

[082317-4] The Exodus Series, 33, vss 1-23, Moses' Mediation Reaffirms the Continued Presence of the LORD– Craig Thurman

The children of Israel have sinned against the LORD in the matter of the golden calf (idolatry). The LORD compels the people to mourn before Him. *As they are*, He refuses to go up with them into the land of promise because He would consume them on account of their sins. For this Moses mediates in their behalf and seeks the LORD's favor, which the LORD abundantly bestows upon him and the nation.

1 ¶ And the LORD said unto Moses, Depart, and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swear unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it:

2 And I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

I will drive out, Piel (Intensive active) pret. of **דָּרַשׁ**; this verb in Piel is especially prominent in the book of Exodus;

Piel preterite: *Ex. 23.28, which shall drive out; 23.31, and thou shalt drive them out; 33.2, and I will drive out;*

Piel infin.: *Ex.11.1, he shall surely [thrust]*

Piel fut.: *Ex. 2.17, and drove them away; 6.1, shall he drive the out; 10.11, And ... were driven out; 11.1, he shall ... thrust ... out; 23.29, I will ... drive them out; 23.30, I will drive them out*

Pual (intensive passive) preterite: *Ex.12.39, they were thrust out* (only instance of Pual)

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee;

in the midst of thee, of **קִרְבֵּי**, qerev; KJV, *therein, in the midst, among, inward, before, purtenance, within, out of, bowels.*

for thou art a stiffnecked people:

stiffnecked, עֲמֻקְנֵשֶׁה-עַרְךָ, [עַם, [g]am, a people]; [root קִשָּׁה, qa-shah, adj. in the construct state, *stiff*, so related to the following noun ...]; [עַרְךָ, [g]o-reph, masc. noun, *neck*]; cf. Ex.32.9; 33.3, 5; 34.9; Deu.9.6, 13.

Ex 34:9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.

De 9:6 Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiffnecked people.

lest I consume thee in the way.

Ex.23.20 ¶ Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

Ex.32.34 Therefore now go, lead the people unto the place of which I have spoken unto thee: behold, mine Angel shall go before thee: nevertheless in the day when I visit I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

The sin of idolatry is a very grievous offense before the LORD. For this the LORD has distanced Himself from Israel because of it.

Ex 32:7 And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves ...

The LORD will not bring us into His rest *as we are*. If we will not follow Him we cannot expect that He will bring into rest. Rest for Israel was in the direction of the promised land and entering into victoriously. For us that means that there are battles to be won, fruit to be produced. It is the life of the believer. Otherwise the children of God will wander in the wilderness, following after the lusts of the flesh in unbelief.

He.3.16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

He will consume our flesh. How does that manifest? By our seeking after the flesh, our flesh will be destroyed.

In a sense, as we seek to satisfy our lusts and by being so saturated, in effect, we harm ourselves. That is the judgment of the LORD against the unbelieving of His people.

Nu.11.20 But even a whole month, until it come out at your nostrils, and it be loathsome unto you: because that ye have despised the LORD which is among you, and have wept before him, saying, Why came we forth out of Egypt?

The Corinthian fornicator, those who would defile the church of Christ and their own bodies by living after the flesh are examples of those whose lives shall be destroyed, consumed for living against Christ.

1Co.5.5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

1Co.3.1 ¶ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

*3 For **ye are yet carnal**: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*

...

16 ¶ Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

1Co.6.19 What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

As many of the Israelites fell in the wilderness, so will we fall as if in a wilderness experience, wandering through the course of this world, if we will not walk *by faith*.

Heb 3:17 But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?

We wonder why we don't grow, why we have no peace, why we live under constant judgment. The LORD will not bring us up into rest as long as we live to the flesh. No idolator, no fornicator, no adulterer, no drunkard, no fighter, no schismatic, no one that envies, no liar, no coveter will come into His rest. And we ask, then who will be brought into His rest? Aren't we all affected by a nature to sin? The answer is, those who have as a manner of life the forsaking of the flesh, battling against the flesh, the putting off of the deeds of the flesh, that daily, constant conflict; the one who lives in a constant state of repentance is the one who is living the victorious life. The LORD would not take Israel into the promised land when they acted much like the nations that were all about them. Absolutely not! And what would the promised land be if they came into the rest of God without *ceasing from sin*? It would ruin what should have been the time when the children of God would learn of Him.

4 And when the people heard these evil tidings, they mourned:
or, this evil word

[and] *they mourned*, וַיִּתְאַבְּלוּ, vay-yith-a-ba-lu, Hithpael (reflexive) fut. 3ppl. masc. of אָבַל, a-bal; always tss. with the English words *mourn* and *lament*.

