

**Friday, April 28, 2023 ▪ Read Exodus 34:1-7**

*Questions from the Scripture text: To whom does Yahweh speak in v1? What does he tell him to cut? Who will write on them? What will He write? What else must Moses do (v2)? When? To where must he come? To present what, to Whom, and where? Who may also come up (v3)? Who mustn't be seen, where? What else mustn't be seen? What does Moses do in response to all of this (v4)? When Moses comes to the mountain, what happens in the cloud (v5, cf. 33:9)? What else does Yahweh do? What, specifically, does He proclaim? What name does He repeat twice (v6)? What title once? What three, initial character traits does He proclaim? In which two does He declare Himself to abound? What does He keep for whom (v7)? By forgiving what three things? What does He not do at all? What does He visit upon whom? Until when? How does Moses respond to this declaration (v8)? At what speed? To what extent?*

**What glory does the Lord display to His people?** Exodus 34:1-7 looks forward to the evening sermon on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **God displays to His people the glory of His law, the glory of His nearness, the glory of His grace, and the glory of His justness.**

Moses had asked to see Yahweh's glory (cf. 33:18), and Yahweh had basically said that all that there was to His glory to see (and especially hear), He would show to Moses (cf. 33:19-23). Now, 34:1-7 relates how the Lord displayed that glory in four things in particular: His law, His nearness, His grace, and His justness.

**The glory of God's law.** Almost half of this passage is spent on the new tablets of stone. The writing of new tablets is important, because these are "the tablets of the Testimony" (cf. 31:18; 32:15). When Moses had seen that Israel had broken covenant with God, he had broken the previous set (cf. 32:19). Now, as the Lord's display of glory is connected with considering the nation as His own people (cf. 33:13), He displays that glory in part by providing a new set of tablets. He tells Moses to cut them and bring them, and Yahweh will write upon them. This is also connected to the display of His glory, because we remember that the commandments are the life-applications of the implications of God's divine glory.

**The glory of God's nearness.** The nearness of the Lord is highlighted in in v2 ("present yourself to Me there"), v5 ("Yahweh descended in the cloud and stood with him there"), and v6 ("Yahweh passed before him"). God is present everywhere, but when He makes His near presence known, He makes special display of His glory. He has done this most of all in the Lord Jesus Christ. The Word became flesh and dwelt among us, and we beheld His glory as of the only-begotten of the Father. In this entire section of Exodus, the key issue is whether He will go up in the midst of the people, making them to know the nearness of His presence among them.

**The glory of God's grace.** Here is, if we may say it reverently, God's favorite part of His glory. For, what does He proclaim, when He proclaims His Name? "Yahweh, Yahweh, God, merciful and gracious, longsuffering, and abounding in goodness and truth." "Goodness and truth" translates words commonly translated "steadfast love and faithfulness." In the Greek translation of this passage that the first century church used, the phrase is the same as "full of grace and truth" in John 1:14.

Not only are these two attributes the ones in which He here declares Himself to abound, but the previous three attributes were of similar kind. His preference for this aspect of His character is also seen in the imbalance between "keeping mercy for thousands" in v7a and "the third and fourth generation" in v7b (cf. Ex 20:5-6). This preference is also seen in Rom 9:22-23. There, the Lord does will to show His wrath and make His power known, but that gets put on pause in order "that He might make known the riches of His glory on the vessels of mercy."

**The glory of God's justness.** Finally, the Lord does emphasize His justness. Although He forgives iniquity and transgression and sin, He does not do this by "letting go unpunished" this iniquity and transgression and sin. The verb for "let go unpunished" is doubled here, with a negative particle. It is very strong. And it reminds us that forgiveness comes not through injustice but through full propitiation. The wrath of God is poured out fully upon sin. The Lord Jesus has endured it as sinners' covenant head, which v7 makes clear is the Lord's righteous and just way of covenant dealing. This was dreadful news for us in Adam, but it is good news for us in Christ, and every Christian father desires that his children would come out of his headship and into Christ's.

For each of these displays of God's glory, how is Christ the greatest instance of that particular display? How are you responding to each of these glories of God in your life? How are you responding specifically to Christ?

