

Show Me Your Glory

Exodus 34:1-9

August 11, 2024 Jory Nunn

Great is His faithfulness. Let's pray together.

Eternal Father, we are grateful, humbled, stand in awe that we can even come together in such a way this morning. Lord, we collectively lift up our children that have just left to study that You would move in the hearts of each one of them; Lord, unless You do the work in their life, our work is in vain. Lord, unless You save, they cannot be saved. And so we ask You to do that to each individual one this morning, as they hear Your word taught in a way that they can understand.

Lord Jesus, we're grateful for what You have done for us and displayed upon the cross in Your life and work here on earth, and that through You, we can come to the Father. Holy Spirit, we are grateful that You are the Spirit of Truth, Lord that we can know truth because of You. The word that we have in our hands is authored by You. Thank You that it is dependable and unchanging, Lord, as we put our hands to it and expose the things that You have revealed about Yourself. Your glory, Lord, I recognize how inadequate I am to even discuss such things, but You have recorded it. You have written it, and we can absolutely rest in that truth. Lord, show us Your glory this morning, as Moses asked, show us Your glory. Reveal to us who You are, as we seek to understand and to know the essence of our God, the attributes of our God, Lord, bring Yourself glory this morning in our study together in Christ's name, we pray and God's people said, Amen.

Imagine yourself in a worship setting where worship is being explained by God, where worship is being taught, where the eternal God reveals Himself in how He is to be approached. How is He to be worshiped. God showed Himself to the nation of Israel, and that's really where we are in the context of the whole of Exodus. He's revealing Himself to them. He came to Moses in the burning bush, when Moses is in the wilderness, and He told Moses to go back to Egypt, to the people, God's people, Abraham, Isaac and Jacob, the descendants of theirs, and tell them that "I've sent you." Moses, of course, wasn't on board with this in the beginning, but God began His revelation to the people of Israel, the descendants of Abraham. He began in that way, through a man. Moses went back there, and through Him, God performed mighty miracles, such as the world had not seen, such as the world will never see. The plagues that they witnessed, that God brought, the plagues that ended when in the last one where every single male child, human, as well as any living thing that was there in the land of Egypt was killed by God. The death angel came across Egypt, passed over those who were God's chosen people and didn't experience it. Just amazing power of God on display. And then He takes them out of the land after they pillage the Egyptians, and He leads them in the daytime with a

pillar of cloud up in front of them. And at nighttime, they continue to walk with the pillar of fire, God's presence going before them. And they went out in faith, following Moses and following God stepped up to the sea, and here comes the Egyptians. They changed their mind because God hardened Pharaoh's heart again and he chases after them. And they step up to the edge of the sea, and now what? God opens up the seas for him and they walk through on dry land. Their sandals never getting muddy. And then the sea closing up on the Egyptians behind them, amazing power displayed.

This God when He takes these people to the mountain after these miracles. He's explaining to them, "I am this God who has delivered you. I am this God who has shown you My mighty works. Now I've proven Myself to you that I am the one. Now this is how you are to respond in light of that." And He gives them the law, the 10 Commandments. Moses goes up on the mountain with the two bare stone tablets, and he's there for 40 days and 40 nights. And God gives him the law, that Quentin explained to us this morning, and writes on there the 10 Commandments. In the middle of all this instruction, Israel was down at the bottom of the mountain, and they decide, "Where's this Moses that led us out of Egypt. Where did he go?"

In the midst of that, we find ourselves in this passage where they decide, "That's not our God. Aaron, make for us a God." So he has them give all the gold that they had on, and he fashions it into a golden calf. And now Israel says, "This is our God who brought us out of Egypt." How quick of a turn.

And of course, if we're all honest, we would have been there right there with them, right? Our hearts, as John Calvin once said, "Our hearts, the human heart, is an idol factory." Just constantly producing things that are above God, constantly making idols. And that's what the nation of Israel does here. Is they produce this golden calf, and they said, "This is our God. This is the one who has brought us up out of the land of Egypt. This is the one who has delivered us." Right in the middle of God explaining to them how they're to worship, they worship another. They worship another.

In the midst of that, because God is faithful, Moses intercedes for the people, and he asks God to forgive them. He pleads with Him to forgive them. And in our passage this morning, we're going to see what that's predicated on, God's forgiveness. We're going to see, in our passage this morning, if you're taking notes, this is our proposition this morning. God reveals His glory to us through proclaiming six essential qualities of His nature that allow Him to forgive sinners, six essential qualities that allow Him to forgive sinners. Our outline, again, if you're taking notes, if you want to write these down. Number one, we're going to see that the law is rewritten; that's in verse one and one through four. Number two, God's glory revealed; that's verses five through seven. And then number three, Moses's response; that's verses eight and

nine, we're going to spend most of our time in the middle. God's glory revealed, because that's what the text does.

