

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retought	Loving Lord	Rewarder	"Obey!"

Genesis	Exodus
Human Effort and Failure	Divine Power and Triumph
Word of Promise	Work of Fulfillment
A People Chosen	A People Called
God's Electing Mercy	God's Electing Manner
Revelation of Nationality	Realization of Nationality

Bondage		Redemption				Revelation							
1	Bondage in Egypt	7	Plagues	19	Ten Commandments	25	Plans for the Tabernacle	32	Priests and Levites	35	Golden Calf	40	Completion of the Tabernacle
Incubation of the Nation		Inception of the Nation				Infancy of the Nation							
Preparation		Redemption				Instruction							
Bondage and Oppression		Deliverance and Provision				Law, Pattern and Construction							
God's People Enduring Bondage		God's Grace in Redemption				God's Glory Manifested in Worship							
Israel in Egypt		Israel to Sinai				Israel at Sinai							
430 years (15%)		2 months (30% of Exodus)				10 months (55% of Exodus)							

Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Bondage in Egypt (Exodus 1:1-6:27)

[1:1-22 A Deliverer Needed](#)

- [1:1-7 The Setting](#)
- [1:8-14 The Slavery](#)
- 8 The Pharaoh
- 9-10 The Plot
- 11-14 The Persecution
- [1:15-22 The Slaying](#)
- 15-16 The Charge
- 17 The Contravention
- 18 The Consternation
- 19 The Cleverness
- 20-21 The Commendation
- v22 The Command

[2:11-25 The Deliverer Prepared](#)

- [2:11-14 Moses in Egypt](#)
- 11a Moses the Prince
- 11b Moses the Deliverer
- 12 Moses the Murderer
- 13 Moses the Arbitrator
- 14 Moses the Accused
- [2:15-25 Moses in Midian](#)
- 15 Moses the Refugee
- 16-20 Moses the Stranger
- 21-22 Moses the Shepherd
- 23 Israel's Cruel Bondage
- 24-25 God's Covenant Remembered

[2:1-10 The Deliverer Born](#)

- [2:1-4 The Parturition of Moses](#)
- 1 Moses' Parents
- 2 Faith of Moses' Parents
- 3-4 Moses in a Basket
- [2:5-10 The Protection of Moses](#)
- 5-6 Pharaoh's Daughter Finds Moses
- 7-10 Pharaoh's Daughter Adopts Moses

[4:18-31 The Deliverer Sent](#)

- [4:18-31 Moses in Egypt](#)
- 18 Jethro Blesses Moses
- 19-23 The LORD Instructs Moses
- 24-26 Zipporah Saves Moses
- 27 The LORD Instructs Aaron
- 28-30 Aaron Speaks for Moses
- 31 The People Worship the LORD

[5:1-6:27 Pharaoh Rejects God's Word](#)

- [5:1-4 The First Confrontation](#)
- [5:5-14 Pharaoh's First Act: Increased Workload](#)
- [5:15-23 The First Response](#)
- 15-19 The Protest before Pharaoh
- 20-21 The Protest Against Moses
- 22-23 The Protest before the LORD
- [6:1:8 The Reassurance of the Lord](#)
- 6:9 The Response of the People
- [6:10-13 The Recommissioning of Moses](#)
- [6:14-19 The Records of Reuben, Simeon, Levi](#)
- [6:20-25 The Records of Moses and Aaron](#)
- 20 Their Parents
- 21-22 The Uncles and Cousins
- 23 Aaron's Wife and Sons
- 24-25 The Next Generation

[6:26-27 The Reiteration of Moses' Call](#)

Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Redeemed from Egypt (Exodus 6:28-18:27)

6:28-10:29 Pharaoh Rejects God's

Miracles

6:28-7:13 The Second Confrontation

6:28-30 Moses' Discouragement

7:1-5 The Lord's Pronouncement

7:6-7 Their Obedience

7:8-13 The Rod into Serpent

7:14-10:29 The Nine Plagues

7:14-25 Water Turned to Blood

8:1-15 Frogs

8:16-19 Dust Turned to Gnats

8:20-32 Swarm of Insects

9:1-7 Pestilence on Livestock

9:8-12 Boils on Man and Beast

9:13-36 Great Hailstorm

10:1-20 Locusts

10:21-29 Darkness

11:1-13:16 Pharaoh Ruined by God's **Judgments**

11:1-12:29 The Tenth Plague

11:1-10 Death of Firstborn Announced

12:1-20 Instructions for First Passover

12:21-27 Elders & People Instructed

12:28 The Obedience of Israel

12:29 The Lord's Passover

12:30-42 The Fulfillment of Prophecy

30-34 Pharaoh Drives Israel from Egypt

35-36 The Plunder of Egypt

37-39 The Journey to Succoth

40-42 The Accuracy of God's Word

12:43-13:16 Feasts Inaugurated and Ordinances Announced

12:43-49 The Ordinance of the Passover

12:50-51 The People's Obedience

13:1-2 Firstborn Sanctified to the Lord

13:3-10 Feast of Unleavened Bread Inaugurated

13:11-16 Firstborn Sons to be Redeemed

13:17-15:21 **The LORD's Mighty Deliverance**

13:17-22 The Journey out of Egypt

14:1-31 The Salvation of the LORD

14:1-4 The Encampment by the Sea

14:5-9 The Pursuit by Pharaoh

14:10-12 Israel Reproaches Moses

14:13-14 Moses Reassures Israel

14:15-22 The Parting of the Red Sea

14:23-31 The Destruction of Egypt

15:1-21 The Songs to the LORD

1-19 The Song of Moses

20-21 The Song of Miriam

15:22-18:27 **The Lord Provides for His People**

15:22-27 Israel Tested

22-26 Bitter Waters of Marah

27 Sweet Waters of Elim

16:1-36 In the Wilderness of Zin

1-3 People Complain

4-13 Provision of Meat

14-36 Provision of Manna

17:1-16 The Protection of the LORD

1-7 At Massah & Meribah

8-16 At Rephidim

18:1-27 The Counsel of Jethro

1-6 Jethro brings Moses' Family

7-12 Jethro rejoices over God's goodness to Israel

13-27 Jethro's Counsel to Moses

Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

19:1-2 - The Setting: time & place

19:3-8 The Treaty

19:9-15 The Preparation

19:16-25 The Theophany

The Mosaic law in Exodus 20-24 has three parts:

1. The Decalogue (20:1-21)

2. The Book of the Covenant (20:22-24:11)

Civil & Religious Ordinances (20:22-23:19)

20:22-26 – Worship

22:14-15 – Borrowing

21:1-11 – Care of servants

22:16-17 – Sexual Seduction

21:12-17 – Capital Offences

22:18-20 – Idolatrous

21:18-27 – Physical Injuries

Customs

21:28-36 – Culpable Neglect

22:21-27 – Care of Needy

22:1-4 – Theft

22:28-31 – Reverence

22:5-6 – Property Damage

23:1-9 – Legal Justice

22:7-13 – Safe Deposits

23:10-13 – Keeping Sabbath

23:14-19 – Annual Festivals

Promise of Conquest of the Land (23:20-33)

Confirmation of the Covenant (24:1-11)

3. The Ceremonial Regulations (Ex 24:12-31:18)

The Context for the Disclosure of the Ceremonial Law (24:12-18)

