

Exod 04-11-14a

Let's begin our worship this morning in the Word of God. This is the 14th day of November, 2004. We are studying the book of Exodus.

We're in chapter 34. As we begin our study, it is our custom to take a moment, give each one of us an opportunity to go before the throne of grace to ensure that we are cleansed and purified and ready to receive the ministry of God's Holy Spirit as we look together at God's Word. Shall we pray? Father, thank you for this day.

Thank you for another opportunity to gather and be blessed by that which you have distributed to each one of us. We know that God the Holy Spirit dwells within us, and among his many ministries he has imparted to us a spiritual gift that is designed to benefit and to build up fellow believers. We thank you for that function of his presence.

We thank you that he ministers your Word to our souls, and that which would be impossible for us to understand becomes clear and becomes pertinent and becomes real to us because he is ever-present. We thank you most for the Lord Jesus Christ who has given us the gift of the Spirit, who has given us the gift of your Word, who is the author and the finisher of our faith. We thank you for his faithfulness.

We thank you for his love. We thank you for his ministry of intercession at your right hand. We thank you that through him we are related to you.

We have not only solved our immediate problems of sin and of lostness, but we also have been given the gift of relationship with you, of a bright future with you, of an opportunity to be molded and made into something that is useful in your service, to be a vessel of honor that is fit for every good work. We pray that as we live in this great nation where you have granted us freedom and security and opportunity, that you will continue to be with our leadership, be with our President and his advisors as they face the very difficult challenges that are ever present, both at home and abroad. We pray that you will suppress the forces of darkness and the forces of evil and the forces of godlessness as they seek to corrupt and overturn our way of life, which nationally was founded on your Word, was set in place by godly men who understood the principles taught in your Word.

We pray that those will continue, that we will be free to enjoy the fruits of a nation and a society that has its roots in divine truth. We pray for those who are not with us this morning, that you will be with them. Create around them a wall of fire and grant them security and safety and grant to them the fresh revelation of your truth as it is stored in their souls.

Those who are not able to attend worship because of their duties or because of their location or because of their situation, we know that the truth that we learn is ever present within us and God the Holy Spirit can remind us and can activate it and can minister it to our hearts in a way that brings comfort, encouragement and strength. We ask your blessing on us now as we study

together. May we find in your Word that which you have for us to prepare us both for this life and for the life to come.

We pray it in Jesus' name. Amen. Our scripture reading this morning comes from the first book of Kings.

The book of Samuel, first and second, is a single book in the Hebrew canon. And the book of Kings, first and second, is a single book in the Hebrew canon. And it has been divided in various ways because of its length.

And going way back to the time of the Septuagint, you have these books gathered together and called first, second, third and fourth kingdoms and various things. But in our English Bible, this is the first book of Kings. We're going to be in chapter 19 for our scripture reading this morning.

To set the background for the pertinence of our scripture reading, remember where we are in Exodus. In chapter 34 we find Moses atop Mount Sinai witnessing the trooping past of the glory of God. God said, I will cause all my goodness, all my *tov*, to pass before you.

And there is this great divine manifestation, which Moses is not allowed to see, he is only allowed to hear. What was Moses' request? What is this in response to? What did Moses ask that God gave this answer? He said, show me your glory. God said, well, I can't show you.

It would evidently incinerate Moses on the spot for him to actually have the fulfillment of his request. Yet, his request is ultimately granted, isn't it? About 1470 years later, Moses is going to stand atop a different mountain and he is going to behold the glory of God, isn't he? Luke chapter 9, this is one of the episodes, one of the few by the way, that is found in all four Gospels, is the Transfiguration. Actually, it's in three of the four and it's mentioned in a different way in the Gospel of John.

But it is well attested in the Gospels, the Transfiguration. Jesus takes Peter, James, and John up to the top of a high mountain, name unknown. And there, he is transfigured before them.

