2026_11_01_Exodus

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[0:00] He's up the mountain the second time.mumbles.mumbles.mumbles.mumbles.mumbles.mumbles.mumbles. has asked God to show him, Moses, God's full glory.

And God's response was, you can't handle the truth. You can't handle it. Why?
I wonder why that is. All right, why not? Have you ever wondered about why God said that?
Why God says that his glory, flesh and blood can't tolerate. Why? Well, we know that all have sinned and do fall short of the...
Right. Now, the only person, whether it be angel or human, that can enter before God has to be completely and utterly perfected.
[1:49] Well, other than two of you, who here is perfected?

I'm not going to say. And those two are liars. So I guess none of us. So God says you can't take it. But here's what I'll do for you. I'll put you in this declivity in the rock. I will cover you, as it were, with my hand.
And I will make my glory, my goodness, pass before you. And as I'm leaving, I'll take my hand away. And you can see, as it were, my back parts.
You can catch a glimpse. You can catch a glimpse of understanding of the glories of God, but we do not comprehend the Almighty God.
[3:00] And that's okay. In fact, I'm sure it's not original with me. But I would say, if I can comprehend God, he's not much of a God.

Because from Romans chapter 1, we see the tendency of man is to form a God to his likeness. That is, not man created in the image of God. Not perfect image, but in the image of God. But God created in the image of man.
All the idols of the nations are vain, says the Lord. And the idea is, or as you look at whatever I put in the position of God, as you look at it, it's always going to be something that I can manage, isn't it? Something that suits me. But that's not the deal. The creator is not subservient to the creature.
[4:21] That's fundamentally true. So, the Apostle Paul will, well, God will say through the Apostle Paul in the first chapter of Romans, that you ought not to think that he is like.

Because man refuses to recognize God and worship him as God, God gave them over to a depraved mind.
The depraved mind is not the reason they won't worship God. The depraved mind is a result of not worshiping God. Yes?
So, if God created humanity to be utterly incapable of understanding, what is the purpose of the Bible?
I didn't say you can't understand truth about God. That's not the point. And that's not what God says in the scripture. He says you can know me.
[5:30] But you can't comprehend me. That's not the same thing. The comprehension comes in knowing everything about him. And we can't comprehend God.

That doesn't mean we can't know truth about him. We can know him incompletely and still know him truthfully and truly. And that's what we get in the scripture.
But that doesn't mean that he has revealed everything. He didn't reveal everything to Moses, did he? If he did, then why Christ?
See, his revelation to man is an unfolding revelation. Through the scripture.
Yes? Where is the scripture that says everything he said was put in books, the whole world would build up with him or something like that?

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[6:33] Yeah. Is it revelation? Revelation? I don't know that it's revelation. I think maybe it's in one of the John epistles, isn't it?

Yeah. The last verse. Oh, okay. The last verse of the book of John. There are also many other things which Jesus did, which if they were written in detail, I suppose that even the word itself would be written in the books, which were written.
That's God. And he did. Yeah. Right. Right. Can I read a passage? Sure. All right. This is Hebrews 3.
I'm going to read 15 through 19. While it is said, Today, if you hear this voice, do not harden your hearts, as when they promote you.
For who promotes him, when they are? For he, did not all those who came out of Egypt, led by Moses. And with whom was he angry for thirty years?
[7:46] Was it not with those who sinned, whose dead bodies fell in the wilderness? And to whom did he swear, that they would not enter his rest? But to those who were disobedient.

And so he seemed, they were not able to enter, because of unbelief. Right. Okay. So, those verses, along the beginning of chapter four, in Hebrews, appear to equate unbeliefly, because in chapter two, they used the word faith, and stuff.
Okay. Okay. Okay. Okay. Right.
Okay. Okay. The good news preached to them is not the gospel that was preached through Paul. Gospel just means good news. Right. Right.
[9:17] Okay.

