

# Mount Sinai

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Date: 02 February 2020

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[ 0 : 00 ] What if we could, this evening, with the Lord's help, and the Lord's enabling, if we could turn back to Exodus chapter 34.

We're going to be flicking through all these chapters, but if we just look at Exodus 34. Exodus 34, and we'll just read again, verses 1 and 2.

The Lord said to Moses, Cut for yourself two tablets of stone like the first, and I will write on the tablets the words that were written on the first tablets which you broke.

Be ready by the morning, and come up in the morning to Mount Sinai, and present yourself there to me on the top of the mountain. So, we're out.

As of 11 o'clock on Friday evening, Brexit finally got underway, with the United Kingdom leaving Europe after what was a 47-year union.

[ 1 : 17 ] And now, for the next 11 months or so, we're going to begin the process of what's probably going to be a very messy divorce. This is, as many have described, it's our Exodus moment, as we leave the European Union, heading for a destination that's unknown.

It might be the prosperous promised land that Boris Johnson hopes for, or it might make us always live with regret that we left Europe in the first place. Only time will tell.

But with Brexit and our Exodus from the European Union, it will inevitably bring, as you know, a lot of changes. In particular, there will be changes to our laws.

Our laws about trade, our laws about taxes, our laws about travel, our laws about foreign workers, our laws about fishing, and our laws about pensions, and many other laws. With Brexit, there will be lots of changes to our laws.

And as we saw, I'm sure you saw it in the news at 11 o'clock on Friday evening, some view this period in our history as a mountaintop experience, where Brexit is this momentous and memorable occasion to celebrate, while others, they view Brexit as this dark valley with no light promised at the end of the tunnel.

[ 2 : 34 ] Time will tell. However, this evening, we come to another Exodus. And I would consider this one to be more important than our Exodus from Europe.

Because it was at this Exodus from the slavery and bondage in Egypt that the laws of God didn't change. Rather, the laws of God at this Exodus, they were reaffirmed and reestablished in order to indicate that these laws are binding upon all humanity in every generation.

And as you know, these laws were given to Moses on his mountaintop experience on the top of Mount Sinai. And this is our third mountain in our series of mountaintop experiences.

Because as we said before, mountains are repeatedly mentioned throughout the Bible, and many of the well-known Bible characters, they had mountaintop experiences. Because it was on the tops of mountains that the Lord often revealed his character and demonstrated his power.

And each of these mountaintop experiences, they provide for us these significant moments and markers in the story of redemption, the Bible story.

[ 3 : 50 ] We saw that with Noah on Mount Ararat, where salvation came out of what was devastation in Mount Ararat. We saw it last week on Mount Moriah with Abraham, which was in many ways the story of redemption.

And then this evening we see another part of the story of redemption with Moses on Mount Sinai. Because when the law of God was given to Moses on the top of Mount Sinai, it was also a significant moment and marker in this wonderful story of redemption.

And I'd just like us to consider Moses' mountaintop experience this evening by looking at the various passages that we read. And I'd like us to look at it under three headings.

The lost gathered, the law given, and the Lord's glory. The lost gathered, the law given, and the Lord's glory.

The lost gathered, that's the first point. The lost gathered. If you want to follow with me, we're going back to chapter 19. Exodus 19 at verse 3.

[ 4 : 57 ] We were told there, Moses went up to God, and the Lord called to him out of the mountains, saying, Thus you shall say to the house of Jacob, and tell the people of Israel, You yourselves have seen what I did to the Egyptians, and how I bore you on eagle's wings, and brought you to myself.

Now therefore, if you will indeed obey my voice, and keep my covenant, you shall be my treasured possession among all peoples. For all the earth is mine, and you shall be to me a kingdom of priests, and a holy nation.

These are the words that you shall speak to the people of Israel. Now the story of the Exodus from Egypt, it centers around this mountain called Mount Sinai, or Mount Horeb, as it was later called.

