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Exodus 34 verses 1 through 7. These are god's words. And Yahweh said to Moses. Cut two tablets of stone. Like the first one's And 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. And no man shall come up with you. And let no, man be seen throughout all the mountain.

But neither flocks nor hurts feed. Before that mountain. So he caught two tablets of stone like the first one's Then moses rose early in the morning. And one top mount sinai. As Yahweh had commanded him. And he took in his hand. The two tablets of stone. Now, y'all wait descended in the cloud.

And stood with him there. And proclaimed. The name. Of yahweh. And yahweh passed before him in brooklaimed. Yahweh, yahweh god. Merciful. And gracious. Long suffering. And, Abounding and 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. Amen. That sends this reading of god's. Inspired. And Inherent worked.

Moses had made a request in verse 18 of The previous chapter. He said, please. Show me your glory. And verses 19 through 23, the lord described what he would do with Moses here. Although he doesn't. Um, give us the cleft and the rock and the hand and Those things that he's described here.

It's quite evident that verses 1 through 7 are the fulfillment of the lord's answer to his prayer. Yes. Yes, the lord would show moses his glory. And that's what we have described here, then. In these seven verses. The lord showing moses. His glory. Now, the first Four verses, he focuses especially on the law.

And God does show his glory in the law and it is glorious. What he What he shows, Moses and verses one through four. But then in verses 5 through the first half of verse 7, God shows his glory. In the way that he's already been showing Moses, his glory.

Counting him as a friend. Speaking to him, face to face, not counting his sin against him, but having fellowship with him. Speaking to him, the truth about himself. All of which is to say, And verse 5 through the first half of her seven. He shows, Moses his glory. In the gospel.

And then in the second half of verse 7, A repetition. From the second commandment, but we'll Be reminded about the order in which those things happen, and Exodus 20. And then here and verse 7, He reminds Moses. That in his judgments throughout history. Both which display the justness of his character.

And the reality and truth. Of his redemption. God shows his glory. In the history of redemption. First, then god's displays his glory in the law. Now, this time he tells us to cut two tablets of

stone. The lord himself. Had picked out. The first tablets, moses, having seen what the first tablets were like?

Uh, now he has given instruction to cut the tablets and he's making up for what he has done. Although it was in righteous and holy indignation that when Moses got to the bottom of the mountain and he saw this feast to yahweh. With the calf. Uh, And the celebration of Elohim.

Uh, bringing israel out of egypt. And it was in, holy, Righteous indignation. That Moses had smashed that. First set of tablets. Yet the lord. Here tells him that he has to cut new ones, to replace the ones that he broke. Moses is not permitted to write the copy of the covenant, the two copies that are going to go in the ark of the testimony.

And yet, there is Uh, something marvelous here about. The lord permitting Moses or requiring even Moses? To cut the tablets but his glory is seen in the law. Is a reminder of how glorious god had displayed himself in the lead up to giving the law. Many of the requirements.

He gives us here are similar to or exactly the same as requirements that we saw in chapter 19, when israel was finally gathered at Sinai, that from which the lord had brought them out of egypt, to do to meet him at his holy mountain, and to serve him to worship him there.

When so the lord tells moses he is to come up. Uh, in the morning and present himself on the top of the mountain and he gives some of these prohibitions. No man shall come up with you. Let no man be seen throughout all the mountain. Let neither flocks nor herds feed before that mountain that of which Moses.

In recounting this says that he was, he was terrified. That nothing else could touch the mountain, unless it be killed, but then moses was supposed to go to the top of the mountain. Sometimes, when we ask god to show us his glory, Uh, it may be wise for us to To measure what we were asking for.

Be careful what you ask. Indeed. Each of you who believe in the lord jesus. Are going to see this god. But you will see him in holiness that god has provided for you. Isn't that right? Zephaniah, didn't you answer for us? Whether or not sinners? Like we are can go to heaven.

And you said, no. We must be given holy hearts. The lord must make us. Holy Before we will be fit for heaven. Yes, thank you. You're answering it again. Praise god. And we know that. Jesus who has earned heaven for us, is not going to leave us like we are.

Unable to enter that, which he has gained. But he's faithful, he's merciful. Not only to forgive us our sins. But what else to do? To cleanse us from all. Are unrighteousness. But it is. This god Who makes the mountain shake, who makes the mountain burn, who makes the mountain smoke.

