

Forward
Exodus 33-40

We are finishing Exodus today. 2 books down, 64 to go.
This week we were reminiscing about what was going on this time last year. My family had just moved to Raleigh, along with some of you. And we on this day last year, we had our first core group meeting at my house. A lot has happened since then. We praise God for what he has done at IDC this year.

So, another summer is here, and it's time to move forward.

How should we move forward?

- Some of you may be in a situation individually in which are asking the same question. How do we go forward? Maybe, you've encountered great loss; or are relocating, or have graduated, or are going overseas. We find divine truth and encouragement from Israel's journey.

Exodus Recap

In Exodus 33-40, we see that the children of Israel, by God's grace, are continuing their journey. In the opening words, we read that God commands them to depart and "Go up to the land flowing with milk and honey" (33:3b). Then at the end of Exodus, we have the story ending with them continuing their journey by God's presence (40:38).

We have seen a lot of amazing things in Exodus.

- The story opened with Israel being oppressively enslaved to the Egyptians.
- Then God met with Moses at the Burning Bush and called him to lead the people out of Egypt.
- Then God sends the plagues on Egypt, judging them, but passing over those who had the blood of a lamb on their doorposts. He did it all so that everyone would *know that He alone is LORD* (7:5, 8:10, 8:22). And he did so that Israel may worship him (7:16).
- Then he parted the Red Sea, delivering believing Israel, and destroying the Egyptians.

- Then he fed them with bread from heaven, and water from the rock.
- Then he gave them his law. Israel saw his glory on the mountain.
- Then he gives Moses instructions to build the tabernacle.
- While Moses is there, however, the Israelites are at the bottom of the mountain worshipping a golden calf.
- God responds with judgment and mercy. 3,000 die, but the rest are spared, and told that they may go on (32:34).

Today we are going to look mainly at chapters 33-34, but just highlight chapters 35-40 which basically repeat chapters 25-31.

As we continue to learn from the story of the Exodus, I would like to pose four questions on how we to may move forward.

#1: WILL WE BE DESPERATE FOR GOD'S PRESENCE OR WILL WE DEPEND ON OURSELVES (33:1-16)

(READ)

Verses 1-3a, seems like good news. Despite their failure, God is going to take them to the promise land. Then notice the “**but**” (**3b**). Here’s the problem. God says “but I will not go up among you.” Why? He says because he would consume them along the way.

Notice also how in verse 1 he calls them “the people” rather than “my people” and in verse 2 it’s just “an angel” rather than previously “my angel” (23:23). There is distance between this stiff-necked people and God.

God basically says, “I will give you gifts, the Promised Land, but I’m not going with you.”

4-6: To Israel’s credit, they respond appropriately. It says when they heard this “disastrous word” they “mourned” and “no one put on ornaments” (4). The text goes on to say that they stripped them off from this point forward (6).

- By removing these ornaments, they were demonstrating **contrition and repentance**. They wanted to be right with

God. They say it is time to leave the superficial trappings of this world, and long for the supernatural glory of God.

What We Learn from Moses and Israel's Desperation for God's Presence. Why should we be desperate?

A. We have need we can't overlook (1-6)

Israel realized that their greatest need was to have God.

- What God said to them is *actually what a lot of people want*. They want the benefits of God, but don't care about having God.
 - They want the blessings, but not necessarily the Blessor.
 - They want to go to the Promised Land, heaven, but it doesn't really matter if God is there.
 - Sometimes people even present the gospel like this. **"Pray this magical prayer, and you can be forgiven, and go to heaven when you die."** While these are wonderful benefits, don't forget that the greatest gift you receive when you become a Christian is that you get God himself! You enter a relationship with God.

Knowing God is better than anything else. How sweet it is to have communion with God. "Whom have I in heaven, but you oh Lord" (Ps 73).

Let me ask you, "Do you want the Promised Land without a personal relationship with God?" Consider your desire, my friend. To Israel's credit, they say, no. We have a need we can't overlook.

B. We have a privilege we must not neglect (33:7-11)

Read

Moses enters the tent of meeting. This shouldn't be confused with the tabernacle, which wasn't built yet. (Reminds me of like Joshua – cage/dugout – there's a difference). Both are referred to as the "tent of meeting," and both were places to meet God. But this tent is Moses' own private tent to meet God.

One difference is that this tent is outside the camp, whereas the tabernacle was in the center. Catch this scene. Moses would leave the

camp to go to the tent. Then the people would stand. They would watch their mediator go inside the tent to meet with God. When he went in, the cloud would come down and hover over the entrance.

What happened inside? Moses talked with God. It says that God spoke with Moses “face to face, as a man speaks with his friend” (33:11). This doesn’t mean that Moses could “see God.” Later, it says that “man shall not see me and live” (20). What it meant was that Moses and God shared direct communication.

This was an intimate relationship. Moses and God were friends, like Jesus said he and his disciples were (**John 15:15**).

There was hope for Israel. *While God said he wouldn’t go with them, God was at least talking to their mediator.*

Application: Let’s not leave this in the Old Testament....

Think about the incredible privilege we share today. How can we meet with God? We don’t have to go somewhere; we don’t have to pitch a tent; As believers in Jesus Christ, we have immediate access to God through the Spirit.

