

Exod 04-10-03a

This is Sunday, October the 3rd. We begin our worship this morning in the absence of our normal time of worship through music. But we will move straight into our study in the book of Exodus, chapter 33 and on into chapter 34.

We take a moment, as always, to go to the Lord in prayer. It is an essential to remember that it is not our effort, it is not our intelligence, it isn't our perspicacity, it isn't our IQ that improves our understanding and our application of the Word of God. It is the power and the presence of God's Holy Spirit.

We don't have to be particularly adept. It is nice if we do have some intellectual talent that God has given us, but it is not a requirement. It doesn't really even come into play.

Our spiritual understanding and the extent to which we exploit God's grace in our souls depends entirely on willingness, on desire. You can't always overcome what you are born with. I was never particularly athletic.

As bad as you might want to be a great basketball player, as bad as you might want to be a football player or a baseball player, some of us are just always going to be on the awkward squad when it comes to that area of endeavor. You are just not ever going to be able to excel. You just don't have the wiring.

You don't have the coordination. It just wasn't part of the package that was issued. By the way, I will say that if you don't have that, don't worry about it, because God is the one who determines the set of aptitudes and skills that gets issued to us at birth.

I figure He didn't give that to me, so I must not need it. It would be wasted on me. He hasn't designed me to go down that road and do those things, so why bother? Some of us are blessed with incredibly good looks.

Others of us are more in the average category. If you don't need good looks, God is not going to waste them on you and distract you with them and so on. But when it comes to the spiritual endeavor of growing in grace and knowledge of the Savior, what you are born with has no play.

It has no influence. You can be opaque when it comes to most types of learning. You can be in the classroom and struggle just to get your C. I have been there.

I got clobbered in math when I went to college. My third semester of calculus, the lowest grade I have ever gotten in any formal education anywhere. I just barely passed it by the skin of my teeth.

I do mean the skin. If you find the lowest score that you can make to get a D-, that's what I got. It hurt me.

It hurt my feelings because I had been a straight-A student. I was second highest in my high school class and all that. It wounded me.

It made me feel bad. But I know what it's like to sit there and struggle with something that just does not seem to be perspicacious. You just can't get a grip on it.

It just seems like it's written in some kind of foreign language. That does not happen to the believer who wants to understand God's word. Don't worry about your learning ability.

Don't worry about your circumstances or your distractions or your life arrangement. All that matters in learning and growing in spiritual truth is desire, willingness. And that is a desire and willingness that has to manifest itself in consistency.

Keep on asking. Keep on seeking. Keep on knocking.

Those are present imperatives. Those are present tenses when Jesus gives them in his discussion in the Gospels about going to the Lord. If you ask, it will be given.

If you seek, you will find. It doesn't say if you're smart, it will be given. If you're intellectually gifted, you will find.

And if you are built like a fullback and can charge the door, it will open for you. It is attitude, attitude, attitude. And by the fact that you're listening to the sound of my voice this morning, you have demonstrated an attitude, a willingness, an appreciation for the things of God.

And that's going to be the subject this morning in our study of Exodus 33 and 34, is God honoring an attitude of desire, an attitude of seeking, of wanting to know more. But in order to do that, because it doesn't depend on us, it is all and entirely a ministry of the Holy Spirit to our souls. And if we have not cleared the decks, if we have not removed the obstacles, I was thinking this morning as I was brushing my teeth, you can go to someone like Dr. Godbold and you can have terrific work done on your teeth.

You can get the repairs done and get the remediation accomplished so that you have a good set of teeth. But you still have to brush them a couple of times a day. At least you need to floss.

You have to do daily care to maintain the good things you've been given in your mouth. I used to have horrible problems with my teeth because of the rather inept repairs that were done by people on a government check. But now they're great.

But I still, even with that great work that was done by a highly competent, talented dentist, I have to do daily maintenance on my teeth. We have been saved by the blood of Jesus Christ, but we have to do daily maintenance on our souls. We have to wash our feet, as the example that Jesus gave to the disciples in the upper room.

I don't mean to mix my metaphors between teeth and feet, but there is daily maintenance that has to be done. Jesus illustrated it to his disciples by wrapping a towel around his waist and

saying, this accumulated dirt needs to be removed. You need to do this for each other.

