

Exod 04-09-12b

Let's pick up our study in the book of Exodus, chapter 33, by way of Deuteronomy, chapter 32, which we looked at in our first session. And I just want to give you a little quick indication. My Reformation Study Bible, on that verse 8 of that chapter, where he sets the boundaries of the people according to the number of the children of Israel, they do have a textual note in small print in the margin that says that the Septuagint and the Dead Sea Scrolls say, Angels of God, Symmachus and the Latin version say, Sons of God.

But in the footnote at the bottom, where they do their running commentary on that verse, they say the meaning here is that God, by decree, gave the Promised Land to Israel. It was an ancient grant to the patriarchs. God is sovereign over all of world history, but world history itself is ordained in the interest of God's plan of redemption for his chosen people, Israel.

Give no nod to what was pretty much undoubtedly the original text there. There are theological reasons why the ancient Israelite scribes would change that to Sons of Israel rather than Sons of God. And there are also corrupting reasons that Satan would try to get that spun a different way, just like he has spun Isaiah 14 and some other passages in the Word of God, whereby obfuscating God's original truth there, he hopes to keep us distracted and deflected.

But God, in all cases where it is important for us to understand the original words of the text, has preserved the evidence that allows us to reconstruct it. And the diligent student will seek and will find, sometimes beneath the surface of the soil, but we will find what God has for us. And that is so important because it places the context of Israel's history in the wilderness in the larger context of God's plan that includes the Sons of God, that includes the heavenly realms, that includes God's master plan in all of creation to reflect his glory.

And the importance not only for one's personal well-being, but in the interest of being a positive factor in the plan and purpose of God, a positive illustration, a positive demonstration we might say, to realize that we are in the arena, we are in the stadium, the cameras are trained upon us. We were talking about Olympic divers and how the dive takes place in two and a half seconds and then they slow it down over ten seconds and show you every twist and turn and the tiniest details of how the dive was executed. These guys up on the high board.

Well, the cameras are trained on us. It's not just, will I be blessed or will I not? Will I be happy or will I not? Remember Jesus told the parable of the servants who are out in the field laboring for the master and when they come in, the first thing they do is think about the master. They get his meal ready after he has supped, after he has been served, then they get their own meal and they still say at the end of the day, we are unprofitable servants, we have done no more than was our duty to do.

And yet, from a servant's point of view, you'd say, all I do is stuff for the master. Where is my glorification? Where is my interest in this? Well, God builds that in and we find at the very point

that we deny ourselves and take up our cross to follow him, that he encourages and he blesses in ways that are often intangible. His ways are ways of pleasantness and all his paths are peace.

There is a peace that passes understanding. What's the last thing Jesus said to his disciples? He didn't put it in a song, but he said, peace I give to you. My peace I leave with you.

Not as the world gives do I give. The world gives and the world takes away. Jesus says, I'm giving you this peace and I'm leaving it with you.

Come to me all ye who labor and are heavy laden, I will give you rest. My yoke is easy and my burden is light. And you think, well now there's another oxymoron, there's another conundrum, there's another contradiction.

Jesus says, if you're laboring and heavy laden, come to me and I'm going to put my yoke and my burden on you. And you're going to have rest. Bearing the yoke and bearing the burden of the Lord Jesus is rest, not work.

It's supernatural, it doesn't conform to the laws of this world. Well, back to Exodus chapter 33, we have a lot to cover here. And it's one of the more fascinating examples of a divine appearance that you will find anywhere in the word of God.

We saw last time the first six verses. The Lord said to Moses, depart and go up from here, you and the people whom you have brought out of the land of Egypt to the land which I swore to Abraham, Isaac, and Jacob, saying to your descendants, I will give it. I will send my angel before you and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite.

Go up to a land flowing with milk and honey. I will not go up in your midst lest I consume you on the way for you are a stiff-necked people. We've talked about that term stiff-necked and what it means.