Who warns that no one else must come near that even a beast mustn't come near and if it does don't you dare go get it. Shoot it with an arrow. You remember all of that? I hope from. From chapter 19. He has the god who said he would give him the tablets of stone.

Chapter 24 verse 12. He is the god who when Moses was returning Moses didn't have the tablets yet until after he had found out. About what the people had done. And god hands him, the tablets and those tablets last just long enough for him to get down to where he can see what they're doing.

And the lord. Is still the same lord. What's he say? He's still the god who brought them out of the land of egypt? Who brought them to the mountain? Who displayed his glory? Who is going to make worshipers out of sinners? Who's going to make friends? Out of those who would burn in fire.

If he had not atoned for them to bring them near through the righteousness, and the sacrifice, Of the lord jesus christ. They're still going to be a tabernacle, which is wonderful marvelous answer to the prayer that has really controlled what? What we've been reading throughout chapter 33 and now into this display of his glory because god is still going to tabernacle among men.

And there's going to be a holy of holies in that tabernacle just as the lord, had instructed on the mountain and there's going to be an ark in that holy of holies and in the ark of the testimony. Are going to be these two tablets of the testimony. That moises cut out.

And that god would write again with his own finger. Not llamas is right, but that god would write He is still the god, who displays his glory. By redeeming for himself, a people. That he is going to be present among. And this glory is especially proclaimed and displayed when the word becomes flesh and tabernacles among us, and we will hold his glory.

Not glory of physical appearance of any kind, just as Isaiah. Had prophesied, there wouldn't be, but the glory is of the only begotten of the father Full of grace and truth. Using the exact words that the Greek translation of verse 6. Um, would use to translate his god's steadfast love as covenant, love, and his covenant faithfulness.

Is the same god. This is the god whom we continue week by week to worship, although we don't come to sinai anymore. The mountain that shakes and trembles and smokes. And And the people terrified of the command that even if a beast shall touch it, it shall die. And Moses saying, i was very afraid.

No hebrews 12 says, And the worship assembly. You don't want to come the moises way. You come the jesus way. And instead of sinai, you come to zion. And yet, god has every bit as holy It's still his character which is expressed in his law, he's still a consuming fire.

The difference is that we know that we come by grace. We don't just say let us worship acceptably with reverence and off or our god as a consuming fire we say let us have grace to worship acceptably. Is the language of hebrews chapter 12. And when he is going to write his law, what is he going to do?

Who's going to? Make application. Of the two application to our lives. Of the implications. Of his glorious. Character. The laws and expression. Of the difference that the glory of god makes, In the life of the redeemed sinner. And we could go back through. We won't take the time now.

But he is still the glorious god of the law. It means the law is good. He doesn't set his law aside when he's going to show Moses's. Glory no, he writes him. And you copy. For this is one of the great ways that we know the glory of our god.

Is in the goodness of his law. Which reminds us of his holiness. Of his exclusivity as being the only god. And of his giving us his name, that we might, not bear it lightly or speak it lightly and his drawing us to have fellowship in himself. Delight with himself.

That we would consider nothing. So holy and nothing so blessed. As to be. Taken apart, brought apart. To our god. So that not only did the word may was the word made flesh and

dwelt among us, but in the great final announcement of the holiness and glory of god, it's going to be behold.

The tabernacling of god is with, man. And that wonderful last day. So yes, there's God's glory. In the law, which he gives, which serves not only as an expression of his character, but as a declaration that god is taking israel back. He's going to tabernacle with them yet. There is the copy of the testimony that he is going to write.

Up on the tablets. But in the second place, god shows moses, his glory, especially in the gospel. And basically he does on the top of the mountain. What he had already been doing in the tent outside the camp. Yahweh descends in the cloud. And stands with him there. That's how all the kids in israel and all the adults.

And israel would have known when moses got to the top of the mountain. That just spent however long, it was hadn't. They, every time the That moses. Goes out to the tent and it told us that he had set up his tent, far away and Moses goes into the tent and what happened?

When Moses went into the tent The cloud came down and stood at the door. And then, All of the dads and children and all of the wives and all of the, all of the singles and the elder, they would all fall in their face and worship. Worship god. Well, so they'd seen this happen before but now moses isn't outside the camp at his tent that he'd bitched his at the top of the mountain.