You need to forgive the sins that you commit and that are committed between yourselves. It is a reciprocal arrangement. We sin against one another, we forgive each other, and God forgives us.

If we do not forgive one another, we are not forgiven. In this time of prayer before we study, I don't ever intend for us to get into a rut or a routine where it becomes just a form or a formality. We need to remember that if we have a grudge, if we have an issue with a fellow believer that we have not resolved in our minds, our Bible study is a waste of time.

It will not sink. It will not stick. It will not last.

It will not make a difference. We have essentially just wasted the time. We might have stayed home and taken a nap or taken a nap here for that matter.

As we go in prayer and as we take this time, we look in our souls and say, I need to ensure that I have availed myself of that daily maintenance grace, that cleansing grace for the daily accumulation of sin that we get just walking through the world, just in our thought life. We are still corrupt. We are not yet ultimately sanctified.

But it is an expression and a manifestation of our desire to grow in grace, to be mature, to be used by God, to be prepared for the kingdom in the future, that we take the time and take the trouble to examine ourselves and judge ourselves, bring those things before the Lord, let Him cleanse us so that when we look at His Word, it bypasses all of the human impediments, all of the human weaknesses, and goes straight into the hands of the Holy Spirit who ministers it to our soul, who stores it there, who then can retrieve it and make it available to us at decision points and at action points, and the things that we do are then done in faith, and they count. You can be windowing a window. You can be sweeping a floor.

You can be doing any mundane task, and because you are aware of who you are and why you are here, it is an activity that counts. It is the thought and intent of the heart. If I'm washing a window, I'm going to do this carefully and diligently.

I'm going to do a good job because I represent the Savior on this earth. I am a child of the King, and he that is faithful in that which is least will be faithful in that which is much. And if I'm careful and if I'm diligent, and I don't just do an 80% job or a 90% job, I do a 100% job in these small, seemingly meaningless tasks, that's progress.

That is righteousness by faith. Who would think that with a paper towel in your hand, you could be gaining righteousness by faith? But we do, and that is probably the single biggest truth that is missed in our modern day church is to think it's wonderful good works of going to the sick and afflicted round about us, going to the inner city, going to the supporting missionaries. It's not.

It is the daily things we do. So one of those things that we do, one of the most important things is to take in the Word of God. And we have to understand the dynamics of that process.

And there is no more important time that you will ever spend in your day than the time you spend in prayer to God so that it is a conversation and not just a one-way set of requests going from us skyward. So let's take a moment and go to the Lord in prayer. Father, we are grateful as always for the tremendous ways that you have provided for us.

You know that we are made of dust. You understand our frame. You provided a supernatural way to sustain us and to encourage us, to strengthen us by the presence of your Holy Spirit, by the power of your Word.

In this age in particular, we are so blessed to be united with the Lord Jesus Christ and to share all of the things that he is so deserving of as your Son, as the Savior, as the Redeemer, as the Lamb without spot. We thank you that in this time you have illuminated our world. You have shown us why we are here, what the purpose and point of our life is.

We thank you that through your Word we can redeem our time. We can make it count. We can convert the usual activities and the daily challenges into something that has an eternal weight, that has an eternal impact, something that will reflect your glory, not only now as a testimony and as a witness, but in the ages to come.

We pray that our study this morning will contribute to that goal. We pray that we will, through our study, grow in grace and knowledge of the Lord Jesus. We ask that God, the Holy Spirit, will illuminate the passages that we look at and in the same way that our standing before you and the grace we receive from you overcomes our limitations as listeners.

We pray that you will also overcome the limitations of the presenter and the speaker and that the power of your Word will be transferred from the pages of Scripture to our souls and that we will be thoroughly equipped for every good work. We thank you for the country in which we live. We pray especially for our President in this time of challenge and all those who are seeking to honor you in the performance of their jobs in government and in other places of influence.

We pray that you will continue to honor the presence of faithful believers in this country as a remnant and as a seasoning, as a salt, and that we will exist in sufficient numbers to justify the continued existence and blessing of this nation as a place of freedom, a place of opportunity, and most especially as a place of the light of your Word which not only sustains people here but is spread around the world. We ask again your blessing on our study and we pray it in Jesus' name. Amen.