Exodus 25-27 Instructions for the Tabernacle

25:1-9 Materials Needed

25:10-27:21 The Plan for the Tabernacle & Its Furnishing

25:10-16 The Ark

25:17-22 The Mercy Seat

25:23-30 The Table of Showbread

25:31-40 The Golden Lampstand

26:1-14 The Curtains of the Tabernacle

26:15-30 The Frame for the Tabernacle

26:31-35 The Veil in the Holy Place

26:36-37 The Screen for the Doorway

27:1-8 The Altar of Burnt Offering

27:9-19 The Courtyard

27:20-21 The Oil for the Lampstand

Exodus 28-29 Instructions for the Priesthood

28:1-43 The Garments for the Priesthood

28:1 Purpose of the Priesthood

28:2-5 Garments for the High Priest

28:6-14 The Ephod

28:15-30 The Breastpiece & its Chains

28:31-35 The Robe of the Ephod

28:36-38 The Plate & the Turban

28:39-43 The Garments for the Priests



Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

Exodus 30-31 Instructions for the Tabernacle Service

- 30:1-10 The Altar of Incense
- 30:11-16 The Half-Shekel Offering
- 30:17-21 The Laver
- 30:22-33 The Anointing Oil
- 30:34-38 The Incense
- 31:1-11 The Craftsmen Appointed
- 31:12-18 The Remembrance of the Sabbath

Exodus 32-34 Failure & Restoration

32:1-33:6 The Failure of the People

- 32:1-6 The Idolatry of the People
- 32:7-14 The Intercession of Moses
- 32:15-29 The Anger of Moses
- 32:30-35 The Renewed Intercession of Moses
- 33:1-6 God's Judgment of the People

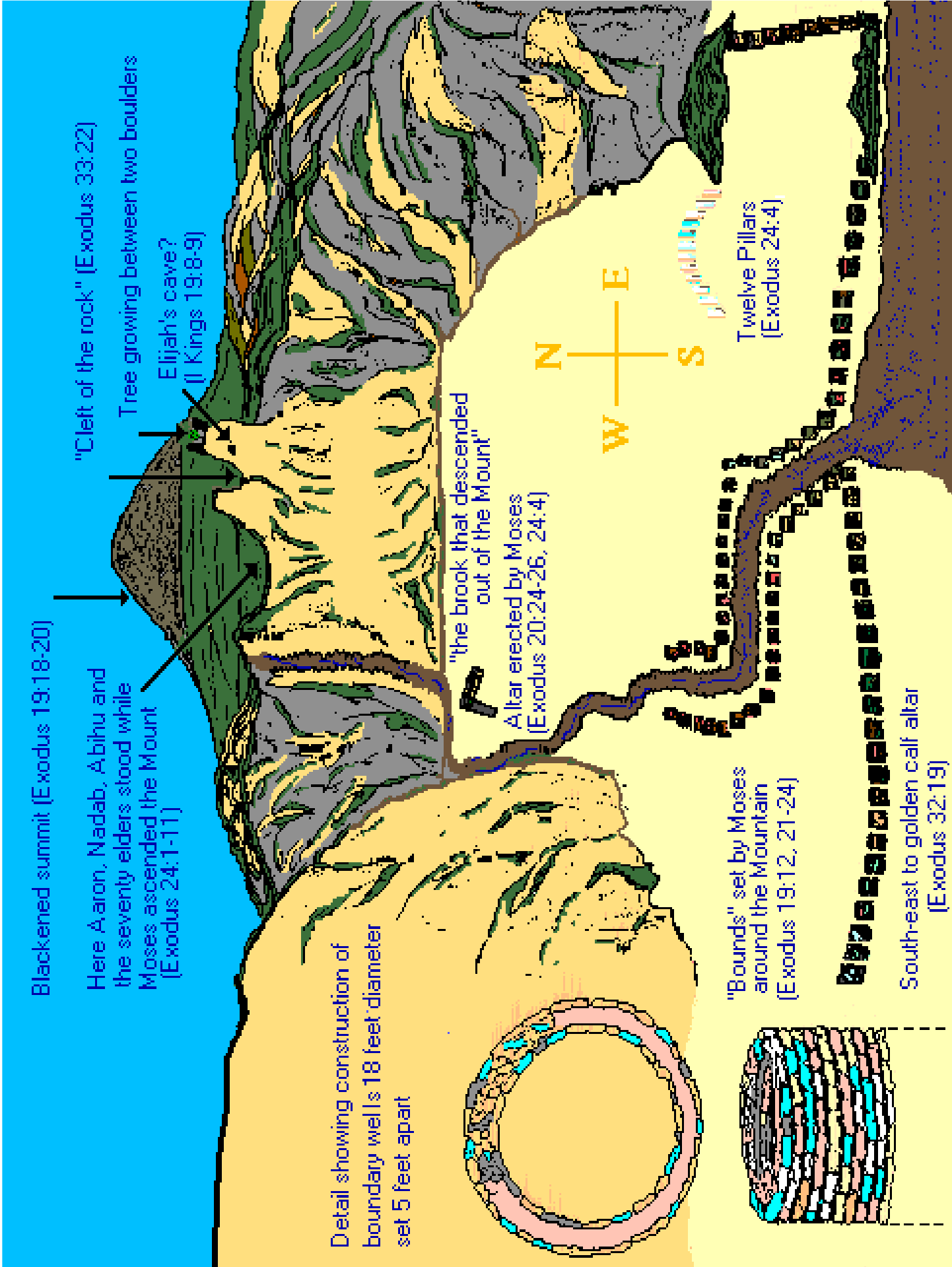
33:7-34:35 The Renewal of the Covenant by God

- 33:7-11 The Tent Outside the Camp
- 33:12-23 Moses' Privileged Position
- 34:1-4 The Second Tablets of Stones
- 34:5-9 The Revelation of God to Moses
- 34:10-28 The Covenant Renewed
 - v10 Covenant with Powerful Signs
 - v11-17 Unacceptable Forms of Worship
 - v18-28 Acceptable Worship to the LORD
- 34:29-35 The Glory of the God on Moses





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Blackened summit (Exodus 19:18-20)

Here Aaron, Nadab, Abihu and the seventy elders stood while Moses ascended the Mount (Exodus 24:1-11)

"Cleft of the rock" (Exodus 33:22)

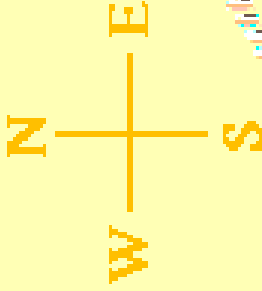
Tree growing between two boulders

Elijah's cave? (I Kings 19:8-9)

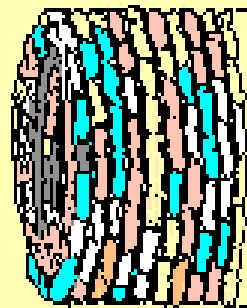
Detail showing construction of boundary wells 18 feet diameter set 5 feet apart

"the brook that descended out of the Mount"

Altar erected by Moses (Exodus 20:24-26, 24:4)



"Bounds" set by Moses around the Mountain (Exodus 19:12, 21-24)



South-east to golden calf altar (Exodus 32:19)

Twelve Pillars (Exodus 24:4)

Exodus 32-34 Failure & Restoration

Exodus 32:1-6 – The Idolatry of the People

1 Now when the people saw that Moses delayed to come down from the mountain, the people assembled about Aaron, and said to him, “Come, make us a god who will go before us; as for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.” 2 And Aaron said to them, “Tear off the gold rings which are in the ears of your wives, your sons, and your daughters, and bring them to me.”

3 Then all the people tore off the gold rings which were in their ears, and brought them to Aaron. 4 And he took this from their hand, and fashioned it with a graving tool, and made it into a molten calf; and they said, “This is your god, O Israel, who brought you up from the land of Egypt.”

