

Exod 04-11-07b

Let's resume our study in the Word of God in the book of Exodus, chapter 34 now. The Lord descended in the cloud, Exodus 34.5, stood with him there, proclaimed the name of the Lord, the Lord passed before him and proclaimed, the Lord, the Lord. You will notice that in those two verses you have Yahweh mentioned five times.

Five times in two verses. Merciful and gracious, long-suffering, abounding in goodness and truth. This is probably the slowest that we have traveled forward in our study of the book of Exodus and will be the slowest as we go through the rest of the book because this is really the heart of the story.

This is God speaking directly about himself. And so if it seems like we are dwelling here, we need to. Every word that proceeds out of the mouth of God is what we should live by.

You don't get any closer to the words proceeding from the mouth of God than right here. This is it. This is God declaring himself.

And every word has meaning. And so you will notice we have slowed down. We have looked at Yahweh, we have looked at merciful, gracious, long-suffering, abounding in goodness and truth.

We have talked about mercy that is kept for thousands. We have talked about forgiving iniquity, transgression and sin. We looked at those last time.

Now we are looking at the phrase, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation. That is what we will undertake in this session. Then, like Moses in verse 8, starting next week we will make haste and we will start picking up the pace and going through the remainder of this book.

So if you are feeling sort of a sense of inertia, it is intentional. This is important. It is what the whole book has been leading up to.

It is what the rest of the book will look back on. And indeed the rest of the story of Israel. You just don't get any higher on the mountain than right here.

This is the information that God emphasizes. So, verse 7. By no means clearing the guilty. You will notice in your New King James, the guilty are in italics.

The guilty are not really there. It says, by no means clearing. What does this mean? Well, if you have followed my suggestion and obtained for yourself a copy of the New Treasury of Scripture Knowledge, you have a clue as to what is going on here.

There is an excellent note, one with which I agree 100% in the New Treasury of Scripture

Knowledge. It gives you the Hebrew phrase here, which is, And if you hear a repetition in there, that is because it is a repetition. It is like dying now shall die, or you will surely die.

When you have a repetition like this in Hebrew, generally the English translation will give you one version of the verb with the word surely. So, this is, And the New King James and most English translations translate it just as you see it here. By no means clearing the guilty.

Surely not clearing is the idea. However, this is not quite the same because you have the negative lo in between the two verbal forms. You don't have lo nakhe ye nakhe.

You have the lo in between. And this changes the phrase. It breaks the pattern because of this construction.

And I agree with the editor of the New Treasury. And he goes on to say, Which has been misunderstood and misinterpreted by all our translators. That's in the New Treasury.

I agree with it 100%. Look at how it flows now. Isn't that what God is about to do? Isn't that what we saw in Numbers chapter 14? Acquitting him who is not innocent.

We asked the question. We saw Caleb and Joshua arguing, God will bless those in whom he delights. God will give us the victory if he delights in us.

Well, God clearly does not delight in them. So, why is it that they are not wiped out? Why are they allowed to continue and to live for another 40 years anyway? Here's your answer. Acquitting him who is not innocent.

That's what we have here in my estimation as well as others. So, what does this word translated acquit actually mean? Well, nakheh is N-A-Q-A-H in its vocabulary form. Nakheh, N-A-Q-A-H.

And the root idea of nakheh is to be free, to be blameless. It's even used of someone who is unmarried because they are not hemmed in by an obligation. They are not attached.

Free of attachment would be close to the root meaning of this word. Free of attachment, free of sworn obligation, free of obligation. So, it comes to be used for being without blame, without guilt.

You find it used, for example, in Judges chapter 15 and verse 3. Samson, when the Philistines have done him wrong, he says, this time I shall be blameless regarding the Philistines if I harm them. Nobody can fault me. Nobody can attach blame to me.

Obligate me for a penalty if I recompense them because look at what they've done to me. Jeremiah chapter 2 and verse 35. You say, because I am innocent, surely his anger shall turn from me.