As I said, we resume our study here in Exodus chapter 33. We left Moses before the Lord, hearing the words in verse 19 of Exodus 33, I will make all my goodness pass before you and I will proclaim the name of the Lord before you, the name Yahweh before you. Turn with me to Ephesians chapter 1. Our scripture reading this morning comes from Ephesians chapter 1.

What is it that Moses is asking to see? What is it that is going to take place when God honors this request? The Apostle Paul gives us a good indication here in Ephesians chapter 1. Paul, an apostle of Jesus Christ by the will of God, to the saints who are in Epheso, in Ephesus, that is a late addition to the text.

This is, in my judgment, the letter to the Laodiceans which is mentioned over in Colossians. And these two letters along with Philemon were all carried together. This was an encyclical.

It was encouraged by the author that it be shared with the churches throughout that region. A copy of it eventually found its way to Ephesus. That is the one that has come down to us.

But this is the Laodicean letter. It was designed to be communicated to more than one church. But it is addressed to the saints and faithful in Christ Jesus, not just the ones in Ephesus, and not just the ones in Laodicea or Colossae.

It is to the saints and faithful in Christ Jesus. Saints is a broad category. Faithful is a narrower category.

Grace to you and peace from God our Father and the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenlies in Christ. Just as he chose us in him before the foundation of the world that we should be holy and without blame before him in love having predestined us to adoption as sons by Jesus Christ to himself according to the good pleasure of his will to the praise of the glory of his grace by which he made us accepted in the beloved.

In him we have redemption through his blood the forgiveness of sins according to the riches of his grace which he made to abound toward us in all wisdom and prudence having made known to us the mystery of his will according to his good pleasure which he purposed in himself that in the dispensation of the fullness of the times he might gather together in one all things in Christ both which are in heaven and which are on earth in him. In him also we have obtained an inheritance being predestined according to the purpose of him who works all things according to the counsel of his will that we who first trusted in Christ should be to the praise of his glory. Now, I'm not going to say a whole lot about these first 12 verses in summarizing our scripture reading this morning.

This is the introduction to the part that pertains to our study. What I will say is this is a commonly cited passage by Calvinists, by those who have mired themselves in reformed theology. Shall we say? Let me just point something out.

You don't need to know Greek. You don't have to have a theological degree. Just look at what the scripture says.

In verse 3. Blessed be the God and Father of our Lord Jesus Christ who has blessed us with every spiritual blessing in the heavenly square. In Christ. Circle it.

Underline it. He has blessed us. Do you possess right now? Can you point to every spiritual blessing in the heavenlies? You can't.

We don't have those yet. Where are they? They're in Christ. The blessings, every spiritual blessing in the heavenlies is in Christ.

When you find yourself in Christ, the closer you are to Christ, the more possession you take of every spiritual blessing in the heavenlies in Christ. In Christ is an enclosure. In Christ is like the linen curtains of the outer court of the tabernacle and the walls of the outer court of the temple in later days.

You have to be in there to see and to experience the blessings in the heavenlies. Are you in the heavenlies? No. Is the Lord Jesus in the heavenlies? Yes.

Where are the blessings? In the heavenlies. They're in Christ. We who are in Christ have title deed.

You can have title to something and not have physical possession of it, right? I've never had my car towed for non-payment or something, but, I mean, you might still have the title, but you might not have possession. I've got a car that's in the shop. I have the title, but I don't have possession.

I can't drive it. It's elsewhere. It's being finished up.

It's not complete. Jesus says, I'm going to prepare a place for you. Then I'll come back and receive you to myself.

So where I am there, you can be also. Then, you see the thing? It is a locus. It is a sphere.

It is a place to be in Christ. God has blessed us with every spiritual blessing in the heavenly places in Christ. Just as he chose us, just as he looked down on the vast swarming seas of the infinitude of people who would be born and just threw a dart and said, that one, that one, that one, I'm going to save them.

Is that how we were chosen? He chose us where? In him. God says, everybody inside the linden curtains, I'm going to do something with. Everybody inside the nation of Israel, I'm going to do something with.

Everybody who is in this sphere of in Christ, I'm going to assign them something. This is not an individual destiny. This is a group destiny.

This is a classification destiny. If any man be in Christ, he is a new creation. Old things are passed away.

All things have become new. Why? Because this is a citizenship. This is a class.

A group. And it is a group destiny. God did not determine who would be in the group.

