

Numbers 20:14–21:3

¹⁴ Now Moses sent messengers from Kadesh to the king of Edom. “Thus says your brother Israel: ‘You know all the hardship that has befallen us, ¹⁵how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians afflicted us and our fathers. ¹⁶When we cried out to the Lord, He heard our voice and sent the Angel and brought us up out of Egypt; now here we are in Kadesh, a city on the edge of your border. ¹⁷Please let us pass through your country. We will not pass through fields or vineyards, nor will we drink water from wells; we will go along the King’s Highway; we will not turn aside to the right hand or to the left until we have passed through your territory.’ ”

¹⁸ Then Edom said to him, “You shall not pass through my land, lest I come out against you with the sword.”

¹⁹ So the children of Israel said to him, “We will go by the Highway, and if I or my livestock drink any of your water, then I will pay for it; let me only pass through on foot, nothing more.”

²⁰ Then he said, “You shall not pass through.” So Edom came out against them with many men and with a strong hand. ²¹ Thus Edom refused to give Israel passage through his territory; so Israel turned away from him.

²² Now the children of Israel, the whole congregation, journeyed from Kadesh and came to Mount Hor. ²³ And the Lord spoke to Moses and Aaron in Mount Hor by the border of the land of Edom, saying: ²⁴ “Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

²⁵ Take Aaron and Eleazar his son, and bring them up to Mount Hor; ²⁶ and strip Aaron of his garments and put them on Eleazar his son; for Aaron shall be gathered to his people and die there.” ²⁷ So Moses did just as the Lord commanded, and they went up to Mount Hor in the sight of all the congregation. ²⁸ Moses stripped Aaron of his garments and put them on Eleazar his son; and Aaron died there on the top of the mountain. Then Moses and Eleazar came down from the mountain. ²⁹ Now when all the congregation saw that Aaron was dead, all the house of Israel mourned for Aaron thirty days.

^{21:1} The king of Arad, the Canaanite, who dwelt in the South, heard that Israel was coming on the road to Atharim. Then he fought against Israel and took some of them prisoners. ² So Israel made a vow to the Lord, and said, “If You will indeed deliver this people into my hand, then I will utterly destroy their cities.” ³ And the Lord listened to the voice of Israel and delivered up the Canaanites, and they utterly destroyed them and their cities. So the name of that place was called Hormah.

The Persistent Patience of Grace

Main idea: Even when those whom He is saving persist in unbelief, God Himself persists in grace!

Introduction: what is the difference between the interaction with Edom and Arad? And what does the death of Aaron, in between them, have to do it? Moses is persisting in unbelief, but YHWH shows him (and us) that He is persisting in grace, by which means He turns Moses to that grace.

1. **Persisting in Unbelief** (v14–21)

1. Knows what the Lord has said, but is either ignoring it, or even trying to get around it.
2. In either case, there is no detectable devotion to the Lord here or dependence upon the Lord.
3. How we do this.
 1. Attempting to live the Christian life without looking for forgiveness or sanctification.
 2. Scripture-less-ness and prayerlessness
2. **God's Persisting in Grace** (v22–29)
 1. “Gathered to his people.” The death of the righteous as a mercy.
 1. Grief still appropriate.
 2. “Playing the long game” with our reputation, and leaving it to God. You may be loved more when you are remembered better. You certainly will be loved better in glory.
 2. The provision of a Priest.
3. **Turning Back to the God of Grace** (21:1–3)
 1. Vowing to Him that we will do according to His Word (cf. Lev 18:24, 20:23)
 2. Praying to Him that HE would do according to His Word and all that is necessary.
 3. Enjoying that even for sinners such as we are, He turns us back to Him, and proceeds to “listen to the voice of Israel.”

Conclusion: You cannot know that you are elect, if you are persisting in unbelief. BUT, You can know that God is persistently gracious to those whom He is saving. Adore Him for it, and turn to Him, and find Him faithful! And, by His grace, He will make you to be faithful, and He will save you.

(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)

Numbers 20, verse 14 through 21 verse 3. These are God's words. Now, Moses sent Messengers from Kadesh to the king of Edom. Thus says your brother Israel. You know, all the hardship has that has befallen us. Our fathers went down to Egypt and we dwelt in Egypt a long time and the Egyptians Afflicted us and our fathers.

When we cried out to Yahweh, he heard our voice and sent the angel and brought us up out of Egypt. Now, here we are in Kadesh. A city on the edge of your border. Please let us pass through your country. Will not pass through fields or Vineyards. Nor will we drink water from Wells?