And as you know, Mount Sinai, it's located in Egypt. It's in the Sinai Peninsula, in, you could say, Egypt, which is northeast Africa. And to the south of Mount Sinai, is the Red Sea.

To the north of Mount Sinai, was what was the promised land, or the nation of Israel. And it's because of its history, and the story of the Exodus from Egypt, that Mount Sinai, it's often referred to by the locals as Mount Moses, or Jabal Musa, which means Mount Moses.

[ 6 : 15 ] But Mount Sinai, it's actually part of a collection of mountain peaks in this area called the Sinai Peninsula. And these mountain peaks are called the Holy Mountain Peaks.

And out of this mountain peak collection, Mount Sinai stands as the second tallest mountain. It stands at 2,285 meters high.

The tallest mountain in the Holy Mountain Peaks is a mountain called Mount Catherine, which stands right next to Mount Sinai. It stands at 2,629 meters high.

And as you would expect, or as you might think, there now is a mosque, because this is a holy place, and it's Holy Mountain Peaks. There's a mosque at the summit of Mount Sinai, which was constructed in 1934, and the Muslims still use it to this day.

But between the foot of Mount Sinai and Mount Catherine, stands this 6th century monastery called the Monastery of St. Catherine.

[ 7 : 25 ] And St. Catherine's monastery was said to be built at the base of these mountains, on the site where the Lord spoke to Moses from the burning bush.

Because that's where the story of the Exodus begins. It begins at the foot of these mountain peaks between Mount Sinai and Mount Catherine. It was there that the story of the Exodus in chapter 3, that's where the story of the Exodus began, when Moses was shepherding his father-in-law's flock. You remember how he was shepherding Jethro's flock just beside Mount Sinai. And the Lord appeared to Moses in a burning bush and called to Moses, Moses, Moses.

And Moses goes over to the bush and says, Here I am. Here I am. And that was the beginning of this Exodus story. But you know, don't you love those words, how it all begins, how the story of the Exodus began with the Lord calling Moses, and Moses responding by saying, Here I am.

And you know, we find those words throughout the Bible, when the Lord calls his people to serve him. Here I am. When the Lord called Abraham, even as we saw it last week in Genesis 22, when the Lord called Abraham to sacrifice Isaac, Abraham's response, Here I am.

[ 8 : 49 ] When the Lord called Jacob, Jacob responded, Here I am. When the Lord called Moses, Moses responded, Here I am. When the Lord called young Samuel, Samuel responded, Here I am.

When the Lord called Isaiah, Isaiah chapter 6, Isaiah responds, Here I am. You know, there are words of a humble and willing attitude from someone who's ready to serve the Lord.

And go wherever the Lord commands and do whatever the Lord desires. Here I am. And you know, when I come to those words, even in preparing for this evening, I was thinking, Well, that's the attitude we all need to possess every morning we wake up to a new day.

That's the attitude we need to have before we go to work, or before we go to school, or before we even start our day. Our attitude should be, Here I am, Lord. Use me for your service, and use me for your glory today.

Here I am. That's the attitude Moses had when the Lord called him right at the foot of Mount Sinai. The Lord spoke to Moses from the burning bush and called him, and the Lord said to him, I am the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob.

[10:09] I have seen the affliction of my people who are in Egypt, and have given heed to their cry because of their great sufferings. Now, of course, we know some of the history, that prior to this Exodus story beginning, the Israelites had been in Egypt for 400 years.

They'd gone into Egypt because of a famine in the land of Canaan, and they remained there after the death of Joseph. But as you know, 400 years, it's a long time, and a lot can change, and a lot did change for the Israelites.

Because a new Pharaoh arose in Egypt who didn't know Joseph's covenant God, and he didn't care about God's covenant people. In fact, as we know from history, Pharaoh hated them.

And in order to prevent the Israelites from rising up against the Egyptians, Pharaoh made them all his slaves. And we know the history, where Moses repeatedly commanded Pharaoh, let my people go.