But what do they see the cloud comes down? Moses must be on top of the mountain. And what is god doing? At the top of the mountain is doing what he did. He's speaking to him face to face. His proclaiming his name to him. Moses says, show me your glory.

And what he gets at the top of the mountain is what he had gotten in the tent, outside the camp. And is what you and i get. In the public worship. When the joy that was set before christ and psalm 22. That he would declare his father's name that he had declared god's name to his brethren and that in the midst of the assembly, he would sing god's praise.

That's from the my god. My god, why have you forsaken me? Psalm In hebrews 2 tells us its fulfilled in the public worship of god. When jesus declares god's name. To us. When you and i pray to god desire before god show me your glory. The great opportunity. To have that prayer answered is never more than six days away.

He may. He may and bring to a conclusion. The number of days that have been written for you in his book and this life But there's not more than six days to another lord's day. So it's six or less. When you will see again, the glory of god as jesus.

Proclaims the name of god to you. As yahweh who saves, that's what jesus's name is because that is who jesus is and what he does. Proclaims God's name to you. And so, we talk about, What's called the beatific vision? The the seeing of god that has done, not with the eyes but with the knowledge with the heart that seeing that beholds, the glory of god in the face of jesus christ and it has nothing to do.

With the shape of the eyes or or the the color of the hair or the structure of the face, or anything that can be seen. Because the seeing of god's glory is a seeing of faith. It is faith, that perceives The glory of god. And faith cometh by hearing.

And so god gives it to him. By proclaiming. By proclaiming his name. You always descended in the cloud and stood with him there. And proclaimed. The name. Of yahweh. This is how we too. See god's glory and even when we see the lord jesus with our eyes, It will still be spirit.

Given faith in the heart. That receives and perceives the glory of the lord Jesus Christ. Yes and the description that John gives and in John 1, which remind not John one, revelation one, which reminds you of the descriptions that Ezekiel tried to give. When he had the vision of the resurrected Christ and it's just, you know, for us it's bonkers.

It's out of this world, it's not something that that we have any reference point for. But it's faith. That sees God's glory. And he's, especially given to us. To see his glory by his word. Because we see his glory. By his son. It is glory. That is viewed by the heart.

Through the hearing of the ear. More than the seeing of the eye. And in this, greatest display then. Of his glory. That is especially the gospel. It is especially mercy, grace, patience, love, faithfulness and forgiveness. Two of which he describes himself as being full of and are things that God is in himself.

Love and faithfulness, goodness and truth. As he says here or steadfast love, and covenant faithfulness. But we have the translation here goodness and truth to match what he says and in John 1, chapter 1. The rest of them. Are how this devotion of God to himself. This love of God within himself, is faithfulness within himself, how it is, experienced by redeemed, sinners.

God is not merciful in himself because there are no persons in the Godhead that are needy of mercy. God is not patient or gracious in himself. Because there are no persons in the Godhead. Who require patience or grace? He is not forgiving in himself because there is no sin in himself to be forgiven.

You may have heard and we have done this a few times. But we'll we'll keep repeating it. You may have heard. People describe the holiness of God as otherness or separateness. That's true with respect to us. But that's not true within himself. There's no otherness or separation within the Godhead.

The holiness of God is this intensity of the love and adoration and faithfulness, and truth that is within God within himself, within the persons of the Trinity. And yes. When he makes creatures the The. Gist of the way we experience as holiness. Is that there is something that God has and is in himself and to himself that is he gives to no other creature.

And that when we know him as holy, only those things that he consecrates sets apart to himself as holy have that derivative holiness. That. Creatures can have. And yet, it is in. Specifically in the way that his holiness, the intensity of all of his attributes within himself, it is in the way that they are experienced by the redeemed creature.

That is what God emphasizes. Now, we can see this. Can't we even just in John 1, the gracious stuff going first. It is in. In commitment to himself that he doesn't let sin go unpunished second, half of verse 7. But before he gets to that, he's already piled up this language, Yahweh, Yahweh, God and the first word out of his mouth, merciful. Gracious.

Long suffering. Full abounding. Exceeding, actually, I think is the word. They're not the John, not the filling word but the the innumerable word. In goodness, grace and truth. Keeping mercy for thousands. Forgiving. And multiplying the forgiveness. Now, describing the various aspects, the the filthiness of the iniquity and the The.

