

Exod 04-10-03b

Let's pick up our study now, let's pick up our study now in Exodus chapter 33, Moses makes this request, please cause me to see your glory. The word glory, as I mentioned last time, is the word in Hebrew, kabod, which has as its root meaning, to be heavy. It came to mean honor, because those who were accomplished, who had been working hard and prospered themselves tended to get fat, they tended to have a lot of stuff, they were weighted down, freighted down.

The poor are the ones who travel light. You know, you know you're not well off when you're living on soda crackers and pork and beans, and you can put all your stuff in an empty desert, you're not kabod, you know, it's kind of an inglorious time in your life, and many of us have been in a low economic station. But it came to mean your reputation, your presence, the manifestation of your influence or your power was your glory.

So glory in the sense of splendor, you find this in Joshua chapter 7 and verse 19. You remember Achan who boogered up the whole attack on Ai, because when they attacked Jericho, he took spoils, he took stuff he was not supposed to take. God said it is off limits.

But he took some silks and some gold and some stuff and hid it in his tent. Well then when they tried to go to win the next battle, they got defeated, people died, and they drew the lots and it came down to Achan. So Joshua in 7.19 said to Achan, my son, I beg you, give glory to the Lord God of Israel and make confession to him and tell me now what you have done.

Do not hide it from me. So he gets the guy that has malfunctioned, that has done this sin, that has created a national crisis and he says, I beg you, give glory to the God of Israel, make confession to him, tell me what you have done. It is interesting, make confession to him and tell me what you have done.

And in acknowledging this before Joshua, he is in essence giving glory to God. How is this giving glory to God? Well, what is the dynamic here? The cause of the defeat is the withholding of divine blessing. And withholding of divine blessing is because of this malfeasance on Achan's part.

Achan, when he acknowledges this sin, when the nation can expunge this sin, God will once again reveal himself in glory and power and provision for the nation. And of course they go back and whip up on the, what do you call them, AI-ites? AI-ians? But they can't do that until Achan gives glory to God. God cannot manifest himself in his place as the God of Israel so long as this unconfessed sin remains in the camp.

And once Achan and his family are dead and buried under a mound of stones hurled at them by their fellow Israelites, God has been given glory. And Achan knows when he makes this confession, it is the end of all things for him. You think, well, why didn't you have a little foresight and think of this? Didn't think he would get caught.

Didn't think it would come up as an issue. But God made it an issue. Achan would probably never have been caught except that God caused them to forfeit the battle.

So it gives glory to God. It acknowledges God's place and God's work when he makes that confession. This is the idea of kavod.

God's glory is a manifestation of his power. We saw this back in chapter 16 of Exodus. Moses tells the people of Israel, in the morning you will see the glory of the Lord, for he hears your complaints against the Lord.

What are we that you complain against us? This is back when they were hungry. Turn back to Exodus 16 for just a moment. I want to show you something about seeing the glory of the Lord.

Moses says, cause me to see your glory. Moses and Aaron say to the children of Israel, at evening you will know that the Lord has brought you out of the land of Egypt and in the morning you will see the glory of the Lord. Well, in the evening come the quail and in the morning comes the manna.

Right? So when they complain and God hears their complaints, Moses says in verse 8, this shall be seen when the Lord gives you meat to eat in the evening and in the morning bread to the full. For the Lord hears your complaints which you make against him. What are we? Your complaints are not against us but against the Lord.

Moses spoke to Aaron, tell the congregation of the children of Israel, come near before the Lord. He has heard your complaints. It came to pass as Aaron spoke to the whole congregation of the children of Israel, they looked over the wilderness and behold the glory of the Lord, the kavod of the Lord appeared in the cloud.

The Lord spoke to Moses saying, I have heard the complaints of the children of Israel. Speak to them saying at twilight you shall eat meat, in the morning you shall be filled with bread and you shall know that I am the Lord your God. We are told this twice because it is important.

This is the manifestation of the glory of the Lord. His glory is revealed in the cloud. This is a visible, visual, shining forth of fire and light.

