

2026_10_11_Exodus

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[0:00] Moses, beginning with verse 12, we left off with verse 11 last week.! I tend to think, by the way, that when he's talking about the tabernacle, he's going to act like this is the permanent tabernacle.

Chapter 33. Exodus 33. You'd think that Sherry would have known that.

Amen. Amen. Amen. And every man is a good woman. That's right. The best.

So, it will be kind of discussed as though this is the permanent tabernacle. Which means, but yet, in the writing, we will not see the orders that God gives for the tabernacle until later.

And, as with the other laws, we won't go through every detail of that unless there's something that you'd like to point out.

[1:26] So, having said that, we're ready now with Moses having one of those face-to-face conversations with God.

Remember that the Lord said that he spoke with Moses face-to-face as a man would speak with his friend.

Okay? So, now we're ready to move on into verses 12 through 17 especially. So, eventually, he's going to have this face-to-face with God.

Now, how does it begin? It begins by Moses addressing the Lord.

And Moses says to him what? Yeah, that will be coming down.

[2:28] Right, how does it begin? Verse 12. Yes. Yes.

Yes. Yes. I'm confused about where Moses is exactly at this point. Because, talking about him being in the tabernacle, and that Joshua was also in the tabernacle.

Yes. Yes. But, where he said Moses was talking to God face-to-face, the next sentence is, and he turned again into the camp.

What does it mean? To leave the tabernacle and go into the camp? Yes. Into the camp. That's what it would say.

Now, we're talking about verse 11 of 33. And if I can get this correctly. So, there he's talking about the tabernacle.

[3:38] And when Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

So, there he's talking about the tabernacle. And when Moses would go to the tabernacle to speak to the Lord, and have the Lord speak to him.

And then, it says, when Moses went back, Joshua stayed. Okay. But, did he go out into the people, or did he go up a mountain?

Because, I'm down at the end of the chapter. It says he's up in the cliff, as the Lord says his advice. I'm confused about where he is exactly.

Okay. In verse 11, he's in the tabernacle. And he's talking about when he went to the tabernacle. It's not saying that's where he is when we begin verse 12.

[4:35] It's, this is, this is the pattern. When, when they set up the tabernacle, and this part of it, we'll, do you want to interject first?

So, in this part of it, it says that they set the tabernacle without the camp. Outside. Outside. And they camped over here. Later on, in Numbers, I think it is, or Leviticus, I forget where it is exactly. God's going to rearrange the camping. So that the tabernacle will be here, and then the people are camped around it. But right now, it says that it's out here.

And it says that when Moses went to the tabernacle, he'd walk, he'd go out the camp, go to the tabernacle.

The Lord's glory was seen over the tabernacle. And he would meet with the Lord. It says that when he was going, everybody would come out to the doors of their tents and watch him go.

[5:47] So, that's a pattern they're showing. So, when Moses went, turned, and went back to the camp, then Joshua would stay at the tabernacle.

So, that's where he is. Now, when we get into this section, especially where his interaction with God are the tablets and the glory.

When Moses says, show me your glory, he's going to be up the mountain. That won't be in the tabernacle. That's up on Sinai.

That's why I think it's not delivered exactly in chronological order, like he did this, then he did that, then he did this. Which is the way I tend to think.

Well, except that I tend to forget a lot of stuff. But, beyond that, I tend to think in just a chronological, okay, so what did he do now? And especially you get that when you're reading it verse by verse and you're detailing every verse.

[7:01] The forest for the trees kind of business. I kind of get, I can easily get lost in the big picture because I'm focusing on every detail. If I'm focusing on every detail on my path, sometimes I get, I forget where I am.

It's not important to the doctrine either or the actions of God. But it becomes important when you know the tablets, whether they were the first ones or the second ones.

I know we're getting ahead of ourselves. But whichever tablets they were, they came down from Sinai with Moses. And they were the work of whom?

God. God. Now, remember that. And as you're reviewing, look at verse 1 again. Who wrote it? Verse 1 of chapter 33.

This is the second set of tablets. Oh, is it the first verse of 34? Okay, who wrote these?

[8:14] Who wrote these? Okay, look back on, we're jumping ahead a little bit.