So let's begin. Let's read it together. Verse number one of Chapter 34 Exodus 34:1,

Now the Lord said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you smashed. So be ready by morning, and come up in the morning to Mount Sinai, and present yourself there to Me on the top of the mountain. And no one is to come up with you, nor let anyone be seen anywhere on the mountain; even the flocks and the herds are not to graze in front of that mountain." So he cut out two stone tablets like the former ones, and Moses got up early in the morning and went up to Mount Sinai, as the Lord had commanded him, and he took *the* two stone tablets in his hand. And the Lord descended in the cloud and stood there with him as he called upon the name of the Lord. Then the Lord passed by in front of him and proclaimed, "The Lord, the Lord God, compassionate and merciful, slow to anger, and abounding in faithfulness and truth; who keeps faithfulness for thousands, who forgives wrongdoing, violation of *His Law*, and sin; yet He will by no means leave *the guilty* unpunished, inflicting the punishment of fathers on the children and on the grandchildren to the third and fourth generations." And Moses hurried to bow low toward the ground and worship. Then he said, "If in any way I have found favor in Your sight, Lord, please may the Lord go along in our midst, even though the people are so obstinate, and pardon our wrongdoing and our sin, and take us as Your own possession."

Now that punishment has been meted out to the nation of Israel through Moses and through the Levites, when earlier on, he says, "Every man strap on your sword, whoever is for the Lord, come to me." The Levites come to Moses with their sword on their side. And they go out through the camp. And every man is to slay his neighbour, to slay his brother, to slay his relatives, in accordance with God's righteous judgment on their idolatry. So after that judgment is meted out, later on, God smites the Israelites, and more judgment is given to them, and more die. But that's over now, and it's time for the law to be rewritten. It's time for the law to be written on these tablets once again that Moses had smashed at the foot of the mountain. It's time for them to be rewritten again. And God commands Moses to come up to the mountain, and He says that "I will write the same law." Don't pass over that. "I will write the same law on the tablets." Despite Israel's sin, despite mankind's sin, laws of God do not change. It will remain the same. It will not change. God's righteous standard never changes. Had they been able to keep the law, they actually would have been right before God. They would have been

able to be righteous before God. Had this law actually been what made them right before God, they would have done it.

But the law isn't really for that, is it? Deuteronomy 6:25 affirms this when he says, "And it will be righteousness for us if we are careful to follow all this commandment before the Lord our God, just as He commanded us." It will be righteousness for us, Deuteronomy, the second giving the law that the two parties were standing on the opposite sides of this valley, and they were shouting these things back and forth. Do this and this is going to happen. Do this, and that's going to happen. That's the way it is with God's law. If you obey to the T, you'll be righteous. You'll be declared right in God's eyes. But the problem is that no one follows the law. Matthew 5:18, the Lord Jesus said this, "For truly I say to you, until heaven and earth pass away, not the smallest letter," that's the Iota in Greek, "or stroke," that's the dogish in Hebrew, just a dot. Until heaven and earth pass away, not the smallest of either of those will pass from the law until all is accomplished. God's Word, God's law, will remain as long as there's heaven and earth. It will not change.

Now, as long as they're there, the law is there. Christ, of course, we understand is the fulfillment of the law, right? He fulfilled the law. That is, He obeyed the law perfectly. That is, He did not come to abolish the law, but rather to fulfill it. Right? That's the point of His coming. God's righteous standard was still the same, absolute perfection for mankind is still God's standard. But the point of the law is to say you can't meet it. That's the point. That no man who is a son or daughter of Adam can meet the law's requirements. That's why Christ had to come. It not only had to be a man, but it also had to be God, right? So therefore Christ is the Godman. He is God in human flesh. He fulfilled the law in that He kept it to every stroke of the letter.