Bagster's *Hebrew Student's Manual*, p.34, 'The signification of Hithpael is commonly reflexive, but chiefly of Piel [intensive active, added]; it also is sometimes used for *to make one's self to be* whatever the verb expresses, or *to show one's self to be* so, or *to feign to be* so. It has sometimes a merely intransitive signification, and sometimes it is passive.

So, the children of Israel *began to show themselves mourners* ... in that *no man did put on him his ornaments*. But they did this *because* LORD commanded them. (vs. 5)

The LORD will not prosper His children to sin.

and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off

הוֹרֵד, ho-red; Hiphil (causative active) imperative, sing. masc. of יָרַד, ya-rad; *bring down, put off, cast down, carry down*.

thy ornaments from thee, that I may know what to do unto thee.

If the Israelites did not repent He would come to them suddenly and judge them. (Mk.13.34, 36 *Lest coming suddenly he find you sleeping*.)

6 And the children of Israel stripped themselves

delivered, rid, spoiled, rescued, saved themselves

stripped themselves, Hithpael (reflexive), 33.6, *And ... stripped themselves of* נָצַל; KJV, *rid, recover, deliver, rescue, save, escape*. Piel Preterite, 3.22, *and ye shall spoil*; Piel fut., 12.36, *And they spoiled*; Hiphil preterite, 2.19, *delivered us*; 5.23, *hast thou delivered*; 6.6, *and I will rid*; 12.27, *delivered*; 18.9, *whom he had delivered*; 18.10, *hath delivered, hath delivered*; Hiphil infin., 3.8, *to deliver them*; 5.23 *neither ... at all*; Hiphil fut., 18.4, *and delivered me*; 18.8, *and ... delivered them*.

מִהָרַר
of their ornaments by the mount Horeb.
or, from

their ornaments, אֲתֵּעֲדִים, אֶת־עֲדִים sign of the objective case; עֲדִים, [g]ed-yam, sing. masc. noun w/3ppl. masc. suff. י עֲדִי; the verb עָדָה, [g]a-dah is tss. mostly to *deck, adorn*.

Rightly so, the LORD commanded a natural people to a natural response so that they might be naturally preserved in the promises of a natural inheritance.

In Is.64.6 the Hebrew for *filthy* is related the *ornaments*. So the ornaments signify the filthiness of self-righteousness.

Isa 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy (עֲדִים, [g]id-dim) rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

B-D-B Lexicon relates עֲדִים, [g]id-dim to י עֲדִי, [g]^a-dee.

This was so before they were redeemed from Egyptian bondage, and it was true since. The works apart from that which the Spirit of God produces in us are rejected. The works of the flesh cannot accomplish the will of God; not to our benefit, or to the glory of God

7 ¶ And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation.

This tent is not that tabernacle which is to be constructed by Bezaleel and Aholiab. That tabernacle shall be pitched in the center of the camp of Israel. This tent is very likely Moses' tent. In Ex.13.7 it is to this tent that the people of Israel assemble themselves for judgments to be rendered. And here, as we shall read in the latter part of this verse, *everyone which sought the LORD went out unto the tabernacle of the congregation ...* For this reason it seems reasonable to conclude that since the congregation came to this tent then, and they come to this same tent now, then it is probably the same tent that is now called the Tent of the Congregation. It has become the place where the judgment of the Lord is made for the people of God.

1Pe 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?

How dreadful the thought must have been to the Israelites that they might lose the abiding presence of the LORD, which the locating of the tent outside the camp certainly represented. And how dreadful is the prospect of any of the saints of God in the New Testament to lose the presence of the LORD in His New Testament church!

But what is this, but the manifestation of the people having rejected the Lord. For the sins of His people the tent was raised *outside* the camp.

Heb 13:12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

And it came to pass, that every one which sought

that every one which sought, Piel (causative active) part. of שָׁקַף; KJV, to seek, request, beg, require. (Piel future, Ex.2.15, he sought;

4.24, and sought; Piel participle, Ex. 4.19, which sought; 10.11, did desire; 33.7, which sought)

the LORD went out unto the tabernacle of the congregation, which was without the camp.

The key word is *sought*. Those who *seek* the LORD truly desire to do the will of God. After Israel *seeks* the LORD then the glorious tabernacle will be constructed and erected in their midst.

8 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle.

9 And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

and worshipped, וַיִּשְׁתַּחֲוּוּ, Hithpael (passive reflexive) preterite of שָׁחַ, sha-chah; Wigram has Hithpael preterite, Ex.11.8 and bow down themselves; 24.1, and worship ye; 33.10, and worshipped; 2Sa.16.4, I humbly beseech thee.

Hithpael fut. is Ex.4.31; 12.27; 18.7; 20.5; 23.24; 32.8; 34.8, 14

11 And the LORD spake unto Moses face to face,

Referring to the *manner* in which the LORD spoke to Moses, as is explained in the following words: *as a man speaketh unto his friend*.

as a man speaketh unto his friend.