But look back on 33. I'm not at 33. I'm sorry, I'm getting.

Yeah, 34. One. Who's going to write on the tablets? God. Okay.

So he tells Moses, however, this time, since I'm jumped ahead already, this time we see who hewed the tablets? Moses.

Who did the first ones? God. So Moses went up empty-handed before, and God gave him the first set of tablets, the work of the Lord, it says.

[9:26] And that would be not only the tablets themselves, but the writing. What happened to those, by the way? Who broke them?

Moses. He got mad. Moses broke the Ten Commandments. Anyway.

Yeah, all of them at one time. And one last thing that I'm going to remind myself of before we actually get rolling here is those are called the tablets of the testimony.

Whose testimony? God's. That's pretty important. That's pretty important. Because as we get into the tabernacle, and we won't go into every detail unless you, there are things that you want to bring up or ask to be brought up.

But the ark that they will build. What goes into it? Or more generally, what does God call that ark?

[10:51] The ark? He calls it two things generally. God calls it the ark of the covenant or the ark of the testimony.

He said, you will put into that box the testimony that I will give you. And there is an important visualization on that that we'll get to.

Okay. So, back to verse 12. What does Moses begin this conversation with God? How does he begin it? Well, Moses says to the Lord, you have told me to bring this people up.

See, that was last week. God said, take this people to the land that I promised to Abraham, Isaac, and Jacob.

You lead this people there. And I'll go with you, or my presence will go. I'll send my, I'm sorry. I'll send my angel, and he will drive out the people ahead of you.

[12:10] All right? Provided you obey me. So, Moses says, Lord, if you're telling me to go, what?

You've said to me, bring up this people. But you've not told me who's going with me.

Yeah, the Lord did. But this is kind of common for Moses.

When Moses first encountered God on the side of that mountain at the burning bush, he had a lot of objections then, too, didn't he?

Oh, Lord, I can't talk. They aren't going to believe me. Send somebody else. Send somebody else, Lord.

[13:14] There are, uh... Sherry and I were in an office, a business office, and on the wall was a plaque with a quotation on it.

And purportedly, this quotation was by, was from, uh... The woman we know as Mother Teresa. And, uh...

The quotation went something like this. I won't get it exactly, but it'll be close. Moses said, I know that the Lord will not give me anything that I cannot bear.

But I wish he didn't trust me so much. Moses said, send somebody else. Sometimes you feel that way, don't you?

Let somebody else carry this one. So, you haven't told me who you'll send with me, but you've said... We don't use this expression too much.

[14:28] I know you have told me, says Moses, Moses to the Lord. You have told me that you know me by name, and you have...

That word is variously translated favor or grace. It means, you've told me that I have found favor in your sight. It doesn't mean that Moses thinks that he's a great guy.

That's not what it means. And we know that we are saved eternally by grace.

That is, we're saved by the work of Jesus Christ, but by grace means it's a free gift. God gave the gift.

We did not earn the gift. Otherwise, Paul will say later, if you worked for it, it's not grace.

[15:38] And if it's grace, you didn't earn it. I need to remember that, don't I? Because you know some people who kind of try to mix it.

And I get that. I get that. But, I'm wrong. Because when we start mixing the works in with the grace, we start mixing ourselves in with the work of Jesus Christ, and that's a dangerous place to go.

So, back to this. You've said that you know me by name, and I found grace in your sight. Now, I'm going to ask you something.

What? What? What does Moses ask?

What? What? Yep. Now, show me now the way that I may know you.

[16:54] You know someone who says something along these lines. I believe about God thus and so. Fill in the blank.

Does that change the nature of God? Does it change the character of God? Does it change the work of God?

Does it change the decision or control of God? So, what I believe about God doesn't change God? It may make a big difference about what happens to me eternally and temporally, but it doesn't change God.

So, what is Moses asking? Show me your way that I may know you. and I'm glad for that patience. If later on God will say to Israel regarding the end times and the tribulation period to come, he will say, I am the Lord.

[18:25] I change not. Therefore, you sons of Jacob are not consumed. See, God's patience is a wonderful thing.

But, we know from the Apostle Peter or from God through the Apostle Peter that the patience isn't because God's trying to earn something or because he's slow to act.