Okay. Okay. Okay. Well, okay.
Okay. Okay.
Okay. let's understand this, though. The rest that God offered them when they came out of Egypt, he is saying that rest that was offered, the Sabbath rest of God, was not offered through Joshua. As you read on, you'll see that. You'll see that the promise of inheritance of the land was not the rest that he's talking about for us.
[11:24] The us he's talking about are believing Christians. They're Christians because he says, he says there remains a Sabbath rest then for the people of God, which is that they will rest from their works.

That's pretty important in understanding that whole section of Hebrews because what he's saying is, look, the law is passe.
Then later on he's going to say, let us therefore since he, Jesus Christ, suffered outside the camp, and he's talking about the cross, since he suffered outside the camp, let us go to him outside the camp.
And actually that's going to be pictured in what they did with the sin sacrifice. The sin sacrifice was not offered totally in the tabernacle.
The sin sacrifice, the fat and the kidneys and the pancreas, that was offered in fire upon the altar within the tabernacle.
[12:46] The rest of the sacrifice was taken outside the camp and burned outside. That is the picture of Jesus Christ.

And that's the picture that's painted in Hebrews. We have to remember that the book of Hebrews is written to dispersed Israel who believes in Jesus as Christ.
And it's written for them to, okay, it's time to leave the camp, time to go outside the camp. But the other thing is that we need to remember here, just because God says you can't see my glory doesn't mean you can't see my works.
Nor does it mean that you can't see what I have required of you. Whether it's belief or adherence to the law.
The works of God are not God. It's important because God in his simplicity, and I don't mean that by dullness of mind, I mean that in impurity.
[14:05] That is, the works of God and the will of God are always in conformity to the person and character of God.

He has no, even though his glory is veiled, it's not like it's a trick. There's no trick to him.
So the works of God that they are to understand, or the message of God that they, in the case of the giving of the law, that they're supposed to follow, whether it's faith, or faith shown by their adherents, whichever it is, isn't the same thing as seeing the total glory of God.

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That's not what he's talking about to Moses. I know that's not very, I stumble with my words, and I apologize for that, but it's important to discern that God himself is not his works.
God's works conform to God himself, but when God says to Moses, you can't see my glory and live, and all fall short of the glory of God, he means exactly what he says.
[15:26] He's talking about his glory. He's talking about his whole person. So the comprehension of God, that is understanding everything about God, and having him reduced into something that I can deal with, isn't going to happen.

that if you regard this, of whether Moses had the potential to see all of God's glory in God, we are told very clearly, that they were given a lot of information to make a decision that the decision that they made was countered to God's desire.
And that will be coming when you get to the Canaan land, and the spies, and when it was offered, this is time to enter, and the people reject it.
Right. But isn't that also true? During the first 2,000 years, God was the, the first of the given people, they rejected him, so he had a flood in the children, except for Noah.
During the next 2,000 years, he had a new flood, and the Jews were supposed to be ambassadors to the children, and the people that they were rejected as well, and how they turned the far.
[17:00] So, there's a, God wants them to believe that they can reject the things around the world. Yeah, that's the kind of part that I'm making, is that, even, in Hebrews, it also says, therefore, we should be fearful, if any one of us, should fall short.

And they're talking about that, in, in regard to faith, right? And I understand, that Hebrews, is written to the Jews, because I hear that argument, all the time.
The point that I'm suggesting, right now, whether it's right or wrong, I don't know. That's why I come to Bible, right now. Okay? But the point that I'm suggesting, right now, is regardless of whether Hebrews, was written, to the Jews, or the Gentiles, okay?
I think there are, important passages, in there, the ones that I've been reading. The whole book, actually, I think is a fantastic, explanation of faith.
But, but those passages, specifically, I think, are indicators, that say, look, since the beginning, people have been making, the mistake, okay?
[18:26] That they think, they know better, than God. All right? And so, it is prudent, to constantly question, our understanding, of the scripture, which is God's, revealed in heaven.