*Sample prayer: Lord, thank You for showing Your glory to Moses. And thank You for showing it even more to us in the Lord Jesus Christ. Grant that, by Your Spirit, we would see and respond to His glory more and more, AMEN!*

ARP32AB "What Blessedness" or TPH73C "In Sweet Communion, Lord, with Thee"

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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 ones, 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. Letting either flocks nor herds feed before that mountain. So he caught two tablets of stone like the first ones. Then moses rose early in the morning and went up Mount Sinai as yahweh at commanded him and he took him his hand, the two tablets of stone Now, you are going to send it in the cloud and stood with him there.

And proclaimed the name of yahweh. And y'all play passed before him and proclaimed, 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.

Then the children's children. I'm so sorry. To the third and fourth generation. So far the reading of god's inspired and And they're into it. So the lord is showing moses, his glory. As mosas. Uh, kept praying for things that were according to what he had heard from god's word and every time the lord said yes mosas was encouraged to pray a little bit more for something from god's word whenever we pray in that process we ultimately end up saying.

Show me your glory. Even the prayer that the lord jesus taught us. It ends doesn't it for thine is the kingdom and the glory and the power forever and it begins how would be thy name. And so, all right, praying participates in this. Desire to see god's glory. And god's answer to the final request, the ultimate request.

Of Moses, of course, is yes. And as we saw at the end, Of chapter, 33. It's christ. Who is the ultimate fulfillment of that? Yes, the word became flesh and we beheld, his glory. No one has seen God at any time, but the only begotten is in the bism of the father, he is fully revealed.

Or hebrews chapter 1 in these last days, he has spoken to us by his son. Who is among other things, the radiance. Of his. Glory. And so there's much. We can see here. And Exodus 34 1 through 7 about christ, as the fullness of the revelation. Of the glory of god.

By paying attention to. What the lord shows mooses. When he shows, mooses his glory And the first thing that he shows him is his law. Again, his law is good, his law is glorious, it is not to be despised. What the law couldn't do. It couldn't do as the apostle says in Romans because it was weakened through our flesh.

The law does not save. The law cannot justify us. We are sinful the law demands atonement for sin, blesses and praises. The one who is perfect and righteousness and full in his sacrifice and complete in his wiping out. Our guilt. And yet the law cannot justify usify. God, by christ had.

Uh, to justify. And yet the law is good and the law's glorious. It is A verbal expression of the character of god and the applications to our lives of the implications of who god is and what he is. Like, we should love his law. From our innermost being from our inward being like roman seven says we should call the commandment, not just holy and righteous but also good.

Because it's God's commandment and he is holy and he is righteous. And he is good. And so, the first part of god's showing Moses his glory here, Is the re-giving of the law? Cut the two tablets of stone like the first ones. And he makes it clear that he is not diminishing his glory at all by what is coming in the rest of the display.

Of that glory. He's not diminishing his law at all. He's not diminishing the danger to sinners, and the danger to creatures of being in the presence of god, because he gives now a repetition of some of the same rules. That he had given when he was announcing the law of god, verbally to the nation, all the way back in chapter 20.

He says no man shall come up with you, don't let a man be seen, do not even let flocks or herds feed in front of the mountain. You remember hebrews 12 talking about how terrifying cyani is. That even if a beast, should touch the mountain. It shall die. And so, the first part of the display of god's glory, Is his law.

The writing of new tablets is. Fulfilling not just the display of God's glory but also the request that the lord would publicly identify himself with israel, as his people, that the, i will be your people and you will be my god. Promise would be fulfilled in his presence, going with them.

You remember, that's been a big part of the prayer requests, after the incident, with, with the bowl that god wouldn't just go ahead of them, but that he would go with them, that he would be among them. That they wouldn't just have the people promise and the place promise, but that they would especially have the presence.

Promise that they would belong to the lord and the first two tablets have been called up until this point. Also the tablets of the testimony So that they are not just an expression of god's moral law. In a particular, Situation. But that they are. The contract as it were, that will go in the box of the testimony in the arc.