Exodus 19-40

The Revelation to God’s People in Sinai



Entrusting the Word to the Faithful

In Exodus 25 to 31, the prescription for the tabernacle is given, calling Israel to be a worshipping community. In Exodus 35 to 40, the construction of the tabernacle is recorded. Between these two sections is Exodus 32 to 34, where the people rebel against the Lord and where Moses intercedes for them. The hinge between Exodus 25 to 31 and Exodus 32 to 35 is 31:18. There it is recorded that the Lord gave Moses the two stone tablets on which he had written what are commonly referred to as the 10 commandments. Moses, then, is ready to return to the people with the 10 commandments, the law and the instructions for the tabernacle. But while he has been away, the people have shown that they want nothing to do with the Lord or his commandments.

The people's sin (32:1-6)

Moses has been on the mountain a long time. In all, he spent 40 days there meeting with the Lord (24:18). The people become impatient in Moses' absence, and they begin doubting both he and the Lord. They can't see what Moses is doing or what the Lord is doing. They feel that they need something more substantive to hold onto, something more present.

<http://www.pbbc.org/files/messages/10449/exo026.html>



So they ask Aaron to make them a god, a god who is there, a god who will lead them. The spokesman for the Lord hasn't been around for a while. So the people reject the Lord, because they don't think he's doing anything for them.

Is that true? Moses has been gone a long time, yes. But what has he been doing on the mountain? He's been receiving instructions from the Lord for the people - instructions that, if followed, will result in the people's well-being. The Lord is preparing for them one of his greatest blessings - the tabernacle, which will call the people to worship. Far from being inactive, the Lord is exercising extreme care for his people. But the people can't see this care. All they "saw" was that Moses had been gone a long time (32:1). They could have appealed to the Lord's amazing faithfulness to them thus far and fought through this crisis to arrive at the belief that the Lord was indeed caring for them and would continue to do so, but they gave in to the impulse against faith and for something more apparently tangible - something they could see. It's the same thing we do, too, of course. We give up fighting for faith far too soon and give into something more tangible; we give in to idolatry, and we thereby miss some of the Lord's greatest gifts.

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In response to the people's demands, Aaron instructs them to tear off the gold rings in their ears, and he makes a golden calf. The Lord had given the people the gold in the first place when they plundered Egypt (12:35), and he had plans to use gold in the construction of the tabernacle (25:2). The people, gifted by the Lord for service to the Lord, instead use those gifts to build another god - to reject the Lord. We too use our God-given resources, whether it be money or talents or spiritual gifts, in misguided efforts to serve our own needs, or our own perception of our needs, instead of worshiping the Lord. The tragedy is that worshiping the Lord is ultimately what meets our needs.

What Moses will have on his hands when he returns is a full-scale mess. Where the people are is where sin is. And where sin is, there's a mess. There's confusion. There is disorder. There are things we haven't the least idea how to deal with. There are unsolvable problems. There's unbearable heartache.

What do we do about the mess?

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Exodus 32-34 Failure & Restoration

Exodus 32:1-6 – The Idolatry of the People

5 Now when Aaron saw *this*, he built an altar before it; and Aaron made a proclamation and said, "**Tomorrow shall be a feast to the LORD.**" **6** So the next day they rose early and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.



Exodus 19-40

The Revelation to God's People in Sinai

JABAL AL LAWZ

Cleft in the rock where Moses stood
(Exod. 31:22)

Blackened peak (Exod. 19:18, 20)

Cave of Elijah (1 Kings 19:8)

Altar built by Moses
(Exod. 20:24-26; 24:4)

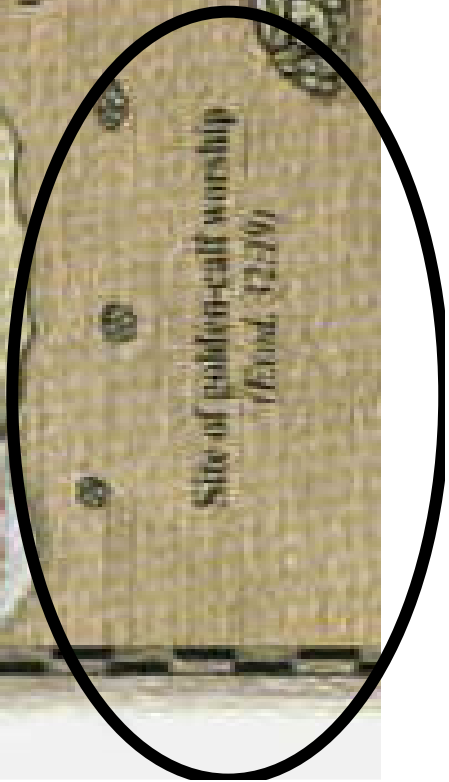
12 pillars
(Exod. 24:4)

Old streambed—the brook that descended out of the mount (Deut. 9:21)

Boundary markers—the "boulders" set by Moses at the foot of the mountain (Exod. 19:12, 21-23)

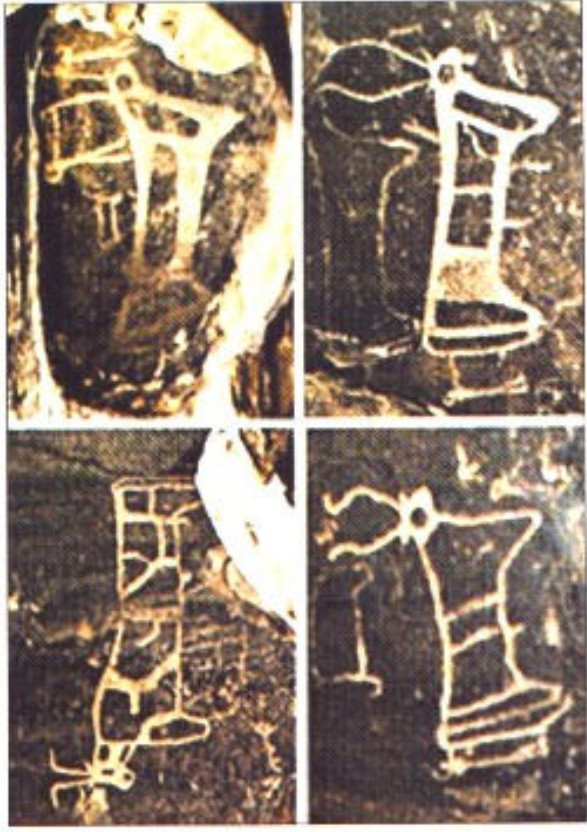
Site of golden-calf worship
(Exod. 32:19)

SITE UNSEEN
Right: a map showing sites on Mount Sinai which are mentioned in the Bible. *Inset, center:* a warning near the barbed-wire fence guarding the mountain.
Bottom: Wynant believes these ancient drawings mark the altar of the golden calf.





Additionally on the flat in front of this mountain we found a large pile of rocks about 20-24 feet tall. There is a petroglyph of an Egyptian, not an Arabic drawing, but an Egyptian drawing of the golden calf. Additionally at the base of the mountain we found kind of a wing shaped formation, foundation, pointing toward the mountain



Exodus 32-34 Failure & Restoration

Exodus 32:7-14 – The Intercession of Moses

7 Then the LORD spoke to Moses, “Go down at once, for your people, whom you brought up from the land of Egypt, have corrupted themselves. 8 They have quickly turned aside from the way which I commanded them. They have made for themselves a molten calf, and have worshiped it, and have sacrificed to it, and said, ‘This is your god, O Israel, who brought you up from the land of Egypt!’”