Offensiveness. Of the transgression. And the The wrongness of sin. All of it being wiped out by God. In order that we might be brought into. Fellowship. Adoration. Love. Enjoyment of him. Which is what God has in himself. So there's an emphasis, just in the volume of the language. And in it going first.

There's an emphasis even in the disparity of the numbers where you have the visiting the iniquity, and it's to the third and fourth, but you have the forgiving, and there's thousands. And when you go back to the second commandment, which is where we first hear this,

That's the visiting of the iniquity that goes first. And they're still third and fourth but showing mercy to thousands. To those who love me. And keep my commandments. He says there, but he doesn't include that here. The those who love me and keep my commandments who's just says keeping mercy for thousands.

And so when he uses the similar language but there's a couple of differences, we pay attention to the differences, don't we? Because now we can say, ah, I know we're loving him came from. I know we're keeping the commandments came. It came from the mercy. He doesn't show the thousands mercy because they love him and keep his commitments.

That's just how you can identify the ones. He's showing the mercy to Just as God works, all things together for good for those who love God. You say, oh, did they in earn him working all things together for their good by their loving him. Is that how you can get all things to work together for your good?

No. It's because he for knew. And he predestined those whom he formed you and he's called them. And when you find yourself, loving god, you know, oh The only way that ever happens to a sinner like i am is because i've been called according to his purpose. And if we're already on step three, four new predestined called, Then certainly justified and glorified are going to follow and he is working all things together.

For my good. It was a glory, his glory. Is expressed in his commitment to himself. But his favorite way to express that glory to display that glory. And we say this reverently based on things that we've already been observing here. Um, his favorite way is in the gospel. Was in the gospel, but we see these two willingnesses to display his glory in Romans chapter 9 verse 22, and 23.

And invite you to. You can turn there too, but i invite you to listen. And see if you can hear both displays of his glory. What if god wanting to show his wrath? And make his power known. Is is God's wrath? Glorious. Well, yes it is. It's It comes from his commitment to himself and all of his holiness and all of his justice and it's it's how he rightly interacts with those who are wicked.

What if god wanting to show his wrath? And to make his power known. It's not wrong for him to want that or to display that. Endured with much long suffering. Vessels of wrath prepared for destruction.

And that he might. Make known the richest. Of his glory. On the vessels of mercy. Which he Prepared beforehand, for glory. So we come back to x's 34 and we see, yes, it's part of god's glory that he leaves no sin unpunished. This by no means clearing is the verb.

That means to leave unpunished and it's doubled in that way that we've often described in the The, the two. Forms of the same verb put together the very intensity. He absolutely does not leave sin unpunished. Well, that means That this glory of being longsuffering, and this glory of mercy and grace and patience and forgiveness.

Comes with atonement. There is the display of the punishment. Of the sins of believers upon the lord jesus christ. That is considered. In this declaration of god's glory in the gospel. And

that's why. That's why the good god. Endorse evil in this world. And so that he can display his glory.

In again we say it with reverence following the scriptures in his favorite way. By saving centers. Through the lord Jesus Christ. A deity. Brings us into adoration and fellowship. Uh, with him. He brings even the creature, the redeemed creature into that experience of knowing and hearing the display of the glory of God.

It's what he's doing with Moses here on the mountain. Moses gets to do this on three different mountains. He gets to do this on Mount Sinai, he also gets to do it on the Mount of Transfiguration. In which? He and Elijah appear on the mountain. You remember with the three disciples?

And God appears in or the God with, you know, takes back some of the veiling of Christ's glory and Christ appears in all of his glory. He is transfigured. His shape has changed. There's a bright light that that has blinding to all of them and what are they discussing?

They're discussing Jesus's coming death, atonement. The resurrection. The Lord Jesus. Is now in his actual incarnate. Humanity, not just in a pre-incarnation theophany or Christophany appearance in which he proclaims his name here. But Jesus himself is proclaiming his name. To Moses and Elijah. Of course, Peter misses the point.

And the other two. And the Lord says this is my beloved son. With whom I am. Well, pleased hear him hear him. Do what? Hear him. Claim. The glory of God. In the gospel. Of course, now Moses is in heavenly Zion to which the Lord Jesus went. With that blood that had been said that speaks better than the blood of evil.