It doesn't mean that it is unable to turn. We talk about a stiff neck. You go to a ball game, you watch a tennis match, or you get in an accident where someone rear-ends your car, and you get a stiff neck.

Most of us have had at least one stiff neck in our lifetime, if we're very old at all. And what does it mean to have a stiff neck? Well, you turn with your shoulders. You look at things.

If you have to back out of your driveway, heaven help you, because you practically have to get out of your car and steer with your left hand. You can't see behind you. You can't turn your head.

It isn't a matter of not being able to turn the head. This is the idea, not of a stiff neck, but of showing the neck, of giving the neck. This is looking away from someone and not honoring them by looking them in the eye, by not looking at them and paying attention to them.

You could not see someone's neck from the front. A man, who we're typically talking about in Israel, had a wonderful, luxuriant, flowing beard. You couldn't see anybody's neck when you're looking at them in the face.

If you give somebody the neck, you have turned around. You're like the swine fleeing from the man with the pearls in his hand. You're showing your backside, your rear view, so to speak.

We've talked about this before. You know what it means to be a stiff-necked people. It means a people that are going in the wrong direction, going away from God and not toward Him.

How many examples have we seen of this? There was sort of a note of warning music before Moses ever went up on the mountain. You remember the people were afraid of the lightning and the thunder. And when Moses does go up and comes back down in the first few days there, they say, we don't want to be coming near anymore.

You go and you just tell us what you find out. You be our point man. We're going to go the other way.

We're going to retreat from the mountain. And that symbolically speaks volumes. So, you are a people who are constantly giving me the neck, God says.

You're constantly showing me your retreating view. This is important. You need to understand this stiff-necked concept when it comes to the description of Moses.

Verse 7. Moses took his tent, pitched it outside the camp. This is his tent. This is not the tabernacle.

This is not tent with a capital T. Tabernacle hasn't been built yet. It's still on the drawing board, literally. Moses took his tent.

Where has his tent been, by the way? Where do the Levites dwell? In the great map of the camp of Israel. In the center. Closest to the place of rest for the pillar of cloud and the pillar of fire, right? Moses takes his tent out of the center of the camp, outside the boundaries of the camp, a great distance.

Far from the camp. And he called it the tent of appointment. This is where we will keep appointments with God.

You know what this means? God was constantly present in the center of the camp. There was always the funnel cloud by day and the pillar of fire by night in the center of the camp. How did they know when it was time to leave? Pillar would start moving.

Time to go. Moses takes his tent and calls it the tent of appointment. The pillar of cloud and fire is not going to constantly rest in the center of the camp anymore.

It is not in the center of the camp anymore. It has raised up. It has left the area.

Now, at certain times, sporadically, intermittently, the glory of God will appear at this tent of appointment. I think appointment is a better word than meeting because it signifies that there will be certain times at which God will be present in this place. He is no longer a constant presence and he is no longer in the middle of the camp.

This is bad news for the people of Israel. This is why, when they look around and see that the glory has departed, they shed their ornaments. In fact, Adam Clark, the great Methodist commentator of the late 18th and early 19th century, compares this to the practice of the Arabs.

Many commentators believe that the Israelites not only shed their ornaments but also their garments as a sign of mourning. If you have ever seen the Hajj, the great pilgrimage that the Muslims make to Mecca, we watched a three-hour special on this one time. What do the people do when they get there? They take off their clothes and they wind themselves in a very simple garment.

No ornamentation. It's just a white sheet. They wear nothing else.

They strip themselves of any niceties in terms of their dress. It is a sign of self-abnegation, of abject humility and that sort of thing. When you come before God, you can't dress up.

Some people even see a connection to King Saul. When he wound up stripping off all of his clothes and prophesying naked, remember when he was coming after David? And that this was symbolic, that this was a known kind of symbolism, that when you take off your clothes, you are divesting yourself of your kingly accoutrements, all of your pride. It is a humbling experience to say the least.