I sort of hate to do this to you, but keep your finger in 1 Kings chapter 19 and turn over to Luke chapter 9. I just want to point out the language that is used by Dr. Luke in describing this episode. Jesus says in Luke 9, 27, I tell you truly there are some standing here who shall not taste death till they see the kingdom of God. Now, it came to pass about eight days after these sayings that he took Peter, John, and James and went up on the mountain to pray.

As he prayed, the appearance of his face was altered and his robe became white and glistening. And behold, two men talked with him who were Moses and Elijah who appeared in glory and spoke of his decease which he was about to accomplish at Jerusalem. What is the most important word there in verse 31? Glory.

What was it Moses requested to see? Show me your *kavod*. Show me your glory. Here, the word

of God specifically says that Moses and Elijah appear and see the Lord Jesus Christ in his effulgence, in his glory, in his transfigured state.

This is a foretaste, a foreshadow, a pre-manifestation of his resurrection glory, his kingdom glory. This is how Jesus described it up in verse 27. Some of you will not taste death till you have seen the kingdom of God.

And this is the kingdom glory. Pre-figured, a preview. Well, the other man in this scene in Luke chapter 9 is who? Elijah.

So, this is why we find ourselves for our script reading this morning over in 1 Kings. Let's see if we find any similarities between Moses and Elijah in their Old Testament experience that informs our understanding of the transfiguration. Look with me now at 1 Kings chapter 19.

You remember the famous scene on Mount Carmel, prophets of Baal. Elijah mocks them, derides them, builds the altar, pours the water all over, digs the moat. It's full of water.

The whole thing is soured and doused and swamped and besotted with water. And then God comes down in glory and pretty much takes the whole top of the mountain off in accepting Elijah's sacrifice, demonstrating his total superiority to this goofy idea of Baal. Then Elijah proceeds to slaughter the prophets of Baal down at the foot of the mountain.

Jezebel hears about it, sends a messenger to Elijah saying, May the Lord do so to me and more also if I do not make your life like one of theirs. Well, Elijah, the great victor and kingpin of this Mount Carmel experience suddenly is deeply afraid. Ahab told Jezebel, this is verse 1 of chapter 19, all that Elijah had done, how he had executed all the prophets with the sword.

Jezebel sent this messenger, So let the gods, this is Elohim, do to me and more also if I do not make your life as the life of one of them by tomorrow about this time. You have 24 hours to live. When he saw that, he arose and ran for his life and went to Beersheba, which belongs to Judah, and left his servant there.

He himself, when a day's journey into the wilderness, came and sat down under a broom tree. Shades of Jonah. He prayed that he might die and said, It is enough.

Now, Lord, take my life, for I am no better than my father's. As he lay and slept under the broom tree, an angel touched him, said to him, Arise and eat. He looked, and there by his head was a cake baked on coals and a jar of water.

So he ate and drank and lay down again. The angel of the Lord came back the second time and touched him and said, Arise and eat. The journey is too great for you.

He arose, ate and drank, went in the strength of that food forty days and forty nights, as far as Horeb, the mountain of God. What's another name for Horeb, the mountain of God? Sinai, the thorny mount. Mount Sinai.

There he went into a cave and spent the night in that place. And behold, the word of the Lord came to him and said to him, What are you doing here, Elijah? He said, I have been very zealous for the Lord God of hosts, for the children of Israel have forsaken your covenant, torn down your altars, and killed your prophets with the sword. I alone am left, and they seek to take my life.

Then he said, Go out and stand on the mountain before the Lord. And behold, the Lord passed by, and a great and strong wind tore into the mountains and broke the rocks in pieces before the Lord. But the Lord was not in the wind.

After the wind, an earthquake, but the Lord was not in the earthquake. And after the earthquake, a fire, but the Lord was not in the fire. And after the fire, a still, small voice.

