

Friday, May 5, 2023 ▫ Read Exodus 34:8–28

Questions from the Scripture text: What did Moses hurry to do (v8)? What is he the more emboldened to ask now (v9)? Despite what? What did Yahweh make (v10)? To do what? What will the Lord do (v11)? But what must they observe to take heed not to do (v12)? Why? What must Israel do with the inhabitants' worship paraphernalia (v13)? What can't such things be used to worship (v14)? What mustn't they make with whom (v15)? Why not (v15–16)? What mustn't Israel make (v17, cf. 20:4)? What must they keep (v18, 12:14–28)? What else must they do (v19–20, cf. 13:11–16, 22:29–30)? And what else (v21, cf. 20:9, 23:12)? And what else (v22, cf. 23:14–16)? How often (v23, cf. 23:17)? What will Yahweh do (v24)? What mustn't they do (v25, cf. 23:18)? And what else (v26, cf. 23:19)? What does He now tell Moses to do (v27)? How long was Moses with Yahweh (v28, cf. 24:18)? What didn't Moses do? But what did Yahweh do?

What does the Lord do for His people in His forgiveness? Exodus 34:8–28 looks forward to the evening sermon on the coming Lord's Day. In these twenty-one verses of Holy Scripture, the Holy Spirit teaches us that **in His forgiveness, the Lord restores His people as if they had never sinned.**

Moses has seen (heard!) Yahweh's glory (cf. v1–7). Just as we have seen previously (cf. 33:12–23), the Lord's Word provokes him to prayer that is in accordance with that Word. At the climax of proclaiming Himself to Moses, the Lord had described Himself as “forgiving iniquity and transgression and sin” (v7).

Now Moses responds with worship both by the action in v8 and by the follow-up in prayer in v9. He builds off of the “found grace in Your sight” language of 33:12, 33:13, 33:16, 33:17. Then he asks that the Lord would go among them, which has been the primary request throughout most of chapter 33.

Finally, the Lord's proclamation of Himself has given Moses encouragement to pray this. Though they are indeed a stiff-necked people (v9, cf. 33:3, 5), Moses has learned that Who God is may overrule who they are. For He is a God Who pardons iniquity and sin (v9, cf. v7). There must be a great sacrifice indeed, for the Lord leaves nothing unpunished (v7b). But if God is going to take any men at all as His inheritance, it must be by His forgiveness.

What follows is a series of promises and commandments that all come from the substance of the Lord's previous dealings and covenant with Israel. The verb for “make” a covenant in v10 is actually a participle, describing God Himself as the One Who has cut this covenant. He promises to do wonders (v10), just as He had previously done in Egypt; the way that He gives them the land will continue to declare that Israel is His people.

The prohibition against covenanting with or sparing the people of the land (v11–16) is originally from the Book of the Covenant (cf. 23:32–33). The prohibition against fashioning gods (v17) is a repetition from the ten commandments (cf. 20:4) and the emphasis upon this commandment that immediately followed (cf. 20:23). It's also exactly the place in which they had so greatly offended in chapter 32. He then repeats (v18) the Passover commands of 12:2–20 in almost exactly the same words as used in the Book of the Covenant in 23:15. In v19–20, He repeats the command to redeem the firstborn, which was also from the Exodus (cf. 13:11–16) and had been reiterated in the Book of the Covenant (22:29–30). Then he repeats the Sabbath commandment (v21, cf. 20:9) with the same connections to the ceremonial calendar as in the Book of the Covenant (v22–24; cf. 23:12–17). Just as in the Book of the Covenant, this is immediately followed by the regulations concerning offering with leaven, leaving anything until morning, offering the firstfruits, and boiling a kid in its mother's milk (v25–26, cf. 23:18–19).

So, when Yahweh says, “write these words, for according to the tenor of these words I have made a covenant with you and with Israel” (v27), He is referring not only to the particular selections from the Book of the Covenant that have been repeated here. These selections represent the whole of what has gone before. The Lord is basically saying that He is reinstating the entire covenant. By the providence of v28, the Spirit confirms this for us. It is a repetition of 24:18. The Lord is giving Israel a do-over as if the calf incident had never happened!

If the Lord never leaves the guilty unpunished, how can He restore Israel like this? Why can He do it for you?

