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Exodus 34 verses 8 through 28. These are God's words. So Moses made haste and bowed his head toward the earth. And worshiped. Then he said if now I have found grace in your sight, O Lord, let my Lord, I pray go among us even though we are. A stiff.

Necked people. And pardon. Our iniquity. And our sin. And take us. That's your Inheritance.

And he said, behold I will 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. And all the people among whom you are shall see, the work of Yahweh. For it is an awesome thing that I will do with you.

Observe, what I command you this day behold. I'm driving out from before you the Amorite, the Canaanite and the Hittite and the Perizzite and the Hivite and the Jebusite take heed to yourself. Bless you. Make a covenant with the inhabitants of the land where you are going. Blessed it be a snare in your midst.

But you shall destroy their altars. Break their sacred pillars. And cut down there would an images. For you so worship. No other god. For you. Always, whose name is jealous, is a jealous god. Lest you make a covenant with the inhabitants of the land? And they play the harlot with their gods and make sacrifice to their gods.

And one of them, invites, you And you eat of his sacrifice. You take of his daughters for your sons. And his daughters. Play the harlot with their gods and make your sons. Play the harlot with their thoughts. You shall make no molded gods for yourselves. 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 Abib. For, in the month of Abib, you came out of you out from Egypt. All that open. The womb are my And every male firstborn among your livestock, whether rocks or cheap But the firstborn of a donkey, you shall redeem with a land.

And if you will not redeem him, then you shall break his neck. All the firstborn of your sons. You shall redeem. And none shall appear before me empty handed. Six days, you shall work. But on the seventh day, you shall rest. And plowing time and in harvest, you shall rest?

And you shall observe the feast of weeks. The first fruits of the wheat harvest. And the feast of in gathering at the year's end. Three times in the year, all your men shall appear before the Lord. Yahweh God of Israel. For I will cast out the nations before you And enlarge your borders.

Neither will any man? Covet your land when you go up to appear before you also your God three times in the year You shall not offer the blood of my sacrifice with lemon. Nor shall the sacrifice of the beast of the Passover. Be left until morning. The first of the first fruits of your land, you shall bring to the house.

Of y'all, who your God? He shall not boil, a young goat in its mother's milk. Then you always said to Moses. Write these words. For according to the tenor of these words. I have made a covenant with you. And with Israel. So, he was there with y'all play 40 days.

And 40 nights. In either ate bread, nor drink water. And he wrote on the tablets. And he is god, wrote on the tablets, the words of the covenant. The ten commandments. So far, the Reading of god's inspired and inherent word.

What's been an issue? Ever since the incident with the calf, This will the lord persist with his people. Will he destroy them as they certainly deserved to have done with them? And you remember him provoking Moses to intercede for the people. Implying to him. That if he intercedes Then he won't wipe them out and start over.

With just Moses. Will the lord go with them? And how can? They be safe. If he does go with them. And we saw, The lord's provoking. Moses by things that he said, especially this language with, which he starts as prayer again here. If now, i have found grace in your sight, When the last thing that the lord had said, About that.

Moses had remember in chapter 33 verse 15. If you're presence is not go with us, Do not bring us up from here. And so forth. And you always said to Moses, i will also do this thing. That you have spoken. For you, have found grace in my sight. And i know you by name.

And then moses said, Please. Show me your glory and so forth and that's that's where we're coming from. When we come into our passage in verse 8, In verse 7, he finishes the lord finishes proclaiming his name to Moses, which is how the lord showed Moses. His glory was by proclaiming his name to him.

And Moses responds to that. By worshiping. Verse 8. And then by praying again. For the thing that the lord has already said that he will do. But praying with new information, That came from. The lord's display of himself to Moses on the mountain. The lord had said that he would do as Moses had spoken.

But look at what we have in verse 9. If now i have found grace in your sight. Oh lord. And there he's using language from chapter 33, and verse 12, chapter 33, and verse 13, chapter 33, and verse 16. Chapter 33 and verse 17. Remember, he's been Several times in the last few chapters provoked to prayer specifically by the word of god.

Which is a great help to us. We want to know how to pray. And we see this back and forth between god and moses and the lord teaches us to pray from his word. Yeah, if now i have found grace in your site. Oh lord. Let my lord, i pray go among us.

Even though we are. Us stiff. Necked people. Which is what the lord had said. I will not go up in your midst. Lest i consume you on the way for you are us stiff. Necked people verse three And then verse 5, the people mourning because yahweh had said to Moses.

Say to the children of israel, you are as stiff-necked people. I could come up in your into your midst in a moment. And consume you. Well, certainly moses could not pray to the lord. Lord, we promise we won't be stiff necked anymore. Because that's just how they were. Loses new of course his own sin.

And he had sad and painful experience of the nation's sin. Of how persistently stiff necked they were. But, He has just had the lord proclaimed, the lord's own name to him. And it is not in the people and their resolved to change. But in the unchanging character. Of the glorious.

God, who has chosen? To glorify himself, not Exclusively by condemning centers. But ultimately, Preeminently. By redeeming, sinners. And so moses learns his cue. Doesn't he?

From this climax of the lord's own declaration of his glory. That he is merciful. And gracious and long suffering. And abounding exceeding and goodness and truth.

Keeping mercy for thousands. And forgiving. Iniquity and transgression and sin. And he is provoked to prayer by that. And he latches onto that and that's the new material. In verse 9. Go among us even though we are as different people. This is a god who is glorified by forgiving sin.

Well, we have sinned, that he may be glorified to forgive Not at all excusing, the sin. But encouraged that because of this god's character. Because this is what the living and true god is like Even sinners such as we are. Even stiff. Necked such as we have been May be safely.