So if the law still stands. If the law still remains, who is it for? Who is the law for? What is its purpose? Let's answer that question. Turn with me to 1 Timothy. Turn with me to 1 Timothy chapter one. First Timothy 1:8-11 say this regarding the law. First Timothy 1:8 says, "But we know that the law is good." Okay, so God didn't make something bad. The law is good. "We know that the law is good if," predicated on "if one uses it lawfully." So there you go. There's a lawful way to use the law right. The law is good, the law is right, the law is just, the law is holy, but it must be used lawfully. Right? Must be used lawfully. Verse nine, "Realizing the fact that the law is not made for who, for a righteous person." One who has been declared right in God's eyes, the law is not for them. The law is not pointing to them because they have already been made right in God's eyes. So it's not for the righteous person. Who is it for? But for those who are lawless. That is those who are in rebellion against the law, for the ungodly and sinners, for the unholy and profane, for those who kill their fathers or kill their mothers or murderers. Some of you may be sitting here, "Wow, that's great. I'm not a murderer. Never, never killed a mother or father." But listen to what he goes on and says, it's not just for the extreme one. I'm not that

guy. It's for other people too. Verse 10, immoral men. Immoral men. That is anything that a man or a woman does that does not fall under the confines of an intimate relationship within marriage, anyone who falls into that category. "And homosexuals and kidnappers and liars and perjurers and whoever and whatever else is contrary to sound teaching," and then listen to this "according to the glorious gospel of the blessed God with which I have been entrusted." That's the Apostle Paul speaking. According to the glorious gospel. The law is part of the gospel. As we talked about last week together, no doctor is ever going to tell someone, here's a pill for the cure. No, they say, "You have a disease. There's something wrong with you. Here's the cure." The law must come first. It must be for the one who needs to acknowledge their sin before a holy God. They will not be declared righteous until they know their sin and they know the Saviour. So it's not for the righteous. It is for the unrighteous. It is not for those who have been made right before God, but for those who may remain unrighteous. Not only for the Jewish people of being spoken of here, but also for the Gentiles.

Let's note something else here. In verse three, number one, he's told to come up rising early in the morning. Moses is to do this before he does anything else. God's command: Moses come up to me early. He follows that obediently in verse two, and then verse three, He says, "No man is to come up with you." The first time, there was multiple people that came up with him. Aaron came up with him. Joshua came up with him. This time, there is just Moses that is allowed to come up. Don't gloss over that. When it comes time for God to be restored to His people, to be reconciled to His people, there is one. There is one that can be there, only one person. There is one mediator for God's people in this context, who is it? It's Moses, right. Moses is the mediator. First Timothy 2:5 says this, "There is one God and one mediator, also between God and men." And what's his name, "the man, Christ Jesus." See the parallel there? We have broken the law. Before we were made righteous through the blood of Jesus Christ, we broke the law. Because we broke the law, just like Israel, we cannot come to a holy God. We must have a mediator. There must be someone to go for us. And as 1 Timothy 2:5 says, there is one mediator between God and men and women and children, that is mankind. And that is the man. Christ, Jesus, the God man.

So that is the law rewritten. It will remain the same. It will stay the same. It will not change, and it is for the unrighteous.

Let's move on. verse five. Let's look at God's glory revealed, that's verse five through seven. God's glory revealed. Now, if you are writing down definitions, you're wanting to take notes, to have something to mark in your Bible or in your notes, this is a really important statement that we need to get before we enter into this far beyond human understanding section of scripture. Number one, I want you to understand this. God's glory should be understood as His essence, that is what constitutes Him, His essence and attributes, that is the qualities that they are, His essence and attributes put on display. That is how we, in our finite minds, can understand God's glory; His essence and attributes put on display. That is, He chooses to display certain

qualities about Himself to humanity that they may know Him a little better. You have to realize that, because God is altogether other, He has to come really low for us to even have a small understanding of who He is. God's infinite nature is so beyond our understanding, He has to come way down in His explanation of who He is. And that's what He does for us here in this passage, for the first time ever, for the first time ever.

So this is big. This is where we're going to get a glimpse to be able to truly grasp God's glory. In previous times here in the previous verses, the law reveals to us that He is God and He has perfect moral standards. That's what Exodus chapter 20 is about is God's moral standards are perfect, perfect.

And so in verse five, we see here the Lord descended in the cloud and stood there with him, that is with Moses, as he that is Moses called upon the name of the Lord. Verse six, then the Lord passed by in front of him and proclaimed, "The Lord, the Lord God." Chapter 33:18-19, just a little bit up, Moses said, "I pray You, show me your glory. And this is how God begins showing Moses His glory. He begins by speaking His name. And that's where we're going to go with this is we need to understand that God's glory is initially understood in His name, God's revelation of Himself, to you, to Moses, to all of mankind, is in His name.

When you guys labour through learning my name because it's different. In essence, that's who I am, but it's character qualities inside of the person that holds that name that really makes up who I am. But the beginning of it is this, Jory is, and then whatever character qualities you can think of. So we should expect that with God, the beginning of us understanding who He is, the beginning of His glory revealed to us should be in His name. So that's where we're gonna go.

