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Exodus CH 33.

We left off last time in EXO 32.
We saw Moses receive the first set
of the covenant or the 10
commandments.

However, GOD said your people
Moses they are out of control, get
down there.

So, upon his return from the Mt.,
Moses saw the calf and the
dancing; that Aaron had allowed,
and Moses' anger burned. Moses
threw the tablets from his hands
and shattered them at the foot of

the mountain. The tablets written by the very hand of GOD.



/20 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.

The calf was made of wood, but was covered in gold...

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

22 Aaron said, “Do not let the anger of my lord burn; you know the people yourself, that they are prone to evil.

Remember Aaron is the older brother, and the high priest basically the first one.

Now this is one of the most humorous, crazy, bad responses in the bible. This is what Aaron tells Moses to account for the people forgetting about the LORD and worshipping a false god(s) and Aaron made the calf.

/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 I (Aaron) 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.”

/While Moses had immediately turned to GOD’s redeeming power, what did Aaron do?

He proceeded to make excuses and put all the blame upon the people “for their tendency to do evil”.

His description of how he made the idol was, however, an outright lie: **“I threw it into the fire, and out came this calf!”**

In fact he had made the “idol cast in the shape of a calf, fashioning it with a tool” (Vs 4).

He had also built the altar in front of the calf and announced the festival (Vs 5).

To Moses, he claimed that the calf had somehow magically appeared. Moses later recounted that the LORD was angry enough to destroy Aaron too, but did not.

/DEU 9:20, The LORD was angry enough with Aaron to destroy him; so I also prayed for Aaron at the same time.

Moses saw the calf and the dancing. Again, here we see

contrast, this celebration of the people at the sea.

After their deliverance from Egypt, there had been singing and dancing to celebrate their deliverance through the LORD's victory over the pursuing Egyptians.

The singing and dancing were not the real issue. The emptiness of the singing and dancing, and its false object, the self-made calf, were the problem.

/The original covenant with the LORD was shattered in the same place it had been made, at the foot of the mountain. The tablets contained the 10 Commandments,

but they represented the whole book of the covenant (24:3–7).

20 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.

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

With great authority comes great responsibility and accountability. This was total failure on Aaron. Some suggest Aaron was a victim of sorts but that is simply wrong...

25 When Moshe saw that the people had broken loose, (for Aharon had let them loose for a derision among their enemies,)

Pahrah = can mean naked in the sense of they were completely out of control and they were now easy prey for their enemies, they were shameful.

And when Moses saw that the people were naked; they had stripped themselves of their ornaments and had also neglected to keep the camp properly protected (including spiritually protected, there was demonic activity here).

Aaron had made them naked to their shame among their enemies, he had given them free reign in their festivities, a fact which caused the camp to be unprotected and exposed the children of Israel to shame in more than one respect.

26 Moses stood at the gate of the camp, and said, Who is on the LORD's side? let him come to me. Then all the sons of Levi came to him. (Notice some did not, they...)

27 And he says to them, Thus saith the Lord God of Israel, Put every one his sword on his thigh, and go through and return from gate to gate through the camp, and slay every one his brother,

and every one his neighbor, and every one him that is nearest to him.

28 And the sons of Levi did as Moses spoke to them, and there fell of the people in that day to the [number of] three thousand men.

Moses, all his own relatives, all the tribe of Levi came – and Moses was of the tribe of Levi. They knew their own relative and they were on the LORD's side.

Moses told them to deal with those who were still carrying on, clearly implying that they had refused to stop when Moses came and asked

them to do so. As a result, 3,000 people died that day.

/This was the first Pentecost, 50 days after the first Passover well, notice 3000 died. When the HS was given in ACT 2 it was Pentecost and 3000 were saved.

So, we see here in Exodus, that the due process of law had already begun as Moses stood at the place of judgment. The people had heard the law against idolatry and agreed to it. Remember that?...

/Moses had confronted them with the tablets of the covenant, destroyed their idol, and made them drink its failure. Those who persisted were slain. The Levites'

killing may also be understood as an action to stop the wild demonic behavior.

It wasn't so much vengeful as it was a battle to gain control of the community from the lawless who would not stand down.

The main concern was to bring the wild celebration of a false god to an end. They were not blessed by the awful action of executing men, but GOD blessed them for suffering their role in restoring law and order to the community.

30 On the next day Moses said to the people, "You yourselves have committed a great sin; and now I am going up to the LORD,

perhaps (oooh lie = unless) I can make atonement (kippur = 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.