Mountain number three in Hebrews 12. Isn't it for Moses? You talk about a mountain top experience. But don't you have that? Dear question? Then that what Peter says in second Peter one, he refers starting in around verse 17. To. Being on the mountain of the transfiguration and then he gets to verse 19 and he says we have that glory more shore.

In the preached word. That's your mountaintop experience. So, Song to repeat ad nauseam. There's no retreat to go on. It's Jesus. In the public worship. Proclaiming his word that we have written in the scriptures and the Holy Spirit, blessing it to us and making us to be sure of the glory of God in Jesus Christ.

In the gospel. Well, there's God's glory in the law and there's God's glory in the gospel. And then there's God's glory and the history of redemption. Because he he continues when he says by no means clearing the guilty. Absolutely not leaving unpunished anything. And we see. Visitations of, instances of.

God's opposition to sin. In the way things proceed in this world. Visiting the iniquities of fathers upon the children. And the children's children to the third. And the fourth generation. That there are consequences in this world. There are nations that are destroyed. Israel will be exiled. There are churches that lose their lampstands.

And yes, there are Fathers. Who see in their children, the same sins that they didn't mortify. In themselves. For whom there is the hope only of the gospel. But when we see that, we remember that God hates sin. And he will punish it and there are these breakings out in time.

Of the great destruction. That will come upon the devil. And as angels, And all whose names are not written in the book of life in the last day,

And so God declares his glory, and it's a glory that is still most of all in the gospel, when we realize that there is this forgiveness for thousands. We're keeping mercy for thousands for giving iniquity and transgression. And sin. Whenever a revival comes. We say, what is this? Doesn't God visit the sins of the fathers upon the children until the third and fourth?

How can there be such a thing? And the answer, of course, is there's atonement for sin and the Lord Jesus Christ. And we may lay hold of the gospel for ourselves and we may press the gospel upon our children, and look to God, the Holy Spirit. To give them, not only the righteousness that comes through faith.

But maybe sanctified beyond their fathers. So that every father has hope. That that which he has not seen mortified in himself, he may yet see mortified in his son.

When God displays his glory, in the history of redemption, when he does come in, judgments, when he does discipline and chastise him. Individuals and families and churches. And it destroys. Sometimes doesn't he families and churches. A nation. But there is still a church and there are still covenant homes.

He is keeping the thousands. Promise. Declaration. And every person that is part of his remnant, every covenant family, every church where the gospel is still preached. 200 years. In this place. Roughly 130th. Of the history of the world. The gospel has been preached and believed in this place. All of it reminds us that there is that atonement in Christ.

Because he does not at all. Let sin go unpunished. And so I'm sure you've been hearing, it's the whole time but in conclusion here at most plainly in each of these three law, gospel history of redemption. Christ is the greatest display of God's glory. There has never been a more clear display.

Of the applications in human life of the implications of the character of God than there, has been in the perfect obedience of the Lord, Jesus Christ. Christ has fulfilled the law. And he is the great display of what righteous humanity looks like. And we'll look like when we are conformed to him.

Christ, of course, is the great display of the gospel. We heard that already John chapter 1. The word became flesh and dwelt among us. And we beheld, his glory glorious of the only begotten of the Father full of grace and truth. And Christ is the great display of God's glory in history.

He is building a church in the gates of hell will never prevail against it.

At the end. When the dwelling of God is with his people, it will be particularly in him. That God tabernacles among us. Which is one of the reasons why the Bible describes Christians and one place as those who have loved his appearing. If you want to see the glory of God, what could you want more?

Than the return. Of the Lord Jesus Christ. If you love him. What could you want more? Than to see him. Do we say with Moses? Show me your glory. Then let us say with Moses. And with the Spirit and with the church, who is the bride? Come quickly. Lord Jesus.

And then, let's pray.

Our Father. Give us the help of your Spirit. To set our minds on things above where Christ is because there are so many in glorious things. That have absorbed so much. Of our desire and



devotion and delight. And so we pray that you would show us your glory. Now in the face of jesus christ, As he proclaims his word to us, as he just has now that your spirit.

Would continue to. Make the word of christ. Dwell in us richly. Having read and heard, heard it, and heard it preached and sung it, and heard it, sung. Having seen him. By faith at the table. Grant that ongoing work of your spirit. That Your glory o god. In jesus christ.

Would dominate. Our life in this world. And make us to live and fellowship with him and conformity to him. Unto the praise of his glory. In his name, we ask it. Amen.