And the presence of god. And so here's this word provoked. Prayer. And god responds. And he says, 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. And all the people among whom you are.

Shall see the work of yahweh. Now, if we read too quickly, we can miss That the marvel is not the lord's driving out. The amorite commandite has hitite his parents. I have heightened jebusite. That is a marvel, but it's not the marvel to which the lord is referring. Because this also was something that he had promised to do even when he wasn't going to go with them.

You remember when he initially said i'm going to go before you i'll drive them out. And you go in the land, you can have it all but Um, You won't have me. Which for the believers. To have nothing at all. But listen, carefully. I will do marbles such as have not been done in all the earth.

Nor in any nation and all the people among whom you are shall see, the work of yahweh. It is an awesome thing that i will do with you.

That god, who drives out. One set. Of sinful nations. Would yet make his dwelling place in the midst of another sinful nation.

This is the great marvel. And then he goes on to quote. Or refer to. Things going back all the way to genesis 15 verses 18 and 19. Which is the first time we have the list of the nations that he is going to drive out. He refers to, he gives instructions that have to do with the Passover that we saw first in chapter 12, He makes reference to himself being a jealous god, which we saw especially in the Ten Commandments.

And the second commandment,

He gives us. He gives a commandment of the sabbath that we saw for the first time. Again well no actually we saw it before. The ten commandments, but He quotes from there as well.

Uh, he refers at great length. From chapter 22 and And a long quotation. Almost word for word. From chapter 23. And what's he doing? Well, we find out what he's doing when we get to the end and he says, right these words For according to the tenor of these words.

I have made a covenant with you. And with israel, in other words, The same terms are still in effect. The lord has made. These promises. He's given what we referred to as ten commandments which are For to here as the 10 words or the ten commandments. In our passage.

And you remember the Before moses spent the 40 days on the mountain, he gave him the book of the covenant, which was a collection of a number of case laws that we spent several

weeks working through and much of that is found here in chapter 22. Um, from chapter, 22 verses 29.

And 30, in chapter 23 verses 12 through 19. And then he has Moses on the mountain for the same amount of time. Now, this isn't just so that Moses would have time to write a copy of the book of the covenant. Which we assume he was doing. This glorious.

Uh, writing party. In verse 28. With Moses there with Yahweh, 40 days and 40 nights, we assume obeying the commandment and verse 27. So, Moses is writing with parts on parchment. The book of the covenant and Yahweh is writing on stone. The ten commandments and he wrote on the tablets, the words, the covenant, then commandments, It's not just that it takes 40 days and 40 nights to do that.

That's the amount of time. He was on the mountain before. That's a reference back to chapter 24 and verse 18. It is in the Course of the providence. An indication from the Lord that he is going to treat Israel. As if the golden calf had never happened. Isn't that extraordinary?

Many of us have had a relationship in which there was some great sin or great betrayal. And we have, Hopefully some of us have experienced. Where there was repentance. Confession, repentance. And yet, we understand. How difficult it is. And how impossible really apart from the Lord, it is to have a reconciliation.

In which things can go back. To be like they were before. But that's what God is doing. With Israel. When Moses comes down at the end of these 40 days and 40 nights. It is as if he has come down, he had come down from the first 40 days and 40 nights and they had the promises from Genesis and they had in the instructions that that took place during the exodus from Egypt.

And they had the book of the covenant and they had the ten commandments and it was all the same. Why? Because the Lord, who is in himself, Full of steadfast, love and truth. Displays that about himself not only eternally and everlastingly in those whom he saves those whose soul he says, But also in the course of history, and how he deals.

With families and churches. And nations. With whom he is long suffering. And are we not an example of that? Here we are after 200 years in our congregation Hear each of us is having Back slitted many times in our own life. Everyone of us, who's ahead of a household knows that for our own sin sin as the head.

Let alone for how the house is a generally has gone under our leadership. We would rightly have been abandoned by God. And destroyed, like these nations. We're rightly destroyed. And so there are moments in history. In which the patience of God and the forgiveness of God, breaks through in his dealing, with a people in his dealing, with a church and is dealing with a household.

To testify to his glory. Those then, who Proclaim that the God who has done this. In a small way. But we don't mean it, demeaningly. In a smaller. Let's say it that way a smaller way in history. Is the one who does this. Eternally and everlastingly in Christ. We see the world deserve to be condemned.

But as John 3, 17 tells us, God did not send his son into the world to condemn the world. Which you would not have needed to do. He could condemn the world without sending the sun into the world. But the reason is sent to sun into the world, Well, so that the world through him might be saved.

And so yes, there's those mountain top experiences quite literally for Moses here. And for us with him and often in the worship, Where Jesus declares to us the name of God from his word, and we see the great glory of God. But there are also those Patient perseverings of God, with our households.

With our church. With our nation. In which we see some of that glorious character of our God. Displayed And that's what the Lord will be displaying. With this wayward people. May he give us to see it. And not to repeat their waywardness. But to have hearts that are not hard and don't go astray.

But believe in him. Let's pray.

Father, thank you. Thank you for. The way you are. And the way you have been pleased to be with sinners, For the sake of your everlasting, redeeming electing love. For the sake of your son, whom you sent. In that love to be the redeemer. Thank you for these many weeks that we have been in Exodus.

Thank you for making us to hear. Your name proclaimed. Thanking. Thank you for giving us to see. Just how great a thing it was for you. To forgive Israel and to go with them anyway in their midst. And not consume them immediately. And we pray. O. God. That you would make us to see your glory.

In our lives as you are patient with us. That we would know that it is entirely because of who you are and what you are like. What you have displayed most of all in Jesus? And his name. We ask it. Amen.