Moses as the called representative of the people, named and cited the sin, no excuses just admitted the sin...

Notice the contrast to the way Aaron responded to his action. There is an advantage in having an idol as this calf was. Faith is no longer needed. The idol is under

your control, whereas the One True GOD of course is not.

Prior to this, GOD appeared as a pillar of cloud and fire, and when GOD moved, they moved; when that pillar stayed, they stayed. GOD decided.

But once you have got an idol you can say, well I can pick up the idol. The idol can't tell you what to do, you have control and little if any accountability. You make up the rules.



/That is why man has been guilty of idolatry ever since the beginning. In the Garden Satan said you can decide, you don't need GOD to decide for you. Since the beginning it has been a war on information. GOD' s word vs the KOD, an information war. We are a part of it. We are to spread the information, the truth of the Gospel.

The people of Israel sought an idol. Not only did Aaron give them a form of a false god to look at, he gave them a festival, and people love parties. If you want to have a popular religion, have plenty of idols and plenty of festivals.

32 But now, if You will, forgive their sin and if not, please blot me out from Your book which You have written!”

The remarkable thing here is that Moses was going back up the mountain. He was going to make atonement for their sin.

Up to that point the atonement for sin was a lamb, a bull or a goat. But Moses knew that that would not do it, it was not enough.

/So, he went up the mountain and he said, if YOU GOD are going to put YOUR people out of the book, “LORD, block me out of your book as well”. GOD said NO, HE wouldn't let Moses do that.

HE would not let anyone do that, not until Yeshua came. But Moses tried to offer himself to GOD.

What love Moses had for his people, GOD's people. Paul said about his own people the Jews:

/ROM 9:1-3, I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart. For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh.

Yeshua did say it and do it.
Forsake ME, for them, save them.

Moses offers 2 possibilities,
forgive the people but if not I'm
out...Pretty bold.

But Moses was willing to die for
GOD's people...The LORD
rejects both choices and says:

**33 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.”**

That entire generation of adult
Israelites would never enter the

promised land. That specific judgment had yet to be pronounced, but God knew it would happen.

35 Then the LORD smote the people, because of what they did with the calf which Aaron had made.

//This great sin is reminiscent of the sin in the garden of Eden. There, the LORD's instructions had been clear about the limits of human freedom.

Adam and Eve could eat of all the trees, including the tree of life, but GOD asked them to accept their limitations regarding the tree of knowledge of good and evil.

At Sinai, the LORD asked that they make no false gods but trust the LORD alone. In both cases the sin has painful results.

Let's move to CH 33.

33:1 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 “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.

Notice 6 indicating that GOD's grace is going to act or move against the evil of man, these enemies.

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, and I might destroy you on the way.”

Notice GOD sees Moses as the leader, people here is in the singular...Moses realizes that it is he, Moses who is the one representing the people as a whole to GOD. And this explains much as to what follows.

The covenant had been broken by the people. Yahweh now declares

that though an Angel would go before Moses and defeat the enemies, but HE, YHVH would withhold HIS own presence.

There is some debate on whether this angel is the LORD. It could be Yeshua Who defeats the enemies. However, Yeshua (GOD) is NOT going with them. Because the LORD HIM self said;

3 I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way.

4 When the people heard this sad (rah = evil) word, they went into mourning, and none of them put on his ornaments.

This was a good response on behalf of Israel. To them it was bad news.

/They mourned the potential loss of GOD's close presence. They cared about their relationship with the LORD, not only what HE could give them but a relationship with HIM.

They stripped off their ornaments and they took off all their jewelry.

Some of it had gone into the golden calf; the rest of it would be needed for the tabernacle. But it was not a time to adorn themselves; their lives were not now lives that could be adorned.

They were outside of their agreement in the covenant. For centuries, they ceased to wear their ornaments.

Centuries later they began to adorn themselves and they began to build golden calves again. By the time of prophet Amos there were two golden calves, one at Bethel and one at Dan.

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 shall do with you.’”

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

Jewelry remained the symbol of the golden calf that they had made from their earrings.

This stripping of ornaments and their mourning in verse 4 (a balm of grief as at a funeral) were both signs of their repentance.

They accepted the reality of their condition as “stiff-necked” and relinquished the “plunder” of their deliverance from Egypt.

7 And Moses took the tabernacle, and pitched it outside the camp, afar off from the camp, and called it the

Tabernacle of the congregation (mo-ed = appointed place). **And it came to pass, [that] every one which sought the LORD went out to the tabernacle of the congregation, which [was] without the camp.**

This tent was to be a place for meeting with the LORD, like the tabernacle which was about to be constructed... The tent.