9 And the LORD said to Moses, “I have seen this people, and behold, they are an obstinate people. 10 Now then let Me alone, that My anger may burn against them, and that I may destroy them; and I will make of you a great nation.”

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 32:7-14 – The Intercession of Moses

11 **Then Moses entreated the LORD his God, and said, “O LORD, why doth Thine anger burn against Thy people whom Thou hast brought out from the land of Egypt with great power and with a mighty hand?”**

12 **Why should the Egyptians speak, saying, ‘With evil intent He brought them out to kill them in the mountains and to destroy them from the face of the earth’? Turn from Thy burning anger and change Thy mind about *doing* harm to Thy people.** 13 **Remember Abraham, Isaac, and Israel, Thy servants to whom Thou didst swear by Thyself, and didst say to them, ‘I will multiply your descendants as the stars of the heavens, and all this land of which I have spoken I will give to your descendants, and they shall inherit it forever.’”** 14 **So the LORD changed His mind about the harm which He said He would do to His people.**

Exodus 19-40

The Revelation to God’s People in Sinai



The Lord's love (32:7-14)

The Lord's response to the mess below is to tell Moses to "go down at once." How sublime it must have been for Moses on the mountain. Moses entered into the center of the Lord's being (24:18) and spent 40 days in intimate friendship with the Lord, hearing his intimate thoughts. One just might want to stay there forever. Yet the Lord tells Moses to descend into the mess - the messiness of people and the messiness of sin.... The mountain, though providing an essential reprieve from the mess, also motivates us to return to the mess. For if we're on the mountain, interacting with the Lord, we are sensing his heart - and his heart is for people. His heart is where the mess is. So Moses returns, and so must we. Our chief example of this, of course, is our Lord, who left heaven to descend into the messiness of earth.

In speaking with Moses, the Lord identifies the Israelites as "your" people - Moses' people. Aren't they the Lord's people? Now that they're misbehaving, is the Lord disowning them and foisting them on Moses? Of course not. By calling them "your people," the Lord is inviting Moses to care for the people, to identify with them.

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But there is a problem. The people have "corrupted" themselves, and they have "quickly turned aside" from the Lord. What's more, the Lord has seen that they are an "obstinate" people, or, literally, "people of stiff neck." They are like domestic animals that will not respond to direction. Even when disciplined, they still go their own way.

Because of this, the Lord is angry. How do we understand the Lord's anger? Consider what he has done for Israel. He went to phenomenal lengths to rescue her from slavery in Egypt to bring her into relationship with himself. He has led her, loved her, protected her. She is the apple of his eye, the jewel of his love. But now she has rejected him, turned her back on his love, turned her back on what she was created for. As she rejects relationship with the Lord, the purpose of her creation and redemption, she destroys herself. The Lord is furious that his precious creation is intent on destroying herself. Therefore, he is angry.

He announces to Moses his intention to express his anger by destroying the people and starting over with Moses: "Now then let me alone that my anger may burn against them, and that I may destroy them; and I will make of you a great nation." ...The Lord seems to be asking Moses' permission to destroy the people. Why does the Lord, the almighty God, need to tell anyone to "let me alone" in order to do something?

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Clearly, the Lord is inviting Moses' intervention.

Before we consider Moses' response, let's consider how else he could have responded. The destruction of the people and the creation of a new nation from the loins of Moses could have been appealing to Moses on at least two counts. **First**, these people had let him down more than once. They grumbled against his leadership, fought with him and were even on the verge of killing him (17:4). We can see how it would be easy for Moses to want to be through with the whole batch of them. **Second**, in proposing that Moses begin a new and great nation, the Lord is offering Moses the opportunity to become the new Abraham (Genesis 12:2). He is offering Moses "greatness." Who would want to turn down greatness?

Moses would. He doesn't consider the Lord's offer for a micro-second. Instead, he immediately launches into a passionate plea for the Lord to spare the people. What gives? Earlier Moses cried out, "What shall I do to this people?" (17:4) But he has just spent 40 days with the Lord, and he has seen the Lord's heart. He's been receiving the Lord's instructions for the people. He's been absorbing God's word, and God's word tells of God's love. God's word has changed him.

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In speaking with the Lord, Moses calls the Israelites "your people." Whose people are they, anyway? Are they Moses', or are they the Lord's? The Lord and Moses almost seem like a couple arguing over who is responsible for a wayward son: "He's your son!" "No, he's your son!" But this is not the case. Moses knows they are the Lord's people. He's just spent 40 days hearing about the Lord's love for his people. He doesn't even argue the case. They are the Lord's people, he knows they are the Lord's people, and he knows the Lord knows they are the Lord's people. And the Lord's love for his people has rubbed off on Moses. He loves them, too. Thus, they really are Moses' people, too, and thus he makes his appeal.

He offers the Lord three reasons why the people should be spared. He appeals to the Lord's love, reputation and faithfulness. **First**, he tells the Lord that he rescued the people "from the land of Egypt with great power and with a mighty hand." Moses knows that the Lord went to great lengths to rescue the people, and those great lengths are evidence of great love. Moses, in so many words, tells the Lord, "How can you destroy the people you love so much?" **Second**, Moses says the Egyptians, when they hear of the people's demise, will think of the Lord as an evil, capricious god - a god just like one of their own. Moses is jealous for the name of the Lord,

<http://www.pbc.org/files/messages/10449/exo026.html>



for his reputation. **Third**, Moses evokes the heritage of the people - Abraham, Isaac, Israel and all the Lord's promises to their descendants. Moses bets everything on what he knows about the Lord - his love, his name, his faithfulness.

Certainly, the Lord could be loving, jealous for his name and faithful in a way other than what Moses prayed for, but the narrative leads us to believe that what the Lord is looking for is Moses' heart. Does Moses love the people as the Lord loves the people? The answer is yes. Therefore, the Lord changes his mind. Actually, the narrator shows us that the Lord invited Moses to change his mind.

Does that mean that the Lord invites us to change his mind as well? It does. Our prayers influence God. How that squares with God's sovereignty we will never know in this lifetime. True, our prayers change us, but somehow they also influence God.

The narrator, probably Moses, concludes this section with a subtle commentary on the disposition of the people: "So the Lord changed his mind about the harm which he said he would do to his people." Whose people are they? Yes, they are the Lord's. But now it is clear that they are Moses' people, too, for he loves them as the Lord loves them.

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Moses dismissed out of hand the seemingly tempting offers to be rid of these wretched people and to scale the heights of greatness. Instead, astoundingly, he pleads with the Lord to spare them. Where do we find such passion for people, even the "wretched" people who break our hearts? Where do we find such a heart? We find it in God's heart. God is passionate about people, and he wants to share his passion with us. How do we get his passion? By listening to him. Moses spent 40 days soaking in God's word. Spend time with the Lord. Go on an individual prayer retreat. Commit yourself to reading and praying through a certain section of scripture over and over again. Slow down. Let the Lord's heart seep into yours. Then the people the Lord loves will become "your" people....

The Lord loves, and he wants us to share his love. But he also gets angry.

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Exodus 32-34 Failure & Restoration

Exodus 32:15-29 – The Anger of Moses

15 Then Moses turned and went down from the mountain with the two tablets of the testimony in his hand, tablets which were written on both sides; they were written on one *side* and the other. 16 And the tablets were God's work, and the writing was God's writing engraved on the tablets.



Exodus 19-40

The Revelation to God's People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 32:15-29 – The Anger of Moses

17 Now when Joshua heard the sound of the people as they shouted, he said to Moses, “There is a sound of war in the camp.” 18 **But** he said,

“It is not the sound of the cry of triumph,

Nor is it the sound of the cry of defeat;

But the sound of singing I hear.”