Behold, I will plead my case against you because, you say, I have not sinned. You say, I am free of obligation, I am free of blame. Many, many places where this is used.

One of the more interesting places is Numbers chapter 5. You remember a woman who is accused of adultery was to be brought before the priest and he scoops up some of the dust on the floor of the tabernacle and mixes it with water and gives it to her. And if she's guilty, then her belly will swell and her thigh will rot and that whole thing. Well, I hope we get the chance to study that in detail sometime.

Numbers chapter 5 verse 19. The priest shall put her under oath and say to the woman, if no man has lain with you and if you have not gone astray to uncleanness under your husband's authority, be free from this bitter water that brings a curse. Do not be affected by it.

Do not be in any way influenced by it. It will not do anything to you. You won't do anything to it.

This water will have no effect. It will not attach to you. Be free from this bitter water that brings a curse.

Same thing, same usage in verse 28. If the woman has not defiled herself and is clean, then she shall be free and may conceive children. The water will not damage her in any way.

The idea being that if she is guilty, the belly swelling and the thigh rotting, she will be infertile. She will never conceive children, among other things. So, to be without blame.

Psalms 19:14 Keep back your servant from presumptuous sins. Let them not have dominion over me. Then I shall be blameless.

Then I shall be innocent of great transgression. So, this is the idea. And you can see where they get the idea, by no means, surely not leaving blameless.

The problem is there is no object here. And you can see the English has to try to supply it. But the idea is, again, what we saw in the New Treasury, acquitting those who are not innocent.

God has found a way to deal with us when we are not innocent, when we are not blameless. Not blaming the ones who are blameful would be sort of a strange way of saying it. Making free the ones who are not free.

Making blameless the ones who are to blame. That idea. So, Nakeh looks at the problem of guilt and sin from the standpoint of it being attached.

That you are not free of it. It doesn't look at it in terms of penalty. It doesn't look at it in terms of effect.

It doesn't look at it in terms of defilement or pollution. We looked at those words last week. Again and so on.

Pesha and Nakeh. Remember the three that we looked at last time? We are not looking at these effects so much as we are looking at what is it that attaches to you. This burden is removed.

This attachment, this obligation is removed. And God removes it from those who don't deserve to have it removed. Is the idea.

Acquitting the not innocent. So, you say, well, that makes sense until I move on to the next phrase. Visiting the iniquity of the fathers upon the children.

If he is freeing the ones who are not innocent, then why does he immediately move on and start talking about visiting iniquity of the fathers on the children and children's children to the third and fourth generation? Well, first of all, we want to look at our Hebrew construction here. We have *Nakeh*, then we have *Poked* and the O-E infix in Hebrew when you have *Pakah* and then you say *Poked*, the O-E is like I-N-G. So, this is something that is ongoing.

Now, when we had *Nakeh*, this was the PL infinitive. It's an infinitive absolute. An infinitive in English, you know, is to swim, to walk, to go.

It looks at something as a concept. And so, the concept can be applied wherever it needs to be applied. God is the one to make blameless those who are to blame.

That is a concept, right? That's why it's in the infinitive. It's a PL infinitive which is intensive. This is a big thing to remove blame from those who have blame.

God frees them. Now, we have the participle. The participle in Hebrew and Greek and English reflects ongoing action.

So, this is happening as we speak, sort of. Visiting is how they put it here in the English. But this is from *Pachad*.

And the word *Pachad* in Hebrew has as its root idea to order or to decree, to seek out, to make an inspection of something, to evaluate, to make a careful inspection. Judges again, 15.1 After a while in the time of wheat harvest it happened that Samson visited his wife with a young goat and he said let me go into my wife into her room but her father would not permit him to go in. This is when he married the Philistine gal, you remember that? And then the family said, oh no, and took her away. So, it has the idea of being present and looking around.

He brings a young goat and you almost get the idea that he is we talk about a present, we give someone a present, but we present something. The reason we use the word present or presentation, I'm going to give a presentation. You have to be present to present something.