A lot of people have these nightmares of being in a big public place and looking down and finding that they have no clothes on. It's about as embarrassing as it can get for most people. So here, the children of Israel stripped themselves of their ornaments and there are some manuscripts that say of their robes and their ornaments.

The Septuagint is one. The Septuagint in this passage twice says that the Israelites stripped themselves of their robes and their ornaments at Mount Horeb. It hasn't come down to us in the Masoretic text, but we get the idea.

God says, take off your ornaments and your robes, in the Septuagint at least, that I may know what to do with you. And the presence of God has picked up and removed from the camp. And the people are now suddenly horrified.

It's great when you take for granted the presence of God and you build your camp and have your dances and eat your meals and make your alternate plans in terms of religion and worship, but it does get to them when they see the glory of God depart. Now, Moses says, if we want to get any guidance from God, I've got this tent pitched well away from you and from time to time, at times of appointment, God will come. That's what verse 7 is talking about.

Moses took his tent, pitched it outside the camp, far from the camp, called it the tabernacle, the tent of appointment. It came to pass that everyone who sought the Lord went out to the tent of appointment, which was outside the camp. Now, I don't think this was a huge stream of people.

I think this was relatively few. You have your Caleb's, you have your Hur's, you have your Joshua's, you have your Moses, you have relatively few who have the temerity, who have the confidence to leave the camp and approach the very presence of God which they universally said, you go get in the presence of God, we're going to be back here. So God reflects in reality the spiritual distance that the Israelites themselves have placed between them and God.

What does Isaiah say? Your iniquities have separated between you and your God and your sins have hid His face from you that He will not hear. And the you there are Israelites, people that belong to God, people that are called by His name. Your iniquities have separated.

This is why Psalm 51 is so important to us. This is why 1 John 1.9 is so important to us. Because acknowledging our sin and maintaining the close proximity between ourselves and the dwelling presence of God is important.

And if we become lax and indifferent about our sin, it will separate us from God and will hide His face so that He will not hear. And our prayers will get no higher than the ceiling. People say, well now, come on, that's pretty severe.

Aren't we saved? Aren't we entered into Christ? I'm just telling you what the Word of God says. Jesus told His disciples on more than one occasion, if you do not forgive your brother, if you hold a grudge, if you are constantly unhappy with a fellow believer because of some real or perceived wrong that they have done to you, unless you forgive him, you yourself are not forgiven. You say, well now, does that mean you're not saved? Not at all.

Different kinds of forgiveness, aren't there? There's forgiveness of the penalty which takes place at the cross. There's forgiveness in the sense of redemption and reconciliation and propitiation that takes place at the point of salvation. But the difference between having the glory cloud of God in your midst and having to walk outside the camp and hope that He'll keep an appointment with you is the difference between keeping short accounts and acknowledging our sin and not thinking it's important, not thinking it's necessary, not taking the time to remember the days of old, remember our Creator, remember our place in His plan.

Moses took his tent and pitched it outside the camp, far from the camp, tabernacle of appointment. Everyone who sought the Lord went out to that tent of meeting which was outside. How many times has it told us that this is outside the camp? Is this an important concept? This is horrifying.

This is a horror show for the people of Israel that God has removed His presence from their midst. So it was whenever Moses went out to the tent. I think tabernacle is a bad choice here because when we think tabernacle, we think the worship tent which has not been built.

There is no tabernacle per se at this point. This is the tent of Moses. Whenever Moses went out to the tent, all the people rose and each man stood at his tent door and watched Moses until he had gone into the tent.

Why are they doing this? Because it's a big deal. This is huge. The future of the nation of Israel is twisting slowly in the wind here.

It's hanging in the balance. The sword of Damocles is suspended over them by a thin human hair. And when Moses goes out to the tent, everybody is interested.