Of the testimony will be the tablets. Of the testimony. So the lord is showing his glory as the god of israel and the god of glory, Moses cuts the two tablets verse 4 and he rises up. He goes Uh, up to sinai. Moses. To had seen israel break covenant with god, he had broken the previous set god can undo what Moses has done to the tablets and god can undo what israel has done.

To the covenant to itself. This is part of the display of his glory that he continues. To give us his law. Which itself is an expression of his character. But that there is grace for us. To have him among us and that brings us to the next Display of his glory, the glory of his nearness.

The glory of his nearness in. Um, in the gospel. Nothing else is to come near but mooses can come near Moses has been told to come near. And even. As the lord, now comes and makes his presence known in a way. That is. More intense and dangerous. He does the same as he had been doing.

At the tent of meeting at Moses's tent, which was put far outside the camp. You remember, it says, you always descended in the cloud and stood with him there and proclaimed the name of Yahweh It's amazing. What he does on the mountain, he had been doing already in the tent.

You remember from chapter 33 that God treated mooses as his friend and spoke to him. Face to face. Here is the display of his glory here is the way we see his glory. In this life, this is especially through our ears. As the lord proclaims. Uh, his name to us in other words.

The proclamation of the character of the lord. And the proclamation of the outworking of that character of the lord, which we call the gospel. So we had the glory of god in his law and now we have the glory of god in his gospel. Which of course is the only way that mooses could be there to begin with.

And is expressed that gloria's expressed. In the lord, proclaiming his name. You always passes before him and proclaims. What do we hear about? Yahweh. In his gospel. Uh, we hear that he is yahweh, yahweh. God merciful gracious long suffering. Abounding in goodness. And truth. So, we Have not just the glory of god's law and the glory of god's.

Uh, gospel, which is Which is in the nearness. Of god to us, and god's own proclaiming himself to us and the opportunity. The The offer of being reconciled with god, but especially the glory of his grace. The glory of his grace. This is the favorite. Aspect of his glory.

Uh, which We say, with reference with reverence. God is simple, which means all of his attributes are all together in their fullness. There's no tension between them or separation. God is what he is entirely. Uh, in every part of what he is, which itself is a poor waves speaking, because there are no parts Of.

Of what god is, and who god is. And yet in his proclamation, There is that which goes first and that which goes, most that upon which he places the most emphasis that which Belongs to his character within himself. For god from all eternity. In his justice in his holiness.

Uh, there is no. There is no judgment. There is no punishment, there is no wrath. Wrath is not inherent to who god is. Because there is no sin upon which to pour outrath from all eternity within God. Wrath and holiness are and expression in relation to the creature. We experience them.

In relation to the creature. But they are. That god's intensity of adoration among the father, son and spirit. And devotion and delight and enjoyment. Among the father, son and spirit. Therefore when he proclaims his name to us, it is especially that which comes out of Of. Enjoyment, and devotion and fellowship, adoration, and union and communion.

That he declares. As the favorite part as it were of his glory. So he says yahweh, Yahweh god Then you have these things that come yes in relationship to us. There's, there's not mercy or grace within the godhead because Uh, there are no persons in the godhead who need mercy or grace.

So you you hear how these are still being declared in relation to the creature and even in relationally to the redeemed sinner, Uh, but they are. God's own. Self-love if we can say that, but there are three as it were persons and selves Um, careful with that language. Uh, Three persons in the godhead.

And the The emphasis when god displays his glory to us, Is upon his love, merciful. Gracious. Long suffering. Why is he patient for so long with so much sin because he is abounding in cadid and Emmett. Uh, goodness and truth is how it's translated here, but it's covenant love and covenant faithfulness.

And more than can ever be needed or necessary. So in his devotion to himself and in his love for creatures who have been loved by In god's own devotion to himself. Uh, there's this plan and determination. To save from sin that will endure. Whatever is necessary. Uh, in order to complete and fulfill the plan.

This is.

Part of where paul gets the idea in Romans chapter 9 and verse 22. And 23. What if God? Wanting to show his wrath and to make his power known. Endured with much longer suffering, the vessels of wrath prepared for destruction. So, he wants to make his wrath and his power known.

