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Exodus 33 verses 7 through 11.

Let us be careful. How we listen? And with what sort of heart. For these are the words of god. Moses took his tent. And pitched it outside the camp. Far from the camp. And called it, the tabernacle of meeting. And it came to pass that everyone who sought yahweh.

Went out to the tabernacle of meeting. Which was outside the camp. So, it was whenever moses Went out to the tabernacle. That all the people rose. And each man stood at his tent door and watched Moses. Until he had gone into the tabernacle. And it came to pass when moses entered the tabernacle.

That the pillar of cloud, descended. And stood at the door. Of the tabernacle. And the lord talked with moses. All the people saw the pillar of clouds standing. At the tabernacle door. And all the people rose and worshiped each man in his tent door. So, yahweh spoke to Moses.

Face to face. As a man speaks to his friend. And he would return to the camp, but his servant joshua. The sin of noon. A young man. Did not depart. From the tabernacle. So far, the reading of god's. Inspired. And the narrant worked.

We come into verse 7 being amazed at the mercy that god showed to israel as a church. You remember how we got here? But Moses was still on the mountain and israel had indulged itself and in great idolatry. The idolatry not just of making and using a golden calf.

And calling it god. Who had brought them up out of the land of egypt, but proclaiming a feast to yahweh To be celebrated before that calf. And you remember the apostle? Pointing out that it is self-indulgence. In worship when we make our own way of celebrating. God's salvation when we make our own way of worshipping him.

So that the self-indulgent spirit of their worship was especially expressed when the people having gotten out and religious exercises out of the way, sat down to eat and drink. And rose up to play. That in the day. That the Um, That they had appointed for themselves, not just one that the lord had appointed in this case.

They thought their own pleasure. And did not find in the lord, their pleasure and so god was going to destroy israel. And you remember, Moses pleading for them already on the mountain and then coming down and seeing what they had done and being infuriated as rightly. So Uh, and calling anybody who had come and take the lord's side.

Uh, to To come to him and the men of Levi had come to him. And they had gone to and fro among the people killing three thousand. And then moses pleading with the lord again, and the lord coming among the people and plaguing them. Uh, And then, We've seen this mercy.

That when the lord told them, That they could go to the land. And that he would wipe out. The people of the land for them. That it would still be a land flowing with milk, and honey. To them, that they would receive all of the other blessings except this one.

That the lord himself would not go up amidst among them, that he would not be in their midst. He gave israel to mourn. And we saw that mercy last week. That mercy of the lord turning an entire idolatrous self-indulgent people who are not finding the lord to be their pleasure suddenly as a people.

Saying. We will mourn over having every other pleasure. Except for the lord. And we were warned, weren't we? Because even though the lord gave that general response to his church, What did first corinthians 10? Remind us about this people. They had had many blessings. That all gone through the sea with moses and they had eaten that miraculous food and drunk that miraculous drink, that pointed them to christ christ who is the true bread from heaven christ.

Who is not only the water from the rock, but the rock himself from whom the living water of the spirit comes And they had enjoyed all of those blessings that pointed to christ as the people of god in this world. And yet, with most of them, God was not pleased.

And psalm 95 and hebrews three. And four tells us that even a people who had been shown corporately such mercy as to mourn Over the absence of god or the proposed absence of god among them. Yet individually each must seek from god to have that morning. That comes from a regenerated heart, a resurrected heart.

That each of you in your souls must treasure the lord himself above all of his other blessings, put together. So that we seek from god two blessings. We seek the corporate blessing of a church that says if god give us everything else, but does not come and make himself known by the presence of his spirit.

Communicating us to the present, the presence of our father and the presence of the sun. The redeemer, then we will not count ourselves blessed yet, but we will only count it blessing if we have him among us in his power and the communication of his presence. That we will praise him for all that.

We know to be theologically true. And we will cling to jesus and his righteousness and his sacrifice. But until he makes us to know again in an outpouring of his power and how pouring of his spirit, the reviving of his work and his church. We will mourn and long after him.

But the lord. Had only begotten to show them. Corporate mercy. In their morning. Once they had begun to long after him, In verses one through six. He shows them the mercy that we see here. In verses 7 through 11 and three parts. He showed them that, they He first provided a mediator for them.

And then enabled them to see that he has provided a mediator. And then affected their hearts. By their seeing that he has provided a mediator. This too is part of the mercy of god. It's the parts that we long for when we seek revival. If the lord would give us just to mourn over him and not to be content without the knowledge of the powerful and, and felt presence of god by his spirit.

If we would, just give us to mourn what a great mercy, that would be to us. How very many churches and, and And assemblies of churches. Have been satisfied or content or complacent without that, have not had that much. But oh, what will it be? When he gives us not only to long for him, the way that we saw and heard about and last week's passage But then to see him having met that longing in christ.