So back up a little bit with me to Exodus chapter three. Let's see the first time that God gives His name to His people. This is when He is speaking to Moses, when He first called him. Exodus chapter 3:13 is where we're gonna start. Exodus 3:13. "Then Moses said to God, that is Elohim." That's a general name for God.

Then Moses said to God, "Behold, I am going to the sons of Israel, and I will say to them, 'The God of your fathers has sent me to you.' Now they may say to me, 'What is His name?' What shall I say to them?" And God said to Moses, "I AM WHO I AM"; and He said, "This is what you shall say to the sons of Israel: 'I AM has sent me to you.'" God furthermore said to Moses, "This is what you shall say to the sons of Israel: 'The LORD,

And there He used His name, that's Yahweh, "the LORD, the God of your fathers, the God of Abraham Isaac and Jacob has appeared to me saying, I am indeed concerned about you and what has been done to you in Egypt."

So God, when He first reveals Himself to Moses, when He tells Moses how you're to reveal Me to the nation of Israel, to the children of Abraham, Isaac and Jacob, this is what I want you to say to them. "I AM, who I AM. I AM has sent me to you." That's how He begins it. It's the introduction that you are to give to them. There is no other name that God can give Himself. In definition this name is even though it's simple, it's vast. It's vast. The absolute and unchangeable one is wrapped up in I AM, the absolute, unchangeable one, the existing, ever living, self-consistent, unchangeable. That's God's name. That's how He identifies Himself, initially to Moses. This is His introduction, and it's our introduction into His glory. The foundation of our understanding of God in Him, revealing to us that He is altogether other. That's what that name means. He is all together, not me, not any calf, not any created thing. He is altogether other. That's what I AM means. No one else can claim that name, no one else can introduce themselves that way to you. No one else would or should dare to claim that name. It is only held by One. He always has and will always be. That is that name. The self-consistent and unchangeable, existing one, no beginning, no end, non-changing.

How do you compare that? There's nothing to compare it to there. There's nothing that we can look to in all of creation and say, "Oh, those are kind of similar." There's nothing. There's no other place to compare to. That's what makes Him so unique. That's what makes Him the God above gods, the self-existing one.

So His name is proclaimed. That's what is being said here. God's name is proclaimed. That's His introduction to the people here. That's His introduction to Moses. When Moses says, "Show me your glory," God doesn't come out and give all these visible, creative things about Himself to compare Him to. He simply says, "I AM". That's it. That's it. Yahweh is the first explanation of God's glory.

The scene here, of course, is one of covenant making. We need to cover a little bit of that because we can't gloss over it. This is, of course, God reaffirming the conditional covenant with the nation of Israel. If you will do this, then I will do this. That's a covenant that has conditions to it. Second, because this is a conditional covenant, its blessings are predicated on them fulfilling the conditions of the covenant, right? Not God fulfilling His part, He will, but also on the other party fulfilling their part. They must obey, right, for the blessings to be there, as in Deuteronomy, when they were shouting the blessings and curses back and forth to each other. In order for the blessings to be there, obedience must be present. So it's a conditional covenant.

I want you to turn back with me to Genesis 15, for an example of an unconditional covenant. So we can see a little bit of a comparative. Genesis chapter 15:17-18. This is the Abrahamic covenant. This is the covenant that God made with Abraham. Verse 17 of chapter 15 says this,

"It came about when the sun had set that it was very dark." This is after Abraham had killed all the animals, cut them in half and split half of the pieces over here and the other half over here. Abraham has been brought into a dark, deep sleep. This is what takes place. "It came about when the sun set, that it was very dark. And behold, there appeared a smoking oven and a flaming torch which passed between the pieces." God is passing in between the pieces to confirm the covenant with Abraham. And he says this, "On that day the Lord made a covenant with Abram, saying, 'To your descendants I have given this land.'" Where is the condition on the covenant there? It's not there. To your descendants, I have given this land. It's an unconditional covenant. The nation of Israel is a nation because of this covenant. When you see the Gaza Strip in between the nation of Israel there, it's a non-land. All of that land was given unconditionally to the nation of Israel. Abraham didn't have to do anything. He was out cold. God passed through the pieces confirming the covenant. And He said to your descendants, "I give that land." Not "if you obey me," not "if you do this", not "if you do that." Rather "Unconditionally, I have given it." Even though God had not revealed his true name yet at this point, Moses, of course, who wrote Genesis, records the name Yahweh in this covenant making process. So Yahweh, once again, as Moses reflects back when he's writing Genesis, says, "Yahweh is the one who made that unconditional covenant." Acknowledging the same eternal existing One made that covenant, regardless of Abraham's actions.