But what if he wanting even though he wanted to display these aspects of his perfection? Like we're about to see an exist 34 Endured with much long suffering. Vessels of wrath prepared for destruction Y. That he might make known the riches of his glory, on the vessels of mercy, which he had prepared beforehand for glory.

Even osteom. He called not of the jews only but also of the gentiles. And so, there are And so there are those whom the lord has prepared beforehand for mercy, and he's got this plan. That focuses primarily in among the Jews. From. From abraham until The, the Day of pentecost.

And then it explodes into the world among the gentiles. But whether it's among the jews or among the gentiles, there are these whom god has loved and prepared to be vessels of mercy from before the world began and he is willing to suffer long. With sinners and sin and not Display yet the fullness of the glory of his wrath and the fullness of the glory of his justice.

Because there is an emphasis on the display of the riches of his glory in his mercy and you can hear the The same emphasis here. When he's proclaims his name and he leads with merciful gracious. Long-suffering why? Because he has a bounding and covenant love and covenant faithfulness. And what to that?

What are that covenant love, and that faithfulness. Covenant faithfulness determined to do. Clearing the guilty. Sorry not clearing the guilty, keeping mercy. For thousands, forgiving iniquity, and transgression and sin. And so there is this plan. For keeping mercy and forgiveness. In displaying his glory and his character in relation to those who he is redeeming.

And there is also within that plan reminders that he will indeed display. His justice and his wrath at the last. That even in the course of history, even in the course of families. When god gives, Children up to the same sins as their fathers. When god brings consequences on households and nations That is a hint.

It is a reminder. It is a lesson in the character of god, that is righteous and just And he by no means clears, the guilty. No, the forgiveness of iniquity and transgression and sin is not going to come by him. Uh, pretending sin away or treating it as less than it is.

Because to treat sin is less than it is. God would have to take himself As less than it is. And he will not do that. And so this forgiveness is going to come at last by the lord jesus. Enduring in himself. All of the wrath that every sin of everyone.

Whom he would save deserves. And so, how great? Sorry. And so, how great? Is the glory of the lord jesus that for these thousands. By comparison to these three or four. Or this third and fourth generation in verse 7. Uh, Even for these thousands, all of the wrath for all of their iniquity and transgression, it's in Would be absorbed by christ and so there is The glory of his grace, the glory of his justness in the glory of christ.

In the gospel. Our creator is glorious. And he has made his son in his salvation. The great display of his glory. As you trust in him for forgiveness and ask him to take away your sins, as you look to him for power and ask him to help you live righteously.

Ask him also. That you would know his glory. And that his answers to your prayers would display, his glory. That the god, who is willing to make his wrath. Um, known Is in great, long suffering, enduring vessels prepared for wrath that he may show his mercy. Some of you may show the riches of his glory.

In vessels prepared for mercy, this is what he's doing. In our lives. And so we ought to be responding. To what he does. With praise adoration wonder love. From which flow. Obedience and service and all of the other things. But first and foremost, That worship and that love that comes.

In response. That is the right response. To the to the display of his glory. Let's ask him to help us.

Our father in heaven when we say, show us your glory. We know that you have. Shona in the scriptures. And even just now you have shown it. In giving us to. Upon your own instruction have. Family worship time going through the bible. Seeing the greatness of your glory and so many passages.

But especially in this one, And the other lord, when we ask you to, Show us your glory, what we Need most is the help of your spirit. To remove the veil from our eyes to take away our spiritual cataracts. So that we may perceive. The greatness of the glory that is right in front of our eyes.

And even more. So lord right in front of our ears. So, helpless by your spirit. Take the dullness and the deadness. Of our heart away. Circumcise our hearts and give us hearts of flesh. Instead of hearts of stone. So that we may see who you are so that we may be amazed.

So that we may worship so that we may love And then all of our obedience and service. Would flow out of this from having seen you From having known you.

And so, we do pray for the help of your spirit that we would see your glorious, especially And ultimately in christ and his name, we ask it.

Amen.