But he wouldn't. Not even when the Lord sent all these plagues to persuade Pharaoh to change his mind. He wouldn't let them go until it became very, very personal.

[11:20] When it became personal, and the angel of death passed through Egypt, even through the palace of Pharaoh, Pharaoh then said to the Israelites, who by that time, they had numbered about 2.2 million.

Pharaoh told them, go. And so the Israelites, they escaped from Egypt, crossing the Red Sea into the wilderness. And as we read here in Exodus chapter 19, the Israelites, they walked for three months.

They walked for three months through the wilderness of Sinai until they came to the foot of Mount Sinai, which is where the story of the Exodus began with Moses and the burning bush.

So they're right back to where Moses started. But Exodus 19 tells us that when Moses had his first mountaintop experience, the Lord said to him, he said to them, to Moses, to say to the Israelites, we're told in verse 3, while Moses went up to God, the Lord called to him out to the mountains saying, thus you shall say to the house of Jacob and tell the people of Israel, you yourselves have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to myself. Now therefore, if you will indeed obey my voice and keep my covenant, you shall be my treasured possession among all peoples. For all the earth is mine and you shall be to me a kingdom of priests and a holy nation.

[12:47] Don't you just love those words? For the Lord said to the Israelites, the Israelites who had been trapped in slavery and bondage for years, the Lord said to them that he's the one who carried them on eagles' wings.

He's the one who called them to himself and he's the one who claimed them as his own treasured possession. He carried them, he called them, and he claimed them.

And you know, that's the story of the Exodus. The Lord carried the Israelites on eagles' wings. The Lord called them to himself and the Lord claimed them as his treasured possession.

That's the story of the Exodus. But that's also the story of the Gospel. Because is that not what the Lord does with lost sinners who are trapped in slavery and bondage to sin?

Is that not what the Lord did with you? Where as a lost sinner, the Lord gathered you to himself and he made you his own. And like the Israelites, the Lord carried you, maybe without you even knowing it, carried you on eagles' wings and called you to himself and claimed you as his treasured possession.

[13:58] And you know, I love these verses in Exodus 19, verses 3 to 6 because they're paraphrased in the New Testament. Peter uses them in his first letter in the New Testament to remind Christians that their identity is in Jesus Christ and Jesus Christ alone.

And he says to them just what the Lord told Moses to say to the people, you are a chosen generation, a royal priesthood, a holy nation, a peculiar people.

But more than that, Peter affirmed to Christians that the Lord carried, called, and claimed you as his treasured possession for a purpose. That you might show forth the praises of him who has called you out of darkness into his marvellous light.

My Christian friend, the Lord has carried you on eagles' wings. He has called you to himself and he has claimed you as his treasured possession for a purpose so that you will show forth his praise.

That you will show forth his praise. In many ways, that's what David is doing tonight in his testimony. He's showing forth what the Lord has done in his life.

[15:14] That's what the Lord has done. He's carried us, he's called us, and he's claimed us in order that we will show forth his praise. And so in this mountaintop experience, we see first of all, the lost gathered.

They all gathered at Mount Sinai. But secondly, we see the law given. We see the law given. So we jump to chapter 24 and then read at verse 15.

The law given. Chapter 24 and verse 15. Then Moses went up on the mountain and the Lord covered the mountain. The cloud covered the mountain.

The glory of the Lord dwelt on Mount Sinai and the cloud covered it for six days. And on the seventh day, he called to Moses out of the midst of the cloud. Now the appearance of the glory of the Lord was like a devouring fire on the top of the mountain and in the sight of the people of Israel.

Moses entered the cloud and went up on the mountain. And Moses was on the mountain for 40 days and 40 nights. So when the Israelites were gathered at the foot of Mount Sinai, the Lord affirmed that he had carried them on eagle's wings, called them to himself and claimed them as his treasured possession.

[16:29] And the Israelites, we read in chapter 19, they all responded by saying, all that the Lord has spoken, we will do. All that the Lord has spoken, we will do.