So here, now we've established God's glory. The introduction to it is always His name, always His name. You want to begin to understand God's glory? You must understand His name. You must know His name. That is the beginning of it.

What about our Lord Jesus? Every true Christian believes that Jesus is God. It's unconditional. If you are a follower, a disciple, one who has trusted Christ solely for salvation, you believe that He's God. Some of the more spurious liberal scholars, if we can even call them that, or even a cult of our day, say things like Jesus never claimed to be God or the Bible doesn't claim that Jesus is God. Is that true? Let's look at a couple of passages here to see what Jesus has to say about that. John chapter eight, write these down, please. They're very important to your understanding of Christology and of Christ being God in human flesh.

John 8:56-59 says, and this is in the context of the Pharisees and religious leaders questioning Him, saying, "Who do you make yourself out to be?" Well, He answers them. He says, "Your father, Abraham." Listen, your father. That is, you religious leaders, "Your father, Abraham, rejoiced to see My day." Well, how weird is that, if you're the one listening because you're thinking age and time, right? Abraham, how in the world could he rejoice to see your day? You're just a man, that's what's going through their mind. "And he saw it and was glad." Verse 57, "So the Jews," that is the religious leaders, said to Him, 'You are not yet 50 years old, and have you seen Abraham?'" Human understanding, right? They're looking at Him as a man. Jesus's response to them is this. Jesus said to them, "Truly, truly, I say to you, Before

Abraham was born *ego eimi*," Greek, for I AM. I AM. Not "I existed, not that "I was around," not that "I was." No, He proclaimed the name of Yahweh. "Before Abraham ever existed, I AM." That was the Pharisees' introduction to Christ's glory as God in human flesh. That was their introduction to it. How do we know it was their introduction to it? I mean, if He would have just said, "I lived when Abraham lived," they would have laughed Him off. They would have thought He was some kind of crazy man who definitely had a demon in their mind, right? Like, why would we even listen to this craziness? But listen to what they actually did? What their response was. Verse 59, "Therefore they picked up stones to throw at Him." Why in the world would they do that if He was just saying that some crazy talk, there's no reason to stone a crazy person. They're not even worth listening to. They're out of their mind. The religious leaders knew exactly what He was saying. He was claiming the name I AM, and so they responded exactly the way they believed they should. "You're saying you're God; you're a dead man." That was their response to Him. They picked up stones to throw at Him because He was claiming His rightful name as the I AM. The religious leaders knew exactly what He was saying.

Mark Chapter six is another wonderful example. Just after our text from last week, turn there with me please, Mark chapter six. You guys are going to be there in this passage next week with Pastor Jeremy, so I'm not going to step on this one too far, but this is too clear to not speak of Jesus. He, after feeding the 5,000 "Immediately," it says verse 45 "He made His disciples get into the boat," that same boat that they came there in. "He made his disciples get in the boat and go ahead of Him to the other side of Bethsaida while He himself was sending the crowd away." Verse 46, "After bidding them farewell, He left for the mountain to pray." We don't have any idea what He was praying about, but what takes place next kind of gives us some insight. Father, how am I to show your glory in me? That would be my guess that He was praying that because look at what happens next. This is absolutely mind blowing. Verse 47, "When it was evening, the boat was in the middle of the sea, and He was all alone on land, seeing them straining at the oars - for the wind was against them - at about the fourth watch of the night," that's 2am or so, "He came to them walking on the sea." Throw out everything that you know about the natural world right there. Nothing works here. The mind of the natural man immediately goes to, "Well, that's not possible." Remember, we talked about miracles last week. It's not possible. The only way it's possible is with God. So He comes to them walking on the sea, and listen to the language here, He intended to pass them by. Why in the world would He intend to pass them by? Like He's out in the middle of the sea, walking along. They're over here in the boat. He had seen them from shore, straining at the oars, and it says that He intended to pass them by. What did Yahweh do to Moses, or for Moses? He passed by. What did Yahweh do for Abraham? He passed by. What was the purpose in doing that? To reveal something, to reveal something. Jesus was not intending to pass them by, just to freak them out, to see some guy walking on water. No, He intended to reveal something to them, and the text makes it clear that's exactly what He was doing. He intended to pass them by, but