Exodus 19-40

The Revelation to God’s People in Sinai

Exodus 32-34 Failure & Restoration

Exodus 32:15-29 – The Anger of Moses

19 And it came about, as soon as Moses came near the camp, that he saw the calf and the dancing; **and Moses' anger burned**, and he threw the tablets from his hands and shattered them at the foot of the mountain.

20 And he took the calf which they had made and burned it with fire, and ground it to powder, and scattered it over the surface of the water, and **made the sons of Israel drink it.**



Exodus 19-40

The Revelation to God's People in Sinai

Exodus 32-34 Failure & Restoration

Exodus 32:15-29 – The Anger of Moses

21 Then Moses said to Aaron, “What did this people do to you, that you have brought such great sin upon them?”

22 And Aaron said, “Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil. 23 For they said to me, ‘Make a god for us who will go before us; for this Moses, the man who brought us up from the land of Egypt, we do not know what has become of him.’ 24 And I said to them, ‘Whoever has any gold, let them tear it off.’ So they gave it to me, and I threw it into the fire, and out came this calf.”

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 32:15-29 – The Anger of Moses

25 Now when Moses saw that the people were out of control - for Aaron had let them get out of control to be a derision among their enemies - 26 then Moses stood in the gate of the camp, and said, “Whoever is for the LORD, come to me!” And all the sons of Levi gathered together to him.

27 And he said to them, “Thus says the LORD, the God of Israel, ‘Every man of you put his sword upon his thigh, and go back and forth from gate to gate in the camp, and kill every man his brother, and every man his friend, and every man his neighbor.’”

Exodus 19-40

The Revelation to God’s People in Sinai



Exodus 32-34 Failure & Restoration

Exodus 32:15-29 – The Anger of Moses

28 **So** the sons of Levi did as Moses instructed, and about three thousand men of the people fell that day.

29 **Then** Moses said, “Dedicate yourselves today to the LORD - **for** every man has been against his son and against his brother - **in order that** He may bestow a blessing upon you **today.**”

Exodus 19-40

The Revelation to God’s People in Sinai



The Lord's anger (32:15-29)

Much attention is devoted in this section to "the tablets of the testimony," the stone tablets on which the Lord had written the 10 commandments. The commandments...represent God's heart for his people - his best hopes for them. Moses descends with the tablets in his hands, carrying God's word with him. It's important...that when we descend into the messiness of people and sin and heartache and confusion, we do so with God's word.

The Lord's writing was "engraved" on the tablets. This is God's work, and it is contrasted with the people's work, the calf, which was made with a "graving tool" (32:4). While the Lord was crafting his word for his people, his people were crafting an idol in rebellion against him.

The tablets...were to be placed inside the ark of the covenant, in the most holy place of the tabernacle. At the center of the tabernacle is God's word. This is in contrast with pagan temples of worship, which had idols at their center. While the Lord has been recording his word for placement in the tabernacle, the people have been making an idol, showing that they do not want the word to be the center of their lives. The rejection of God's word, of course, represents a rejection of God. And when we reject the Lord, we'll always craft some idols to take his place.

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When Moses sees and hears the people's idolatrous revelry, his anger burns. Earlier, the Lord was angry, and he asked that Moses leave him alone so that his anger may "burn" (32:10). Moses questioned the Lord's anger, asking why it was burning (32:11). Now Moses' anger is burning. What has changed? Moses, after spending 40 days absorbing the word of the Lord, was deeply impacted by the Lord's love for his people - so much so that he protested when the Lord became angry at the people's rebellious actions. It's not until he sees and hears the horror of the people's rebellion that he shares the Lord's anger. He has understood the Lord's love, but he had to see the devastating effect of sin to understand the Lord's anger. He now understands the Lord's anger, and he's angry.

He reacted with near horror at the Lord's anger earlier, because it seemed to contradict the Lord's love. Now, after seeing sin, he understands that the Lord's love and the Lord's anger are not contradictory. He understands that the Lord gets angry when his precious people embark on destructive courses of idolatry. If the Lord did not act in his anger, it would not be loving. Therefore, his anger can actually be seen as an expression of his love. He is willing to go to extreme lengths to win back his people. Thank God he gets angry.

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Moses then throws the tablets from his hand, and they shatter at the foot of the mountain, symbolizing the broken relationship. The people chose another god, and the covenant is in pieces. Moses then destroys the calf, grounds it into powder, scatters the powder over the water and makes the people drink the idolatry-tainted water. This act represents the spiritual adultery that the people committed (Number 5:11-31). Moses confronts Aaron for his role in the rebellion, and Aaron offers a spineless defense of his actions. It's better to admit fault than to find fault in others' contribution to your fault.

Moses, who earlier protested against the Lord's anger, is now in favor of the Lord's plan to exercise judgment through the Levites. In giving instructions to the Levites, Moses makes it clear that they are the Lord's instructions: "Thus says the Lord, the God of Israel ... " The Levites kill 3,000 men. This would obviously be a difficult thing to do - a difficult thing to believe that the Lord endorsed. Therefore, Moses tells them that dedication to the Lord is involved in this, as is the Lord's blessing. Jesus, in instructing the disciples to confront a sinning brother in an effort to restore him, assures them that he is in their midst, that he is in favor of this process (Matthew 18:15-20).

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Moses, then, understands not only the Lord's love but his anger as well. And this happened as he descended the mountain with God's word in hand, and saw and heard with his own eyes and ears the horror of how the people had turned their backs on the God of the word. When we see and hear the effects of sin -- when we perceive the horror of the effects of rejection of the Lord -- anger is an appropriate response. The Lord is angry, and we can share his anger, just as Moses did. To deny the horror, to deflect it, to soften it is to be inhuman. It is to deny one's creation in the image of God.

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Entrusting the Word to the Faithful

Exodus 32-34 Failure & Restoration

Exodus 32:30-35 – The Renewed Intercession of Moses

30 And it came about on the next day that Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the LORD, perhaps I can make atonement for your sin."

31 **Then** Moses returned to the LORD, and said, "Alas, this people has committed a great sin, and they have made a god of gold for themselves. 32 **But** now, if Thou wilt, forgive their sin - and if not, please blot me out from Thy book which Thou hast written!"

Exodus 19-40

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Exodus 32-34 Failure & Restoration

Exodus 32:30-35 – The Renewed Intercession of Moses

33 And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book. 34 But go now, lead the people where I told you. Behold, My angel shall go before you; nevertheless in the day when I punish, I will punish them for their sin.” 35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.

Exodus 19-40

The Revelation to God’s People in Sinai



Responding to the Lord (32:30-35)

Moses tells the people that they have committed "a great sin." He understands the greatness of sin -- and the Lord's anger toward it. He understands the Lord's anger. But he also understands the Lord's love. These two expressions of the Lord's heart, seemingly contradictory, crash into Moses' heart. What's he going to do with it all? How is he going to sort it out? As it turns out, despite Moses anger, he is still for the people. In fact, after understanding the Lord's anger, he is for them in an even stronger way. He now knows that the Lord's love and anger are not contradictory but harmonious - that love without anger is not love.

Moses understands that atonement is required for sin. Sin is no small matter - it is responsible for all that is wrong with creation. So great a thing is sin that life is required for it. Moses knows this, and he offers the Lord his life in exchange for the people's. That's what Moses means when he asks the Lord to "please blot me out from your book which you have written." Moses offers to die in place of the people.