And that may sound surprising, talking about the sovereign, omnipotent God of the universe. God does not decide who is in Christ. Except by criteria.

We had a garage sale here a week ago. It was a week ago, wasn't it? It seems hard to keep track of time with so much going on. We had things available in our yard.

And I would sell that stuff to anyone who would bring a dollar or five dollars. We were anxious. We were willing.

We were desirous in a very emphatic way that this stuff be sold. That it get into people's hands who might use it as opposed to just throwing it away. And we sold it cheap.

Anyone who came into the yard could buy that stuff. We put signs out on the road. Several roads.

Several signs. Please, come to our yard sale. Everything must go, right? Anybody within driving distance of Garland, Texas is welcome.

And I am happy and anxious for them to come to my garage sale and buy something, right? But I did not go out on Jupiter Road with a ball-peen hammer and flag down cars. Bust their window. Grab their steering wheel and bring them down here.

And drag them by the neck up to the yard. And put something in their hand and reach in their wallet. Yank out the money and say, thanks a lot.

We did not do that, did we? We made an offer. We made an advertisement. And whosoever will may come.

This is the nature of my yard. My yard sale. Anybody who walks into the yard can buy anything they want.

All they have to do is be willing. Anyone who comes into the yard has the opportunity to buy whatever is left. Whatever is there.

Buy a table full. Take a sack. Let me fill that shelf before you put it in the back of your car, right? This is God's attitude.

It is a crude example. But this is God's attitude in salvation. Whosoever will may come.

It is not the will of God that any should perish. All should come to repentance. He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

In Him is an invitation. You are invited to be in Him. Not only positionally but experientially.

It's an invitation. God sets no limits on it except you have to be willing. You have to make the

left turn to come down to the yard.

God is not going to break your windshield and grab you by the neck and carry you into the yard, plop you down, and give you the money and then take it back and hand you something out of the yard. People say God gives efficacious grace. That God has to give the gift of faith or you can't believe in Christ.

It's ludicrous. Do you bring somebody to the yard sale? Hand them the money and then say, Now give me that back and I'll give you the stuff. It just demeans and blasphemes Almighty God.

So I just want to say that. Just notice the places where it says this. In Christ, verse 3. Chose us in Him, verse 4, before the foundation of the world.

Now who's around before the foundation of the world? Us or Christ? I'm sorry, I don't mean to hurt your feelings, but you were not around before the foundation of the world. There is no such thing as preexistence of souls. There's a small and weird group of people who think that, Oh, there was this big preexistence.

You can put the Mormons in that camp, the Jehovah's Witnesses in that camp, mainly the JWs. They're the ones who think that there was this big war in heaven and all the blonde-headed, blue-eyed people were on the good side and all the dark-haired, brown-eyed people were on the bad side. The dark-skinned people, they're really under the curse of Cain because of all this prehistory, preexistence of souls.

Nonsense. Who existed before the foundation of the world? Jesus. Before Abraham was, I am.

He is the one who created the universe in the days when the stars sang together and the angels shouted for joy. So, if God is going to assign a destiny, is He going to assign it to an existing person or a non-existent person? He says, I'm giving Christ a destiny. He is going to be lifted up.

He is going to be exalted. He is going to be the means of reflecting God's glory. So, we are chosen in Him, elect in Him before the foundation of the world.

God says, the people I create, those who opt in, are going to share this destiny that I'm giving to you, my son, the Lord Jesus, with a view toward or so that we should be holy and without blame before Him in love. Why in love? If you were writing this, would you think to put in the phrase in love in this view? You can say, we have all these things in Christ, chosen in Him before the foundation of the world, way back, so that we should be holy and without blame. This is the plan of redemption.

This is the plan of salvation. This is how these future creatures that haven't been created yet, God already knows we are going to fall. He already knows there is going to be the need for salvation.

And so He says, I'm going to choose to do certain things for those who opt into this group in Him. And they are going to end up holy and without blame before Me. This is what God says.

In love. How does love come into it? Isn't this a judicial transaction? Isn't this the assignment of righteousness and the fulfillment of justice and all that kind of thing? In love. What does John 3.16 say? God so loved the world.

God had a compassion. God had a concern. God did not create vessels of wrath fitted for destruction and have no compunctions about it.