It is going to be visible in what he does. The quail came up in the evening, covered the camp, in the morning the dew lay all around the camp. When the layer of dew lifted, there on the surface of the wilderness was a small round substance as fine as frost on the ground.

When the children of Israel saw it, they said to one another, what is it? Mah-nuh is literally how you would pronounce it. Mah-nuh. Mah-huh.

Mah-nuh. M-A-N-H-U. Mah-nuh.

What is it? If you say Mah-nuh long enough it becomes Mah-nah. This is the bread which the Lord has given you to eat. This is the thing the Lord has commanded.

He gives the rules for gathering it. But this is the glory of the Lord. So the glory of the Lord is not only a manifestation, it is an action.

The glory of the Lord is manifest in what God does for them. This is the point. The glory of the Lord is not just a vision.

It is not just light in the pillar of cloud. It is the manna on the ground. Moses says in the morning, you will see the glory of the Lord.

And the glory is the manna. The manna is God's glory. His provision for their need.

His hearing and answering of their complaint, their request. That is labeled kavod. That is God's glory.

We have another contrasting view. Turn with me to Numbers chapter 14. This anticipates something that is going to happen a little bit later.

Numbers chapter 14. So you got my first point, right? Glory of the Lord. Positive provision.

Meeting a need. Logistical grace. Some call it.

Now look at Numbers chapter 14. This is the report of the spies that are sent into the land of Canaan. They come back.

We were like grasshoppers in their sight. Ten of the twelve spies. We saw the giants.

They are great in stature. The land devours its inhabitants. And so all the congregation in chapter 14 of Numbers lifted up their voices and cried.

And the people wept that night. And all the children of Israel complained against Moses and Aaron. Very same thing that was happening when they ran out of chow.

Right? Complained against Moses and Aaron. The whole congregation said to them, if only we had died in the land of Egypt. Or if only we had died in the wilderness.

Why has the Lord brought us to this land to fall by the sword that our wives and children should become victims? Would it not be better for us to return to Egypt? So they said to one another, let us select a leader and return to Egypt. Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, and tore their clothes.

And they spoke to all the children of Israel, saying, The land we passed through to spy out is an exceedingly good land. If the Lord delights in us, then he will bring us into this land and give it to us, a land which flows with milk and honey. Only do not rebel against the Lord, nor fear the people of the land, for they are our bread.

They are our bread. These people are like manna on the ground. They are going to be the basis

of our provision.

Their protection has departed from them, and the Lord is with us. Do not fear them. All the congregation said, Stone them with stones.

Now the glory of the Lord appeared in the tabernacle a meeting before all the children of Israel, just like it did in our previous, in Exodus 16. The glory appears as a manifestation. Then the Lord said to Moses, How long will these people reject me? How long will they not believe me? With all the signs which I have performed among them, I will strike them with the pestilence and disinherit them, and I will make of you a nation greater and mightier than they.

Moses said to the Lord, Then the Egyptians will hear it, for by your might you brought these people up from among them, and they will tell it to the inhabitants of this land. They have heard that you, Lord, are among these people, that you, Lord, are seen face to face, and your cloud stands above them. Isn't that interesting? No man can see my face and live.

But Moses tells the Lord, You are seen face to face. Your cloud stands above them, and you go before them in a pillar of cloud by day and in a pillar of fire by night. By the way, if you go to these natural explanation people who say, Well, it was a volcanic eruption that took place in the time of the Exodus, and the pillar of fire and cloud and the plagues of Egypt and all that can be explained by sort of a Mount St. Helens going off over across the Mediterranean Sea and the darkness and the flies and all the things in Egypt and then some of these things that took place in the wilderness.

It all has a natural explanation. It was just an odd volcanic eruption. How is it that Moses can make this argument? The inhabitants of the land know that you are seen, and your cloud stands above these people.

It doesn't stand out in the middle of the Mediterranean Sea. People in Egypt and people in the land, people on both sides of them, people in the land look south and east. The people in Egypt look north and east, and they see this great congregation out in the wilderness with this pillar of cloud and pillar of fire.

They look in the direction of Israel to see the manifestation of God's presence. It's visible to caravans. It's visible to nomads.