This is an even more passionate appeal than the one Moses made earlier on behalf of the people. Before, he asked that the Lord spare the people. Now, he offers his life in his request that the Lord spare the people.

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What has changed? Moses now understands the Lord's anger at sin, and he himself has become angry. Perhaps he cannot understand the depth of sin until he understands the Lord's anger toward it. And **understanding the depth of sin while retaining his understanding of love motivates him to make this extraordinary offer. Sin is so huge that it cannot be dismissed, but love is so huge that it calls for action to address the damage of sin.**

Moses descends into the mess and offers up his life for the people who created the mess. The Lord denies Moses' request. Moses simply isn't qualified for the job. He is not sinless and therefore cannot offer himself up as the perfect sacrifice of atonement. Several hundred years later, One would come who was qualified. Jesus the Son of God, the spotless lamb, left heaven, descended into the mess and offered up his life for the people who created the mess -- us.

But Moses is qualified to lead the people, and the Lord tells him to do so: "But go now, lead the people where I told you." Although the Lord denies Moses' request, he sees in the request the kind of heart he's looking for in his leaders - a heart that loves people so much that it's willing to make the ultimate sacrifice. Yes, Moses has the heart of a leader - God's heart.

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Exodus 32-34 Failure & Restoration

Exodus 33:1-6 – The Aftermath of the Intercession of Moses

- 1 Then the LORD spoke to Moses, “Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’ 2 And I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite.
- 3 Go up to a land flowing with milk and honey; for I will not go up in your midst, because you are an obstinate people, lest I destroy you on the way.”

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Exodus 32-34 Failure & Restoration

Exodus 33:1-6 – The Aftermath of the Intercession of Moses

4 **When** the people heard this sad word, they went into mourning, and none of them put on his ornaments. 5 **For the LORD had said to Moses, “Say to the sons of Israel, ‘You are an obstinate people; should I go up in your midst for one moment, I would destroy you. Now therefore, put off your ornaments from you, that I may know what I will do with you.’”**

6 **So** the sons of Israel stripped themselves of their ornaments from Mount Horeb onward.

Exodus 19-40

The Revelation to God’s People in Sinai



Entrusting the Word to the Faithful

In Exodus 33, Moses asks for as much of the Lord as he can get. This is particularly important for him as a leader. Ministry, and particularly leadership, begins with asking for as much intimacy with the Lord as we can get.

Israel's rebellion against the Lord in Exodus 32 has heightened Moses' role as a mediator. The focus in chapters 32 through 34 is Moses. Israel's fate now is even more intimately tied to Moses. How will Moses respond to the people's sin? How will Moses pray? How will the Lord respond to Moses? These are key questions that these chapters address.

The need for Moses' leadership is clearly seen in the first six verses of Exodus 33.

The need for a leader (33:1-6)

Despite Israel's rebellion, the Lord announces his intention to continue blessing the people. He invokes his promises to Abraham, Isaac and Jacob to give their descendants the land of Canaan. But things have changed. The Lord will send an angel to go before them, but he himself will not go with them.

Earlier, before the idolatry of the golden calf, the Lord promised to send an angel with them as well (23:23), but that was "my angel," not "an

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and the reason for the presence of the angel this time is as a substitute for the Lord. If the Lord himself were to go with them, he would destroy them, just as he was going to "destroy" the inhabitants of the land (23:23). In this case, he loves them too much to go with them, for if he were to go with them, he'd have to destroy them, because they are "an obstinate people" that will not respond to him. So in not going with the people, the Lord is protecting them.

Nevertheless, this is an unhappy state of affairs. The Lord brought them out of Egypt to enter into a covenant relationship with him, and now that relationship is distant. The people have shown by their actions that they don't want the Lord.

The people respond to the Lord's words by mourning. In fact, the Lord told them to take off their ornaments, which is a sign of mourning, "that I may know what I will do with you." This is a curious statement. The Lord seems to be saying that he doesn't know what he will do with the people. It's almost as if he's waiting for all the evidence to come in before making the decision. This is a strange thing for the Lord, who is omniscient, to do. What more evidence does an all-knowing God need?

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The Lord, once again, is inviting input. In 32:10 he told Moses, "Now then let me alone that my anger may burn against them, and that I may destroy them." Why does the Lord need to ask anyone to leave him alone? He doesn't, of course. He was inviting Moses into the process.

This scene ends, strangely, with the people in mourning, symbolized with the stripping of their ornaments, and the Lord waiting to make a decision. He's waiting for something. Again, he's waiting for Moses. He wants to know how Moses, the mediator, the leader, will respond to this state of affairs. Once again, the Lord is inviting Moses' input.

The Lord has established the nation in such a way that it needs a leader, and that need, in this time of crisis, is even more intense. The Lord has established the church in such a way that it needs leaders. That is his way. The church needs people who will throw themselves into the arena. It needs people to take initiative. It needs people who will think and pray creatively and launch out into ministry, taking people with them, or going it alone if no one else will come. It needs people who will lead initiatives to reach the lost in our culture; it needs people who will lead initiatives to care for the poor; it needs people who will lead initiatives to care for those in the household of God; it needs people who will lead initiatives to

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develop community. More simply, it needs people who will invite people over to their homes. It needs people, more simply still, who will go to work each day, carrying Jesus with them. It needs people who have the courage to follow what God has placed on their hearts. Jesus, surveying the leaderless people of his day, lamented that they were "like sheep without a shepherd" (Mark 6:34).

But entering the arena, taking initiative and starting ministries is risky business. The pressure on someone who leads can be enormous, which is one reason why sheep lack shepherds, because shepherds can be crushed by the pressure placed on them by expectant sheep.

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Entrusting the Word to the Faithful

Exodus 32-34 Failure & Restoration

Exodus 33:7-11 – The Tent Outside the Camp

7 Now Moses used to take the tent and pitch it outside the camp, a good distance from the camp, and he called it the tent of meeting. And it came about, that everyone who sought the LORD would go out to the tent of meeting which was outside the camp. 8 And it came about, whenever Moses went out to the tent, that all the people would arise and stand, each at the entrance of his tent, and gaze after Moses until he entered the tent. 9 And it came about, whenever Moses entered the tent, the pillar of cloud would descend and stand at the entrance of the tent; and the LORD would speak with Moses.

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Exodus 32-34 Failure & Restoration

Exodus 33:7-11 – The Tent Outside the Camp

10 When all the people saw the pillar of cloud standing at the entrance of the tent, all the people would arise and worship, each at the entrance of his tent. **11** Thus the LORD used to speak to Moses face to face, just as a man speaks to his friend. When Moses returned to the camp, his servant Joshua, the son of Nun, a young man, would not depart from the tent.

Exodus 19-40

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The pressure on a leader (33:7-11)

The narrative reaches a peak in verse 6. The story has its readers nervously awaiting the Lord's decision regarding the people. What will he do with them? We all want to know. With every reader awaiting the answer, the narrator writes, "Now Moses used to take a tent and pitch it outside the camp ..." We're waiting for the big decision, and the narrator starts telling us about Moses' camping trip!...

What's the point of this little interlude? The point is to focus the narrative on Moses. The fate of the people is intimately tied to Moses. Therefore, the scene shifts to him.

Moses met with the Lord in something he called the "tent of meeting." Although elsewhere the tabernacle also is referred to as the tent of meeting, this tent is something different. The tabernacle hasn't even been set up yet, so clearly this is something different.

The tent of meeting was "outside the camp, a good distance from the camp." This speaks of Moses' separation from the people. He's the leader, and he alone meets with the Lord, and he has to get away from the people to do so. All of us, of course, need separation from people from time to time in order to seek the Lord.