What's going to happen? Is he going to be able to importune? Is he going to be able to intercede? Is he going to be able to argue and make our case and bring the favor of God and the presence of God back to us or not? Is fire going to leap out from the Lord and consume Moses? Is fire going to leap out from the Lord and consume us? Do you think Moses told some people about what the Lord said? God said He wants to start all over with me. He'll make a nation out of me and He's going to consume everybody. Do you think God finally has their attention? Every man... Remember the last crowd that stood in the doorway of their tent? A lot of new faces at the doorway of the tent now, right? And these people are paying attention.

The doorway of the tent is the place of decision. It is the place of opportunity. The doorway is where the blood was splashed on the day that God passed through Egypt.

The doorway of the tent, that's where we stand and we decide. Choose you this day whom ye will serve, Joshua will say in 40 years hence. As for me and my house, we will serve the Lord.

Joshua says, I speak for my house. I stand in the doorway of my tent and I say this is what we are going to do. Because I lead this household and this is our household policy.

And I am its representative and I stand here and I look for the presence of God. Each man stood at his tent door and watched Moses until he had gone into the tent. It came to pass when Moses entered the tent, the pillar of cloud descended.

What does that tell you about the pillar of cloud? It has ascended at some previous point, nowhere to be seen. Do you not think the people of Israel out there in the middle of the wilderness, at the base of the mountain, do not feel a little bit naked and unprotected? When this presence that they took for granted, so much so that they would dally with the calf in its very presence, now realize that we are out here on a very thin branch and God has just left. The cloud would descend and stood at the door of the tent and the Lord talked with Moses.

You see the Lord is in italics there because the subject is implied. The pillar of cloud descended and stood at the door of the tabernacle and He talked with Moses is what it says. That is italics in my Bible.

I mark it out. Why? Because the Word of God is making a point here. He is in the cloud.

He essentially is the cloud. God is making a point here. If you want the presence of God, it is in the cloud and that cloud only descends when Moses comes out.

Very close identification. The Lord is not separate from the cloud. The Lord is in the cloud.

He talked with Moses. All the people saw the pillar of cloud standing at the tent door and all the people rose and worshipped, each man in his tent door. What a shame that there are two tent doors.

Moses is with the Lord at his tent door. These people are worshipping from afar at their tent door. This is dramatic.

This is emphatic, especially in the Hebrew, but I think you can catch it here in the English. Just look at the difference. What is the normal thing under the Mosaic Law? If somebody becomes impure and defiled in certain ways, where do they go? Where does Miriam go when she gets struck with leprosy for bad-mouthing Moses? Outside the camp.

Where is the scapegoat going to be led, bearing the sins of the people? Outside the camp. Where is the Lord Jesus going to be crucified? And how is that foretold in prophecy? Outside the camp. Disassociation.

What is bad about being outside the camp? Oh, I am away from all the Israelites? Outside the place of God. You are not qualified to be anywhere near God or His tabernacle or later His temple. That is why you are outside the camp.

Jesus does not offer His sacrifice for the sins of the world at the temple, does He? Because when He bears our iniquities, when He is bruised for our transgressions, God says, not in My house, not on My precincts. You are outside My camp. You are outside.

This is part of the humiliation. This is part of the difficulty, part of the shame. The Lord Jesus comes to the temple because if the people recognize Him and receive Him, He is the Messiah.

He is the presence of God come back to Israel. And what a gulf there is between that potential which is lost on the day of the tragic entry and just a few days later where Jesus is led outside the camp. And rather than being the mighty God, the everlasting Father and the Prince of Peace, restoring the presence of God to Israel, He is us.

Outside the camp, bearing the iniquities of the world, away from the place of His Father. My God, My God, why hast Thou forsaken Me? Why am I outside the camp? It is for us. It is because that is what we deserve.

We did not, in the sense of the Jews and His generation, did not recognize Him and give Him what He deserved in the sense of honor and recognition and acknowledgement. Instead, He winds up getting what we deserve outside the camp. The tent is outside the camp.