We will go along the King's Highway. We will not turn aside to the right hand or to the left. Until we have passed through your territory. Then Edom said to him. You shall not pass through my

land. Lest I come again out against you with the sword. So, the children of Israel said to him, We will go by the highway.

And if I am my livestock drink, any of your water, then I will pay for it. Let me only pass through on foot. Nothing more. And he said, You shall not pass through. So Edom came out against them with many men. And with a strong hand, Thus Edom refused to give Israel passage through his territory.

So Israel turned away from him. Now, the children of Israel, the whole congregation journeyed from Kadesh and came to Mount Horeb. And Yahweh spoke to Moses and Aaron in Mount Horeb by the border of the land of Edom saying Aaron shall be gathered to his people. For he shall not enter the land, which I have given the children of Israel because you rebelled against my word at the water of Maraba.

Take Aaron and his sons and his wife and his daughters and bring them up to Mount Horeb. And strip Aaron of his garments and put them on. His sons, Eleazar and Ithamar, are his sons. For Aaron shall be gathered to his people. And die there. So Moses did. Just as Yahweh commanded it. And they went up to Mount Horeb in the sight of all the congregation.

Moses stripped Aaron of his garments and put them on. Eleazar is his son and Aaron died there on top of the mountain. Then Moses and Eleazar came down from the mountain. Now, when all the congregations saw that Aaron was dead, All the house of Israel mourned for Aaron, 30 days.

The king of Arad the Canaanite, who dwelt in the South heard that Israel was coming on the road to Arad. Then he fought against Israel and took some of them prisoners. So, Israel made a vow to Yahweh. And, If you will indeed deliver this people into my hand. Then I will utterly destroy their cities.

And Yahweh listened to the voice of Israel and delivered up the Canaanites. And they utterly destroyed them and their cities. So, the name of that place was called, Hormah. So far the reading of God's inspired. And then Aaron twerked.

What makes the difference between Israel's interaction with the king of Edom with Edom? And Israel's interaction with the king of Arab. Why does Israel not achieve? Its goal not receive? Or obtain, its aim. When he comes to eat him when they come to eat him. Uh, but they do.

When they are at Mount Horeb. And when Um, fight. The king of Arad. And what does the death of Aaron in between them? Have to do with it. Well, it is simply this. What do you not see Israel? Do. Once they are rebuffed by the king of Edom. That they immediately do.

When they are attacked and rebuffed by the king of Arad Well, as soon as Arad fights against Israel and takes some of them prisoner in 21-1, Israel makes a vow to Yahweh. And Israel, praise To y'all and asks the Lord. Uh, for his help. And what they promised the Lord.

Is to do that, which the Lord has already told them. He is going to be using them. To do. Which is to say Israel, worships the Lord. Making a vow to the Lord is a proper part of the worship of God, and of course, prayer. As an act of worship, some of you heard and your catechism class today, that You must not pray with those who are praying to anyone other than the Triune God.

This would be a participation in their worship of a false god. They so they offer the vow and they pray. And they offer this vow according to God's word, and of course, hearing and responding to the word of God. A part of worship. There's no worship of God, there's no seeking of God.

In verses 14 through 21. And in part. As we see the Route that they take and the Lord's. Stopping them along the Route for the death of Aaron at Mount, Hore. In part that may be because Moses and Aaron are trying to enter the promised land immediately. After being told, they couldn't enter.

The promised land. They are as it were persisting in unbelief ever so subtle. Ever so implicit. Unbelief. You. And I We walk in unbelief, when we are forgetful of God. When we do not commit to him and his care our way, when we do not devote to him, According to his instruction, our purposes and our plans.

And even, especially when he has told us what he is going to do with us. And we try to do it a different way. In this case, he's told Moses and Aaron that they're going to die before the people enter the land of Canaan. And they try to do it differently.

But in many of our cases and in connection with what we heard this morning from Matthew 11, one of the things that God has told us is that he will sanctify. Have been elected for salvation through sanctification. Um, We didn't take the time to look at second Thessalonians 2 verse 12 and 13.

Uh where he speaks about that. But salvation is through sanctification, there is no Salvation in Jesus that skips the sanctification part. And indeed. Um, we must be holy. In order to see the Lord, So what we find in verses 14 through 21, and we'll look at it a little bit more closely, how it ends up.

Um, We find that Moses is persisting. And unbelief. He is the one who sends The Messengers from Kadesh. Moses is persisting in unbelief. And then what we find in verses 22 through 29. Is wonderfully that God. Persists in Grace. That he comes and he does many gracious things. He speaks graciously.