We've kind of lost the connection in English but to give someone a gift, when we use the word present, I'm giving you a present, you're present to give them the present. I am presenting this to you because I am here with you is the idea. And we find this going way back to ancient times.

So, *Picard* here, when he comes to his wife with a young goat, you can't get word of the wife when you have a goat on a rope and you come in, you're obviously there. It's not like soap on a rope, it's goat on a rope. That was her present that year, I guess, was a goat on a rope.

You have the same idea in 1 Samuel 17-18 where Jesse is sending David to visit the battlefield with the brothers and Goliath and the whole bit there. So, Joseph says to David, carry these ten cheeses to the captain of their thousand, see how your brothers fare and bring back news of them. Well, this is Picard.

Go get on the scene and evaluate what's going on and by the way, take the cheeses. So, when you have this physical thing with you that you're bringing along, it's present and being present all wrapped up into one. So, often you find Picard used where you have some physical gift with you.

And so, it comes to mean to be present for the purpose of doing something or giving something. You're not just there staring around like a wallflower. You're there and you do something.

You hand them a goat, you hand them a cheese or you hand them discipline or punishment. You're present and it has an effect. So, the short translation, the shortest I can give you is for Picard is to be present and have an effect with your presence.

Your presence makes some sort of difference. Something happens. Goat shows up.

Cheese shows up. Discipline shows up. And so, hopefully you get that idea.

It can also mean to command or instruct or to stipulate something. In Numbers chapter 4, verse 27 and in verse 49, but Numbers 4, verse 27, God says, Aaron and his sons shall assign all the service of the sons of the Gershonites, all their tasks and all their service. You shall appoint to them all their tasks as their duty.

What does this mean? You don't sit back in the rear with the gear. You don't sit in your office and issue a memo. You go out there and get with the Gershonites and you hands-on give them their assignments.

This is leadership by being present. This is assignment of tasks by being present. So, what does it mean here? This is why the old English and the new King James here use the word visit.

If you're going to visit iniquity, you don't sit in heaven and send the iniquity down. You come down with the iniquity in your hand or with the discipline for iniquity in your hand. You are present to administer whatever this is.

It has a strong suggestion of being there and looking and doing something based on what you see. That's pakad. Now, we studied last time these three different things that God forgives.

Iniquity, transgression and sin. We redefined those. Awain carries with it the idea of what? Do you remember? What is Awain, the first one? Translated iniquity.

What is the emphasis there? It comes from the verb awa, to bend, twist, distort, to make crooked. Guilt and liability. What are you liable for? That's what Awain, iniquity, has to do with.

And that's the word that we have here. This is what is getting visited. It's not pesha, which is the effect that it has on others.

What did it do? How did it injure? Injury or crime would be the idea there. It's not kata, kata in the sense of you cross the line. I told you last time, transgression would be a better translation of kata because it means to miss the mark, to lose the way, to cross out of the right path.

And that's why the same word is used for the offering, because you have to be restored on that basis. This is visiting the guilt and liability. And when he says visiting the iniquity, you can see why we went through that word study last time, because visiting the Awain, the distortion, the bending, the twisting, the guilt, the corruption, and the concomitant penalty that goes with it, that's what Awain emphasizes.

Iniquity in the sense of something is coming to you. Well, that's exactly what he just got through saying was cleared. Those who are not blameless, those who have an attachment, who have something coming to them, God removes that blame.

And then he turns right around and he says, he visits Awain on the fathers, or the iniquity of the fathers. This is the Awain Avot. Av, A-B or A-V means father.

Even if you come over to Aramaic, we cry out Abba, father. Av, A-B in Hebrew, soft B, and Avot, this is the plural, the fathers. So this is the Awain of the fathers.

And then we have Al-Banim, Ben, like Ben her, son of her. The Banim, these are the sons. So the Awain of the Avot, Al is upon and Banim is the sons.

And then we have Al-Banay Banim, which is the sons of the sons. The Awain of the fathers is visited upon the sons, and the sons' sons, and upon the Shalashim. These are the thirds.