Sample prayer: Lord, we thank You for Your longsuffering and mercy and grace. Thank You for forgiving iniquity and transgression and sin by punishing our guilt upon Yourself in the Lord Jesus Christ. Forgive us our sin, and restore us as if we had never sinned at all, we ask through Christ, AMEN!

ARP51A “God, Be Merciful to Me” or TPH276 “Jesus Paid It All”

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Exodus 34 verses 8 through 28. These are God's words. So Moses made haste and bowed his head down towards the earth. And worshiped. And 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 as your inheritance. And he said, behold. I make a covenant. Before all your people, i will do marvels such as have not been done in all the earth. Nor in any nation and all the people among whom you are.

Shall see the work of yahoo. 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 and the canaanite and the hittite, the parasite, the hivite, and the Jebusite. Take heed to yourself.

Lest you make a covenant with the inhabitants of the land where you are going Lest it be a snare in your midst? But you shall destroy their altars. Break their sacred pillars. Cut down there. Wouldn't images. For you so worship. No other god. For yahweh whose name is jealous.

There's a jealous god. Lest you make a covenant with the inhabitants of the land? And they play the harlot with their gods and makes sacrifice to their gods. And one of them invites you and you eat of his sacrifice. And 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 gods. You shall make no molded gods for yourselves. The feast of unleavened bread, you shall keep. Seven days. You shall eat and love and bread. It's like commanded you in the appointed time of the month of Aviv for in the month.

Of habib became out of from egypt. All that open. The womb are mine. Every male firstborn among your livestock. Whether ox or sheep? But of the firstborn of a donkey, you shall redeem with a land. And if you're 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. One of the seventh day you shall rest in plowing time. And in harvest, You so rest. And you shall observe the feast of weeks of the first fruits of the wheat harvest. Under the feast of in gathering of 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 and you go up to appear before you always your god three times in the year, You shall not offer the blood of my sacrifice with leaven.

Nor shall the sacrifice of the feast of the Passover be left until morning. The first of the first fruits of your land. You shall bring to the house of yahweh your god. You shall not boil the 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 yahweh, 40 days, and 40 nights. He neither ate bread, nor drink water. And he wrote on the tablets, the word of the covenant words of the covenant.

The ten commandments. So far the reading of god's inspired and And there aren't worth. Moses again, as we have seen several times, he takes But you from the lord, what the lord has just said and makes Application of that particular thing in prayer. You remember the the great thing that has been an issue ever since the incident with the calf is Um what ever since the lord did not destroy israel for the incident with the gap.

Um, But still, there has been the issue ever since he didn't destroy them of whether or not, he would go up with them. And the reason given for why he wouldn't is because if he goes in the midst of his stiff neck, people like this, he would consume them.

But now, Having provoked, Moses, all the way to Uh to ask to see the glory of yahweh and seeing that glory by hearing Yahweh proclaim his own name which is Uh, how the glory of the lord is seen and we ourselves then get to see it. By his proclaiming his name.

And giving us a spirit to remove the veil from our hearts. But what he heard proclaimed when he saw by the hearing of faith, the glory of the lord? Is that the lord is merciful? Gracious, long suffering abounding exceeding in Steadfast love. Faith and faithfulness. Forgiving iniquity and transgression and sin.

And so now, He responds to that. Uh, first my bowing, his head towards the earth and worshiping and then immediately turning it over in prayer. And he uses language, which is also from before, If now i have found grace in your site, o lord, let my lord, i pray go among us.

Even though we are a stiff-necked people. You see, it would have done. No. Good to, for Moses to say it's all right. Lord, we won't get destroyed. We'll stop being stiff. Necked and you go up with us. Because there is no solution in israel stopping to being being stiff.

Necked, they are going to be stiff necked, moses, as well, aware of what is what would happen. There was not a solution in israel. But he heard. When the lord proclaimed his glory, A solution in the lord. Is forgiveness. And so, he says, Go among us that we are as stiff.

Necked people and Pardon our iniquity and our sin. Provide for us. The atonement that the god, who by know, mere no means clears the guilty. Yeah, absolutely does not let sin go on punished, provide for us that atonement. By which you provide forgiveness by which you pardon iniquity and sin.