So it was, when Elijah heard it, he wrapped his face in his mantle and went out and stood in the entrance of the cave. Suddenly, a voice came to him and said, What are you doing here, Elijah? He said, I have been very zealous for the Lord God of hosts, because the children of Israel have forsaken your covenant, torn down your altars, killed your prophets with the sword. I alone am left, and they seek to take my life.

Then the Lord said to him, Go, return on your way to the wilderness of Damascus. When you arrive, anoint Hazael as king over Syria. Also you shall anoint Jehu, the son of Nimshi, as king over Israel.

Elisha, the son of Shaphat, of Abel Meholah, you shall anoint as prophet in your place. It shall be that whoever escapes the sword of Hazael, Jehu will kill. Whoever escapes the sword of Jehu, Elisha will kill.

Yet I have reserved 7,000 in Israel, all whose knees have not bowed to Baal, and every mouth that has not kissed him. What's fascinating, to me at least, about this episode is, you have two men in the Old Testament record who witnessed a personal, physical manifestation of the presence of the Lord on Mount Sinai. Moses and Elijah.

Moses comes to symbolize the law. Elijah comes to symbolize the prophets. Elijah is foremost among the prophets.

There are certainly none you could adduce who would be greater. Jesus compares John the Baptist to Elijah and identifies John the Baptist with Elijah. He says, when the disciples say, the Old Testament tells us that, our scriptures tell us that, before the Messiah comes, Elijah must come first.

And Jesus says, indeed, Elijah has already come, if you would receive him. And he's referring to John the Baptist. One of the last words you find in prophetic scripture in the Old Testament is in Malachi.

I will send Elijah to turn the hearts of the fathers to the children and the hearts of the children

to the fathers. And they better respond, else I will smite the land with a curse. So you have Moses and Elijah sort of summing up the entire Old Testament record.

Both of them find themselves on Sinai. Both of them find themselves witnessing a physical manifestation of the presence of God. And yet, both of them do not actually see the glory of God.

Remember, Elijah is in the cave. The wind comes by. The earthquake comes by.

Elijah does not see those. He hears them. He senses them.

But he's inside the cave. He doesn't come out to the mouth of the cave until after those have passed by. And you get the idea that he is removed.

He is separated from these manifestations. He's not blown off the mountain by the wind. He's not shaken off the mountain by the earthquake.

He is not incinerated by the fire. These things are at a distance and there is some sort of buffer between him and them. Which you get the idea he is inside the cave and he is separated from them by this protective distance.

In the same way, Moses, we have seen, is in this fissure or cleft in the rock. And God says, I will cover you there with the palm of my hand so that when my glory passes by, you are not harmed. And Moses does not see.

Whatever this is that God puts over him, he is unable to see. So this brings us back now to our study. And we'll refer back to our scripture reading when we get to that point.

But turn back now to continue our study in Exodus chapter 34. We have studied in detail verses 5 through 7. The Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. And the Lord passed before him and proclaimed the Lord, the Lord God, merciful and gracious, longsuffering, abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, clearing those who are not innocent.

This is our improved understanding of what the Hebrew says here. Clearing those who are not innocent, yet visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation. And we say, well now, how can he do both? How can he clear those who are not innocent and yet visit iniquity? Well, the difference is, do you know how to be cleansed? Remember our words, iniquity, transgression and sin.

Remember our three words? What does iniquity emphasize? It is the guilt and associated penalty, right? Transgression is the... My mind's gone blank. Transgression is the crime against others, the injury that is done to the victim. And sin is the falling short, missing the mark, crossing the line, being out of the will of God, out of the place of blessing, crossing into the territory of darkness and the territory of evil.

So, clearing those who are not innocent, there is the picture of forgiveness. There is a way to be restored. There is a way to be forgiven and cleansed and have the penalty and the guilt and the stain removed.

But, if there is iniquity remaining with the fathers, these are fathers who have not claimed the grace of God, who have not prayed the prayer of David in Psalm 51, Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow. Against thee and thee only have I sinned.

If you do not do that, what happens? Iniquity remains. Penalty remains. Judgment remains.