So sons, sons' sons, and Shalashim is to the third, and Al-Rabayim, or Ribayim, which is the fourth. Even in Arabic, I learned Arabic numbers when I was in Lebanon, and you have Wahad, which is number one, Nain is two, Kalaite is three, Arba is four in Arabic. And that R-B right in the middle of that Arba, well the R-B is here.

Ribayim. So we have upon the Shalashim and the Arbaim, which is the third and the fourth, or Rabayim. So, which is it? Does he not blame the blameful, or does he visit the iniquity? I mean, they're juxtaposed, they're put right next to each other.

And so you can see why the translator said, well, we've got to do something with this, not blaming the blameful, or releasing the not released idea. And so they went back and said, well, he's talking about these blameful ones, not clearing the guilty. But, what's actually happening here? It's balanced on the edge of a knife, isn't it? You've got both things.

God can release those who are worthy of blame, releasing those who are not innocent, making innocent those who are not innocent, visiting iniquity, father, son, grandson and great-

grandson. He does both. And it's supposed to make us ask the question, how can he do both? Why would he do one and not the other? Exactly.

That's the point. He does both. Which side of the knife are you going to be on? Are you going to be on, even though you're not innocent, you're made innocent? Or are you going to be one that, it's not just you, it's your whole family? Remember now, this is not time-based when it talks about sons, grandsons and great-grandsons.

It's not saying, I make a big mistake here, I commit this grievous sin, commit adultery or murder somebody or whatever. Well, I just ruined the lives of my progeny for the next 50 years. That's not what it's saying.

Remember in this time and in this society, who's living in a tent? You've got Abraham with Keturah. Remember after Ishmael and Isaac have already gone up and gone their ways, he marries Keturah. He has like 17 more sons that are the fathers of all the Arab nations.

And you have Jacob with his 12 sons and their sons and even their sons. You can have up to four generations all under the same tent. This is cursing by association.

When the father stands in the door of the tent as a rebel, repudiating the authority that God gave Moses, it's not just him that is swallowed up. It's not just him that is disciplined. It's everybody in his tent.

If the people in the tent don't separate from the faulty leader, they will go down with him. His son, his grandson, and even his little baby great-grandsons, that's about as much as any guy is going to see in his lifetime, isn't it? His great-grandson. From then until now.

A lot of times you see people... In fact, on our whole website, my cousin Dave Boatman put a picture up that was taken of four generations all together. You know, grandma in the rocking chair, daughter, granddaughter, and the baby great-granddaughter. Four generations all sitting together in the same picture.

We say, wow. Four generations at once. That's what this is.

God says, when I come to visit the iniquity, it's His presence. He is there, and when He visits the judgment for that iniquity, everybody in the area is going to get the effect. Blessing spreads by association.

Paul tells us in the New Testament that God will bless a household based on one believing spouse. He says the one believing spouse sanctifies the household. What does it mean to be sanctified? It means cleansed.

Any guilt, any badness that's coming to that house as a result of sin, God will remove it. It's the same principle as Lot in Sodom. The principle of the remnant.

For the sake of one in a household, God will not discipline the whole house. God will treat it as

sanctified for the sake of the believing spouse. In the same way, for guilt that is not repudiated and not separated from by the people in a family, there will be guilt by association just as there is blamelessness by association.

So, what if some people in the house want to be blameless and others of them are not repudiating that sin or that problem that God is going to judge? How do you find out which side you're going to be on? If you're the son or the grandson, am I going to get hammered or not? Is God going to remove blame or is He going to visit the effects of that iniquity on me? Well, that's why this sentence is constructed the way it is. It is a matter of choice. Moses goes to God and he says, I know this nation is not blameless.

I am asking you to treat them as blameless for the sake of your name, for the sake of your plan, for the sake of your promise. Moses intercedes. Moses claims the promises of God and essentially the entire nation is blessed by association with Moses.

You get the idea that if Moses had not been there to make this argument, the people would be gone. It is a matter of leadership. It is a matter of a faithful remnant that God wants to bless.