If he would come by more mercy, And make us to see that christ is with us by faith to know that it is, the lord jesus who uses his servants to address us because he is among his people in

the assembly to lift our faith up from earth and know that we come to heavenly Zion and to have that grace by which to worship acceptably to know that he who is consuming fire.

Has come among us. And has given us that reference and that all of him that we would know not just long for his presence but no. His presence, and we see a hint of that and that new mercy. Oh, dear children. Dear children for whom, we have often prayed and your parents have talked to you about the desire to see your heart broken for sin, not just for the consequences not just for the discipline, not just for the frown of your parents, but broken for the sinfulness of sin that you have committed it against god, that it That it provokes him and grieves him.

And we you hear us pray that you would be saved that, you would come to faith, that we would see the the lord working in, you spiritually. There is something greater than grief over sin. And that is comfort. In the redeemer, the mediator who has atoned for sin, yes, a father or a mother when we see you children starts to realize that there is much more than just the the consequences and penalty for sin, but the grieving and offense to god and we see you truly sorry for your sin or at least see what appears to be true sorrow for even that too can be faked and we can deceive ourselves.

That is something that encourages us, god, is working in my child. But we are so much more encouraged. When we see not just grief, Over the sin and over the broken relation, with god, where you make an enemy of of him by your sin. But when we see the comfort of the gospel, That, you know, the love of god.

And that while you are still a sinner christ died for you. And that christ died for the ungodly, he died. Uh, for His enemies. And so we have those two things going on here. A desire to see a mercy of god, a mediating mercy, a manifesting mercy and a moving mercy, not only in our church corporately as a congregation But each one of us individually that you would see and rejoice over the mercy of god.

That that longing after him. You would find fulfilled in his having given you christ having shown you that he has given you christ and having moved. You By the sight of the fact. He has given you christ. So we consider this passage under those three headings. Very briefly. This evening.

First god, provided a mediator for them. Moses takes his tent, he pitches it outside the camp and far from the camp. This is a reminder, of course. Of the need that they have for a mediator, he's still showing them neediness because this is not the tabernacle that the, that moses has been given the designs for on the mountain.

It's his own personal tent and apparently, most is repurposing it. It's a, an emergency repurposing of his own tent because he takes his tent and he puts it outside the camp. He puts it far away from the camp and then he himself goes and he he dwells among the people he only comes out to his own tent when he's going to meet with god.

And so he is saying to the people, we must have the, the lord who goes with us, and we must have the presence of god among us to to bless that presence. That is going to be when the tabernacle is built. And when the people set out the tabernacle is going to be at the center of the camp and at the center of the caravan of the nation of israel.

But for now, in an emergency, Moses puts his own tent outside. He says we must have the presence of god but he's also saying to the lord what he has already said. If you're going to blot out their names from your book, oh lord blot out my name, too.

Because i am no more deserving than these people. Of your mercy. Of your blessing. Of your if there is not forgiveness of sin by a mediator to whom Moses was looking Even though he's been given this office of standing before god for the people, And standing before the people.

As an ambassador of god, even as though, he's been given this office, he himself is hoping In another mediator. This is what hebrews 11 teaches us. That all of these looked in faith to christ, that it's the same faith all the way through. They are models to us of faith in jesus christ and living by that faith.

In this world. And so moses tend to became a tent of meeting. And that's all the word tabernacle means is, it's a tent, of course, moses has been given the design Uh, for What we refer to, as As that tabernacle. And so they don't just see their neediness. Um, but the lord teaches us here, teaches them here.

Uh, that they need to have a mediator and that they have a mediator, notice that it wasn't just Moses who was going out to this tent. We can A very easily. Look overlook that. Can't we. In verse 7, it came to pass that everyone. Who sought yahweh? Went out to the tabernacle of meeting.

Which was outside the camp. And so god showed them. That they had a mediator. God said them that they had still the The mercy of the presence of god and particularly They had one who was for them, a picture a type. We sometimes use that word of christ, and that brings us to not just the mercy of a mediator but god showing And yes, preachers do things like use the word manifesting instead of showing so that we can start them all with n.

But god showed them, the mercy of showing them that their mediator was accepted and honored. I don't know if the first time Moses went out to the king, went out to the tent from the camp that everyone stood in his doorway. Certainly it came to be the general rule, he's describing something gear but over time the lord had done over and over again.

This marvelous thing That as people go to and from this tabernacle, as i recognize, they have a need for a mediator and god has given them hope that they have a mediator. The cloud now is not above the people, but far away from the camp where moses has put his tent.

The cloud is there. And the people are going back and forth all except for one, joshua will get to him in a moment. But the people are going back and forth to the tent. But when moses goes, And Moses goes in. Is his tent? But the lord is owning that tent.