Of Aaron and his death, he works, graciously in Moses, giving him opportunity for repentance and bringing him to repentance. And then of course he is gracious. Merciful to Israel as a whole continuing unto them, the priesthood. So in verses 14 through 21, we find that Moses persists in unbelief but in verses 22 through 29, we find that God persists in Grace.

And Moses having been turned back to God. And the people being blessed by God in his Providence, he uses the house of mourning, more than the house of feasting in keeping with what he says about that. Even in Ecclesiastes And they come out of the death of Aaron and that whole experience, ready to face prepared by God's Providence and his gracious work in that Providence.

To face. The new challenge, the new difficulty trouble. Of the attack of the king of Arat. So first Uh, persisting in unbelief we've already noted that they know what the Lord has said, but They are at very least, ignoring it. Uh, and at worst trying to get around it.

There have been several times where the Lord has threatened. Uh, death has threatened the whole nation with death and Moses has cried out to God and interceded on their behalf and the Lord has relented and forgiven and not destroyed the whole nation and started over with Moses. But has spared Israel.

Here. As soon as they hear the The verdict in verse 12. Uh Moses and Aaron might be prompted, provoked to pray to cry out to God. He may say no he might not relent and yet it would be in keeping with at least some sort of response. To what God has said.

Uh, that Uh, that they would respond. To God. Or ask for some guidance. It is apparent that the angel that had gone before them has now departed from them. And this could mean, you've arrived. Or. It could mean in the context, or we would not. Uh, blame them or think.

Unusual in the context. If they had thought that this too is a great judgment. Had they not asked and pleaded with God when they were still at Sinai. We will not depart from here unless you go with us. In the context of one of those moments in, which he had forgiven, he said, I won't destroy you.

I'll send you, but I won't go with you. And you remember Moses had pleaded and for an extended period of time and he would plead with God at the tent and every man of Israel would stand in the door of his own tent and look to where Moses's tent was pitched outside of the camp and they would weep for God to go with them.

But now the the angel going with them, Mechanism by which the Lord had told them when to depart and when to stop and how far to go and where to go. You had the angel who went before them, you had the cloud, the glory Cloud lifting up from the Tabernacle and moving out in front of them, that was how they knew.

When to break camp, that's described as past tense. Verse 16, he sent the angel and brought us up out of Egypt. Now, here we are in Kadesh. Well, if the Lord had been leading them. So In such detail and so personally and directly should they not now at least seek his face?

About where to go and What to do? Even more. So when they try to get through and the answer in verse 18 is very surprising Edom. Said to him, you shall not pass through my land. Lest I come out against you with the sword and this isn't just surprising Because Edom was his brother.

Especially such a brother as Esau had been to Jacob as Edom had been to Israel. It's edomites acting like edomites, but isn't Israel supposed to be able to enter the land? But, It's also surprising. Because it was on a similar occasion. In which Jacob received the name Israel. You remember, he heard the report that Esau is coming with hundreds of men and the last time he had seen dear old brother, Esau, Esau was comforting himself.

With the thought that Isaac would be dead soon, and then I can kill Jacob. And if you remember all the way back to the Genesis preaching, it may even be implied that he intended to hurry up the Isaac being dead soon, so that he could get to Killing his brother.

Jacob and so Jacob may have saved more than his own life by Rebecca's plan to send him away. But by the time Esau came and Jacob made these plans and he split it all his people. He split split it. He split all his people into two parties and he sent one across, he sent the other across and he was by himself and he had prepared all the bribes and he'd just machined the whole thing to Jacob's.

Cunning Perfection. And then you remember God. Appeared to him. And wrestled him all night long. He asked for God's help and God answered by keeping him up all night, exhausting him and injuring him.

And yet, as he came to a realization of who it was that was doing this. He realized that blessing is not found in preparing. Well for Esau blessing is found in clinging to God. And that's how he got. His, name changed from heel grabber to God. Wrestles Or as possibly but I think it's it's more naturally.

God wrestles. He wrestles God. But you remember what happened? On the next day? When finally, he had this great big encounter with Esau He so loved him. They fell on his neck and he kissed him. And the situation was very similar, haven't seen you in a long time. I've been off in laban's country and I was abused there, but God preserved me.

He saved me out of every adversity. And here, here I am now. There's a historical precedent for this. Haven't seen you. A couple hundred years. Uh Edom. I've been off in Egypt and I was abused there. But God was merciful and God rescued me and he spared me and here I am.