The Caleb's, the Joshua's, those who are going to grow up and have the faith to enter the land. So, it is a matter of choice. Notice, if it was a matter of decree, if it was a matter of sovereignty of God, it would be easy for God to say something about Himself here.

Clearing whom I choose to clear. Visiting iniquity on whom I choose to visit iniquity. The criteria is not given.

Why? Because it is not God's choice in terms of randomly selecting people to bless and people to discipline. The people themselves choose. Even though Moses receives clemency on behalf of the entire nation here, or asks for clemency on behalf of the nation, ultimately they are going to suffer the penalty that God was about to put on them now, aren't they? It is just delayed.

Because they themselves really never turn. It is the next generation that has the faith to enter the land. So, this is a delay of a sentence that actually is going to be executed.

These same rebels with the golden calf, these same rebels who don't receive the faithful witness of Caleb and Joshua, they will all die. God says, I'm going to kill them. Moses says, please don't for the sake of your name.

So, God does it a different way. He does it gradually instead of all at once. So, the name of God is not tarnished amongst the nations because of a radical all at once penalty.

But they do all suffer that penalty. They fail to enter the land. They die physically because of lack of faith.

And they choose their own selves whether or not Caleb and Joshua make a different choice. They do not drop in the wilderness. They do in fact receive those promises.

So, you might change this to say acquitting those who are not innocent. And you have just an infinitude of passages that give us this idea. Deuteronomy 32.35 Vengeance is mine and recompense.

Their foot shall slip in time. Their foot shall slip in time, he says. Deuteronomy 32.35 For their day of calamity is at hand and the things to come hasten upon them.

God keeps track. Joshua 24.19 You cannot serve the Lord for He is a holy God. He is a jealous God.

He will not forgive your transgressions nor your sins. What Hebrew words do you think are used there? He will not forgive your transgressions for your sins. Remember? Transgressions was the crime and offense, the Pesah, crime against others.

God says, what have you done? You have sinned against one another. You're not loving one another. You're sinning against one another.

Not going to forgive it. Or, your sins, which is katah, you're walking out of the way. God says, I'm not going to forgive that.

What is it that God forgives? Awaiting, the penalty. It has ever been thus. He is the propitiation for our sins, not for ours only, but also for the sins of the whole world.

We do not suffer the ultimate penalty for sin, which is eternal separation from God. That, God gives even to those who are not blameless. He takes that blame away.

But, Joshua tells the people, He will not forgive your transgressions nor your sins. Why? You have not chosen to receive that forgiveness. You have not come to the throne of grace and asked.

You notice that the candidates here in the election this past week are careful to ask for your vote. They've heard anecdotally, people say, you know, I didn't vote for the guy because he... and I voted for this other guy because he asked for my vote. Well, they took it to heart, so they always say, I'm asking for your vote.

Right? They're very careful to always say that. Every speech, I'm asking for your vote. Well, if you want God's forgiveness, if you want God's grace, you've got to go ask.

It isn't that it's not available, but this is an expression of attitude. And God will withhold until we ask, in many cases. So, Joshua 24.19. Job 10.14 If I sin, then you mark me and will not acquit me.

Psalms 9.16-17 The Lord is known by the judgment He executes. The wicked is snared in the work of His own hands. The wicked shall be turned into Sheol.

All the nations that forget God turned into Sheol, a place of destruction, a place of no function, no fruit. The Lord tests the righteous, but the wicked and the one who loves violence, His soul

hates. Upon the wicked He will rain coals.

Fire and brimstone and a burning wind shall be the portion of their cup. You remember Psalm 23. What does David say about his cup? It's full and running over.

What is the cup of the wicked? Fire, brimstone, and a burning wind. You know, McDonald's coffee. You remember the whole thing where they got sued because the cup was too hot? Well, we choose what's going to be in our cup.

That's the bottom line. Well, verse 8 now in Exodus 34. Moses made haste and bowed his head toward the earth and worshiped.