It isn't the will of God that any should perish. But it is also the will of God that people who come to Him come by choice and not by coercion. Come by choice and not by the pulling of a puppet string.

It does not glorify God. And I'm sorry, and I feel badly that so many people don't understand this, but God is not glorified when He is just the master puppeteer. Anybody can do that.

Sure, if I'm omnipotent, if I can reach into your mind and make you choose things, well, what's the big deal? Of course. Of course. If I am Don Drysdale or Willie Mays or Hank Aaron or any of the more recent baseball players you want to name, I used to have a t-shirt that had Juan Marshall.

He played out in California. And I had a Juan Marshall t-shirt that I got somewhere. But then he broke a bat in a dispute with an umpire and hit a guy with a bat, and it was a big ugly thing.

So then nobody wanted to wear a Juan Marshall t-shirt anymore. But famous baseball players, suppose you take a baseball player like that and you bring him down to Little League. You take Shaquille O'Neal and you put him in a junior high basketball game.

I mean, it is to laugh. Although, did you see, who was it, Regis Philbin or somebody scored a goal on Shaquille O'Neal? I saw a little clip. They were doing some kind of a little, you know, goofy thing.

And I'm not kidding you, Regis Philbin, the guy's like four feet tall, was dribbling and moving and grooving. And he popped a basket and stripped it. Didn't even hit the rim on Shaquille O'Neal.

And O'Neal was like, oh man, this looks bad. But normally, if you take somebody with that much skill and talent, I mean, it's hopeless. You put them in, it's just, who would expect that, well, that's not glory, that Shaquille O'Neal and his cohorts beat a junior high team.

I mean, how is that glorious? But this is the picture that is painted by Reformed theology of God. God is so omnipotent and he's done everything with his decrees and he's carved all these grooves and we're just a needle going down the record from beginning to end. That's not glory.

That's just power. Anybody with overwhelming power can do whatever they want. How am I

supposed to celebrate and praise that and say, well, they sure are powerful.

I mean, you created everything and you programmed it and ran it down the grooves. Well, okay, that's a real powerful God, but that's not glory. Where does love enter into that? Sit there and write a computer program.

Do I love the data in variable X that I'm plugging in? I mean, love is what tells you Reformed theology is all wet. This is my point. In love.

John 3, 16. Ephesians 1, 4. Holy and without blame before him in love. Love changes this picture and love is what pulls the rug out from under Reformed theology.

Love is not a puppet master. What's the whole story of Pinocchio? What's the great thing about the puppet becoming a real boy? That story is a love story between Geppetto and Pinocchio. Read the book.

Don't go to the Disney version. But the book, it's the story of the maker's love for his creation and his desire that that creation live and love and have an independent desire back toward him. And if you leave the love out of that story, it just literally turns into a cartoon.

Same thing with the Bible. In love. Having predestined us to adoptions as sons by Jesus Christ.

Predestined us as sons by Jesus Christ. This is in him. According to the good pleasure of his will, to the praise of the glory of his grace, by which he made us accepted, how? In the beloved.

Predestination, preordination, everything happens because of God's attitude toward Christ. He loved us enough to unite his son with our race, to send his son to die on our behalf, so that whoever believes in him, whosoever, not as many as have been given the gift of faith, as many as God in his inscrutability foreordained before the foundation of the world. Jesus could have told Nicodemus that in John 3. Does Nicodemus walk away from his conversation with the Lord thinking, boy, I sure am glad I was predestined to believe in the Lord.

What does Jesus say? You've got to be born again. Whoever believes will not perish, but have everlasting life. Jesus didn't say, well, you know, Nicodemus, you ought to be down thanking God because he loved you in eternity past and decided you'd be one of the elect.

You just don't find that. It's all about love. Look at verse 7. In him, circle it, underline it, in him, in the beloved, in him, by Jesus Christ, we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, which he made to abound toward us in all wisdom, in all prudence.

Having made known to us the mystery of his will, according to the good pleasure which he purposed in himself, that in the dispensation of the fullness of times he might gather together in one all things in Christ. In Christ. The destiny is about Christ.

The plan is about Christ. Both in heaven and in earth. In him.

In him. In him. How many times does he have to say this? Circle it.

Underline it. In him. Verse 11, in him we have obtained an inheritance.

