself is in the first person.

And normally, it is kind of like Spanish. I can say, *tengo mucho hambre*. I am very hungry.

And I say, *tengo*. But if I say, *yo tengo mucho hambre*. I am saying, I myself am very hungry, as distinguished from others in the room.

When you use the personal pronoun in a language that builds the person into the verb, you are emphasizing yourself. God doesn't say, I will send Gabriel and he will parade my glory before you. I will get Michael the archangel and he will drag my glory before you.

He says, I myself will do this. You know, you see the movies about rich guys and they have their secretary buy their wife an anniversary gift. It means a lot more if you do it yourself than if you delegate it, right? God is not going to delegate this.

He says, ani, a-aver, a-aver. He says, I myself will cause to pass. This is a hyphial imperfect.

You might as well get a good mental grip on the imperfect here because we are going to be talking about the imperfect and the perfect in Hebrew. The imperfect tense is just like it implies in English. Something that is imperfect is not yet complete, right? So the imperfect tense is used for future action.

If you say, I will cause something. I will do something. It is imperfect because it hasn't happened yet.

So in Hebrew you have these two tenses, so to speak. You have the imperfect and the perfect. If you use the perfect form, that means the action is complete and that implies past time.

If it is an imperfect tense, you say, well, I am talking about an action but it is not complete. It is imperfect. It is yet future.

That is how it works in Hebrew. The only two tenses you have is the imperfect and the perfect for everything. You don't have a present tense.

So here God says, I will cause to pass. This is the verb avar, A-B-A-R or A-V-A-R. The bait in Hebrew is soft.

You get your lips as close together without meeting as you can. It is avar. It sounds like a V. The Germans when they studied Hebrew, they were the great Hebrew scholars.

They can't say a W. They can't get their lips together without touching their teeth or something. In their parlance, any time you get a W or a B, it is going to wind up being hard. To the Germans, a bait wound up being basically the same thing as a wow.

They call it a waw, V-A-V instead of W-A-W. They don't say wiener schnitzel. They say wiener schnitzel.

Anyway, they don't say a W and they don't say a B real well either. Anyhow, tov is T-O-V, avar. So he says, I will cause.

This is the hyphial stem. Hyphial is the cause. H-I-P-H-I-L.

Hyphial. I will cause this to happen. What is this? What is going to happen? This is the verb avar.

Avar in Hebrew means to cross. To pass over. To pass through.

Depending on the preposition that you put with it. It is a fascinating word. We want to look at a couple of its uses because it is important to understand what God is saying to Moses here.

This word is used, for example, in Judges 11.29. The Spirit of the Lord came upon Jephthah and he passed through Gilead and Manasseh and passed through Mizpah of Gilead. And from Mizpah of Gilead he advanced toward the people of Ammon. Jephthah passed through the land.

He was one place. He was trying to get to Ammon which is a different place. And to get there he passed through this land of Israel.

Psalms 8 and verse 9. The birds of the air and the fish of the sea that passed through the paths of the seas. The fish moved through this medium to get from one place to another. Now, he says, I will cause it to pass.

And then it has all my tov. Kal tov. All my tov.

Al paneka. Al is the preposition. If he was going to say, in your face, he would say, ba paneka.

If he was going to say, from your face, my glory is in your head. It is going to pass out your face. He would say, ma paneka.

But this is al. Al means upon or through or in front of in some cases. And al paneka basically means upon your face.

I'm going to cause it to pass upon. That's what it would mean if you didn't have something in the verb to tell you different. So, we want to find uses of al in the Bible where the preposition al is also used.

One of these we find in Genesis 32.22. Remember in Genesis 32, you have Jacob as he's going and getting ready to meet his brother Esau. He sends everybody over the river, but he himself remained at the camp. And that's the night that he winds up wrestling with a man until the breaking of day.

But you have there all the people and the present. All these animals and things he's going to give his brother. It says the present went on over before him.

All the people in the present passed through, passed over. But he himself lodged in the camp. And that's when he has the wrestling match.

And then he comes over at the next time. 2 Samuel 15.18. The king went out with all the people and stopped at the outskirts. This is David departing because of Absalom.

The king left ten women, concubines to keep the house. He went out with the people after him, stopped at the outskirts. All his servants passed before him.

The Carathites, the Pelathites and the Gethites. 600 men who had followed him from Gath passed before the king. Passed in review.

So here's a good analogy. Now, why does it use this particular word instead of halak or something that just means to go. Or bo, which means to come.