Because when moses goes in, What happens to the cloud children? The cloud comes down. And it happens not just the first time, but the second and it keeps on happening. And you can imagine can't you some of the Hebrew children telling one another did, you know, that when moses goes out to the tent of meeting the cloud comes down, my dad.

He he, and i, he, he brings me to, to the entrance of our tent and we stand there and we watch as Moses goes in and sure enough, every single time And as they realize what they're seeing. The lord moves them, which will get to. In the third point.

But as the cloud comes down while moses and the tent, what is god showing them? Not just that, he's provided a way. Of coming to him for sinners. To plead for him for what they need and what is it that they need? Right now, what they need is for the lord to go with them.

Surely there were many things that Israelites needed, and, and they, and the one who was in great distress and urgent when when they sought the lord for something else, they would go

out to the this tent of meeting which was outside and pray there. But what from verses, one through six, what are they seeking the most?

What are they seeking from the lord? What should you seek most from the lord? The lord himself. Isn't he the greatest of his gifts, doesn't his word teach us that as his spirit conforms us to to his word conforms us to the heart of christ. We will say whom have i in heaven.

But you and there's nothing else. I desire on earth beside you so that if if satan should come and say If you are an adopted child of god. Uh then why are you so hot? Why haven't you eaten for 40 days? You'd better take matters into your own hands.

And you say, oh what do you mean if I have every word that proceeds from my father. I have my father, he is everything to me. I have the Lord. Jesus, he is everything to me. I have the holy spirit who has dwelling in me and cannot leave me because he is a seal of god upon me unto the day of redemption.

I have him. And so i have, Everything. And so, there would be Israelites going out and praying for that and coming back and going out and praying for that. But when Moses went out, And what do you think all of the israelites knew moses is praying for? We're going to see it next week.

Moses praying that the lord would indeed go with them and the lord reinforcing it and will say next week's sermon for next week. But they knew he was there praying. That yahweh would go in the midst of his people. And the lord was showing them. That he was listening to Moses.

And speaking to Moses face to face, Moses was not receiving visions in the night. The way that he received the words of god, which, which is always by the spirit of god, but it was different. Than the way any other prophet until jesus. Received the word of god. That god would come down and manifest himself in some way.

Hear his manifesting himself in the cloud. You remember that? That The first time Moses experienced this, it was the fire in the bush. Right? The lord appeared to him and spoke to him from the bush. But the lord was speaking to Moses and listening to moses. He was showing them.

That they have a mediator. Who has been? Accept it. God showed them that their mediator is accepted and honored and that there was reconciliation for them between the lord and his people in The mediator. Now. What this means is that we are The lord, jesus, his friends, the lord jehovah's friends.

That's what jesus's name means. Yahweh, who saves. And he tells us greater love has no one. Than this that he laid down his life for His friends. And then he comes, and he says, You know why the lord jesus has given us all of his words, you like, we were hearing about the bible and the completion of the scriptures.

And having all the It's because he doesn't call us his slaves. We are his slaves. We are his servants. But he calls us his friends. He opens his mind to us. He brings us into his counsels. He tells us everything that we need to know. In order to know him and believe in him and walk with him, love him, obey him.

Bring him glory because we are his friends. For whom he laid down his life. And here, that's what our passage tells us isn't That the lord was saying to everyone else in the camp. Moses is his friend. Not because moses didn't need atonement. Moses confessed that he needs atonement as much as anyone else.

That his name is as blottable from the lord's book as anyone else's But the lord. Is showing that they have a mediator who's accepted an immediator greater than Moses. Now, our faith is weak, but the lord stoops down to help us, not only by teaching us about the lord jesus being the mediator, the one who is god, and man, and can lay his hands on god, and man.

The one who lays his hand on us, and who the lord, even though jesus knew no sin made for our sakes. And in union with us, Made him to be sin, so that we could become the righteousness. Not merely of a perfectly obedient, man. Although certainly when we have that righteousness, counted for us, we, we do have the righteousness of a perfectly obedient man, but in jesus and union with him, we become the righteousness of god.

For he is god. And his atonement for our sin is as full and great as the very glory of god for, he is the radiance of god's glory and that is the one who's been given to a time for us. And so you have this picture where the cloud comes down and the people can see that the cloud has come down and god has giving them a a visible demonstration that they have a mediator who's been accepted.

But how much more for us? For we have not just the death of christ on the cross. But what happens on the third day? He was raised on account of our justification delivered up for our trespasses. He dies. Raised on account. Of our justification. The lord jesus declared. Accept it.

And we are he our mediator has been accepted. Now you and i we hear about this, we hear about it often. But our faith is weak. Israel, the Moses could have just or the lord could have just told Moses. That his mediation was accepted. Okay, everyone packed up. Let's go.