The people saw the pillar of cloud standing at the tent door, Moses' tent door. Moses is the one

man whose tent God will visit. All the people rose and worshipped each man in his tent door.

So the Lord spoke to Moses face to face as a man speaks to his friend. Isn't that an amazing statement? And yet, even though God speaks face to face, Moses does not see God's face. He speaks face to face, but Moses does not see God's face.

We find this as we go through the chapter. But it is as much of the presence of God as a human being can experience and live to tell about it. The Lord spoke to Moses face to face as a man speaks to his friend.

The highest accolade in Scripture, which is assigned to Moses and to Abraham and to very few others, is friend of God. And it is not an empty title. It is a title that speaks of a level of fellowship, a level of communication, a level of intimacy.

I think that there is probably another name by which Moses was known to God besides Moshe, because he is a friend of God. Many times we have names that we use amongst our friends. My brother-in-law has a different name that is used within his family than his actual legal name.

Everybody else knows him as Roger, but within the family he is called Todd because he has been called Todd ever since he was a little boy. But it is a name that is only used by people who know him as family, who know him well. And it is sort of a privilege for those who either married him or have known him since he was young.

And he knows instantly when someone uses that name that it is someone from that inner circle. God reserves that for those who love him, who want to experience his presence at their tent door. Moses would return to the camp, but his servant Joshua, the son of Nun, a young man, did not depart from the tent.

This tells you something about Joshua. He was the one man in the camp who could experience something of what Moses was experiencing. He is the Elisha to Moses Elijah, isn't he? And he will someday actually, as it were, take on that mantle of leadership and that mantle of relationship with God.

He is the man who sits at the door of the tent waiting for the return of the presence of God. It is an amazing thing. Interestingly, it says Joshua, the son of Nun, a young man.

And those of us who are getting a little further along in life, some people are past 40, some people are past 50, some people are past 60. Others of us are not near that far along. What I find gratifying is we know from Joshua chapter 24 that Joshua dies in the land not too many years after they go in and make their initial round of conquests.

And he dies at the age of 110. Well, we know that there are 40 years between this and that. And so even if you allow 10 years in the land before Joshua dies, he is 50 here.

And it says Joshua, a young man. So take heart all of you who are beyond 40 and beyond 50 and

maybe beyond 60. And I know a few who are beyond 70.

God says you can be in your 50s and you're still a young man. I don't know, and I'm ashamed to say there may be a way of finding out. I don't know exactly how long from the time they crossed the Jordan until Joshua died.

I don't know if that's a calculatable number. But I do know that it's at least 40 years after this and probably more like 50 years, perhaps more. But Joshua is a young man and it tells us that you do not have to be old.

You don't have to be an elder to arrive at the place where you experience the presence of God, where you value the presence of God and where you seek after God and wait for Him. Joshua, by comparison with the elders in Israel is what I think this is saying, is a young man. The 70 elders, the erstwhile, some of them 70 elders, some have already died in the entrance of their tents, were older men.

Many could look around in Israel and say, well, the next leader of Israel will be one of the elders. Well, the next leader of Israel is younger than a lot of them. But it isn't your chronological age, it is your devotion to the things of God that counts.

And you can be a young person. You can be junior high age. You can be high school age.

You can be in your early years. And your level of devotion to the things of God will qualify you to experience the presence of God. Joshua, the son of Nun, a young man, did not depart from the tent.

Then Moses said to the Lord, Look, you say to me, bring up this people, but you have not let me know whom you will send with me. Yet you have said, I know you by name, and you have also found grace in my sight. What does this mean, know you by name? Everybody knows Moses by his Moshi name, right? To know you by name indicates a special level of fellowship and intimacy and closeness.

And I think this is a new name, another name. God is not going to say the secret name here, is he? Because then it wouldn't be a secret. It wouldn't be a thing that is known only to God and Moses.