Okay? Right? Right? And to ask ourselves, have we fallen into, a false sense, of security? And do we need, to reevaluate, our practices?
Because the Jews, thought they had, it all figured out, when they were doing, the works, right? But then Hebrews, comes along, and it says, hey look, actually, it was never, going to work, because you weren't, practicing the works, with faith.
Okay. Well, and, and the Apostle Paul, will tell us, will tell us, that, in the, in the day, that God, revealed the gospel, of the grace of God, through the Apostle Paul, to, the church, he will say, the law, was never given, to impart righteousness, God's intention, was never, that the law, would impart righteousness, it won't, only, God, can do that, and that's where, the centrality, of the Lord Jesus Christ, comes in, because, the gospel, is, is, totally, dependent, upon the work of God, not on me, that's the point, if,
I can be sure, that I'm misreading it, if I start, to come up, in this, in, in this, imaginary level, and God, starts to descend, if my importance, and what I bring, to the table, starts to ascend, God's will descend, and I need to be careful, of that, because the work, is, of, God, and that's the basic thing, yes, faith, is, believing, God, okay, did, was there another comment, over here, right, right, right, and, and that's where, that's where Paul will say, that, the person, who did not pursue, found grace in God's eyes, because of his mercy, and the person that pursued, they're both alike, under sin, and he said, they missed it, because they did, they pursued the law, as though it was their own righteousness, and not God, that's the point, and that's where the gospel, of grace comes in, it's all of God, it's not a me, and, so, back to the mountain, so,
[21:55] God has put Moses, in there, and he says, you can see a portion, of my glory, but you can't see everything, all right, now, he also told Moses, I'll tell you what, teacher, as well as his, for instance, his, some of his action, for example, it is impossible, for God to do what, to lie, lie, it is impossible, for God, now, by lie, the scripture, is not just simply saying, trying to deceive you, there are other words, that are used, in the scripture, to say, I'm trying to deceive you, the word lie, encompasses, any mistake, or, untruth, anything, it's impossible, for God, to not understand,

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everything, about reality, that's impossible, that's, what that means, it's impossible, for him to lie, and it's impossible, in his revelation, to make a mistake, that's why, we're careful, when we, when we read, the passages, that, about God repenting, when I repent,

I say, if I had it, to do over again, what? I wouldn't do it, that's not God, God can't say that, because he, otherwise, he doesn't know, so, I have to be careful, when I'm reading, those passages, that I understand, that, about God, so it's impossible, for him to lie, there's another thing, it's impossible, for him to do, what is it?
Deny himself, he cannot say, it's okay, if you, raise yourself up, above me, because I understand, your weakness, that's not possible, with God, he knows, who he is, and he will not say, I am not God, that's important, it's important, to understand, all of the scripture, in those lights, because, if, when I start, to raise man, I start, to lower God, and I have, to be careful, that I keep God, where God places himself, in his revelation, so, the earth, is the, and what else, the fullness thereof, what's that mean?
Everything in it, the world, and they, that dwell therein, so, what does God, not own? Right, nothing, and he can't, deny that, so, I need to, keep the picture, so, he has that, and that's why, Romans 8, can be so comforting, to us, when the Christian, reads Romans 8, what can tear me, away from the love, of God, if I am in Christ, now, don't misunderstand him, he said, it's all, in the picture, I can't just, ignore the verse, that says, in Christ, what can tear me, who have trusted Christ, as my savior, away from him, what's it say, in Romans 8, not height, not depth, not angels, not principalities, nor powers, things to come, things present, things past, what can tear me, away from the love, of God, which is in Christ,
Jesus, my Lord, nothing, I can find, great comfort, in the Lord, because, he, cannot, lie, now, I don't understand, it all, there are things, coming into life, that'll, that have come, into your life, will come, into my life, that I, don't, get, and I, don't think, that how's this, working for good, God, but I don't rely, upon my own thinking, do I, I shouldn't, am I ever tempted to, am I ever tempted, to go back, into the garden, and say, did God truly say, is it, are you sure, that's what God said, am I ever tempted, to go back, into the garden, and say, if you do this, you will be, like God, now,
[27:28] Adam and Eve, did no good, and evil, but they didn't, get like God, Satan, who, who's the father, of lies, I already gave it away, I'm sorry, Satan is, he is a liar, the scripture says, from the, beginning, oh, okay, so, by the way, including at the, toward the end of the law, when the Lord Jesus Christ, walked on the earth, he called everybody, to be his apostle, right, right, you say no, who's a, no, he chose them, and he told them, you didn't choose, me, I chose, you, and is not one of you, a devil, now, did he know, what Judas, was going to do, yeah, from the beginning, from the beginning, but he chose him, because Jesus didn't come, to eradicate, suffering, at that time, he didn't come to, bring all Israel, into the kingdom, at that time, he came to go to the cross, now,