The Lord is going to go with us. And yet the lord for a people who are weak and especially for those who were being brought to saving faith, Right. Praise god, that, that most with most of them, god was not pleased. There were some of them who died in the wilderness everyone but Um, Everyone but Caleb and Joshua write of Of that age.

Who are? Men already died in the wilderness, there were some who died in the wilderness and yet. Who had? Saving faith. And,

So i lost a track. The lord shows us. That we have. An accepted media. Oh, He could have just said it and left it to them to believe but we're weaken faith, aren't we? There's no weakness in god's word. Just as there's the, the law was perfectly good, but it was weakened through the flesh, it couldn't provide produce obedience Uh, so also, even even the gospel, the lord makes accommodation for our weakness.

Not the words weakness by adding to the word visible demonstration visible signs. In this case, it was a cloud the that descended and and stood at the the door for you in your case, what is the visible sign that the lord has given you? That you have a mediator who's atonement for you has been accepted.

It's a meal. Not a sacrifice. Very wicked to think that it's a sacrifice. Because one of the points of the meal is that the one who has sacrificed ones, for all is no longer being sacrificed his risen from the dead. He sits enthroned in glory angels worship a resurrected man in heaven?

Our mediator has been accepted. And he brings us to table for a feast. And he says it's a limited time offer. Because we're going to only going to eat that bread and drink that cup until when Until he comes. Do we not see him weak by week at his table announcing that our mediator?

Is accepted. So it's one mercy that he's provided a mediator, it's one, it's another mercy for him to show us to give us opportunity to see and the final mercy is that he moves their hearts? Because they don't just stand out there and look, do they? What, what happens?

When the people see the pillar of the cloud standing at the tabernacle door. They all rise. And worship. Each man. In his tent door. You see that is? That is the great thing. The final and concluding mercy. Not just that you would know that there is a mediator. And see in the church in the fact that the word is still preached and the fact that the sacraments are still administered and and be able perhaps even to understand Uh, with your mind, the theology of all this, there's a mediator for sin, he died on the cross, he has atoned, he's taken away.

The guilt of everyone who believes in him. He's risen again from the dead, just as he is risen from the dead and is no longer under the power of death. We know that the guilt of sin is wiped away from from everyone who believes in him. And we know that the power of sin is, is permanently broken for everyone who believes in him, and we know that eventually even the presence of sin will be, you can know all these things.

And yet how many of us have known all these things, And have often grieved by how unmoved we are by these things. But don't you see? That if even for many who are not spiritually saved, god had done a corporate work in his church to make them at least, if not from regenerated souls, at least from semi-functional minds and hearts.

To respond by being moved, that god would accept a mediator on behalf of the nation. On behalf of his church in the wilderness as Stephen calls them in his sermon. And they would fall down, and they would worship. But don't we seek even more than that? That the god, who shows the mercy of moving people.

By the fact of their mediator would move our hearts. That whenever we see that christ's atonement has been accepted that our mediator is approved, that he is declared the son of god with power. And the savior who's atonement has been completed, who has accomplished the justification of all, who would ever believe in him.

That when we see that, we would worship, Not just acknowledge. But that our hearts would be moved and our lives would be changed. This too is the mercy of god. A work that he did. For israel and all that god. Would grant his church to be moved by the fact.

That we have a mediator who has been approved who's been accepted, who has been honored as he gave Moses honor before the people Speaking with him face to face. As with a friend. And oh, that every single one of you. Would not just participate in a season in the life of the church.

In which there is a corporate response. But that as the apostle remember in first corinthians 10, Says let each one examine himself. That you would make that personal application to yourself. And seek that god would revive you your soul. Make you not only to know that jesus is a mediator.

But to know that he is your mediator and his offering for you. Has been accepted and he has been approved and honored and glorified as your savior. But that he would also come by his spirit and make that moving to you. That he would give you a heart. That worships this god.

Who has provided a mediator? In the lord, jesus christ. What god did for israel as a nation? He does not only for churches in time But for every single eternal soul that he brings to faith in christ. Is your heart not moved. To, to whatever extent it is. Thank god.

He is the one who has moved it. Than to whatever extent. It is not look to god. He is the one who in mercy and power. Moves. Hard hearts. And makes them hearts of flesh. Let's pray. Lord, please come. Not just in the same power. To show us that there is a mediator.

And show us that he his mediation, his intercession. His mediatorial sacrifice and pleading. Come not just to show us that this has been accepted. And that he is approved and honored. But o lord, we pray that you would come and move our hearts. And not just in that. External and visible way.

In your visible church, although o lord, we pray. That you're visible church would be moved. And respond in these ways. But o lord, we pray for each soul here. And each soul who is not here. That you would move. Each of our hearts and souls individually. By that resurrection life.

That you give. In order that we may believe. In order that we may repent and love. Granted. Oh god. And jesus name? Amen.