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When Moses went to the tent, the people would "gaze after" him. All eyes were on Moses. The people knew that Moses' interactions with the Lord were crucial. But think of the pressure on Moses. All eyes are on him. Everyone is looking expectantly to him. Even as he leaves the camp to meet with the Lord, the eyes of the people are on him. There's no escape.

Verses 9 and 10 once again highlight **the uniqueness of Moses**. When Moses entered the tent of meeting, the glory cloud, indicating the presence of the Lord, would join with him. When the people stood at the entrance of their tents, all they could do was look at the glory cloud as the Lord met with Moses. The Lord was not meeting with them. The Lord was standing at the entrance of the tent of meeting, but all that was standing at the entrance of the tents of the people was the people themselves.

When the people saw the cloud, indicating the Lord's meeting with Moses, they worshiped. Moses is their example. When he worships, they worship. Moses, the leader, is their example. This too places pressure on him. Not only can he not escape the gaze of the people, they are all following his lead. With so many people following him, he may be thinking, "I'd better not blow it."

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Everything happens for the people at a distance, but the Lord speaks with Moses "face to face." This means simply that the Lord's communication with Moses was direct and didn't come to him in dreams and visions (Numbers 12:6-8). There is something different about this Moses. He's a leader. For the Israelites, he's *the* leader.

Not only are all the people looking to Moses, the Lord is as well -- in a different way of course. He's waiting for Moses to contribute to his decision. The destiny of the nation hinges on his response. What will the pressure do to him? What does the pressure do to us? How do we feel when all eyes are on us, when others are depending on us, when the lives of others, seemingly, are in our hands? The pressure has the potential to crush us, and the pressure often persuades us never to place ourselves in situations where others are depending on us...

What does Moses do? He prays.

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 Entrusting the Word to the Faithful

Exodus 32-34 Failure & Restoration

Exodus 33:12-23 – Moses' Privileged Position

12 Then Moses said to the LORD, “See, Thou dost say to me, ‘Bring up this people!’ **But** Thou Thyself hast not let me know whom Thou wilt send with me. **Moreover,** Thou hast said, ‘I have known you by name, and you have also found favor in My sight.’

13 Now **therefore,** I pray Thee, **if** I have found favor in Thy sight, let me know Thy ways, **that** I may know Thee, **so that** I may find favor in Thy sight. Consider too, that this nation is Thy people.”

14 And He said, “My presence shall go with you, and I will give you rest.”

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Exodus 32-34 Failure & Restoration

Exodus 33:12-23 – Moses’ Privileged Position

15 Then he said to Him, “**If** Thy presence does not go *with us*, **do not lead us up from here**. 16 **For** how **then** can it be known that I have found favor in Thy sight, I and Thy people? Is it not by Thy going with us, **so that** we, I and Thy people, may be distinguished from all the *other* people who are upon the face of the earth?”

17 And the LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor in My sight, and I have known you by name.”

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The prayer of a leader (33:12-17)

Moses' prayer is based on God's word. Moses first of all tells the Lord what the Lord told him. The Lord has instructed him to "bring up," or lead, the people - a daunting task. But the Lord has also told Moses that "I have known you by name, and you have also found favor in my sight." Moses, taking note of the task the Lord has given him, second of all takes note of the Lord's disposition toward him. The Lord knows him by name - knows him intimately. And Moses has found favor, or grace, in the Lord's sight. These two facts, taken together, are phenomenal, really. Moses is both known by the Lord intimately and favored by him. One might think that the Lord's intimate knowledge of Moses, or any of us, with all the crud that we run through our brains, would cause the Lord to destroy Moses, not favor him. Yet the Lord still favors him.

The Lord knows us intimately as well. His eyes see everything. Perhaps there is no way we think that we could find favor in his eyes. Galatians 3:26-27: "For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ." God favors his sons, who we have become through faith in Christ. His sons are clothed with Christ. How can God not

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favor someone who is clothed with his Son? The Lord both knows us intimately and favors us highly. He approves of us.

On the one hand, Moses' task is daunting; on the other hand, the Lord favors him. The task the Lord gives us may be daunting as well. But we need to know that he favors us. This gives us the freedom to move into pressure-packed situations, confident that though no one else may favor us, the Lord does.

Moses has heard the word of the Lord, and he does something we may not be as inclined to do: He believes it. He takes the Lord seriously. He believes that the Lord knows him intimately and favors him highly. As such, he knows he has the freedom to respond to such favor and boldly pray to God. A child who knows he is loved by his father will be much freer, much bolder, with his father than a child who feels unloved.

Given the daunting task and believing in the Lord's favor, Moses prays. Before considering his prayer, consider how else Moses could have prayed. If we had been given the task of leading the people, how might we have prayed? Moses could have prayed that the Lord straighten out the rebellious people. He could have prayed that the Lord would destroy the people's enemies. He could have prayed for success. He could have

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prayed that he would be effective as a leader. He could have prayed for personal strength. Yet he prays for none of these things.

Instead, he prays, "... let me know your ways, that I may know you, so that I may find favor in your sight." It seems strange that Moses would pray to find favor in the Lord's sight when he has already recognized that he has found favor. It would seem that this part of the prayer is simply that it would be confirmed that he has found favor. A positive answer to the first part of the prayer would confirm for Moses that he has found favor. Moses asks that he may know the ways of the Lord, but this is only that he might know the Lord. Moses looks at the ways of the Lord simply as a vehicle to know the Lord. So what is Moses praying for? He's praying for intimacy with the Lord. As the Lord has known Moses, Moses wants to know the Lord.

Of all the things that Moses could have prayed for, why does he pray for intimacy with the Lord? This is the key to leadership, ministry, and all of life, for that matter: relationship with the Lord. Why is relationship with the Lord so important? Because it enables us to face up to the pressure. The pressure creates fear of failure, fear of failing people, perhaps hundreds of people. But intimacy with the Lord teaches us that failure,

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amazingly enough, doesn't matter. If we know the Lord intimately, we know of his goodness, his faithfulness, his sovereignty - his ability to turn failures into victories. Growing intimacy with the Lord, then, is the one thing we need most as we move forward into the tasks he's given us.

The Lord said he would send an angel. With the angel, the people would be effective - the inhabitants of the land would be defeated (33:2). Moses wants more than an angel. He wants more than effectiveness. He wants the Lord! And he recognizes the presence of the Lord as the one thing that distinguishes both him and the rest of the Israelites. The Lord is all that makes them different. The presence of the Lord is all that makes us different, and that difference is intended by the Lord to be noticed by "all the other people who are upon the face of the earth" so that they, too, might follow the Lord.

The Lord grants Moses' request for intimacy: "My presence shall go with you, and I will give you rest," and again, "I will also do this thing which you have spoken; for you have found favor in my sight, and I have known you by name."

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The Lord has put things on our hearts. There are things we are drawn to, ministries he's prepared us for, tasks he's given us. They may be daunting. We can run from the pressure, or we can believe God's word. We can believe that he knows us intimately and favors us highly. We can take him seriously and move forward, boldly praying that the Lord would enable us to draw closer to him....

You'd think that Moses, after receiving such a positive response from the Lord to his request for intimacy, would be satisfied and return to lead the people. But he doesn't. He wants more.

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 **Entrusting the Word to the Faithful**

Exodus 32-34 Failure & Restoration

Exodus 33:12-23 – Moses’ Privileged Position

18 Then Moses said, “I pray Thee, show me Thy glory!”

19 And He said, “I Myself will make all My goodness pass before you, and will proclaim the name of the LORD before you; and I will be gracious to whom I will be gracious, and will show compassion on whom I will show compassion.” 20 **But** He said, “You cannot see My face, for no man can see Me and live!”