The New Testament tells us if we would judge ourselves, we would not be judged. This is a great and precious promise. If I go before the Lord and acknowledge my failures, my sins, and judge myself, then God can cleanse me.

God can restore me. I can resume my walk in the light and penalty and judgment is no longer an issue. Now, there may still be consequences.

If I sin against people, there may still be repercussions. There may still be after effects. But, now God is free to work those things together for good.

Rather than having as an objective discipline and judgment, God will have as an objective blessing and growth, productivity, the branch that produces good fruit, God will prune so that it can bear even more. Now, when you look at a plant, those of you who are in tune with plants and flowers and things, when you look at a bush, where do you prune it? Sometimes you prune it because it's got great long branches that have overextended themselves. And it isn't that it's a dead branch, it's just in the wrong place.

It's going in the wrong direction. Maybe it's going over and touching your house, or maybe it isn't necessarily that you're just looking for dead branches, although we prune those off also. But, we have a purpose of some sort for a decorative plant, and we prune it to meet that purpose.

You see people with these wonderfully trimmed hedges and bushes that take shapes, and some of them are round, and some of them have flat tops. Sometimes in the landscaping in the front yard, there will be multiple layers. You have short ones in the front, medium ones in the middle, and tall ones in the back.

Well, people take great care to shape and to prune those plants, not because there's something that matters with them, but so that they will accomplish their purpose. Jesus tells His disciples in John 14, Abide in me, let my words abide in you. I'm the vine, you're the branches.

Abide in me, you'll bear much fruit. Those who are fruitful, God will prune so that they can bear even more, so that they can even more fully accomplish their purpose. That's the idea.

That's the goal. So we should not be alarmed if God, even as a result of failures or as a result of sins, whether ours or others, ends up pruning. Maybe we were heading in a certain direction, and that gets cut off.

Maybe we were exploring an opportunity, and that gets eliminated. It's just no longer an option. It isn't a function of sin.

It isn't a function of judgment. It isn't a function of evil. It's just something that gets removed.

Why? God is shaping us in a particular direction. God is fulfilling a particular purpose. All things work together for good to those who love God, to those who are the called.

We decide whether or not we are the called. Many are called and few are chosen. Why? I call and nobody answers.

You can be sitting in your house when the phone rings. You look at the caller ID. You may or may not pick it up, right? It kind of depends on who it is.

Some people we don't really want to hear from. I'll let the voice message pick that thing up. Don't want to talk to them right now.

Right? I cannot tell you the number of calls I have received since moving into this new house on security systems. This house is wired with some sort of defunct security system that somebody had at one time, and I must be on a master list somewhere. I would estimate that we get two to three calls a day from everybody in the Metroplex who deals with security saying, don't you want us to come and if you pay \$16 or \$20, we'll monitor your system.

I'm very polite. I say, no, thank you. Don't you know it will save you money on your insurance? Yes, I know.

I checked it out. Got the quote. No, thanks.

They just won't take no for an answer. They keep calling. So now when I look at the caller ID and it says somebody's SECSVC, S-E-C-S-V-C, I just don't answer it.

I let it go to voicemail. Many are called. Not everybody picks up the phone.

If you want to be the called, if you want to be the chosen, if you want to be foreknown, justified, sanctified, fitted for God's purpose, when God calls, pick up the phone. Then you are the called. These people keep calling back because they don't really feel like they've made contact when they get voicemail, so they keep calling back.

They say, he hasn't been called yet. Even though we've dialed him several times, we haven't really called him. Well, what are we saying here? There is an opportunity that God puts before us, but it is not given by sight.

Moses is not allowed to see the fruit of his request. What does he say? Show me your glory. God basically says, I'm not going to show you my glory right now.

I'm going to tell you my glory. Moses doesn't say, explain to me your glory. Communicate to me your plan.

He says, show me. I want to see it. This puts us in mind.