I don't get it all, the offer, was a real offer, but he would tell Peter, that's, you're thinking like man, he did, Right.
And theologians have been wrestling for, actually, in our historical reference, they've been since about the third century after the Lord Jesus Christ.
So there is a classical position, Pelagian, who was declared a heretic because he said man is born without sin.
And it is in and of himself capable of obedience to God apart from anything else.
[30:41] Well, that's rightly condemned. Then you have the classical Arminian position, which is man is fallen, but God gives prevenient grace, which allows man to make a choice.

And then you have the semi-Arminian, which says that the fall was incomplete, and man's not totally depraved.
Man is still capable in and of himself to make that decision. And then you have the classical, what I would call, and I'm not a scholar, so I know I'm misrepresenting it.
But the opposite of that on the far end of the spectrum is the classical Calvinist position, which says that man is totally depraved and totally incapable of coming to God unless God allows it.
So, okay, the point of it is the work is God, and I can believe.
[31:53] And if I don't believe, I'm lost. If I do believe in what God has done and trust Jesus Christ as my Savior, I'm saved. And that's where I rest.

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And I rested in doxology at the end of chapter 11 where Paul says, who has known the mind of the Lord and who has been his counselor? I don't get it. I can't put it all in nice little boxes, but I don't need to.
But, yeah, man has to have faith. That's true. Yes. Yeah. Yeah, you don't get to ride in on somebody else.
That's true. You don't get in on somebody else's. And it's not of works.
That's also important. Because if I think that I'm earning it, then God says, it's no more of grace. But it's going to be that election might stand by grace.
[33:15] Right. That's right. Because we who are in Christ will not stand in that judgment of works. Because those who will come at the white throne judgment, the books of their works will be opened.

And everyone whose name is not written in the book of life will be cast into the lake of fire. So, the people judge, those who say, well, I want to be judged by my works fairly, are going to get exactly what they asked for.
But they don't know, apparently, who deserves death?
Eternal death. All of us. See, I'm not asking God for what's fair. I'm begging for mercy.
I don't want what's fair. I don't desire. Maybe I should put it that way. I want to be careful with my words. I don't desire what's fair.
[34:30] I desire mercy. I desire his grace. I desire what the Lord Jesus Christ did. It's not fair that the guilty went to the cross for me.

It's merciful. It's gracious. And it's God's work. So, he hewed out the two tablets.
He took them up there. The Lord descended in the cloud. And he proclaimed to Moses his name.
How does God proclaim himself?
How does God proclaim himself? Okay, does that describe God?
Yes. Yes. Okay, how else does he describe himself? Does that describe God?
[35:51] Yes. And by no means clear of the guilty goes on, actually. Now, can my little mind combine all this?

No. Does it make it not true because I don't understand it? No. No. This is what God says. And by the way, I was born in impeccability, right?
Immaculate birth, right? No. No. Who was?
Jesus Christ. Who else was? No one. No one. Why am I born in sin?
Because in Adam, we read in Hebrews, we all sinned. Do I get it? No.
[37:13] Do I need to? No. Do I need to believe it? Yes. I don't understand, but I trust God.

Because he said it. And have a wonderful week.

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