In him we are predestined according to the purpose of him who works all things according to the counsel of his will. That we who first trusted in Christ should be to the praise of his glory. We who first trusted in Christ should be to the praise.

In him you also trusted after you heard the word of truth. Who are we who first trusted in Christ? Who is the first generation of the church? Jewish. Jerusalem.

Judea. Samaria, right? We who first trusted got the first chance at it. Israel nationally largely missed it.

But there were those who first trusted would be to the praise. Now, Paul talking to these Gentile churches. In him you also trusted after you heard the word of truth.

The gospel of your salvation. In whom, having believed, you were sealed. In whom.

This is in him. This is in Christ. You were sealed in him with the Holy Spirit of promise.

It doesn't say the Holy Spirit came and efficaciously moved you to faith. In whom, having believed, you were sealed with the Holy Spirit. You look at the gospel.

You believe. Having believed. This is a perfect tense.

The belief has taken place. You are then sealed with the Holy Spirit. The seal is not put on you before you believe.

It's after. The reformed view of election is you're already marked. You've already got the X on your forehead from eternity past.

Not so. How many times? You've got a couple of different times in the Old Testament where God looks around to see who is doing something and based on what they are doing he marks them. We've just seen it in Ezekiel.

He sends the battle axe angels forth and he's got the inkhorn angel. The inkhorn angel looks around and says who is crying? Who is sighing over the evil that's done in the land? Put an X on them. He doesn't say you'll notice everybody crying and sighing he's got an X on them because I knew it in eternity past.

I made them that way. Right? I can't believe the cross-grained pet-the-cat backward way that reformed theology tries to insert itself sideways into the scripture. It just does not harmonize.

It doesn't match. God looks to see who is looking for him and when he finds them he marks them. When he finds someone with belief he seals them.

He says, alright based on what you have chosen based on what you have done well, why do we care about this? Big theological discussion here. We say, okay, fine I'll never become a Calvinist as long as I live. Well, what difference does it make? Today, this afternoon when we leave here close our Bibles and go back to resuming our tasks God is going to be looking at us and based on what we choose based on what our attitude is he is either going to assign grace or he is going to assign judgment.

It's one of the two. There is no neutral zone. There is no backwater.

There is no demilitarized zone where it's a no-man's land and you're just there and God does neither thing. God says, I don't go with this lukewarm thing. You're either hot or you're cold.

If you're lukewarm I spew you out of your mouth. You know what happens when you spew something out of your mouth? It gets cold, right? God says, if you're not hot you're spewed and you're going to get cold. Have you ever spewed something out of your mouth and it just started bubbling and boiling and turning to steam on the ground? I should hope not.

You don't spew something out of your mouth and it gets hot. You spew it out and it gets cold. He says, I would that you were either hot or cold.

If you are lukewarm I will spew you out of my mouth. And being spewed out of the mouth of the Lord is not a good thing. Lukewarmness is coldness.

You're either hot or you're not. Jerry Reed understood that. So, by grace you have been saved.

He has done all of these things. In Him you trusted after you heard the word of truth. God's grace comes to those who hear the word of truth, the gospel of salvation, having believed you are sealed with the Holy Spirit of promise.

He is the guarantee of our inheritance until the redemption of the purchased possession. Now, this is not us inheriting. Scripture has a lot to say about our meros, our portion, what we will receive in the eternal future.

This is Christ's inheritance. The Lord Jesus is going to be the firstborn among many brethren. The church is His bride.

The washed and sanctified saints are a gift from God the Father to the Lord Jesus Christ. It goes back to the old Semitic model of marriage. The father would arrange with the family of the young lady.

The father would contract. The father would arrange the marriage. How did Isaac and Rebecca get married? Did Isaac go up there and start dating? Start hanging out at the local well and wait for some beautiful young maidens to come by and pick one out? Abraham sent a servant to procure the bride for his son Isaac.

That's the model. The Holy Spirit is the guarantee of our being inherited. We are going to be a

part of the inheritance.

Jesus said, Of all the ones that God gives Him, they will all come to Him. All the Father has given to me will come to me. He went through this in John.

Until the redemption of the purchased possession. We are marked with a seal of ownership that says, Holy to the Lord. Belonging to Yahweh.

Belonging to the Lord Jesus, specifically in this age. Moses, David, John the Baptist. Name an Old Testament saint not marked with the Lord Jesus Christ ownership.