This is the declaration of the holiness and the righteousness of God, and we can do nothing but fall on our face before the holy God. Then he said, If I now have found grace in your sight, O Lord, let my Lord, I pray, go among us. This is presence, but not in the sense of visiting iniquity, is it? This is presence for the purpose of blessing.

Let the Lord, I pray, go among us even though we are a stiff-necked people. Even though we are giving you the neck, turning our backs. And notice, Moses moves from the singular to the plural.

Do you see that? If I have found grace in your... He doesn't say, If we have found grace in your sight. He says, If I have found grace in your sight, be with us. Pardon our iniquity and our sin.

What iniquity and sin has Moses committed here? He hasn't committed any, has he? But notice the two things mentioned here. Now, we saw Joshua talking about transgression and sin that God would not pardon. Here, Moses says, Pardon our iniquity and our sin.

And he only mentions two of the three that God gave. Which two are they? This is Awa'in. What is it that God removes? He removes blame from those who are not blameless.

Right? So, Moses says, Pardon our blame. Pardon our Awa'in. The nature of our national transgression that is worthy of punishment.

And our Kata. Our missing the mark. Our crossing the line.

He doesn't mention Pesah. Why? Pesah is sin with an emphasis on the crime or the injury done to others. And there's really not a victim in view here that has been injured.

Right? It's not a horizontal type of sin. This is a sin directly against God. Rebelling against Him.

Being faithless toward His promises. So, Moses doesn't mention that part. Take us as your inheritance.

So then in verse 10, he said, Behold, I make a covenant before all your people I will do marvels such as have not been done in all the earth nor in any nation. All the people among whom you

are shall see the work of the Lord. For it is an awesome thing that I will do with you.

He doesn't say awesome good or awesome bad. Does he? He says, I will do marvels that have not been seen in all the earth or in any nation. All the people in the surrounding area are going to see this awesome thing that I will do with you.

Observe what I command you this day. Behold, I am driving out from before you. And now God is going to reassert the promise that He made back at the beginning.

If you go back, and you might just write in the margin if it's not already there in your New King James. Exodus chapter 19 and verse 5. What did God say? Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people. For all the earth is Mine.

You shall be to Me a kingdom of priests and a holy nation. That's what God told Moses to tell the nation of Israel. I brought you out of Egypt.

I bore you on eagle's wings. I will make you a special treasure and possession if you will obey. He says here, Observe what I command you this day.

I am driving out from before you the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite. Take heed to yourself lest you make a covenant with the inhabitants of the land where you are going, lest it be a snare in your midst. You shall destroy their altars, break their sacred pillars, cut down their wooden images.

For you shall worship no other god for the Lord whose name is Jealous is a Jealous God. How many times has God given this to Israel? We've already had the Ten Commandments. We've had the reiteration of this and the instructions that followed.

Why does God keep repeating? Why does God keep reviewing? Well, in this case, this is not the reason for all repetition certainly, but in this case, it sounds like it hasn't quite stuck. No sooner does Moses get out of sight than here appears the golden calf. God says, look, in case you forgot, destroy altars, break down sacred pillars, cut down the wooden images, worship no other god.

The Lord is Jealous. The Lord doesn't take it lightly if you get distracted from your focus on Him. Lest you make a covenant with the inhabitants of the land and play the harlot with their gods and make sacrifice to their gods.

One of them invites you and you eat of his sacrifice. You take of his daughters for your sons. His daughters play the harlot with the gods and make your sons play the harlot with their gods.

You shall make no molded gods for yourselves. No molded Elohim for yourselves. Well, this has to have a particular element of sting to it since this is the very thing that has caused the disruption right here in recent memory.

But now in verse 18, he's going to go on and start giving some sort of seemingly random instructions. The feast of unleavened bread you shall keep. Seven days you shall eat unleavened bread as I commanded you in the appointed time of the month of Aviv, the month of Aviv you came out from Egypt.

Why this? Of all of the things God could say and the request of Moses, why does he launch into don't forget the feast of unleavened bread? What is the meaning of the feast of unleavened bread? It is all about separation from sin. Leaven represents sin. He says, listen, in the smallest details, in the symbolic realm, separate out, purge out the leaven.