If you do a word study on avar, you find that when something is passing through, it's going from one place to another. It's often crossing from one land to another. This is from in Jerusalem to beyond Jerusalem.

Into a new status. These people that have been ensconced with David in Jerusalem. Now that Absalom is taken over.

They're not only passing before David, but they are passing from one thing and into another. They're going from one to another. You have this in, I want to define the use in Ruth.

Which I will find here momentarily. It's used in Joshua 2.23 when they cross over. The spies that Rahab hid crossed back over from Jericho and from that land back to him.

Judges chapter 12 and verse 5. The Gileadites seized the fort of the Jordan before the Ephraimites. And Ephraimites, this is your Shibboleth idea. Anybody who wanted to cross over, avar.

From one land to another. It has the idea of transition. Of crossing a boundary into two different things.

When you have the preposition all. What is the point of all of that? The point of that is when God says I will cause my tov to pass before you. It's not just a parade.

God's tov is somewhere else. God is going to cause it to cross over from its heavenly realm to its earthly realm. God is going to bring it from a different place.

And bring it into the realm where Moses can see it. It reminds us of the prophet praying so that his servant could see the chariots and the horsemen of Israel on the mountains. God is going to transition his tov from an invisible place to a visible place.

From the unseen to the seen. It's not just a parade. It's crossing a gulf.

It's crossing a border. It is coming out of the heavenly to the earthly. Moses is going to partake.

It reminds you of the apostle Paul. He says I know a man upwards of 14 years ago. Whether in the flesh or out of the flesh.

I know not. Who was caught up to the third heaven. And saw things that no mortal eyes normally see.

It's the same idea. Same attitude. Of pressing toward the mark.

Of understanding more and more. And God will bring things from the supernatural realm. And make them visible.

Make them apparent. Make them understandable. Comprehensible.

That's what God says he will do. Avar has this idea of transition. Crossing the river.

Cause it to pass before you. I will proclaim the name of Yahweh before you. This is the name that God introduced to Moses.

When he said who shall I tell the people has sent me. And God says Yahweh. Matt and I did a little work looking up the origins of that.

And what the possible pronunciation was last week after class. Because it seems to be based on the verb to be. Which is Hayah.

Or to live. Which is Hayah. You know when they say L'Chaim.

They are saying to life. Because it comes from Hayah. To live.

And yet it is unpronounceable. Because the future of that would be Yit Yeh. And that's not exactly the same as Yahweh.

But it goes back into the midst of time. They can't really figure out what it comes from. I get the idea that the verb to be actually is derived from God's name.

And not the other way around. Anyway this is God's personal name. His covenant name.

His name specifically for the people of Israel. And this is the glory of God. The great plan of history for Israel.

Passing before Moses. Moses is going to comprehend why God is dealing with Israel. What he is doing in taking them out of Egypt to the land.

It's not just a light show. There is comprehension here. There is understanding.

And that is why these commands and these injunctions that God is going to speak during this process. Are going to make sense. We'll see why God says what he says.

He says I will be gracious to whom I have been gracious. Remember I told you the difference between the imperfect and the perfect. You do not see it in the English here.

You don't see it in Fox's translation. You don't see it hardly anywhere. And I don't understand why except that the translation is theologically driven.

Because it is completely different. Let me just read you one of these. I've only got a couple of minutes.

Our time is gone. But I want to make this point. He says I will be gracious to whom I have been gracious.

And this is the word kanan. C-H-A-N-A-N. And in verse 19 he says V'chananti et asher echan.

Now compare echan to v'chananti. It's two completely different forms. This is the cal-perfect but with a while consecutive in front of it.

It makes it an imperfect. Kananti. He says I will be gracious.

Et asher. Et is the sign of the direct object. Asher is the one which.

And then you have echan. Echan is the perfect. It's completed action.

I have been gracious. It doesn't have another imperfect. It's perfect.

They're totally different words in Hebrew. Same thing with compassion. Imperfect.

I will be compassionate on whom I have had compassion. Totally different words. What does that mean? Progress.

Momentum. You keep moving. You have received grace.

You have received compassion. You keep going. That's what we want to do.

That's what is going to fulfill God's plan and God's purpose in our lives. We'll pick up this point next time. We're just completely out for this morning.

Father, thank you for the privilege of studying your word. We pray that God the Holy Spirit will impress these truths on our hearts. Help us to understand the application and the meaning in our daily circumstance.

We pray it in Jesus' name. Amen.