Doesn't mean it's inferior. Doesn't mean it's a sub-quality, sub-par salvation. But it's different.

We have a destiny that is unique as the church, as believers in this age. God says, I've got these valuable people in the Old Testament. I love Daniel, David, Moses, Joseph, Abraham, Isaac, Jacob.

All of these old parties. Enoch. Wonderful.

Here's a destiny that I'm going to give them. They are going to do this, that, and the other in history and in the kingdom and in the kingdom of the Father. They've got a destiny.

These people in this particular time frame when they believe this group I'm going to put in Him. David is not in Him. Did you know that? Moses is not in Christ.

He is not the new creation of the New Testament. This is why Jesus says of man born of woman in the Old Testament age there's none greater than John. Yet the least in the kingdom is greater than him.

Why? He's looking forward to the time when there's going to be a new economy. There's going to be a group in the kingdom. I don't care how great you were in the earlier economy.

In the kingdom is a new criteria. It's a new way of measuring. If you're in the kingdom in that sense you're greater than the greatest that was in the old economy.

When you think about the destiny that we have the predestination if you will it is being in Christ. That's our heritage. God the Holy Spirit is the seal.

We're not there yet. We haven't taken possession of spiritual blessings in heavenly places. But we have the mark.

We have the X on our forehead. It's God the Holy Spirit. He is the seal and the guarantee that we are going to be inherited until the redemption of the purchased possession to the praise of his glory.

Why does he add that? To the praise of his glory. If I was writing about this I keep wondering why these extra phrases come in that I would not have thought to put down. It's because I

don't know near as much as the Apostle Paul.

But he says people are going to praise the glory of God. Our study this morning is all about the glory of God. The kavod that is going to pass before Moses.

Moses says cause me to see your glory. This is to the praise of his glory. This is a part of God's glory.

It's not just a big bright light. This is something with substance. This is something with meaning.

This is something that transfers value to you and to me. When Moses says cause me to see your glory it's not an experience he is asking for. It's knowledge.

God is going to show Moses a lot more than a big bright light. When you and I think about the glory of God we ought to think about how many of these TV people glory to God, glory to God. What do you mean glory to God? What do you mean? What is glory to God? Give glory to God.

Does it mean just have an emotion and be like a groupie to a rock star? No. Understand what God has done. This first chapter of Ephesians tells us the substantial tangible real things that God has chosen to do for us through Christ.

That's the glory of God. It's not abstract. It's not just a happy sort of static joy.

It is truth. It is declarative statements of fact. You and I have things that are unique in Christ that God has done.

That is what we praise God for. That is the praise of his glory. That's the point of our scripture reading this morning.

That's why Paul says therefore after I heard of your faith in the Lord Jesus and your love for the saints I do not cease to be thankful for you I make mention of you in my prayers with a view toward or for the purpose that in order that the God of our Lord Jesus Christ the Father of glory may give to you the spirit of wisdom and revelation in full knowledge of him. Epinosis of him. The eyes of your understanding having been enlightened.

The reason God can give you that full knowledge is because you have had your eyes opened. That you may know so that you may know three things the hope of his calling the riches of the glory of his inheritance in the saints and the exceeding greatness of his power toward us who believe. Glory is right in the middle of that triad of things that Paul prays that believers will come to know.

That you may come to know what are the riches of the glory of his inheritance in the saints. Once again, Jesus is inheriting the church age believers. That's God's gift to him.

That's his possession. Well, what is the riches of that? What is the advantage of it? That's what

we study in the Bible to find out. The opportunity that we have to claim righteousness by faith.

To advance, to grow, to be equipped, to be ready for the millennial kingdom and the kingdom of the Father. This is the riches of the glory of his inheritance in the saints. The glory of being in the church.

That's what we need to comprehend. That's what we need to remember when we're washing the windows. When we're sweeping the floor.

We say, it doesn't look like glory to me. Well, you're not looking at it right. You can redeem that time.

We can partake of eternal things. Spiritual blessings in the heavenly places by remembering who we are and why we're here and converting time because we understand what Jesus has given us. We understand the riches of the glory of his inheritance in the saints.

Now this understanding, this perspective is going to help us when we go back when we come back from the break and look at what God shows Moses on the mountain when he causes his goodness to pass before him. Let's pause here and take our break.