But that's where the parallel ends. Because this is no falling on his neck. Kissing him in verse 18. Even said to him, you shall not pass through my land. Must I come out against you with the sword. At that point, what? We desire. What would we hope? To read and to hear.

So Moses cried out to God. So Israel cried out to God. And yet. They're kind of in the midst of not seeking God's help and maybe even trying to skirt God's judgment to get around God's judgment and Get into the land. So instead of seeking help from God, he tries to negotiate with his hostile brother.

He tries to financially incentivize him and militarily de-escalate the situation. He says we will only go on foot nothing more. Now, that doesn't sound like much to us, because Um, in order to kind of do the military. Difference. You would say. We're just going to March through our land.

We won't bring the tanks. Okay, no, wagons of war, no supply chain stuff. Uh, will take what we can carry. And what the animals can carry. But we Take anything else will only be on foot? Nothing else. And We'll drink your water but we'll pay you for it. Now, Edom already has the cisterns, dog.

He already has the wells, dug. He already has the The cities and and towns, where they have laid claim to the water in the area, they already have the resources. You know, bringing in several million customers to pay for water is a pretty significant financial incentive. And so, It.

He sweetens the deal as much as he can. But Edom comes out against him with Mighty Men and with A strong hand. And where we have seen that phrase last. Was when the Lord led Israel out of Egypt with A strong hand. And it's just a subtle reminder. That God is the Lord of Providence.

What do? Uh, what does God mean? Or what do we learn? From these words before me in the first commandment, like a shorter, catechism kids are memorizing and thinking about and learning this week, we're always dealing with God. We are never out of his sight. He's always observing always judging always responding to what we do.

And this is just an ever. So subtle way in verse 20 of saying. That this was from God. All provinces from God, we don't have to be told that But we do often have to be reminded because we are forgetful And so, They persisted an unbelief. We do this.

We do this by attempting to live the Christian Life without looking for forgiveness or sanctification. When the Lord afflicts us in our conscience, he addresses something in his word that we have been running afoul of or When he brings to mind from his word, something that corrects us and convicts.

We must look to him for forgiveness and for cleansing. Uh, if we say that we have no sin, we make him a liar. We call him a liar. But if we confess our sins, He is faithful and just both to forgive us, our sins. And to cleanse us. From all unrighteousness, it will not do.

To live for forgetfully and ignorantly of God. And we must not be scriptureless or prayerless. To do so is to live. In unbelief. Our families must not fail to worship God every day as a household which is assigned to us. We as Those whom he has gathered into his church.

Must not neglect. The assembling of ourselves together as some are in the habit of doing. But, Um, Gathering together, stirring up to one another to love and good works. And all the more as we see the day approaching, we must not be atheistic. Godless Christ, less. And there's just, The, the subtle.

But clear. Correction of that in verses 14 through 21, they're persisting in unbelief, but then we see that God is persisting in his grace. Who's persisting in his grace. The first way that we see that is even though he's saying it's time for Aaron to die now, Because of what you did at maraba, I know you have been ignoring it and trying to forget it but God has not forgotten it Yet, he talks about Aaron's death in the language that belongs to the deaths of saints.

Yes, they had committed a great sin, and there was a significant Earthly consequence in time in history, a temporal consequence in in their life. But verse 24, Aaron shall be gathered to his people. And then again, The language Aaron shall be gathered in verse 26 and to his people is employed.

But it's also not just to his people but to God himself, there's going to be grief There's going to be grief when. They watch and they say, oh, Moses is coming down the mountain and there's eliazar But where is Aaron? Three had gone up. And only two return. And they're going to grieve.

For them because they have lost. Aaron. I'm going to treat him better in his death than they did in his life. And there is loss, there is grief for When the Lord takes from us, Believers. But let us not forget. That when he takes us, he is not Gathering us merely from his people.

He's gathering us to our people and his people, what a great reunion and how much more. So for believers who die now and this cloud of witnesses that includes all of the Believers throughout the entire Old Testament and all of the Believers between when Jesus had uh, risen again from the dead.

And when Hebrews 11 was written and all of the Believers in the 1950 years or so, since then, Yes. You one day will die. And you will be gathered from some people here, who will grieve you? And there are those whom you love. Believers who are dear to you, who will be gathered from you in this life.

But they are gathered to their people. This is how scripture talks about the death. Of Believers grief is still appropriate. Death is still an enemy. But the death of the righteous is a mercy. Although death itself is an enemy and it will be destroyed. First Corinthians 15. Yet. God has taken its sting out for us.