And so in the following chapters in the book of Exodus, in chapters 20 to 23, the Lord gives details of what he wants the Israelites to do. Because in Exodus 20 to 23, the law is given.

The law is given to the children of Israel. And there was a threefold division in this law, the law of God. There was the moral law, the civil law, and the ceremonial law.

The moral law is what we know as the Ten Commandments. They were given in Exodus chapter 20. And it's referred to as the moral law and not the civil or ceremonial law because it's binding upon all mankind.

But the civil law that's given in chapters 20 and 22, 21 to 22, they relate to Israel as God's covenant nation. And it addresses things like property and slaves and different civil matters.

[17:36] But as you know, we're not Israelites. We're not part of God's covenant nation. So the civil law, it's no longer relevant to us. Moreover, the ceremonial law outlining all the Jewish feasts and festivals, that's in chapter 23, it's no longer applicable to us because they've all been fulfilled in the person of Jesus Christ.

But the moral law, chapter 20, the moral law, the Ten Commandments, they not only related to Israel as a people, but they relate to all mankind.

Because the moral law was written on the heart of Adam, at the creation. And it's therefore binding upon all of Adam's descendants, which means me and you.

And despite the passing of time and the exodus from Egypt, the moral law hasn't changed. Even though many of our European laws will change and alter with the exodus from Europe, not one jot or tittle has changed since the beginning of time to the moral law.

Our holy creator, he still requires that we keep his moral law and follow his commandments. But as you know, the reality is we can't.

[18:56] We've all sinned, we've all come short of the glory of God. And we know that we've sinned because, as Paul says, through the law comes the knowledge of sin.

Our knowledge of the Ten Commandments, the fact that you've been brought up to know what the Ten Commandments are, confirms to you that you're a sinner. Through the knowledge of the law comes the knowledge of sin.

And when we stand in the mirror of God's holy law, we're always made to see that we've broken his law. We're under his righteous condemnation. As Jesus says, there is no one righteous, no, not one.

You know, there's no one here tonight, and I don't think any of us would be as bold as to say that there's any of us who have kept the law of God perfectly. There's no one who has worshipped only one God.

There's no one who has never given attention to a graven image, never taken the Lord's name in vain, always kept the Sabbath holy, faithfully honoured both father and mother, at no time committed adultery or murder in their heart.

[20:00] that we've never stolen or lied or coveted. There's not one of us here who can claim perfection. There is no one righteous. No, not one.

My friend, our knowledge of the moral law, it confirms to us that we're sinners in need of a saviour. And the law, it's there for us, first of all, to show us how bad the bad news is. Because the bad news is, as Paul says in Romans 6, the wages of sin is death. The wages of sin is death, physical death, spiritual death, and eternal death. But we need to know how bad the bad news is in order for us to understand how good the good news is. The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord. And you know, that's why these two tablets of stone were given to Moses on the top of Mount Sinai. They were given to remind us of how bad the bad news is.

[ 21 : 08 ] That we're all sinners. We've all broken the law. But they were given not only to remind us of how bad the bad news is, but also to show us how good the good news is. My friend, the law was given as a reminder of sin and salvation.

The law was given as a reminder of sin and salvation. And as we know, the moral law, it's binding upon all mankind and every generation. It was written with the finger of God on both sides of the tablets of stone. But what we often misunderstand is that there were two tablets of stone. Not because there were five commandments on one tablet of stone and five commandments on the other. Rather, all ten, all of the ten commandments were written on both tablets of stone. and the two tablets of stone were identical. And the reason the two tablets of stone were identical is because they were copies. They were copies of the same contract. The law that was given by the Lord, it was a covenant agreement between the Lord and his people. And this was a common practice. It was a common practice in the ancient world when making a contract between two kings.

[ 22 : 22 ] they would have the terms and the conditions of the covenant contract and they would agree it between both parties and they would then inscribe their agreement on both tablets of stone and each party would keep their contract, their side of the contract.