when they saw Him walking on the sea, they supposed that He was a ghost. I would have. And they cried out for they all saw Him and were terrified. I've been on the water so many days of my life. I can't even count, and I have never seen anything walking on it. I would have been absolutely horrified at this, but listen to this, what He does immediately. He spoke to them. He spoke to them, and said to them, "Take courage *ego eimi*" I AM. He did not stay. "It is I." He did not stay. "It's me." It's the exact Greek phrase that he used in John chapter eight. *Ego emei*, I AM. "Do not be afraid. And immediately He got into the boat, and the waves were calmed. They were absolutely terrified and astonished when this happened." And verse 52 says, and this is so important for us not to miss, "For they had not gained insight from the loaves." They didn't see that He was Creator God, and at that moment when He proclaimed His name, they did not see that He was the I AM.

Eventually they would, right? Eventually they would. We can't be too hard on the apostles. They didn't have the Holy Spirit, so we can't expect much from em, right? They eventually would get it.

So Jesus when He chose to speak of who He really was, expressed verbally the beginnings of His own glory by proclaiming that name, the self-existing, eternal one. Yes, the Scriptures most definitely proclaim Jesus as God. Yes, Jesus Himself most definitely proclaimed that He is God. Same exact phrase. No difference there in those texts.

So Jesus, passing the apostles by, was revealing Himself as God in human flesh. And now in our text, the Lord, verse six of chapter 34 in Exodus, "The Lord descended in the cloud and stood there as he, as Moses, called on the name of the Lord. Then the Lord passed by in front of Him and proclaimed "Yahweh, Yahweh, Elohim." The Lord, the Lord, God. And so that's the beginning.

And now we see the six essential character qualities. Write these down as we go. They're obviously in the text, six essential character qualities afterwards. "Not only I AM, but these are the things that I'm going to now reveal to you that matter regarding the nation of Israel and how they've sinned against Me. These essential qualities that I have; they're important for you to know and understand now. They're important in the context even of the law. Not only am I holy, righteous and good, but I am also these essential qualities."

By the way, it's also important for us to recognize Moses is not invoking these qualities. God is simply giving them to him. God is simply proclaiming them. God is simply giving an answer without Moses even asking a question. Moses isn't saying, "God, please be compassionate. God, please be a loving kind God." No. God proclaims these qualities without him asking.

So let's look at the first one: compassionate. God reveals himself here. Yahweh reveals Himself for the first time as compassionate. The Hebrew word for compassionate here is not used anywhere else in the Old Testament except to describe God. There's a different compassionate word when man is being compassionate to man, but this particular word is only used of God. That's important for us to remember. So when God is proclaiming that He is compassionate, He is saying, "I and I alone am this definition." It is an expression of Him seeing the condition of man. Remember last week how we talked about when Jesus came and He saw the crowds, and He what, felt compassion for them. It's the same type of understanding. He sees the condition of man. He's looking at Israel, of course, and He sees their condition of an idolatrous heart. He sees their condition, and then there is a desire that comes to remedy that condition. That's the attribute that we're talking about here. That's what compassion is; is God sees mankind, and instead of saying, "I'm not going to do anything about it, He is moved to remedy their situation." That's what compassion is.

Number two, He says He is gracious. Again, this is a Hebrew word that's only used of God. Other people are gracious to each other in the Old Testament, but there's a different word for that. This particular Hebrew word is just descriptive of God. So it's His and His alone. He says, "I am gracious." That is this term is described as one who is hearing someone who is vexed, somebody who is tormented in spirit because of a debt. That's exactly what Israel was, right? They were tormented in spirit because of the wrong they did. They were weeping and lamenting because of the wrong that they did. God is gracious to that one. God is gracious to the one who knows he has a debt that can't be paid. That's unmerited favor, right? That's another definition that we give it from the New Testament.

The other term is He is slow to anger. Now this one is idiomatic. It's got, it's descriptive language. Once again, it's only used as an attribute of God, but it's semi funny, but it's really not funny. The description is long nose. And what that means is when someone is angry in the Old Testament, he's fuming out his nose. And so what the descriptive language is saying here is, it takes God a really long time to get angry, to be expressed in this huff of being angry. And He is saying He's slow to get angry. He is slow to have His wrath burst forth. Aren't we thankful for that? If you are breathing today, it's because God is slow to anger. If you are here and you're not in Christ, you are recipient of common grace of God being slow to anger. He's waiting for you to turn. He's being patient, gracious, compassionate, kind. It won't last forever. It won't last forever.