In Nu.12.8 God spoke freely, familiarly, immediately, not by angel, or dream, or vision.

Nu.12.5 And the LORD came down in the pillar of the cloud, and stood in the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream.

7 My servant Moses is not so, who is faithful in all mine house.

8 With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?

De 34:10 And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face ...

And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

departed, מוּשׁוּ, mush or moosh, Hiphil fut. (causative act.); KJV, to depart, remove, go back, and cease.

Joshua a type for a purpose of heart to *cleave to the LORD*. (cf. Acts 11.23)

Heb 10:38 Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Now, Joshua is the only one that we know of, beside Moses, that was uninvolved in the sin of the calf.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

Qal pret. of מָצָא

13 Now therefore, I pray thee, if I have found grace in thy sight,

Qal pret. of מָצָא

shew me **now thy way,**
make me know your ways

shew me, הוֹדִיעֵנִי, hō-di-[g]a-nee (phonetic), Hiphil (causative active) pret. 3ps. masc. w/a 1ps. suff. of root , to know; יָדָע, ya-da[g]; the Hebrew Hiphil pret. is translated *do make, shalt shew, let me know, teach, shall let ... know, hath shewed, declared, made known, hast declared, hath given knowledge.*

thy way, אֶת־דְּרָכֶיךָ, אֶת־ sign of the objective case, + the pl. noun w/2ps. masc. suff., דְּרָכֶיךָ, de-rek; KJV, *way, manner, journey*, et al.

Both Hebrew words for *know* and *way* are found in this text:

Ps 143:8 Cause me to hear thy lovingkindness in the morning; for in thee do I trust: cause me to know (הוֹדִיעֵנִי, Hiphil imper.) the way wherein (דְּרָכֶיךָ) I should walk; for I lift up my soul unto thee.

Ps 27:11 Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies.

Ps 86:11 Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

that I may know thee,

that I may know thee, וְיָדַעְתִּי, Qal fut. of יָדָע;

By manifesting His way to Moses he would know Him more.

that **I may find** **grace in thy sight:**
to the end Qal fut. of מָצָא

that, לְמַעַן, particle KJV, *that, for, to the end, because of, for to, to the intent.*

This is the spirit of those that the LORD would bring into rest. These are those who have *tasted* and *seen* that the LORD is good and gracious. (Ps.34.8; 1Pe.2.3) These are those who find no lasting satisfaction with the things of this world. They know that only Christ can quench the thirst that they have for eternal things. They desire righteousness, peace with God and with one another, quiet from strife, the truth of God's Word, joy in the Holy Ghost, the motivations that spring from the love of God; they love the life that is ordered by the Word of God. These shall enter into the rest of the Lord.

Mt 5:8 Blessed are the pure in heart: for they shall see God.

'The way into the fullness of blessing is not by seeking blessing, but by seeking God.' *Handfuls on Purpose*, Vol. 1, Series 2, p.118.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

Not knowing Christ is never to experience what life really is.

and consider that this nation is thy people.

see

consider, to see; Qal imperative of of נִחַם, cf. Ex. 4.21, *see*; 7.1; 10.10, *look*; 14.13, *see*; 16.29; 25.40, *look*; 31.2, *see*; **33.12 see, 13, consider**; 35.30, *see*.

14 And he said, My presence shall go with thee, and I will give thee rest.

and I will give ... rest, Hiphil pret. of נָחַם, nuach; to rest, remain, be quieted.

Qal fut.: Ex.10.14, *and rested*; 20.11, *and rested*; 23.12, *may rest*

Hiphil fut.: Ex. 17.11, he let down

The mediation of Moses was received in behalf of the people.

What a great grace it is that God would identify with any of us. What a great grace that God would choose out any people, any nation to be named among.

15 And he said unto him, If thy presence go not with me, carry us not up hence.

16 For wherein shall it be known here that I and thy people have found grace in

Qal pret. of אָצַף

thy sight? is it not in that thou goest with us? so shall we be separated,

so shall we be separated, וַיִּפְּלֵה, hiphlah, Hiphil (causative active) preterite of פָּלַח, palah; KJV has the Hiphil preterite three times (Ex. 8.22, will sever; Ex. 9.4, shall sever; Ps.4.3, and hath set part; Niphal, Ex.33.16, so shall we be separated; Hiphil fut., Ex.11.7, doth put a difference.

I and thy people, from all the people that are upon the face of the earth.

Without the LORD they would be no different that the nations of the earth. By the LORD's presence they would be separated from the nations and be blessed. What need is there to go on if we are not the people of God?