And it's just like when you would take out a contract yourself. You receive a copy of the contract and those, the person you've made a contract with, they also receive a copy. But what's interesting is that Moses received, as we're told, both copies. He received both copies of this law, this covenant contract. He received two sets of the Ten Commandments. And the reason he received both copies of the contract was in order to remind the Israelites and us that we will never keep our side of the contract. The Lord was telling Moses that he is going to graciously bind himself to his people and perform both sides of this contract. And of course, we know that the Lord performed both sides of the covenant contract in and through the person of Jesus Christ. Paul said to the Galatians, in the fullness of time, God sent forth his son, born of a woman, born under the law, in order to redeem those who were under the law so that we might receive adoption as sons.

[ 23 : 55 ] My friend, the two tablets of stone with the Ten Commandments, they were copies of the same contract. And the Lord performed both sides of the covenant contract of the moral law in and through the person of Jesus Christ.

because he's the only one who kept the law perfectly in his life and in his death. He kept the law perfectly. But just because the Lord was acting on behalf of his covenant people, that didn't take away from the fact that, well, we can do what we like. As Paul says, it wasn't that grace may abound that we could continue in sin. But just because the Lord was acting on behalf of his covenant people, that didn't take away from the fact that we're duty-bound to keep his commandments. Because the Lord has created us, as Moses was saying. He carried us in eagle's wings, he called us to himself, and he's claimed us as his treasured possession. And you know, it's because we're the Lord's people.

[ 25 : 02 ] If you're one of the Lord's people tonight, we're duty-bound to uphold the covenant agreement and seek to keep the moral law. As Paul asks, shall we continue in sin that grace may abound?

God forbid. But of course, every time we come to the moral law, we realize that we've repeatedly failed to keep it. In fact, while Moses was on the top of Mount Sinai receiving the law, the Israelites,

they were at the bottom rescinding the law.

They were rescinding the moral law by worshipping a golden calf. And that's given to us in Exodus 32. And when Moses, you remember, when Moses comes down the mountain and sees the Israelites worshipping this golden calf while he was receiving the law, he smashes these two tablets of stone in his anger.

And he smashes them on the ground. And there are many ways there's nothing new. Even though we have received God's law and we still have it to this day, as a nation, we're still rescinding it. We've received it, but we're still rescinding it. Even in this past week, I'm sure you saw it in the news, the Glasgow City Council, they cancelled the planned evangelistic event of Franklin Graham. [ 26 : 20 ] It was the son of the well-known evangelist Billy Graham. And sadly, the cancelling of such an event was encouraged by MSPs and even Church of Scotland ministers. And yet, what was the reason?

Hate speech. Franklin Graham said, some say that I'm coming to the UK to bring hateful speech to your community. This is just not true. I'm coming to share the gospel.

The rub, I think, he says, comes in whether God defines homosexuality as a sin. The answer, he says, is yes. But God goes even further than that to say that we're all sinners.

Myself included. As one journalist said, in relation to this, he said, our commitment to free speech is only really tested when we're faced with words and expressions we really despise.

We're only really advocates of free speech if we're prepared to accept the right of others to say such things. But you know, my friend, when it comes to Christianity and the truth of God's word, it seems that there's no such thing as free speech and there's no room for God's law.

[ 27 : 30 ] We've received the law like the Israelites did but as a nation we're still rescinding it. We've received it but we're rescinding it. And that's what it was like here for the Israelites.

When the law was given, Moses received it, the people rescinded it but thankfully the Lord replaced it. The Lord replaced it and the Lord replaced the two tablets of stone again on the top of Mount Sinai when he revealed his glory to Moses.

And that's what I want us to see lastly. The Lord's glory. We see this in Exodus 34. So we've seen the lost gathered in chapter 19, the law given in chapters 21 to 24 and then the Lord's glory.

That's in chapters 33 and 34. The Lord's glory. Read again in verse 1 in chapter 34. The Lord said to Moses, cut for yourself two tablets of stone like the first and I will write on the tablets the words that were on the first tablets which you broke.