It's visible to those who are living out in the wilderness and who go each direction in the course of their travels and say, You can't believe this group of former Egyptian slaves out there have this supernatural looking thing in their midst. Your cloud stands above them. You go before them in a pillar of cloud, a pillar of fire.

Now if you kill these people as one man, then the nations which have heard of your fame will speak, saying, Because the Lord was not able to bring this people to the land which he swore to give them, therefore he killed them in the wilderness. It wasn't powerful enough. He couldn't pull it off.

Too big of a job. Now I pray, Moses says, let the power of my Lord be great, just as you have spoken, saying, Now he's going to quote our passage. The Lord is long-suffering and abundant in mercy, forgiving iniquity and transgression, but he by no means clears the guilty, visiting the iniquity of the fathers on the children to the third and fourth generation.

This is what is going to be proclaimed when God troops his glory past Moses. 19, of Numbers 14, Pardon the iniquity of this people, I pray, according to the greatness of your mercy, just as you have forgiven this people from Egypt even until now. As you have forgiven, keep on forgiving.

As you have had compassion, keep on having compassion. As you have had mercy, keep on having mercy. This is the people you redeemed.

Keep on being gracious. This is the prayer. Look at the Lord's response in verse 20.

The Lord said, I have pardoned, according to your word. You've cited my promise. That's what I was looking for.

It's done. But, truly, as I live, this is an oath that God takes, all the earth shall be filled with the glory of the Lord. God will not sacrifice his glory, will not sacrifice his principles, will not sacrifice his righteousness and judgment in the act of forgiving these people.

He says, my cavode will fill the earth. Because all these men who have seen my glory, my cavode, and the signs which I did in Egypt and in the wilderness, and have put me to the test now these ten times, and have not heeded my voice, they certainly shall not see the land, which I swore to their fathers, nor shall any of those who rejected me see it. Now notice this.

How many times have we looked at the principle of entering and dwelling in the Millennial Kingdom? That there will be those who are resurrected and yet are not granted the privilege of entrance to the land, to the city, to the precincts of the Lord Jesus Christ in the Millennial Kingdom, and later on in the Kingdom of the Father. There are some who are in, there are some who are out. God says, I have pardoned according to your word.

The people in this congregation of Israel are forgiven. They are forgiven. Are they believers or unbelievers? They are forgiven.

They are believers, but they will not enter the land. Many of us are saved and we are forgiven, but we will not enter the place of blessing and the place of inheritance. That will be given to others who heed the Caleb's, the Joshua's.

They certainly shall not see the land which I swore to their fathers, nor shall any of those who rejected me see it. Now notice, they are forgiven and yet they have rejected God. Oh, that is not possible, some say.

God is at work in you, willing to do His good purpose. He who has begun a work in you will

complete it under the day of Christ Jesus. You are going to be persevering as a saint.

You are going to be on an upward trend. If you are not on an upward trend, then you are not really saved. Well, what about the Israelites? God says they are forgiven.

They are delivered from the penalty, and yet they will not inherit. They will drop. They have rejected me.

They will not see it. But, verse 24, my servant Caleb, because he has a different spirit in him and has followed me fully. Wouldn't that be a great epitaph? Wouldn't that be a great summary of your life? To get to the end of it, and God says, you know, I looked out across the sea of humanity, the sea of Christians, and here was one that had a different spirit.

Here is one who followed me fully. That is what He says about Caleb. I will bring him into the land where he went, and his descendants shall inherit it.

Now the Amalekites and the Canaanites dwell in the valley. Tomorrow, turn and move out into the wilderness by the way of the Red Sea. It is all about the glory of God, isn't it? It appears, and now His glory is defended.

His glory is manifested in judgment. God says, My glory will fill the earth. I will be glorified in killing off this generation in the wilderness and bringing their children into the land, and in bringing Caleb and his descendants into the land and giving it to them for an inheritance.

So what do we see here about Kavod? God's glory can appear for provision. God's glory can appear for judgment. We have seen before the priests who try to bring the strange fire, those who rebel, and fire comes out from the Lord and consumes them.