So that we may go. Not as the people who are will do well enough. Not to get obliterated by having God in the midst. But as the people who you have taken, To be your own. And forgiven. And that's how we concludes a request to take us as Your inheritance.

And so the lord responds by saying, behold i make a covenant. And it's a renewal of everything that has gone before. Now, it's piecing together. Some of the instructions from during the exodus in chapter 12, chapter 13. Um, a bunch of the instructions from. Um, the book of the covenant.

In chapters, 22 and 23. Uh, some even of the ten commandments, Um, repeating the sabbath commandment especially and The jealousy of god, that Um, With the prohibition of Fabricating false gods. So, he takes all of the things that had been part of Uh, the lord's. Covenanting with israel, binding, israel to himself and all of these instructions that he had given them about their part and all these promises that he had made about his own part, and he says, they're all still enforce.

And, Uh giving the sampling, i think implies that Moses is to write to to write down and now everything up until that point about god's binding himself to israel. In fact, It's quite possible. That this was the point at which Uh, the lord had moses assembled. Not just the book of the covenant, which he had been previously told to write now.

But the lord now including things. Uh, promises that go back into genesis even It's even possible that this is the point at which he takes these 40 days and 49s Uh to write down what we now have as the book of genesis, and the first two thirds of the book of accidents.

And when the 40 days and 40 nights are over and the top, the amount of time is also important. Because it's the same amount of time that he was on the mountain previously. And it's like the lord saying i am wiping out. Your sin. As if. The golden calf had never happened.

Um, And that is how of course the lord having atoned for us in christ's treats us. As far as the guilt of our sin goes, It is as if it never happened, it is completely wiped out. Completely Um, the wrath of god against that guilt is completely absorbed. And he sends moses.

Back down the mountain now. With the ten commandments on the two tablets. Which god wrote with his finger. And at the very least, a new copy of the book of the covenant. But probably even more. Probably genesis in the first two thirds of Exodus. Uh, also Now that he had written on the mountain with god and if ever you Uh, if ever you Wondered about.

Uh, how men can write? Uh, inherent words, well, they do it, of course, by the carrying along the spirit and you say, wow. I really believe that about moses. On the mountain. The only one else. The only other one there is god to literally have like god with you on the mountain while you write.

It sure that must have been an errant and then you think well, Is not god. Always everywhere. And for those times when he's causing his word to be written by men, Is he not giving that special superintending? That has every bit as much as Moses would have had on that mountain.

Um, but The wonderful amazing thing here is. The glory, which god had been shown. On the mountain. Or the glory, which god had shown to Moses. On the mountain. Is displayed. In his forgiving, his people and making it like the golden calf had never happened. And we see how much god is glorified.

Not just by forgiving our sin eternally. But even by his patients and long suffering with households that sin and calm and repent. He continues with our household and mercy, and grace, and forgiveness. And churches. That sin. And the lord gives them warnings and they repent. And he restores the church even to a place.

Sometimes it is greater than that church had ever been at spiritually. And nations as well. And you see, How much god glorifies himself in his patience with and forgiveness with sinners? Not only in the eternally saving way. But also in that covenantal, way through history. Where moments of the completeness of his forgiveness.

Are displayed. Uh, in how patiently he bears. With the sins of his people. So let us pray and ask God to Um, grip our hearts with how glorious he is. To. Help us to be like mooses to pray to him as those who hope in. Um, his forgiveness. His forgiving character.

And, Um, to rejoice when He does answer those prayers. My father in heaven. We thank you that just as With mooses on the mountain. Uh, so now you bring us weekly to Zion. Where the lord jesus declares, your name to us. And then him, we know you to be A god, merciful gracious.

Long suffering. Exceedingly great. Steadfast love, covenant, love and faithfulness. We pray. Oh, lords that you would help us by your spirit. To pray in that confidence and ask you. To go with us to be gracious with us to pardon our sin. To show that the great difference is not how well we will do now.

But that you are the one who makes the difference, both in however, well, we do But especially by your grace. And the response of your mercy. Which is where good comes from in our lives. We pray. Lord that you would be glorified. About what you do with each of us with our family.

With our church with all your churches. Granted. Oh god. And jesus name. Amen.