Be ready by the morning and come up in the morning to Mount Sinai and present yourself there to me on the top of the mountain. As we said, the law was given in chapters of Exodus 20 to 23.

[ 28 : 50 ] In chapters 24 to 31 we're given the instructions concerning the tabernacle which we looked at recently in our study of the tabernacle. Exodus 32 is the golden calf incident where Moses breaks the two tablets of stone.

Then in Exodus 33 which we read some of, Moses prays to the Lord that the Lord would show him his glory once more. Because despite the disobedience of those around him, Moses had this passionate pursuit for the glory of God.

And that's something we were thinking about in January during the midweek meetings. We were thinking about possessing this 20-20 vision for our community.

And we said that in order to live with this 20-20 vision, in order to have a 20-20 vision for our community, we said that we need to live with a passionate pursuit for the glory of God.

because the glory of God, as we know from our catechism, it's our chief end. Man's chief end is not to glorify and enjoy himself, but to glorify God and to enjoy him forever.

[ 29 : 58 ] And from the example of Moses in Exodus 33, we're reminded that we need to be praying, Lord, show me your glory. Lord, show me your glory.

And it was when Moses dared to pray such a prayer that the Lord answered it and promised to reveal his glory. And in Exodus 34, we're given one of those wonderful moments when the Lord called Moses to come back up to the top of Mount Sinai to have the law replaced.

And you could see that this is now his third mountaintop experience. Moses' third mountaintop experience on the top of Mount Sinai. Some biblical characters only got one, but Moses had three.

And what we're told happened on the top of Mount Sinai is that the Lord said to Moses, cut for yourself two tablets of stone like the first and I will write on the tablets the words that were on the first tablets which you broke.

Be ready by the morning and come up in the morning to Mount Sinai and present yourself to me there on the top of the mountain. And you know, I find those words in verse two so challenging. [ 31 : 14 ] The Lord says to Moses, be ready in the morning and come up the mount. And you know, my friend, I can't help but apply this to ourselves and to our everyday life.

Be ready in the morning and come up the mount. Because you know, that's what the Lord says to us every morning, be ready in the morning and come up the mount.

Be ready in the morning and come up to meet me. Be ready in the morning and come up to meet me in prayer and in reading your Bible. Be ready in the morning and come up the mount.

Come up and meet me. Be ready for church in the morning because that's what the Lord commands and that's where he will meet with you to reveal his glory.

Be ready in the morning and come up the mount. And you know, my friend, if we can't get up in the morning to meet with the Lord, the Lord who created us, who carried us in eagle's wings, who called us to himself and claimed us as his treasured possession, if we can't get up and be ready in the morning to meet with the Lord, then it says something about our view of salvation.

[ 32 : 28 ] Be ready in the morning, he says, and come up the mount. I've always found that verse so challenging. Be ready in the morning and come up the mount.

Because it's there that we'll see the Lord's glory. We'll see it in his word. And that's what Moses was privileged to witness. Because as Moses sought the Lord in prayer, the Lord descended, we're told, that the Lord descended in a cloud and stood.

He stood on the top of Mount Sinai. Now that's a mountaintop experience. The Lord stood on the top of Mount Sinai.

But more than that, the Lord preached a sermon to Moses on the top of Mount Sinai. And needless to say, it was the greatest sermon given by the greatest speaker on what was the greatest subject. We read in verse 6 of chapter 34, The Lord passed before Moses and proclaimed, The Lord, the Lord, a God merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness, keeping steadfast love for thousands, forgiving iniquity and transgression and sin.

[ 33 : 40 ] But who will by no means clear the guilty, visiting the iniquity of the fathers, on the children and the children's children, to the third and the fourth generation. And you know, when you read these verses, there's a whole sermon in these two verses.

But you know, the Lord is proclaiming a sermon. The Lord stood on the top of Mount Sinai and proclaimed a sermon to Moses. But you know, what I want us to notice about this sermon is how Moses responded.