The only word in the Old Testament which ought to be rendered “tabernacle” מִשְׁכָּן rendered “tabernacle” מִשְׁכָּן mîshkân (mish kahn CH 25) is NOT used here.

It is the word oh hel = tent. So this was a temporary meeting place.

This tent was to be a place for meeting with Yahweh, outside the camp. A dividing line so to speak because the people had broken their covenant, their part of the covenant with GOD.

/Notice the tabernacle is still being built but Moses takes action and seeks the LORD. Remember he Moses was the one to represent the people. The people were at this time not set apart, Moses was, he had to be removed away from the very people he represented.

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 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.

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.

Moses heard GOD clearly and plainly, the phrase face to face is a figurative expression, meaning free and open fellowship. A presence to a presence. Although he certainly could have seen a theophany.

/Joshua (yeh-ho-shoo'-ah) the son of Nun, a young man, did not depart from the tabernacle: The personal revival in the life of Moses was an example to the entire nation, but it was a special example to his servant Joshua.

When Moses drew close to GOD it also drew Joshua close to GOD, so

much so that Joshua did not depart from the tabernacle. Of course, GOD has a plan for Joshua.

12 Then Moses said to the LORD, “See, (rah ah = I understand something and I want You GOD to know I understand this) You say to me, ‘Bring up this people!’ SO I see that and accept that clearly.

But You Yourself have not let me know whom You will send with me. Moreover, You have said, ‘I have known you by name, and you (meaning me Moses) have also found favor in MY sight.

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

(and I have because YOU LORD said I have found favor) **shew me now thy way, that I may know thee**, that I may find grace in thy sight: **and consider that this nation [is] Your people.**

3 times the idea of Moses finding grace in the sight of GOD is stated.

14 And HE (GOD) said, “MY presence shall go with you, and I will give you rest.”

Noo ach = settle it is not Shabbat. I GOD will settle you as MY people.

MY Presence will go with you: GOD seemed to answer Moses' prayer, but Moses did not seem to accept the answer or really Moses

wanted more. **“MY presence shall go with you, and I will give you rest or settlement.”**

Moses continued to press GOD for affirmation of the promise. This shows how boldly Moses sought after GOD for the sake of his own relationship with GOD and for the benefit of the nation.

And Moses wants to assure himself that the nation is GOD’s nation that he Moses is leading. However,

My Presence will go with you is literally **“My Face will go with you.”** This helps us to understand what it means when it says Moses met with GOD face to face. It has

the sense of **“in the immediate presence of GOD.”**

Well now it certainly seems like the LORD is saying I the LORD am going with you.

15 Then Moses said to GOD, If Your presence does not go with us, do not lead us up from here.

/It would be better to remain in the wilderness, to die in the desert, than to attempt a continuance of the journey without the presence of Jehovah. If Your Presence does not go with us, do not bring us: Moses continued his bold way of speaking with GOD.

GOD had just promised HIS presence; Moses responded in a

way that seems a questioning of GOD.

16 For how then can it be known that I have found favor in Your sight, I and Your people? Is it not by Your going with us, so that we, I and Your people, may be distinguished from all the other people who are upon the face of the earth?

/The presence of the LORD would be a sign, a guarantee, to Moses and the people that the LORD had really forgiven their great sin.

The visible guidance of GOD would be a sign to all men that Israel was the nation of GOD's choice.

The presence of the LORD would be a sign, a guarantee, to Moses and the people that the LORD had really forgiven their great sin and turned back to them in mercy.

For how then will it be known that Your people and I have found grace in Your sight, except You go with us:

Moses knew that nothing the LORD could give them would make them truly different from the nations. Only the strong presence of the LORD Himself could do that.

Moses wanted something for Israel that would show that they were not just like all the other nations, and

that could only be the unique,
powerful presence of their GOD.

Israel's relationship with Yahweh
was what makes them and
us...different from all other
peoples.

/GOD among them made them
different. It was important for
Israel to know this for themselves;
it was also important for the other
nations to know this. That is what
Moses is stating.

Now, said Moses 'I am asking for
this something extra, because I am
concerned. Here we are thy people.
How are all the other nations to
know that we really are your
people?

17 The LORD said to Moses, “I will also do this thing of which you have spoken; for you have found favor (HANE = first used in GEN when Noah was called) in MY sight and I have known you by name.”