But when God says to Moses, I know you by name, and Moses says, we have this level of intimacy, you have your own nickname for me, right? Yet you have not said who is going to go with me. And I think this is whom with a capital W. You have not restored the promise of your presence. If I have found grace in your sight, show me now your way that I may know you and that I may find grace in your sight.

And consider that this nation is your people. God has not yet, God has said, I won't destroy the people, but God has not yet said, I will return to the people, I will accompany the people, right? And Moses says, look, if you're not going to go with us, there's no point in going. And so Moses,

but isn't this interesting? It reminds me, we were reading over in Paul the other night, where he talks about, I do not yet consider myself to have attained.

Here's the Apostle Paul writing inspired scripture, experiencing revelations from God like no other man, steward of the mysteries of the church age, and he says, I die daily. I put off and eschew and separate myself from any worldly attainments, things that people value, so that I may gain Christ, so that I may be found in Him, not having a righteousness of my own, but having the righteousness that God assigns by faith, that I may come to know Him and the power of His resurrection. You remember that Friday night? What does Moses say here? Lord, if I have found grace in your sight, show me your way, that I may know you, and that I may find grace in your sight.

Now, if you're not afraid to mark in your Bible, I want you to circle, if I have found grace in your sight, that I may find grace in your sight. If I have found grace, let me find grace. You have said, I know you by name, let me know you.

This is not a thunderbolt out of the blue, that God is going to show Moses His glory, is it? Moses bases the request, he makes the argument on the basis of past knowledge and past grace, doesn't he? What are the two elements here? Lord, you have said, I know you by name. Lord, you have said that I have found grace in your sight. If that is true, let me know you, let me find grace in your sight.

The implied meaning here is to a greater extent. I want to improve our knowledge of one another. I want to improve the amount of grace that I receive from you.

I want to grow, I want to press forward. Not yet having counted myself as having attained, Paul says, I press toward the mark of the high calling of God in Christ Jesus, that I may come to know Him, that I may come to know the power of His resurrection. I would submit to you that outside the town of Lystra, Paul has already experienced the power of God to resuscitate from the dead.

He was stoned and left for dead, and don't think those people can't tell the difference between who is alive and who is dead. I think Paul, from a biological point of view, was no longer alive when they finished stoning him in Lystra. And yet, he stands up and he walks back into the town.

And yet, this is the man that says, show me the power of resurrection. The great statement that Moses is looking for and asking for is made in verse 14. God says to Moses, My presence will go with you.

The biggest sigh of relief that Moses ever sighs is not when he escapes Egypt and goes to Midian. It's not when he survives the burning bush episode. It is not when they get to the other side of the Red Sea and the Egyptians drown.

It is here, when God says, OK, I will go with you. I promise you, ask Moses in the Millennium.

This is his greatest point of relief.

He puts himself on the line for the people and he says, Lord, if you don't go with us, we're not going. And he puts himself on the line again here and says, Lord, you have told me to bring up the people. You haven't told me who, capital W, will go with us.

You've said you'll send an angel ahead. I want to know who's going to accompany. I want your presence back in the camp.

This is what Moses is arguing for. We don't want a cloud in front of us. We don't want an angel in front of us.

Lord, we want your presence in our midst. It's not worth going if you are not with us. Do we have this attitude? Do we care to this level about the presence of God in us? Are we willing to stop the presses and call a halt to the expedition and cease all function until we get an answer from God that he has returned, that he is in our midst, that he will go up with us in our endeavors? When we look at a challenge, when we look at a test, when we look at a decision, when we look at a course of action, do we say this is not worth doing unless God is with me? If I am not convinced that God's presence is going to go with me into this place, into this situation, into this relationship, it's not worth doing.

I don't care how attractive it is. I don't care how much milk, how many gallons of honey, how many enemies are going to be slain, how great the attainment, how wonderful the possession. If God does not go with me, it is not worth doing.