I know it doesn't seem like an exact parallel, but turn back with me. Keep your finger in Exodus 34, but go back to Exodus chapter 3. Remember, this is Moses at the burning bush. One of the passages you should kind of tuck away in your mind, like 1 Corinthians 13 is the love passage, and Matthew chapter 5 is the Sermon on the Mount, and Romans chapter 4 is the great chapter about Abraham's faith.

Hebrews 11 is the great chapter on the faith of the Old Testament saints and the great cloud of witnesses. Revelation 2 and 3, the letters to the seven churches. There are certain things that you as a believer ought to know.

You ought to kind of know your way around your Bible, and one of the ones you ought to, obviously Genesis 1, 2, and 3, creation, helpful to know that. You got the flood over in Genesis 9. I mean, there are certain things you just ought to kind of know. Genesis 40-50, the story of Joseph.

There are certain things we just ought to be able to find our way around. Well, this is one of the chapters you ought to know. Exodus 3 is the burning bush.

One of the pinnacle moments, both literally and figuratively, in the Bible is Moses at the burning bush. You need to know where it is. So here we are, Exodus chapter 3. Look at this chapter.

Chapter. God is talking to Moses. Put off your shoes from off your feet, etc., etc.

I'm going to deliver my people out of the hand of the Egyptians. You get to verse 9. Now therefore the cry of the children of Israel has come to me. I have seen the oppression with which the Egyptians oppressed them.

Come now, therefore, I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt. What is the first question that Moses asks? Look at verse 11. Moses said to God, Who am I? Who am I? That I should go to Pharaoh.

That I should bring the children of Israel out of Egypt. God doesn't say, Now Moses, let me explain. See, I had you be born.

I put you in the basket. I had the princess get you out of the river. I sent you to the university of Cairo or whatever the equivalent was in those days, the university of the capital of ancient Egypt and had you schooled in leadership and in history and in the arts and in literature.

You're going to be writing books. God does not answer his question, does he? He says, Who am I? That I should be the one to deliver the people out of Egypt. What is God's answer? God says, It's not who you are, it's who I am.

I will be with you. This will be the sign that I have sent you and you'll come back to this mountain. This is going to be the confirmation that I'm the one because I'm going to bring you right back here.

So Moses says, Okay, if it depends on you and not me, then who are you? Look at verse 13. Moses said to God, Indeed, when I come to the children of Israel and say to them, The God of your fathers has sent me to you, they say, What's his name? What shall I say? Well, when you say, What's his name? This is not like just how do you spell his pronomen. This is like asking, Who is he? Back in high school or even college, if you want to taunt your opposition at a basketball game or a football game, you know how they have the introductions of the players at the beginning.

And so they say, Here's the Chesapeake Chipmunks or somebody coming out and here's their star forward. Here's Robbie Smith. And he comes out.

And so if you're wanting to taunt them, your whole crowd says, Who's he? And so then they bring out the next guy and they say, Here's Freddie Brown. Who's he? And each guy comes out and you just belittle them. And you say, We never heard of this guy.

Who is he? You're introducing him like he's big stuff. We never heard of him. Who is he? So we ask this question.

So Moses says, Well, the God of Abraham has sent me. And they say, Well, who's he? Where has he been the last 215 years of our slavery? That's what they're asking. When they say, What is his name? What shall I say to them? So Moses starts out saying, Who am I? And then he says, Who are you? Basically.

What does God say? God said to Moses, I am who I am. I am the one that is. What is the thrust? What is the emphasis of this? I am real.

I am present. I exist. I am the actual, authentic, real deal.

I'm not a concept. I'm not a principle. I'm not an ethereal non-entity someplace.

I am really here, is basically what God says. I am. I mean, what is the essential nature of that? Somebody says, Hey, do you know Ed McMahon wants to give you a million dollars? Show me the check.

Let me cash the check and get the actual folding legal tender in my hands. Let me see the reality of it. Don't just tell me I've won and there's some kind of fine print that makes it not real.