He uses it to accelerate and complete our sanctification to bring us into. Not just now renewed fellowship with the souls of the just made perfect. But even now the immediate presence of our Lord Jesus ever since his Ascension, And yet those who do lose on this side of Glory, It is appropriate for us to grieve and to hate death.

One note here. It's not really a sub point of God's mercy and Gathering air into his people. Unless you see it as God's mercy and rehabilitating, the people's affection for Aaron, he's not been well treated, there's been a lot of jealousy against him that he is the high priest and that only his family.

As the Priestly family. And yet. Uh, when they see that Aaron is dead, the house of Israel mourns him for 30 days. Many Israelites have died that were not mourned for 30 days by the entire house of Israel. And so we see, and we remember, That we can just leave our names in the hands of God.

We can leave people's opinions of us in the hands of God. Do not fret. When people revile you, when people are against you, when there's enmity towards you and conflict, don't let yourself become embittered against them. Do not give in to frustration in your dealing with them. Eventually. Are all the ones that ultimately matter.

Will have a perfect affection for you for you will be glorified and they will be glorified and Sanctified but even before then You do not know what the Lord will do in restoring affection towards you. Some of you, perhaps have had great conflict with others, over things that you came to be convinced of from the Bible that you have to believe that you have to do or maybe that you can no longer do because it would be against Christ.

You can't do that against him. And yet the Lord May in his wisdom according to his time by his power Change their opinions of you. I will just Um, I've known. Uh, multiple ministers. Who were not very well liked or treated in a particular Ministry or a particular place, and then the Lord takes them somewhere else and their former congregation suddenly remembers how blessed they were.

In the ministry that they had when that man was there, it's not always the case. But you can leave it with him. Well God persists in Grace. As highlighted by the Blessed death, Aaron dying. The death of the righteous, like we are taught to pray and is modeled for us to pray in scripture, let me die the death of the righteous.

God also is persisting in Grace by bringing Moses back into full obedience. You remember, Last week, the instruction that Moses received and there were the three things and he got two and a half of them, he got the rod he gathered, the people, he spoke But he spoke the wrong thing to the wrong.

Uh, to the wrong object. And he was off of this track of just as he commanded Moses, there's no just as he commanded Moses in his dealing with the king of Edom. There's not even seeking the command of God in his dealing with the King of Edom. But the Lord now comes and he speaks to Moses in verse 23, he gives him new words to obey, he doesn't deal with Moses.

The way he dealt with Saul. Remember when the Lord was not disciplining Saul, because Saul was Under God's Wrath and when he punished Saul, one of the things that he did to him was he took away from him? The word of God he stopped speaking to him. But here, the Lord speaks to Moses.

He gives him instruction and he gives him Grace to follow it, so that you have the wonderful verse 27. So Moses did just as Yahweh had commanded. So God persists in Grace, not just in speaking of Aaron's death as the death of the righteous but in bringing his servant giving his servant a new opportunity for repentance and obedience and how often God graciously does that to you as well?

Don't you see that all of your life that is left out before you has in it? The grace of God, who has prepared, good works before him for you to walk in and he's given you his word. And even though you have thus far, committed, much sin and can see how you have persisted in unbelief and have been forgetful of him and sometimes even tried to skirt the way he says the Christian

Life Works trying to have Christianity without Holiness or without sanctification, for instance, Is all of this opportunity for the persistent Grace, of God, to give you another chance to do, just, as Yahweh has commanded and to sustain you in it.

And the last way we see that God is persisting in Grace is that his grace is going to outlive Aaron for the people. They're not losing the high priest. They're just getting a new one. And so, the garments are removed from Aaron and they're put on elietzar. And even when we had in the previous chapter of the instruction about making the water of purification, you remember, God was preparing for them to have a new high priesthood.

You see, Aaron is not the provision. The high priesthood is the provision and elietzar is not the provision. He is a mercy and a blessing and a gift, but it's ultimately the high priesthood. That's a provision. It's not even the high priesthood so much. That's the provision. It's Christ.

Is the provision, isn't it? He is our great high priest. He is the Who always lives to intercede and whose priesthood will never end because he's not going to die. There's a one great flaw of every high priest. That proceeded Jesus. They died. They couldn't continue in their Ministry because of deaths as the book of Hebrews.

And so God, persists in providing for his people. Priests because ultimately the great provisionist Christ himself. His Everlasting priesthood. Yes. And all of the benefits that we have from having him as priest and from his work as priest, But him himself. He gave his son. To become a man so that he could call him and ordain him as a priest from among men.