The glory of the Lord in Ezekiel is symbolized and manifested in fire and coals in the midst of the cherubim. That can either be a blessing that causes your face to shine, or it can be a judgment that reaches out and incinerates you and they have to carry your carcass off by the corners of your cloak. Which is it going to be? We choose.

That destiny is not predetermined by God, it is determined by us. That's Ephesians chapter 1. Paul says, I pray that you may come to know the riches of the glory of his inheritance in the saints. We want that glory to cause our face to shine.

You take a look at the, let me go back to our passage now in Exodus chapter 33. I will make all my goodness pass before you, and I will proclaim the name of the Lord before you. When he says, show me, cause me to see your glory, God says, I will show you my goodness.

This is the positive side of that glory manifestation isn't it? This is provision, this is deliverance, this is salvation. God doesn't show great vistas of valleys of dry bones and people that have dropped in the wilderness here, does he? This is the mercy. He is going to show, he is going to proclaim both sides of it.

I want to show you a passage over in Paul's epistles, if I can find it, talking about the glory of God. If you go to, and it's worth taking time to find it. I had it written down and I lost it.

What is God's glory going to do for us? This is the question we ask ourselves. We say, show me your glory. The children of Israel saw it and dropped.

That's not the kind of glory we necessarily want to see, is it? In Romans chapter 9 verse 4, Paul says, to Israel belonged the adoption, the glory, the stewardship of the mysteries of the truth of God. It didn't do them a whole lot of good. They are the branches that are snapped out of the tree.

In 2 Corinthians chapter 4, I think this is what I'm hunting for here. We have this ministry, as we have received mercy, we do not lose heart. We have renounced the hidden things of shame.

We do not walk in craftiness, handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the God of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. We do not preach ourselves, but Christ Jesus the Lord, and ourselves, your bondservants, for Jesus' sake.

It is the God who commanded light to shine out of darkness, who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. See the connection there? When God says, I will make my goodness pass before you, I will proclaim the name of the Lord before you, I will be gracious to whom I have been gracious, I will have compassion on whom I have had compassion. Then in verse 20 he says, You cannot see my face, no man can see me and live.

Jacob thought he had seen the face of God back in Genesis, you remember, when he wrestled until morning, then he called the name of the place Peniel, because I have seen the face of God and lived. Peniel means the face of God. I have seen God's face and lived.

Well, he did not see the face of God and live. He thought he did, but he did not. No man can see God's face and live.

Same thing when Moses says, Here is the glory of God in the camp of Israel, and they see it face to face, but they have not actually seen it face to face. Where is the face of God that we can see? It is the face of Jesus Christ, 2 Corinthians 4 and 6. The Lord said, Here is a place by me, 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, I will cover you with my hand while I pass by. Now, glory, goodness, and presence are all interchangeable here, aren't they? Moses says, Cause me to see your glory.

God says, My goodness will pass before you, my name will be proclaimed before you, and I will pass by. Then I will take away my hand, and you shall see my back, but my face shall not be seen. What does this mean? Why can Moses see God's back, but not his face? It seems like any

part of God would be equally glorious, equally holy.

Why would it matter if he could see his back, but not his face? What do you think about that? What does God often see with the Israelites? When he calls them stiff-necked, he sees their neck, right? He sees the side of rejection. He sees the side of rebellion. They turn their face away.

That's not, Come to me, all you labor and are heavy laden, is it? When you're casting the pearls, it's the necks of the swine, it's the backs of the swine that you see. You cast the pearls in front trying to turn them, and they do turn, but they turn and tear you to pieces. Jesus said, Don't do that.

When they're running away, let them go. They have to be facing you for relationship. They have to be facing you for communication.

Face-to-face means favorable presence. Face-to-face means benefit, blessing, interaction. When you see the back of someone, you're not having that favorable interaction.

Why is it that God says, You will only see my back and not my face? What does the whole Old Testament economy represent? What does the law that Moses is bringing down from the mountain to Israel represent? By the law comes the knowledge of sin. Romans. By the law comes the knowledge of sin.