21 **Then** the LORD said, “**Behold**, there is a place by Me, and you shall stand *there* on the rock; 22 and it will come about, **while My glory is passing by**, that I will put you in the cleft of the rock and cover you with My hand **until** I have passed by. 23 **Then I will take My hand away and you shall see My back, but My face shall not be seen.**”

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The greediness of a leader (33:18-23)

Moses asks the Lord to "show me your glory." What Moses evidently has in mind is a full-blown exposure to all of who the Lord is. He's seen the glory cloud, and he even walked into the middle of the Lord's presence on Mount Sinai (24:18). Moses has known the Lord; the Lord grants his request for further knowledge; now Moses seeks further knowledge, perhaps ultimate knowledge. Moses is saying, "Lord, I want all of you."

Moses is greedy. When it comes to relationship with the Lord, greed is a good thing.... Intimacy with the Lord breeds the desire for more intimacy with the Lord. To him who has shall more be given.

The words "glory," "goodness" and "face" are used interchangeably here. The Lord's glory is the Lord's goodness is the Lord's face. Glory speaks of revelation, and face speaks of expression. It's good to know that when the Lord is glorified, that when he expresses himself, he reveals and expresses "goodness." This is clear in the Lord's intention to be "gracious" and to "show compassion." ...The Lord is telling Moses that he will be gracious and compassionate to him and to Israel.

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What is the Lord's response to Moses' request? "You cannot see my face, for no man can see me and live!" A full-force exposure to all of the Lord is evidently more than Moses, or any person, can handle. It's as if his glory, his goodness, his face, is too magnificent to behold.

The Lord instructs Moses to stand on the rock and behold the Lord's "back," not his face. Earlier the people were "standing" to look at Moses (33:8); now Moses is to "stand" to look at the Lord. The people look to Moses, the leader. Moses flourishes as a leader, and is able to stand up under the people's expectant gaze, only as he looks to the Lord. The same is true for us, of course.

Moses asks for more of the Lord, and the Lord gives him more, but not all. The Lord passes by Moses, but the Lord protects him until his glory passes by; then Moses may look. Moses gets close -- really close -- to the Lord, but even Moses the servant of the Lord can't get too close. The glory of the Lord is simply too much.

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The glory of Christ

Moses realizes that to lead, to serve, to minister, the most important qualification is relationship with the Lord. So he asks to know the Lord, and the Lord grants his request. Ultimate knowledge is graciously denied, but Moses returns to the people and leads them. Secure in who the Lord is and who he is in relationship to the Lord, he faces up to the pressure.

How about us? If our leadership and ministries and lives are dependent on intimacy with the Lord, can we get as close to the Lord as Moses got? The earth-shaking truth of the New Testament is that we can get closer! Moses couldn't see all of God because he couldn't see Jesus Christ. God's fullest revelation of himself came in his Word, Jesus (John 1:1). Until the appearance of Christ, until his death, until his resurrection, God's expression of himself was limited. Moses would not have been able to handle the full-force expression of the presence of the Lord; apart from understanding God's expression of himself in Jesus, the unbelievable love that he poured forth, it would have been utter nonsense.

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We, however, have seen Jesus. We have seen God's fullest expression. As John says, "we beheld his glory" (John 1:14). And now evident is "the light of the knowledge of the glory of God in the face of Christ" (2 Corinthians 4:6). Moses could not see the glory of the Lord or the face of the Lord. He was limited in his relationship with God. We are not. Christ has come. The Lord does not have to hide us in the cleft of a rock and cover us with his hand as he passes by. His glory -- all of it -- is evident in Jesus Christ. And he invites us to take in his glory, to bathe in it, to absorb all of who he is.

So if Moses could face up to the pressure of leading the nation because he knew the Lord, albeit partially, can we face up to the pressure of ministry, leadership and life because we know the Lord, and can know him more fully? The task may be daunting. The prospects for failure may be overwhelming. The pressure may be excruciating. But the Lord is there to be known. All of him. Ask to know him, and to know him well. Ministry, and particularly leadership, begins with asking for as much of the Lord as we can get.

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 **Entrusting the Word to the Faithful**

Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

Exodus 28-29 Instructions for the Priesthood

28:1-43 The Garments for the Priesthood
28:1 Purpose of the Priesthood
28:2-5 Garments for the High Priest
28:6-14 The Ephod
28:15-30 The Breastpiece & its Chains
28:31-35 The Robe of the Ephod
28:36-38 The Plate & the Turban
28:39-43 The Garments for the Priests

29:1-46 The Consecration of the Priesthood

29:1-9 The Consecration of Aaron & his Sons
29:10-14 The Sin Offering
29:15-18 The Burnt Offering
29:19-34 The Ram of Ordination
29:35-37 Atonement for the Altar
29:38-46 The Continual Burnt Offering

Exodus 30-31 Instructions for the Tabernacle Service

30:1-10 The Altar of Incense
30:11-16 The Half-Shekel Offering
30:17-21 The Laver

30:22-33 The Anointing Oil
30:34-38 The Incense
31:1-11 The Craftsmen Appointed
31:12-18 The Remembrance of the Sabbath

Exodus 32-34 Failure & Restoration

32:1-33:6 The Failure of the People

32:1-6 The Idolatry of the People
32:7-14 The Intercession of Moses
32:15-29 The Anger of Moses
32:30-35 The Renewed Intercession of Moses
33:1-6 God's Judgment of the People

33:7-34:35 The Renewal of the Covenant by God

33:7-11 The Tent Outside the Camp
33:12-23 Moses' Privileged Position
34:1-4 The Second Tablets of Stones
34:5-9 The Revelation of God to Moses
34:10-28 The Covenant Renewed
v10 Covenant with Powerful Signs
v11-17 Unacceptable Forms of Worship
v18-28 Acceptable Worship to the LORD
34:29-35 The Glory of the God on Moses

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Exodus 35-40 The Construction of the Tabernacle

35:1-36:7 The Preparation for the Construction

- 35:1-3 Sabbath Observance Reiterated
- 35:4-29 Offerings for the Tabernacle
- 35:30-35 Bezalel & Oholiab Appointed
- 36:1-7 The Work Commenced

36:8-38:21 The Building of the Tabernacle

36:8-38 The Tabernacle Structure Constructed

- 36:8-13 Curtains of Fine Twisted Linen
- 36:14-18 Curtains of Goats' Hair
- 36:19 Covering of Rams' Skin & Porpoise Skins
- 36:20-30 Boards for the Tabernacle
- 36:31-34 Bars of Acacia Wood
- 36:35-36 The Veil
- 36:37-38 The Screen

37:1-38:8 Construction of the Tabernacle Furniture

- 37:1-9 The Ark of Acacia Wood & The Mercy Seat
- 37:10-16 The Table of Acacia Wood
- 37:17-24 The Lampstand
- 37:25-28 The Altar of Incense
- 37:29 The Anointing Oil & Spices
- 38:1-7 The Altar of Burnt Offering
- 38:8 The Laver of Bronze

38:9-20 Construction of the Tabernacle Courtyard

38:21-31 Inventory of the Tabernacle Construction

Exodus 39-40 The Completion of the Tabernacle

- 39:1-31 Preparation of the Priests' Garments
- 39:32-43 Completion of the Tabernacle
- 40:1-33 The Assembling of the Tabernacle
- 40:34-38 The Dwelling of God with His People