Keep yourself clean. Keep the feast of unleavened bread. Seven days unleavened bread in the appointed time.

This is when you came out from Egypt. I separated you from Egypt. You need to separate yourself from the leaven of Egypt.

I gave you the big deliverance. You need to give yourself the small deliverance. You need to claim it and work it and implement it.

That's what that feast is all about. A memorial, a reminder of what God did in the big deliverance means that we should be motivated to avail ourselves of the daily deliverance. Egypt is historical.

Bread is daily. And that's why he emphasizes the seven days. Those seven days represent completion, all time, every day.

We should be free. Then he goes on and says, all that open the womb are mine. Every male of firstborn among your livestock, whether ox or sheep, the firstborn of a donkey redeemed with a lamb and so on.

We could go into the details of this, but what's the idea of the firstborn? Unleavened bread looks at the negative. Get the negative out. Get rid of that which is in need of purging.

Purge it out. Once you've done that, you are now in a position to turn in the positive direction, just like we saw earlier this morning. So what do you do? Recognize that as soon as a windfall comes your way, as soon as a good thing comes your way, the firstborn, this means that your cow is not barren.

This means that your beasts are not barren. That your wife is not barren. That when the firstborn comes, this is the promise of good things to come.

This is hopefully the first of many. And it is an acknowledgment of the grace of God. And it is fruitfulness.

It is productivity. It is multiplication of positive good things. Purge out the leaven.

Recognize and dedicate the good things that come in the positive way to God. Give God glory. Give God acknowledgment and thankfulness for these good things that come.

When you just read through this, you think, well, he's just pulling stuff out of the air. Feasts and dedications and that. But it really flows out of... God says, alright, if we're going to renew this deal where I'm your God and you're my people, let's start at the beginning.

You've got to dedicate yourself to Me. When sin crops up, you've got to purge it out. And when good things come, you've got to acknowledge where they came from.

That's really what this is saying. Back to basics. Change of mind away from dead works and faith toward God is how the author of Hebrews puts it in chapter 6. All that open the womb are mine.

None of you shall appear before Me empty-handed. Don't say, well, gee, that was sure great that I had crops and I had firstborn and all of that. But I'm just going to give it lip service.

I'm not really offering box bangers like to come to this and say you need to give. Don't come before Me empty-handed. This is not a call to offering.

This is a call to acknowledgement. This is a call to recognition that every good and perfect gift comes down from above, from the Father of light. So, we'll break off at this point in the middle of these repetitions, these rehearsals of what God has already given to the nation of Israel, but He is teaching them again the first principles of their doctrines, isn't He? Just like it says in Hebrews, you ought by now to know better, but I need to teach you again the very first things.

So, here they are again. He's going back over and giving them a review because sin tends to erase our memory. Sin tends to remove our focus.

And to refocus, we've got to go back over the old ground. Refresh it. Renew it.

Make that the last thing we looked at, not sin as the last thing we looked at. So, when we recover from sin, when we take it before God and ask for His forgiveness and cleansing, how do we restore ourselves to walking in the light? Go back over that, what may be familiar and old ground, but renew it. Meditate on it.

Run it back through the mind. That's what cleanses. That's what renews.

That's what empowers us to avoid that sin in the future. Not just being cleansed, but partaking of the positive aspects of God's grace, the power of God's Word. Well, we're out of time for this morning.

We're right in the middle of God's injunctions, His renewal after this forgiveness and taking away of blame. And that's where we'll pick up next time. Father, thank you for this graphic picture of your dealings with the people of Israel.

And we know you deal with us on the basis of the same principles, the same grace, the same loving kindness. We pray that God the Holy Spirit will minister these truths to our hearts, help us to see in the daily details and tasks and circumstances in which we find ourselves immersed our spiritual identity, our opportunities, and our potential in your plan. We pray that our lives will reflect the glory of the Lord Jesus Christ.

We ask it in His name. Amen.