I will not go. Now, that's the Moses attitude. Do we prostrate ourselves before God and say, Lord, show me that you're with me or this isn't worth doing.

Show me that you're with me or I'm not going to leave this place. That's the attitude of Moses. This, by the way, is the attitude of Joshua who does not depart the door of the tent.

He wants to be there when God speaks. He's not in there being spoken to face to face, but it's as close as he can get. He says, I can't go into the tent.

I can't have God speak with me, but I'll be as close as I can possibly get. I'll be waiting in the wings. If there's ever a second man who gets this choice, I want to be him.

If there's another one that's going to experience that grace and that favor and that closeness with God, Joshua is asking and seeking and knocking at the door, as it were, saying, Lord, I'm right here. I am as ready as anybody can be. So, verse 14, I cannot tell you.

Put three stars by this in your Bible. When God says, My presence will go, with you isn't even there. My presence will go.

This is the answer to the question, Whom will you send with me? In verse 12, God says, My presence will go. That's what Moses is looking for. That's what Moses is banking on.

That's what he's waiting for. God says, My presence will go. So, I will give you rest.

The very same promise will be made almost 1,500 years later by the Lord Jesus Christ. I will give you rest. Take My yoke upon you and learn from Me.

All ye who labor and are heavy laden. What does it mean to be heavy laden? If you've ever hauled hay and stacked the bales as high as you can possibly stack them on a pickup truck and you look at the springs in the back and instead of being nice little smile-shaped springs, they are frown-shaped springs. Heavy laden.

Mashed down to your limit. To capacity. In one more bale and something's going to give.

Something's going to break. Can't take another straw on the camel's back. Jesus says, if you feel oppressed, if you are pressured, if you have got a lot of stuff resting on your shoulders and mashing you down, come to Me.

If you are in grinding labor, if you are under pressure, come to Me. I will give you rest. I will go with you.

I will give you rest. Moses knows it's not enough to send an angel to clear the way. It is not enough to send a hornet to drive out the enemies.

The presence has to be there or there will be no rest. There has not been rest for Israel in over 2,000 years because the presence of God pulled out and left and did not return, has not yet returned, will not return until the Lord Jesus Christ Himself returns as the acknowledged One who comes in the name of the Lord. Jesus says, you won't see Me until you say those words.

Moses says, Lord, if Your presence does not go, do not bring us up from here. How then will it be known that Your people and I have found grace in Your sight except You go with us? In this way we shall be separate. In this way we shall be sanctified is what he is saying.

Separate, sanctified, same meaning. Your people and I from all the people who are upon the face of the earth. What did it say in the Song of Moses? God reserved Israel as His own special possession.

When He distributed nations amongst the angels, He said, I'm keeping this one for Myself. Moses says, you know how people are going to know that we're reserved to You, that You're with us, that You're not outside the camp, that You don't just come occasionally. You're in our midst.

So shall we be separate, Your people and I, from all the people who are upon the face of the earth. So the Lord said to Moses, I will also do this thing that you have spoken, for you have found grace in My sight, and I know you by name. I have known you.

I have given you grace in the past. I will know you better. I will give you more grace.

What does it say in James 4.6? He giveth more grace. God resists the proud. God gives grace to the humble.

Why? Because the humble know how to receive God's grace. It's a huge, huge scene here. This is a pivotal turning point in the whole history of Israel.

And we're going to leave Moses here in the presence of God until next time. Father, thank You for this clear picture from Your Word. We pray to God the Holy Spirit will impress it on our hearts.

We pray that we can be ever mindful of the importance of Your presence in our souls, the indwelling that comes by having Your Word and keeping it, so that we are transformed, so that we are motivated and encouraged and live a life that reflects Your glory in the world and in the age to come. We ask Your blessing on us as we go forward. We pray it in Jesus' name.

Amen.