18 Then Moses said, “I pray You, show me Your glory!”

Rah ah = see really perceive.

Kah bode = wealth, splendor.

Please, show me Your glory:

Moses won a “yes” answer from GOD when he asked for the special presence of GOD to remain with Israel on the way to the Promised Land.

Now he was asking **Please, show me Your glory:**

Spurgeon thought that perhaps Moses was just excited and asked for something that he didn't truly understand. Like Peter on the Mt. of Transfiguration...

This was such a bold and brave request that it might have been beyond Moses to really experience; yet GOD was still pleased with Moses and his longing to know the LORD in greater and deeper ways.

/It seems like this is just a pure hunger for more of an experience with GOD. We can relate to the

excitement that Moses must have felt.

Whatever Moses had experienced with GOD, he now wanted more. One commentator said: The more a man knows of GOD, the more desirous he is to know HIM.”

We all pray for blessings for others as well as for ourselves, nothing wrong with that. But do we pray to simply know more of GOD and HIS will for our life? We do here at this Ministry.

That is what Moses asked for: ‘Show me YOUR glory. Take me yet a step closer to You oh LORD.

Like Jabez who prayed that GOD would enlarge the territory of his walk with GOD.

Show me Your glory: This was an interesting request. Moses already saw something of the glory of GOD (**EXO 16:10, the glory of the LORD appeared in the cloud**). and **24:1, The glory of the LORD rested on Mount Sinai**),

Moses sensed that he had not seen anything yet of GOD's full glory. Again I can certainly appreciate his enthusiasm.

The success of Moses made him so bold that he desired to see the revelation of GOD in the totality

of HIS attributes, as Isaiah saw it in the vision.

Isaiah describes seeing GOD in the temple on a throne, while hearing seraphim calling out about the LORD's holiness.

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!"

Moses' request could not be granted because in accordance with the conditions of human existence.

Yaw hole = cannot, not able to accomplish, have ability, strength.

Rah ah = see but really comprehend.

Panim = presence, being.

It is not that GOD is withholding anything for no reason. The full glory of the Almighty cannot not be fully revealed through the lens we have as humans.

We get a glimpse of HIS glory and in our human form on earth and we

can reflect HIS Glory to that degree that we learn about HIM.

The more we grow in HIS Grace and Knowledge the more we can reflect the glory that we are learning about HIM and growing in HIS grace and knowledge.

But in the end it is reflection of HIS Glory. We are to live the spirit led life, the plan HE has for our life. And that comes from HIS presence in our life, we are indwelled by GOD the H.S. but we are still humans.

When we are born again we become spiritual beings going through a human experience, rather than a human trying to find

a spiritual experience. The more we learn of the mind of Yeshua, the more we can comprehend and understand HIS plan for our life.

However, intimate we are with the LORD, we are still, as long as we are in the flesh able to only see HIM as though it were through a glass darkly,”

1 COR 13:12, For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

The time will come in Heaven when we will see HIM truly “face to face”.

Let's finish with the final verses of this section. I will show you the AT for those who know that.

**21 Then the LORD said,
“Behold, there is a place by (AT)
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
(AT) hand until I have passed
by.**

**23 “Then I will take MY hand
away and you shall see MY (AT)
back, but MY face shall not be
seen.”**

Moses asked to see GOD's glory, as he had previously. He sought assurance of GOD's promise to be present with them, asking for what he had previously seen: a theophany of GOD's presence.

The LORD reminded him, **“you cannot see my face . . . and live.”** But GOD will be seen. The LORD Yeshua made it possible. When GOD told Moses, **“You cannot see MY face, for no one may see ME and live”**. It means that only in Heaven will fully see the LORD and fully understand...

/Truly seeing GOD as HE is, in the fullness of HIS glory, the GOD head is much more than mortal man can comprehend. To protect

Moses, GOD was only going to reveal that portion of HIS majesty and power that was humanly possible to absorb.

GOD communicated this plan to Moses in a way we can all understand: I GOD will reveal to you a portion of MY nature that you can grasp, so as not to overwhelm you.

All of this makes Yeshua's words to Philip all the more amazing: "Anyone who has seen ME has seen the Father" (JOH 14:9).

Explained in

COL 2:9, "In Christ all the fullness of the Deity lives in bodily form".

On one brief occasion, Yeshua's glory was revealed in this world, at the transfiguration, interestingly, Moses was there, speaking to the glorified LORD, face to face. (MAT 17:3).

That is where we will pick it up and get into CH 34.