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Qal pret. of אָצַף

18 And he said, I beseech thee, shew me thy glory.

thy glory, אֶת־כְּבוֹדִי, אֶת is the sign of the definite object; כְּבוֹדִי, k^e-bo-de-ka, masc. sing. noun of the root, כָּבוֹד, ka-bod, w/2ps. masc. suff., thy; cf. verb כָּבַד, and כָּבֵד, to be heavy, honored, glorious, laden, hardened, noble; the noun is tss. either honor or glory (freq.).

Moses moved for a significant confirmation of the abiding presence of the LORD with him and them. Something more was asked by Moses of the LORD, which had never been done before.

19 And he said, I will make all my goodness pass before thee,
conduct —

I will make ... pass, אַעֲבִיר, a-[g]^e-veer, Hiphil (causative active) fut. of עָבַר, [g]a-bar; KJV, to transgress, pass (over, by, along), to go or come over, to pass (by, out, over, through, by), to carry, translate, conduct, put away.

goodness, כָּל־טוֹבֵי, כָּל, kal, is all; טוֹבֵי, tu-viy; masc. noun טוֹב, tuv or toov, w/a 1ps. suff. my; meaning good, (Ezra 9.12), good things (Ge.45.23; Deu.6.11), goods (Ge.24.10), goodness (Ps.145.7; Zec.9.17), joy (Is.65.14), fair (Hos.10.11)

Jer 31: 11 For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.

*12 Therefore they shall come and sing in the height of Zion, and shall flow together to **the goodness** (אֶל־טוֹב) of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.*

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

*14 And I will satiate the soul of the priests with fatness, and my people shall be satisfied **with my goodness** (אֶת־טוֹבֵי), saith the LORD.*

Moses did not desire to pass over into the land without the LORD. What is that land of promise without the One which promised it? What would glory be like without the Glorifier? Everything without Him is vain, empty, meaningless *stuff*.

וְקָרָאתִי בְשֵׁם יְהוָה לְפָנָיִךְ (Reading from R-L)

and I will proclaim the name of the LORD before thee;

and I will proclaim by name before thee, Jehovah, Gesenius
or call

and will be gracious to whom I will be gracious,

and I will favor whom I will favor,

and will shew mercy on whom I will shew mercy.

That these words, *I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy* are attached to that which the LORD was preparing to do in answer to Moses' request makes clear that all that the LORD would do for any man among sinners was of grace, and never on account of merit. God is not obligated to do anything but that which He has purposed or promised to do of Himself. God *cannot* be obligated to do anything for any creature. God's purpose originates I Himself. (cf. Eph.1.9, *purposed in himself*)

20 And he said, Thou canst not see my face:

thou canst, [you are ... able], Qal preterite of יָכַל, yakol, to prevail, to be able; this verb is used 13 times in the book of Exodus (2.3; 7.21, 24; 8.18; 9.11; 10.5; 12.39; 15.23; 18.18, 23 (twice); 33.20; 40.35.

for there shall no man see me, and live.

21 And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

and thou shalt stand, וַנִּצַּבְתָּ, Niphal (simple passive) pret. 2ps. masc. of נָצַב; always either causative active or causative passive, so either to cause to stand or to be stood.

upon a rock, עַל-הַצֹּר, על, to stand; הַצֹּר, definite article הַ + צֹר = **the rock**. (cf. Ex.17.6; Jud.33.19).

*Ex 17:6 Behold, I will stand before thee there upon **the rock** in Horeb; and thou shalt smite **the rock**, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*

*1Co 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and **that Rock** was Christ.*

22 And it shall come to pass, while my glory passeth by, that I will put thee in a

And it shall be as

I will put thee, וְשָׂמֶתִיךָ, Qal pret. of שָׁם, sum, to put.

clift of the rock, and will cover thee with my hand while I pass by:

cleft

the cleft of, בְּנִקְרַת, b^e-niq-rath, fem. noun (cf. Is.2.21, clefts)

and [I] will cover, וְשָׁכַתִּי, sa-co-ti, Qal pret. w/1ps. suff. of שָׁכַח (only this once; see also שָׁכַח; to cover, defend, hedge.

‘The LORD places Moses in that rock to show him his glory; intimating that there is no glimpse of it to be obtained but only by them who are placed in Christ Jesus.’ *The Works of John Owen*, vol. 9, p.31

23 And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

So, the LORD prepares Moses for a special manifestation of His glory. That event is recorded in the following chapter (ch. 34). That occasion will be Moses’ second ascension into the mount.

Perhaps, in a moment of time, it was that the LORD showed all that He did through His only begotten Son to bring about the salvation of the sons of men. Perhaps in a moment of time the LORD showed Moses all that He had done for him. Certainly in such an instance every child of God would behold the *glory of God* in the face of Jesus Christ.

2Co 4:6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.