Give me the reality. Show me the substance. So Moses says, When I go there and say, Well, this

God has sent me, they're going to say, Well, who's he? God says, I am.

I am the one that really exists. I am really here. You just tell them I'm really here.

What kind of proof is that? Well, he doesn't say, Look, I'm going to give you this picture of my throne and the glassy sea and the cherubim. Show them this picture. He says, You tell them I'm really here.

I am. I am I am. I am that I am.

Thus you shall say to the children of Israel, I am has sent me to you. He really exists. You are required to believe it.

Now, I'll give you some evidence. Leper's hand, blood, one thing and another. But essentially, you tell them I really exist.

Okay, that's back when Moses asked questions the first time in the presence of God on this same mountain. So we have three episodes of individuals having conversations with God on Mount Sinai. Moses in chapter 3. Moses in chapter 34.

And we have Elijah over in 1 Kings. After the Carmel incident, you got the wind. You know this whole band deal, earth, wind and fire.

Well, earthquake, wind, fire. It's not like they made that up. It comes, unfortunately, from the Bible.

So back in Exodus chapter 34 now, what are we really talking about here? Moses is going to get the fulfillment of his request to see God's glory 1,470 years later at the Transfiguration. Elijah is going to get a sight of the glory of God, which is essentially what he's looking for, confirmation of the presence and the power and the deliverance of God. 1,400, actually it's going to be somewhat less than that.

Oh, what is that? Roughly 800 years later. Both of those men are going to get a sight of the glory of God. That's what it says over in Luke and in the other Gospels.

Jesus appeared in glory on the mountain and Moses and Elijah are talking with him and talking about his impending death. Instead of showing Moses here in Exodus 34 his glory, he says, I will reveal to you what I am, not how I look. I am going to tell you who and what I am.

I am not going to give you a sight. I'm not going to give you an experience to rely on. I'm going to give you truth to believe in.

This is the fundamental difference that divides Christians today. Some Christians are looking for an experience. Other Christians are looking for truth.

And there is a great gulf fixed between the wide way and the broad gate that leads to

destruction and the people having experiences on that road, the narrow way and the straight gate that leads to life that is bordered by and paved with the truth. Jesus said, I am the way. I am the truth.

I am the life. You're not going to go through and experience the presence of the Father except through me. That's what we're looking for.

We don't need a sight. And of course, God is not going to reveal a sight and so people are doing the Wizard of Oz thing and creating a false experience, creating a false wave of emotion, creating a false impression of the miraculous and the divine through whatever means they have at their disposal, multimedia, music, hypnotic techniques involved in their preaching, repetition, and I could go off into a whole digression on how people are being manipulated through the style of preaching that is common in the experience-based Christian world. It is the same technique that is used by secular media.

It is the same technique that is used by the dervishes and lots of others around the world, cults, false religions. It's all the same. You can whip yourself into a froth and a frenzy through certain kinds of repetition, through chanting, through tension and release techniques, psychologically, and all of this is employed skillfully by these false preachers and teachers who John would say went out from us but are not of us.

They are believers. We're going to see them in glory and if you want to talk to them in the Millennial Kingdom, go look between the rows of cotton. Go look for the guys sweating in the sun with a trowel in their hand because they will be leased in the Kingdom.

They will be saved yet so as by fire or you might have to look over on the far side of the world. They might be in a rice paddy in China somewhere. At any rate, we have to distinguish, you and I, what are we looking for out of our Christian life? Are we waiting for God to give us a vision, give us an experience or are we looking for the truth? Moses says, show me your glory.

God says, look, I'm not going to show you my glory. It would incinerate you. I'm going to tell you who I am.

It is the difference between sight and sound. It is the difference between experience and faith. What does Hebrews 11 tell us? Faith is the substance of what we're hoping for, what we're looking for, what we're expecting.

It is the evidence of what you do not see. It makes substantial that which is not seen. You have to believe it.