I was alive once apart from the law, but when law came, sin revived and I died, he says. Romans 6, 7, and 8. That great discussion about the place of the law. The law is just and right and holy.

Nothing wrong with the law, but it is the means of revealing the problem. The Old Testament economy is the Old Testament reveals the problem. The New Testament reveals the solution.

Moses is the revelator, the communicator of the problem. The law that he brings down from Sinai is a demonstration of our inadequacy to please God, to serve God, to generate any righteousness. Righteousness apart from the law.

Righteousness by faith is the whole theme of the New Testament. The theme of Romans in particular. So in symbolic terms, in imagery terms, when God says you will see my back, you are going to see the rejection side.

What happened during the three hours of darkness when Jesus was on the cross? My God, my God, why hast thou forsaken me? In those hours of darkness, we get the sense that God turned his back. During those hours of judgment for the sins of the world, it is a message of judgment. It is a message of rebuke.

It is a message of the problem that Moses carries. The law that he is bringing down is not going to be a great source of blessing for the nation of Israel. By the law comes the knowledge of sin.

God says you are not going to be the one to reveal my face. The Lord Jesus Christ is going to

reveal the face of God. Moses as the human custodian, faithful in his house as it says in Hebrews, just as Jesus is going to be faithful in his house, Moses is going to show the back of God, the judgment side of God, the problem, the necessity for salvation, the necessity for remediation and deliverance even after we are saved.

The Lord Jesus and the witnesses to him in the New Testament are going to show us the face. That is why in 2 Corinthians we get the light of the knowledge of the glory of God in the face of Jesus Christ. Moses is covered with the hand until God has passed by.

He does not see God approach. He does not see the glory and the goodness approaching. He hears the proclamation.

Then when God takes his hand away, that hand is a covering isn't it? Sins were covered over. Sins were not imputed, not recognized in the sense of judgment. They were passed over.

They were covered over. The Levitical system, the Levitical system of faith, not just of ritual, but the Levitical system of faith, God in anticipation of a payment that would be made, remediated that debt, remediated that problem. But it was a covering.

It was a hand over them so they would not be incinerated. They would not be judged and that is what is going on in this symbolic passage. Now chapter 34, the Lord said to Moses, cut two tablets of stone like the first ones and I will write on these tablets the words that were on the first tablets which you broke.

This passage of the glory and the seeing of the back is intimately related. Why doesn't he say this afterwards? Why doesn't the glory come on by and then he says alright now let's get busy and give you some tablets you can take down the mountain. The cutting of the tablets of stone, the engraving of the words of God is part and parcel of this experience.

You see the connection here? This is what's happening. When God's glory passes by, his glory is going to be manifested the same way he talks about over in Numbers. When I drop this generation in the wilderness, my glory is going to fill the earth.

You say, that seems a little backwards. He didn't say his glory would fill the earth when he gave the manna. When he overlooked complaint after complaint and Meribah after Meribah, God says when I discipline this generation, my glory is going to fill the earth.

Here, cut these tablets of stone. This is how my glory is going to be manifest. I will write on these tablets the words that were on the first tablets which you broke.

So be ready in the morning and come up in the morning to Mount Sinai and present yourself to me there on the top of the mountain. No man shall come up with you. Let no man be seen throughout all the mountain.

Let neither flocks nor herds feed before the mountain. What does this tell us? Get back. Get

back.

There is a separation between God and man. There is a great gulf fixed. And you cannot, not even animals which are part of the cursed creation, can be in this area.

Only Moses. So Moses cut two tablets of stone like the first. Then he rose early in the morning and went up on Mount Sinai as the Lord had commanded him.

We see this praise over and over again, but you notice that the manifestation of the faithful is obedience. If you love God, you keep his word. It is as the Lord commanded him.

Just what God said, that is what he did. He didn't modify it. He didn't change it.

He didn't improve on it. He didn't gold plate it. He didn't paint it.

He didn't polish it. He just did what God said. God said cut two tablets like the first ones.

He spent all night cutting two tablets like the first one, polishing them up, making a surface where God could write. This is what we do with our heart. God says, make a place in your soul where I can write my word.