Next, let's look at His loving kindness. When used as an attribute of God, it's typically referring to faithfulness or truth. In God's relationship to the people, the people that He's talking to now, and to the people us, in God's relationship to us or an individual, it has to do with faithfulness, goodness, graciousness.

And these next two are really important, steadfast love and covenant faithfulness. So God's loving kindness is wrapped up in something that He says He will do, and He'll follow through with it. That is, His love that He has placed upon someone. He is steadfast in that. He will never fail in it, despite you, despite you. His steadfast love endures forever, right? And then His covenant faithfulness. He has said that He will do something, and He will do it, simple as that. What He had promised to Abraham, He's going to do it. It will be fulfilled. His promises are sure.

And then the last one: steadfast, loving kindness and truth that is He is faithful to His promises. The term here is speaking of sureness or reliability. If you were to put it in human terms, this is a man who is a man of his word. If I say I'm going to do something, I'm going to do it, even if it costs me, right. That's what it means to be a person of truth, of sureness, of reliability.

So those are the six descriptive terms here that Moses did not inquire of, but God offered them. "Moses, I AM, and these are the descriptive terms you need to understand about Me, regarding Israel and their wickedness, their idolatry, their sinful nature. These are the things that you need to know are who I am. They're part of who I am."

And He says in verse seven a, "who keeps loving kindness," that is, who keeps covenant faithfulness, "who keeps steadfast love for thousands, who forgives iniquity, transgression and sin." That is the term here for forgiveness, it is He carries the weight of the punishment that's due. Sound familiar? He carries the weight of the punishments that's due. He forgives iniquity, transgression and sin, that is, He satisfies the righteous requirements of the law. We know that someone did that, right. He satisfied the righteous requirements of the law.

And then sin, of course, is just simply a life lived contrary to God's standard. First John says sin is transgression of the law. If you want to know what sin is, that's what it is. It's breaking God's law, living a life that is contrary to God's law. And He says here His qualities are to forgive. But again, this covenant is predicated on something.

Yes, He does all of this, not out of compulsion. Moses is not compelling Him to do it, not out of some deficiency in Himself, like I need to be gracious, I need to be kind. It's not at all that way. It is "This is who I am from eternity." Sinners only understand this as He reveals it to them. They were sinners before it was revealed. He has always been compassionate, full of loving kindness and truth. It's who He is. It's who He is, not in any obligation to us. There's nothing that He sees in us that that causes Him to want to be that way. It is who He is. We are who we are, and He does. It's as simple as that. At least in our human understanding, how we need to perceive those attributes. He is the eternal self-existent, one, compassionate, gracious, slow to anger and abounding in covenant faithfulness, abounding. I love that word.

Jesus, of course we understand, personifies these attributes. He was compassionate, full of steadfast love, full of grace, mercy, truth. He showed all of these things. He revealed to us through those attributes, that God is here acting on your behalf. That's what He did. That's what He did.

The second half of verse seven there. We're finishing up. "Yet," but "He will by no means leave the guilty unpunished, visiting the iniquity of the fathers, on the children and on the grandchildren to the third and fourth generation," and later on, He says, and earlier He said, "of those who hate Me."

If you're found in your sin, God's not going to ignore it forever. He won't leave you unpunished. The fact that you're still alive, as I said before, is an expression of His patience and His kindness toward you. He will have a day when that will end. It will either end when you're alive or it will end after your death. You want it to end when you're alive. You want Him to be satisfied in His wrath while you still live because if you experience the wrath of God after you die, it doesn't end. There's no relief. There's no cool drink of water that you will find, as the rich man communicated with Lazarus, "Just let him dip his finger in the water so that it can cool my tongue because I'm tormented in these flames." There'll be no relief from that. You want His mercy now. What kind of fool would even think that he could stand against God's punishment? What kind of fool would say in his heart that "I'll just talk to God when I get there; we'll work it out. I'll just talk to Him and tell Him that, 'You know, I wasn't so bad.'" The problem is is you didn't meet the righteous requirements of the law. From conception, you were born in sin. From that moment that you were formed in the womb, you were a child of Adam and inherited his sin. From that moment, you were separated from God. From that moment, His wrath abided upon you. And the day that you decided within yourself that you not only were a child of Adam, whether you knew it or not, you decided to rebel against God's law, His wrath was confirmed upon you. His wrath was confirmed upon you, and He will punish eventually. There is no priest that can help you. There is no shaman that can help you. Remember, there is one mediator between God and men, and that is the Christ, Jesus. The Christ Jesus. God provided Him. God came. God in His compassion, moved and saw your wicked nature and said, "I'm not okay with that. I'm going to save him. I am going to save her. I am not going to leave them alone." God has provided that mediator, but you must come in faith. You must acknowledge that that law that was written the first time and the second time on those tablets of stone was written for you, and as an apt description of you. It is a clear description of your rebellion against God. And on that day, the books will be opened, and all of your sin will be laid bare, and He will punish for all eternity *unless* you rely, trust solely in the mediator that He's provided. God came as a man in human flesh to fulfill every single righteous requirement of the law. You can't do it. He did it. Completed it for all who would acknowledge that, "yeah, that's me. I'm a dead man. Father, please forgive me. I trust that the work that Jesus Christ did was for me and that He bears the weight of the punishment that I deserve. I trust in that." And if you did that, if you do

