

• *Moses has asked to know more of God*

Moses has asked to know more of God, and God is promising to answer his prayer. Moses is to see God's **goodness**. God is good. He has good purposes; He works all things together to fulfil His good plans. Moses is to realise God's **name, Yahweh**, and to come to realise what it means more than ever. Moses is to encounter God's **compassion**. Now (in Exodus 34:1-7) what God promised begins to happen.

**1. God is the God who gives us second opportunities**

• *God's mercy – despite the great sin of Israel He is willing to resume His plans*

1. **God is the God who gives us second opportunities.** Moses has received the answer to his prayers. Throughout this time of his praying he has been asking that God will not abandon His people but that He will renew His covenant with them. They sinned badly when they worshipped the golden calf. God hates idolatry. How can He take Israel to Himself if they will turn to idolatry? But Moses has been praying that God will use Israel despite their great unworthiness. God had given Moses instructions concerning the tabernacle<sup>☞1</sup>, but all of God's plans had been broken off because of the great sin of Israel. Now, after Moses' interceding, God is willing to resume His plans for His people. Moses is to carve out of the rock two stone tablets<sup>☞2</sup>. The first tablets of stone were provided by God Himself<sup>☞3</sup>. Moses took them down, but smashed them<sup>☞4</sup>. Now the second pair must be carved out of the rock by Moses himself, but God will do the writing of the law<sup>☞5</sup>. Moses must be ready by the early morning the next day and must again go to the top of Sinai alone<sup>☞6</sup>. No man or animal must be near the mountain at this time<sup>☞7</sup>.

☞1 25-31

☞2 34:1

☞3 see 24:12;

31:18

☞4 32:15-20

☞5 34:1

☞6 34:2

☞7 34:3

• *He could have found another way to keep this oath – but He did not*

God is giving Israel further opportunity. He has not totally rewarded Israel according to the nation's sins. God could have left the nation aside; He would have been just and righteous if He had done so. He could have found another way to keep His oath to Abraham. But God has mercy. He gives us many further opportunities even after we have revealed our weakness and sinfulness.

• *Further opportunity has come because someone has been an intercessor*

The further opportunity has come because someone has been an intercessor. Moses' ministry has foreshadowed Jesus' ministry. Jesus was a 'prophet like unto Moses'<sup>☞1</sup> because Moses was a foreshadowing of Jesus, in some respects. We get further opportunities of renewal from God because Jesus always lives to make intercession for us. Moses was doing what Jesus would do; he was being the intercessor for Israel. In response to the intercession of His servant, God gives Israel a chance of recovery.

☞1 3:22-23

**2. God reveals His character in His name**

• *Moses ascends Sinai for the final time*

2. **God reveals His character in His name.** Moses does as God has told him<sup>☞1</sup>. 'Moses . . . went up'<sup>☞2</sup>. On this eighth and last occasion God reveals His glory to Moses in a greater way than ever before. As we shall discover when he came down his face was shining. He would never ascend Sinai again. He carried on using the tent outside the camp<sup>☞3</sup> but he never ascended Sinai again. A year later the people left Sinai never to return<sup>☞4</sup>.

☞1 34:4

☞2 34:4

☞3 34:34

☞4 Numbers 10:11-12

• *God audibly proclaims His name*

Yahweh, the Redeemer-God of Israel, comes down in visible form yet He is not visible to Moses since the cloud prevents His being seen<sup>☞1</sup>. Then God audibly proclaims His name. The glory of God, concealed by the cloud, passes before Moses and Moses hears the words 'Yahweh, Yahweh'<sup>☞2</sup>.

☞1 34:5

☞2 34:6

• *Yahweh – God's name*

'Yahweh' is almost certainly the right way to spell it, although it is sometimes written as 'Jehovah'. In many English Bible translations it is translated as 'the LORD'. with capital O. capital R and capital D. as well

as a capital L. ('Lord' with three small letters is a different word from 'LORD'). Yahweh is God's name. It was a name explained by God Himself at the time of the exodus. At this particular time God 'got Himself a name'. The time when God saved a people for Himself by the blood of the lamb was a time when God revealed His inner name and nature.

• 'Yahweh' means 'The God who redeems by the blood of a lamb'

• Self-sufficient, holy

• The God of grace who knows the end from the beginning

• The God who delivers from judgement

• The God leads his redeemed with loving kindness

• Yahweh is his name

'Yahweh' means 'The God who redeems by the blood of a lamb'. He is the God of the Exodus. He is the Holy One who revealed Himself in blazing fire without having the need to consume any fuel in the process<sup>1</sup>. He is the God of self-sufficient and self-existent holiness. He is the God who cannot be lightly approached<sup>2</sup>, the God who cannot be looked upon<sup>3</sup>. He is the God who becomes angry with the stubbornness of Moses<sup>4</sup> and who acts in indignation against sin<sup>5</sup>. He is the God who makes a distinction between His people and Egypt<sup>6</sup>; who redeems some with an outstretched hand<sup>7</sup>, but who leaves others to be hardened in their sins<sup>8</sup>.


He is the God of grace, who chooses those who can scarcely believe themselves chosen<sup>1</sup>, who knows the end from the beginning because He will bring His plan to pass<sup>2</sup>. He is One who takes a people for Himself<sup>3</sup>, in His own time and in His own way, who calls slaves in Egypt 'my people'<sup>4</sup>, who is ever-present with His servants<sup>5</sup>, and who demands to be worshipped<sup>6</sup>.

He is the God who delivers from judgement 'by the blood of the lamb', who executes His wrath but at the same time provides a substitute for His people, whom He has already chosen<sup>1</sup>, who demands that His people set out for a 'promised land'<sup>2</sup> with the utmost urgency<sup>3</sup>, with Himself 'going before them'<sup>4</sup>, 'in His loving-kindness leading those whom He has redeemed'<sup>5</sup>. He is the God who is His people's 'strength and song'<sup>6</sup> and their 'salvation'<sup>7</sup>, whose right hand is 'majestic in power'<sup>8</sup>, who is 'majestic in holiness, awesome in praises, working wonders'<sup>9</sup>. 'Yahweh' is His name<sup>10</sup>; and this is His name 'for ever' and His 'memorial-name to all generations'<sup>11</sup>. It is in this character as the Redeemer-God of Israel that Yahweh passes before Moses.

1 3:2  
2 3:4-5  
3 3:6  
4 4:14, 24  
5 4:23; 7:4;  
12:12  
6 11:7  
7 6:6  
8 4:21

1 3:10, 11  
2 3:18-21  
3 6:7  
4 3:10  
5 3:12  
6 3:12

1 12:12-13,  
23  
2 12:25  
3 12:34  
4 13:21  
5 15:13  
6 15:2  
7 15:2  
8 15:6  
9 15:11  
10 15:3  
11 3:15

		<p>Dr Michael Eaton is highly respected internationally as a theologian, author, preacher and teacher. He lives in Kenya where he is one of the leaders of the Chrisco Fellowship. His <i>Preaching Through The Bible</i> (PTTB) books are highly popular worldwide. Michael Eaton puts the theological and practical meaning of the Bible in a clear and down-to-earth way so that what is written can be easily understood by the reader.</p>	
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