You make the place. I'll write the word. We prepare.

We get our soul ready. We create that blank slate for God to write on. What do you think would happen if Moses showed up on the mountain and didn't have the tablets? What do you think would happen? Then God might forget to put his hand on the cleft in the rock and Moses would just be gone in a flash.

When I was a teenager, you could send off these magic catalogs, get little coin tricks and little disappearing to amaze your friends with. I got this bottle of dark red ink. You'd spray it all over somebody and your mother's horrified and it'll never come out.

Then it fades and it's just gone. Another one of the things they had was this flash paper. It looks like paper.

You could write a note on it. But if you get it anywhere near a flame, it's like a flash bulb. It goes poof and it's gone.

Just this bright flash. I get the idea that this is what would happen to any one of us. If we were standing there and the glory of God came by, we would just, that fast, it would be like a flash bulb and we'd be looking for the remaining few atoms.

Moses cut two tablets like the first. He rose early in the morning, went up Mount Sinai. That is exactly word for word what God told him to do.

And this is exactly word for word what God tells us to do. Prepare a place for the writing of God's word. That's our heart.

Paul talks about this in the New Testament. He says, the law now is not written on tablets of stone but in the fleshy tables of the heart. How clear does it have to be for us? We prepare those tables.

We get ready. That's why we talked a little bit about it this morning. Just as the Lord commanded him and he took in his hand the two tablets of stone, now the Lord descended in the cloud and stood with him there and proclaimed the name of Yahweh.

Does this seem as odd to you as it does to me? If I said, go stand in the yard, I'm going to come down there and I'm going to proclaim my name. So you stand in the yard, I come out and stand beside you and then I say, Sam, Sam. I mean, what does this really mean? The Lord stood beside him there and proclaimed the name of Yahweh.

You know what this is? This is content. These are declarative statements of fact. He doesn't just yell, Yahweh, Yahweh, Yahweh, 10 or 12 or 15 times.

The name is the reputation. The name is, who is this person? Now, if you stand in the yard, I come beside you and I say, Sam Hall, born December 31st, 1957, Barstow, California. Grew up here, went to school there, got this accomplishment here, that accomplishment there, learned to do this, learned to do that, went here, went there, graduated here, served there, was promoted to this, was given that, and I gave you the details of my life, gave you my biography, gave you my curriculum vitae or whatever they call it, all of my accomplishments.

Now, having stood in the yard with me beside you proclaiming my name, you would know a lot about me. I could tell you a lot of things that you didn't know, and so then when you thought of me, you would have this corpus of knowledge. You would have a resident fund of information that fleshed out my name.

When the Lord descended in the cloud and stood with Moses and proclaimed his name, you know what he did? He probably went back to the beginning and said, before the foundation of the world, and began talking about God's plan for human history, God's plan for salvation, God's plan in creation, God's plan in selecting Israel out of all the nations, assigning other nations to angels, and reserving Israel for himself. And the promise that he made to Abraham, the promise that he made to Isaac, the promise that he made to Jacob, it is the content of the book of Genesis, it is the content of the history up to that point, God's accomplishments, God's curriculum vitae as Lord, as Yahweh, the personal name revealed on this very mountain to Moses 40 years earlier. So, this is not just saying the name, this is the reputation, this is the plan, the purpose, the fleshing out of that name, and it would be great to understand Hebrew and to have a record.

It is as though Moses couldn't even set it down. It was just too much glory. In the same way you can't look at the face of God, in some ways you can't even begin to comprehend the greatness of what he has done, is doing, and will do.

And the Lord passed before him and proclaimed. Now, the Lord descended and stood with him and proclaimed the name, and the Lord passed before him and proclaimed. Now, how do you reconcile this? Is he standing there or is he passing before him? Or did he stand there and then leave and then pass before him? It seems kind of strange.

I am standing by you here and introducing the name of the Lord, then the Lord passed before him and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and fourth generation. And this does not mean, oh dear, something happened thirty years ago, I am in big trouble now. Think about culture, think about civilization at this time.