The patience is because he's willing to bring in. Hey, this patience should change, the patience of God should not make me flippant about God.

It should make me thankful to God that he's so patient. Anyway, yeah, and Moses has seen this first, and Moses is talking to the Lord.

More about that in a bit, too. So, the point, though, really is, show me your ways, not just show me another miracle, but show me what you want, so that I can know you.

[19:46] I can know you. God, you know me. You've said you know me by name, and I am assuming that this is an Eastern thing that I don't get in the modern day very much, but the names really meant, were given to mean something about the person.

God saves. for example, his servant Joshua's name means God saves. That's a pretty good name. God liked it enough. God gave them that name because somebody else is going to carry that name. Who's going to carry that name as an ultimate God saves?

Jesus Christ. Jesus is the anglicized word from Greek which was taken from the Hebrew and the Hebrew was Joshua and it means salvation is of God, Jehovah.

Moses said, you've known me by name, you know me thoroughly if you will, and you have given me your favor, therefore I want to know you.

[21 : 22] And the way we know God is not by me sitting around thinking, oh, I want God to be this way.

It's here, isn't it? This is how we know God. So, show me your way that I may know you and find grace in your sight and remember, just in case you forgot, Lord, this nation belongs to you. this nation is your people. In fact, they are called by God's name, Israel. God's name is within that. So, what does God answer Moses? Jesus? Okay.

That. Do you remember any phrasing in the New Testament? Does that remind you of anything?

[22 : 44] Huh? Jesus says, I will give you rest. Where else do we hear it or read it?

Turn to Hebrews chapter 3, if you would for a moment. We'll just take a little aside. Hebrews chapter 3, and I won't, we won't read the whole thing unless you would desire to, but beginning with verse 18 of Hebrews 3, which is near the end of the chapter, and continuing through verse 11 of chapter 4.

Here's a section. Now, there is no greeting in the book to the Hebrews regarding which apostle wrote it.

The wording and the analogies used, I personally believe Paul wrote it, but I don't know.

Nevertheless, you look there, you see that the apostle is telling these Hebrew believers, look, and by believers, they have trusted Christ as Savior.

[24 : 14] You read that, if about holy brethren, he's talking about Jesus, and he calls him the apostle of our faith, and he talks about, or he does in this section, talking about, I will give you this phrasing, I will give you rest.

So, if we look there, the apostle says, and to whom swear he, that is God, that they should not enter his rest.

I know I'm diving in in the middle. You have to go back to the first part of chapter 3 to get the whole context. But, he says, the ones that God says, they will not enter my rest, and that was said of the people who refused to enter Canaan the first time, because they believed not.

They didn't believe God. So, God said, you will not enter the rest. Let us therefore fear, lest a promise being left us of entering this rest.

Any of you should seem to come short of it, for unto us was the gospel preached, as well as unto them, but the word preached did not profit them, being mixed, not being, pardon me, mixed with faith in them that heard it.

[25 : 59] Verse 3 of chapter 4, for we who have believed do enter into rest, as he swore in my wrath, if they shall enter into my rest, although the works were finished from the foundation of the world, for he spoke in a certain place about the seventh day, that is the Sabbath, on this way, God did rest from all his works, and in this place again, if they shall enter into my rest, look at verse 6, now, seeing therefore, it remaineth that some must enter therein, that is, into the rest, and they to whom it was first preached did not because of unbelief, then he goes on, don't harden your hearts, verse 8, for if Jesus had given them rest, that's King James, if you're reading a modern translation, it did say Joshua, if Joshua had given them the rest, now, this is the enter, here's the picture, he's using entering

Canaan as a picture of the rest, and he said, if Canaan was the rest, if Joshua had given them the rest, then he would not after, that is, God would not afterward have spoken of another day, there remaineth therefore a rest unto the people of God, verse 10, here's the key, for he that is entered into his rest, he hath also ceased from his own works, as God did from his, he's making the analogy that coming to God by faith without works is the rest for the people of God, that's the analogy he paints, he said if Canaan had been the rest, God wouldn't have said that I'm going to bring them into my rest, the rest of