that, you're saved. You have passed from life to death, as it were. You're no longer a dead man walking, but rather, you're an alive man in a dying body. But you're alive, you're going to see Him alive. And when you face Him on that day, and He says, "Why should I let you into my heaven?" All you'll have to say is, "because Christ saved me. That's why I'm going in. I couldn't fulfill the righteous requirements of the law. I couldn't do it. Jesus did it, and I trust that he did it for me." "Come enter into the glory of your Father." That's what He'll say to you. That's what He'll say to you. But you must acknowledge your sin. You must repent. You must turn and trust the Saviour. He will not provide another mediator. There's only one. There's only one.

Lastly, let's look at verse eight and nine real quickly to finish up here, Moses' response. Moses' response to God revealing His glory. Moses did this. Moses made haste. That is, he hurried up to bow low toward the earth and worship. That was his only response. There's nothing else to say. There's no description of God. There's nothing else for Moses to do. There's no conversation to have. Your only response when you acknowledge who God truly is and how He's revealed Himself here is to bow low and worship. You have no other response. Bow before your God.

Moses does not try to describe God more. He simply records God's words. Let that be a lesson to us, by the way, as we want to, sometimes be white space preachers and fill in the things that God has not revealed about Himself. I can't tell you how many times I've heard people say, "Well, my God," whoa. Are we going to talk about an idol now? "My God wouldn't do that. My God is like," or "I like to think of God as," all white space garbage. God has revealed Himself in actual words, actual words that we are alone to go and read. If you want to describe to somebody how God is, you simply read what He has said about Himself and go no further. Do not touch the glory of God with white space. It's a dangerous thing. It is idolatry. It is idolatry.

And so Moses simply bows to the earth and listens to what he says in verse nine. He just simply repeats what God has already said. "If now I have found favor in your sight," which God said he had, "Oh Lord, I pray. Let the Lord go along in our midst." Which God said He will, "even though this people are so obstinate," which God said they are, "and pardon our iniquity and our sin," which God said He will, "and take us as Your own possession," which God said He does. He simply repeats what God has already said. That's all Moses can do here is repeat what God said and worship.

Second Corinthians 3:18, in closing says this, "But we all, with unveiled face beholding, as in a mirror the glory of the Lord are being transformed into the same image, from glory to glory, just as from the Lord, the Spirit.

If you are in Christ, that veil that kept the people from seeing the glory of the Lord from Moses, that veil that kept their hearts hardened from obeying the law, that veil that has kept you separated from your God, from knowing Him, if you are in Christ, it's been removed. It's been removed, and now we, as in a mirror, reflect His glory. Christian, I challenge you with this. If you are, do you actually reflect that glory? Or would you rather, as you walk around Chilliwack, wear the veil? And the people can't even tell if who you are. Are you in the world? Are you of the world? Are you a Christian? Who are you? Do you reflect the glory of God?

If you're not in Christ, the veil still remains over your heart. You cannot see the glory of God because it is only seen in Christ. And I plead with you, who are not in Christ, come to the one Mediator. He is your only way. There is no other way to the Father. There is no way to be in eternal heaven, and eternal Earth with Him, unless you are in Christ,

Heavenly Father, as we have not even touched the tip of who You are, Lord, as we have dared to grow up into Your word here and try to understand what You have revealed, Lord, may we be humbled. May we never cease to be in awe that You are the eternal existent One, the I AM, and there is no other. And that You have provided One, and there is no other, but in Him, no other who can provide, who has provided salvation.

Lord, be glorified in Your people this week, as we seek to reflect the glory of Christ that is in each one of us, as the Spirit of God moves us to do so. May we represent You well. May Your gospel be upon our lips. May we live in light of its truth, in Jesus' name and God's people said, Amen.