People dwell in the tents of their fathers, don't they? You have a father, his sons grow up and they tend the flocks and herds like Jacob's sons did for him. Judah and Reuben and Simeon and these guys started having their families and their children dwell in those same tents. They're all together, the father, the son and the son's sons to the third and fourth generation.

You get all the way down to the babies. As the guy gets older, back then when they're living to be eighty, ninety, a hundred years old, you can have three to four generations all living together. When the patriarch stands in the door flap of his tent and represents the position of the household and says, you go out, I'm not going out.

You go before the Lord, I'm not going before the Lord. He is representing his household to the third and the fourth generation. He's the patriarch, he's the elder, he's the leader.

And this is what he says. God says, look, I keep mercy for thousands. I forgive iniquity and transgression and sin but I do not clear the guilty.

I will visit the iniquity of the fathers, the leaders. It's not just them. Achan stole the stuff.

Achan's wife didn't steal the stuff. Achan's children did not steal the stuff out of Jericho. Achan did it.

But on whom was the iniquity visited? It is not just Achan under that pile of rocks somewhere over there in archaeological Israel. To this day, the bones of Achan and his wife and his children and the booty are under some pile of rocks under the sand over there in the wilderness, outside Ai. Somebody dig around long enough, probably find it.

Because I promise you no Israelites went and picked him up. Visiting the iniquity of the fathers, the decision makers, the leaders upon those who live with them and support them and chime in with them to the third and fourth generation. This is not a historical thing.

People say, oh, my granddad must have done something bad and I'm still suffering for it 30, 40, 50 years later. No. This is cohabitation.

This is everybody living together. So Moses made haste and bowed his head toward the earth and worshipped. Then he said, if I now have found grace in your sight, oh Lord, let my Lord, I pray, go among us, even though we are a stiff-necked people.

Pardon our iniquity and our sin and take us as your inheritance. Why were we over in Ephesians chapter 1? What are the riches of the glory of his inheritance in the saints? Moses recognized it in the Old Testament day. We should recognize it like Paul does in Ephesians in our day.

It is a rich and glorious opportunity to be a part of that inheritance, to be a part of the positive side of God's plan. I don't want to be in the visiting of iniquity. How can God do both? How can he forgive iniquity and visit iniquity? He abounds in goodness and truth, keeps mercy for thousands, forgives iniquity, transgression and sin.

But he visits iniquity of fathers on children and children's children to the third and fourth generation. Now which is it? Does he forgive it or does he visit it? Does he impose it? What determines whether he forgives it or punishes it? It's not divine inscrutability. It's not predestination.

It's not an election in eternity past. It is the attitude or lack thereof that Moses expresses here. Lord, go among us.

Pardon our iniquity and our sin. Take us as your inheritance. If you come to God as a child and ask him, you will receive.

If you seek, you will find. If you knock, it will be opened. The difference between being on the positive side of God's kavod or the negative side is the difference between Caleb and Joshua and the other ten spies.

It is the difference between Moses and these people who are standing afar off. It is the difference between the Joshua generation that goes into the land and the Exodus generation that drops outside the land. It is attitude, attitude, attitude.

We choose, we decide, we assign a level of importance to our spiritual identity and our spiritual health hour by hour, day by day in the common mundane things of this life. It is not flesh and blood that is our challenge. It is principalities, powers, rulers in high places.

It is the spiritual issue that is at stake. Do we want to be a part of God's inheritance or not? If we do, if we love him, we will keep his commands. He will bless us.

He will take us unto himself. He will show us his glory, the light that shines out of darkness shining in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Corinthians 4.6. That is our opportunity. We can be much more than Moses saw on the mountain.

God can declare his glory, declare his name to us, in us, and through us, and his glory will fill

the earth. Well, we are out of time for this morning. We will pick up here next time in Exodus 34.10. Father, thank you for the privilege of studying your word.

We ask that God the Holy Spirit will, even as he seals us and marks us as the possession of the Lord Jesus, that he will also minister your word to our souls in such a way that we are clearly informed as to what our opportunity is, what our destiny is, and what our purpose is here in this life. We pray it in Jesus' name. Amen.