God comes to us in this dispensation with he has ceased from his own works, the law is gone, so whichever apostle writes to the Hebrews, he uses the analogy where God has promised the rest, I will go with you and I will give you rest, he uses this analogy to talk about in this case to the book to the Hebrews it's time to lead Judaism and go to Christ outside the camp that comes I think in chapter 6 maybe but he said let us go outside the camp since this isn't a dissertation on God calling

Israel away from the law we haven't even gotten to the law yet as far as much of it but that just hit me about the rest of promised by

God to his people back to Exodus chapter 33 in verse 14 God had said my promise or my presence rather will go with you and I will give you rest what does Moses reply we're at verse 15 well it's kind of a reiteration God had said my presence will go with you right and Moses says if you don't go with us don't send us don't make us go if you're not going to be there now where does God send you in this dispensation that he's not there in fact if we try the psalmist will tell us if

I even tried to flee from God what he's there by the way and I don't know why this comes up to me just at this moment I have heard perhaps you know someone who has said something along this line well I prayed about what I should do and I just felt this peace so I knew that God was in this because I felt peace peace what did Jesus do in the garden of Gethsemane the day before or the night he was betrayed and he felt this wonderful peace yeah he he came to the decision but as far as peace was concerned now did he ever wonder if he was supposed to go to the cross there is nothing in the scripture that ever indicates that in fact time and several times it says it is for this reason that

[31:52] I came he tells Peter get behind me Satan you're not looking to the things of God you're looking to the things of men you're thinking temporally I'm thinking the long game rough translation but so let's look at another example and I know I'm cherry picking examples when God called Jonah to go to Nineveh Jonah went what no oh where Jonah think he was going yeah he got on a ship sailing the other way he didn't want to go to Nineveh so he thought he'd run from

God now God chased him down in this case and brought on a storm now was Jonah a prophet of God who had been told directly go to Nineveh and he was directly disobeying God where was he when the storm came he was asleep in the ship at peace my emotions do not tell me I'm in the will of God my emotions are a wonderful thing well mine aren't but some are but they are not what we base our decisions upon it still is based upon the word of God see let your conscience be your guide doesn't work for a lot of us because

I can manipulate my conscience I can find all manner of reasons why I know what God said but in my case yeah yeah well about the peace thing and I don't want to be harsh on people who say that but we do know for a fact that just making a decision makes you more comfortable once your decision is made I'm going to give a very okay quote it yes well the same way you you you take that within the same context as of Philippians where you bring all your requests to God and he doesn't say I'm going to give you your request what does he promise the peace of

God that passes all understanding will keep your hearts and minds the the person whose heart and mind is stayed upon the Lord does have peace but it's not the same thing as what somebody is talking about when they say I prayed about whether I should go to Florida this I'm going to go to Florida with Harry this November and I have this peace that's not the same thing when he's talking about your heart and mind state you rest upon God and in God the peace that passes understanding is saying okay Lord you have it in your hands I don't have a clue what's going on but it's in your hands and you trust the Lord that is true that is true but it's not the same thing as Jonah having peace because he made a decision and he thought well God's going to be cool with this you think he had uneasy rest no he well there there's no doubt about that because he he complains to the Lord because the Lord let him off the hook he wanted him destroyed oh no no but but that that does not mean I'm going to give an example that confronted me a number of years ago a man came whose son was at

[37:10] Operation Rebirth and he said I married the wrong woman when I got married now he's professing Christian I married the wrong woman I found the woman I should have married I'm going to get a divorce and marry this woman and I have the peace of God and I said no you don't that's not from God it's what you yeah and don't blame God for your infidelity that's not in God's pocket that's in yours so that's the kind of thing I wasn't going to bring it up specific like that but there are those who will say well I've prayed about this and

I got this piece that this is what the church should do but not everyone in the congregation felt the same way but you see when I bring it to you that God told me to do this and I have this piece about it then your argument is against God oh yeah well yeah that's true that's true but but my the way I feel does not determine whether it's within God's will or not the way because my feelings might bounce around a little bit and some bounce more than others that's neither here nor there when it comes to the truth that was really the context that it was been the truth of

God isn't dependent upon my feelings the truth of God is dependent upon him and his word and what he has said now I'm going to start back with verse God willing with verse 15 or maybe verse 14 next week and you all have a wonderful week to to to