How did Moses respond to the sermon he heard? How did he respond to the Lord's preaching?

We're told in verse 8, Moses quickly bowed his head towards the earth and worshipped.

And he said, If now I have found favour in your sight, O Lord, please let the Lord go in the midst of us, for it's a stiff-necked people, and pardon our iniquity and our sin, and take us for your inheritance.

When Moses heard the Lord preach, it must have been an amazing moment. When Moses heard the Lord preach, he heard about the glory of God and who this great God and gracious God really is.

[ 34 : 57 ] How does Moses respond? Moses repents. And he seeks restoration. And you know, my friend, that's how we should respond every time we come to God's word, whether publicly or privately.

That's how we should respond. Because when we witness the glory of God in the gospel, it should make us, first of all, repent that we're not more zealous for the Lord.

Repent of the fact that we're not seeking his glory enough. That we're not living for his glory enough. It should cause us to repent, but it should also cause us to seek restoration. The Lord's glory, in his word, should cause us to be like Moses, to bow our heads towards the earth and worship.

Worship. It should cause us to bow down and worship. Because as John says, we have seen his glory. We have seen the glory as of the only begotten of the Father, full of grace and truth.

Paul tells us, we have seen the light of the knowledge of the glory of God and we've seen it in the face of Jesus Christ. And so when we come to this word in the morning, we should bow down and worship.

[ 36 : 19 ] Because friends, we have seen his glory. And that glory should have an impact upon our life as we go into what is a new week and even a new month. And so we've seen that Moses had many mountaintop experiences on Mount Sinai.

And through them, Moses witnessed the law gathered, the law given, and he even saw the Lord's glory. But the amazing thing is, Mount Sinai wasn't the only mountaintop experience that Moses had.

And next time, we'll consider a different kind of mountaintop experience of Moses on Mount Nebo. Maybe you can read ahead to find out what happens.

Well, may the Lord bless these thoughts to us. Let us pray. Amen. Amen. O Lord, our gracious God, we give thanks to thee for thy word.

Thy word that is so precious, and it is a lamp unto our feet, and a light unto our path. And we thank thee, Lord, that thy word gives to us a law to follow, that it is that only rule to direct us on how we may glorify God and enjoy him forever.

[ 37 : 32 ] But we thank thee, Lord, that it is not only a law, but it is also the gospel, there is bad news that we have sinned, but there is good news that Christ died for sinners. And Lord, help us then to look to him day by day, to keep coming to him even in the morning, to come to him each morning, saying, oh, saying that without thee, Lord, we can do nothing, but with thee all things are possible.

Bless us then, Lord, we ask. Bless us in the week that lies ahead. A week, Lord, as we know, it is unknown to any of us, but known only to thee. Help us then to cast every care that we have into the hands of the God who cares for us and the God who is able to do in us and for us exceedingly, abundantly, above all, more than we could ask or even think.

Take away our iniquity then. Receive us graciously, we ask, for we ask it in Jesus' name and for his sake. Amen. We're going to bring our service to a conclusion by singing the words of Psalm 68.

Psalm 68, again in the Scottish Psalter. Psalm 68, page 303.

We're singing in verse 18 down to the verse mark 20. Psalm 68, verse 18.

[ 39 : 04 ] Thou hast, O Lord, most glorious, ascended up on high and in triumph victorious led captive captivity. Thou hast received gifts for men for such as did rebel, yea, e'en for them that God the Lord in midst of them might dwell.

And we'll sing on down to the verse mark 20 of Psalm 68 to God's praise. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. The pastor of God's glorious ascended upon high, and in triumph victorious led captive, captive is thee.

Thou hast received the gifts for men, for such a trusted rebel.

Give for them that God the Lord, in midst of them I dwell.

Blessed be the Lord who is to us, O for salvation God, who daily with his benefits us plenteously doth, Lord.

[ 41 : 00 ] He of salvation is the God, who is our God most strong.

And unto God the Lord from death, the issues to belong.

The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore. Amen.