You have to take it to the bank. God says, I'll supply your needs. God says, I'll fix your problems.

I will deliver you either through your challenges or out from your challenges at my whim. I can take you through them or I can deliver you out of them. Either way, it will be for your benefit.

But you've got to trust me. We have a little cat. It's in our backyard.

It's wild. We're trying to bring him over here. It is for his benefit.

He will starve if we cannot move him from our old place to our new place. There's nobody there to feed him. He is not going to make it unless we move him.

But he does not trust us sufficiently to let us pick him up and put him in a cage and move him over. He cannot see that this little trauma that we're trying to put him through in picking him up and putting him in a cage is necessary to his ultimate prosperity, security, and well-being and indeed, survival. He just has no faith.

We have demonstrated over the course of eight years that we care for him, that we feed him, that we do not harm him. But when it comes time to pick him up and do something beneficial for him, he can't see past the immediate seeming danger, seeming bad news. And if he doesn't get over it or if we don't find a way to knock him senseless so that we can bring him over here, he's going to starve.

Well, I get the idea that God looks at us a lot of times and says, look, I'm trying to help you. I am trying to grow you. I am trying to mature you and prepare you for inheritance and for service and for future great things.

But you've got to trust me. You've got to let me pick you up and do things that you may or may not enjoy at the moment. I may need to discipline you.

I may need to prune you. I may need to do some things to you or for you or with you that may not seem that great at the time, but you've got to trust that I know what's best. Well, a lot of times we're like the little black cat.

Hey, no way you're picking me up and putting me in a wire box. I see nothing but bad in that. Well, this is the difference between humans and animals.

We have the ability to exercise volition and seize and lay hold of hope. We can put trust. Now, there are animals.

Dogs are smarter than cats in my opinion. And there are dogs who will trust you. Horses even sometimes recognize that you're trying to help them and they will allow you to do things to them and for them because you have built up a level of trust.

And there are even cats that will trust little kids to wag them around. And there are others that don't. And there are people who will trust God and recognize He's trying to do something good and say, not my will but Thine be done.

And there's others of us who won't. We decide what's going to happen to us. Are we going to starve? Are we going to drop? Are we going to miss out? Are we going to trust God? He may not answer our specific request.

Moses says, show me your glory. God says, no, I'll tell you my glory. You can't handle the sight of my glory.

I know what you need. Moses says, Lord, this is what I want. God says, this is what you need.

And gives him what he needs, not what he wants. Later, he'll get what he wants. Fifteen hundred years later, he'll get what he wants.

But right then, he's going to get what he needs. And what he needs is an understanding of who God is. That's going to be the object of his faith.

A sight of glory is not going to sustain Moses for the next 40 years. But the proof and the truth of God's character will. So that's what God gives him.

This is what God gives Elijah on this same mountain. Some hundreds of years later, God says, I'm going to give you some factual information. I'm going to speak to you in a still, small voice.

And what you hear needs to be the object of your faith. You're not going to die. You're going to anoint Hazael.

You're not going to die. You're going to anoint Jehu. You're not going to die.

You're going to anoint Elisha. You're going to have an influence on foreign affairs, domestic affairs, and spiritual affairs. You're going to be around.

You're not going to die. That's the substance of what God tells Elijah. He can't do any of those things if Jezebel kills him, if Ahab kills him.

So inherent in his instructions are he's bulletproof, he's spear-proof, he's arrow-proof. We have to trust God. We have to take what he says and believe it.

It is our deliverance. It is our opportunity. But it has to be real.

We have to prioritize it above all other things. We're going to pause here and take our break. When we come back and move forward in Exodus 34, the things that God is about to tell Moses, He's going to give him seven things.

He's going to say seven specific things that are going to be the details of how to live in prosperity, how to live in fruitfulness, how to live and exploit the blessings and the opportunities of covenant relationship with God. That's what we'll look at when we come back.