So we see the persisting and unbelief in verses 14-21. We see God persisting in Grace in verses 22 through 29. And we see it last. This turning back. To the god of Grace. The response is complete. We've already noted The vowing. Uh, that they will. To vote Arad to destruction.

This phrase that Utterly destroy in verse 2 and then utterly destroyed in verse 3. It's actually just translating a Hebrew word that means brought under the ban or devoted entirely to God. Sometimes it's used for something that is devoted entirely to God for For the purpose of worship. But when it's something that is evil and that is under God's Wrath and under God's censure, it means that it must be completely destroyed.

It cannot even be redeemed with money. And none of it can be left. And that's what That's the aspect. Producing this translation. Utterly destroy. Utterly destroy. And it's Quran. And that's where the name horma comes from. And it's possible that Mount Horror is an abbreviation of that that comes later.

Uh, in reference to To this mountain in Edom. But they vow that they will do according to his word. You know, they're not being uh, Bloodthirsty or vengeful. God has said in Leviticus 18 verse 24 and Leviticus 20, verse 23. That he is casting these people out of their land.

God has said that this is the reason Genesis 15 that he's not giving Abraham the land yet. Because the sin of the amorites was not yet complete and so the timing of their coming into the land was actually, according to, when God would use them to expel them from the land and destroy them, and he's going to give further instruction about that.

Uh, in Deuteronomy and Joshua. But they're vowing to do according to his work. Every week we have. This Lord's day and the Lord's Day Assembly in, which God gives brings us back under his word and gives us opportunity to vow to him. To do, according to his work. They pray to God, that God would do according to his own word.

If you will indeed deliver this people into my hand. And they enjoy that, even for Sinners such as they are verse 3, Yahweh listens to the voice of Israel. Isn't that gloriously gracious? After all we have seen Israel do. In the Book of Numbers. The Living. God listened to the voice of Israel.

And if he has listened to them who had Aaron, and then Elliott's are his priest and they had Moses as Prophet. Will they not listen to you? Dear Christian? With the Lord Jesus, as your priest, and the Lord Jesus, as your Prophet. Yes, you have persisted in your unbelief or it has persisted in you but God persists in his grace.

For Those whom he is saving, his grace will not leave you alone. Surely goodness and mercy will persecute me. All the days of my life, says Psalm 23. I know, we don't sing it that way. We say follow, but it's the word for persecute will be hot on my heels will not.

Leave me alone. Will hunt me down. All the days of my life, all the days of your life. Dear Christian. And so even for Sinners such as we are. He turns us back to him. He listens to the voice of Israel. It's one of the things that we frequently Marvel at at multiple points in the midweek meeting is we're calling upon God together, one or another, or several.

Of those who are leading us and probably in your private and family prayers as well and in that section of the meeting. Uh, amazed that God is listening to the voices of men. And if so, then or we not be a Praying people as he restores and returns them to be here.

You cannot know. That you are elect when you are persisting in unbelief. Assurance. Does not work that way. You don't. Um, you don't feel better about Sin or excuse it, or persist in it on account of assurance. You can know that God is persistently gracious to those whom he is saving.

When you find that you are continuing an unbelief that you have stumbled or even worse backslidden. You can come to God, you must come to God. And cling to him in Christ, make vows to him according to his word ask him. To do his part to deliver this people into my hand, says Israel.

There's much that needs to be done for you, that you're not even called to participate in, you cry out to him for that, look to him for Grace, to sustain you. Adore him for his persistent Grace, find him faithful and look to him. That by his grace, he would make you to be faithful as well.

And complete your salvation. Amen, let's pray.

Father, we thank you and praise you for the gentleness that we have seen. Your response to Moses and Israel in this passage And then, we are quick to realize How gentle and patient? You have been in your responses to us. Oh, Lord. Even Uh, even having been saved, yet.

There are so many times and so many things that we have done. We would not have had any ground for complaint. If you had brought the consequences down upon our heads, and those of our children and our church, And yet how often O Lord. You have spared us, you have restored us.

You have spoken salvation to us. You have returned us to obedience and worship and prayer. Indeed, you are the same today as you were. At this time of which we have just read about, which we have just heard preached. And so Grant To Us by the same Grace, we pray.

To persevere in the faith. To be quick to repent. Be faithful and just we pray. Not only to forgive us, our sins. But also to cleanse us from all unrighteousness, we ask in the name of Jesus Christ, the righteous Amen.