- You are the tent.
- You take the tent everywhere you go. Because God’s presence is in you, as a believer.
- We can commune with God. He speaks to us directly in his written word, and we speak to him through worship and prayer.
- Jesus said, “I am with you always.”

What we need is to *know the Spirit’s power with greater intensity in greater measure.* Paul prayed for the Ephesian Christians that they would “be strengthened with power through His Spirit in the inner being” (**Eph 3:16**). Communion with God. What a privilege!

C. We have an assignment we can’t complete (12-16)

They were desperate for God’s presence because without Him, they couldn’t go on.

12-13: Moses asks God for help in leading the people. What he's saying is "we don't have the resources to fulfill this mission." Moses asks to know God and his ways. "Show me your ways that I may know you," (13) he asks. Moses realizes what Jesus later said, "apart from me you can do nothing" (John 15:5).

Moses uses his favorable standing with God to make such a bold request. God answered Moses' prayers. King David wrote, "He made his ways known to Moses" (Ps. 10:3:7).

14: God promises to stay with Moses. "My presence will go with you, and I will give you rest." The text literally says, "My face will go with you" (Ryken, 1030). This refers to the closeness of God's presence.

- Last summer when some of you left your home and your jobs to move up here, we all experienced this sense of desperation.
- In this journey of faith, there will be times in which all of us say, "Lord, you're all we have." And we realize then that *He is all we need*. Like Israel, when you are living by faith, you experience intimacy with God – his face goes with you.

15: It looks like Moses isn't paying attention. God just said, "My presence will go with you" but now Moses says, "If your presence does not go with us, do not bring us up from here."

- Moses seems to have done **what some husbands do when their wives are talking – check out**. Then when we chime in, we sound like an idiot, because we weren't paying attention at all, proving it by repeating what was just said. Is this what Moses was doing?
- **Was he playing with his iphone while God was talking? Come on, Moses, this is God!**

Actually, he is paying close attention. Notice, Moses realizes that God has promised to be with him individually ('you'), but what about everyone else? **Verse 15 shifts to the plural.**

16: Moses pleads with God to go with *the people*. He adds that God's presence in the midst of them is what makes them distinct. Moses says basically, we can't go one step if you aren't with us.

Application:

What we must have is God's presence to fulfill his mission.

What distinguished Israel wasn't their land (they didn't have it yet); it wasn't their wealth (they had been slaves); it wasn't their culture (it wasn't fully developed yet); their righteousness (they just bowed down to a calf)... What distinguished them? It was their relationship with God.

- What distinguishes us from others is our relationship w/ God.

- IDC, we must not rely on methods, money, or marketing (all fine things) rather on God's mighty presence to accomplish the mission.
 - Trips: China, Hati, Japan, India, Turkey
 - Church planting: Chapel Hill, Jersey, Boston
 - Adoptions
 - Parenting
 - Godly husbands and wives
 - We must have God!

- Perhaps the greatest problem with the church today is the attempt to do the work of God, apart from the presence and power of God.

- We can get so good at "doing church" and it become rote, mechanical, and mundane... We must say, "Lord, we don't want to go another step without you!"

- What made the early church so powerful? God's Spirit working through them (Acts 4:29-31). Let it be of us as well.

17: The next verse shows us why God decided to be with them. It was because of the mediator. God said he would be with them because he was pleased with the mediator. Israel was blessed because of their

mediator. Our salvation, and God's abiding presence, is a result of our mediator, Jesus Christ. *God the father was pleased with his Son (Matt. 3:17). He confirmed his pleasure in the Son, by raising him from the dead.*

- My friend, if you aren't yet a Christian, we want you to trust in Christ. It is through Christ that you experience a relationship with God. What distinguishes us in this room is that we have simply believed on Christ, and received God's indwelling presence. Perhaps you think, "**God could never be pleased with me.**" It's not about you. If you trust in Christ, you are united with Christ, and God is pleased with you because he is pleased with his Son.

Let's be desperate. We have a need we can't overlook. We have a privilege we must not neglect. We have an assignment we can't complete.

#2: WILL WE LONG TO SEE GOD'S GLORY, OR HAVE WE SEEN ENOUGH?

18: Request. Moses isn't finished. God just promised Moses what he asked for, but this Moses makes this audacious request, "Please, show me your glory." Spurgeon said, "**Why, it is the greatest petition that man ever asked of God.**"

Moses wanted to see the radiance and splendor of God. Think about it. He had already seen glory! ... at the burning bush... with the seventy elders ... on the mountain top ... in the tent of meeting ... and through all the miracles.

Yet, Moses, longed to see more.

Had he not seen enough? No.

He had gotten a taste of glory, and he made him long for more.

19-23: Response. God responds with a yes and no. He will show Moses a glimpse of his glory, but he can't show him it fully or else,

Moses will die. *He says a real vision of me, would be the immediate death of you.*

19: He first gives Moses a *gracious manifestation*.

He says that he will make his goodness pass before him. It's interesting that he chooses "**goodness**." He says that he will give Moses a glimpse of the brightness and loveliness of himself. Then he says that he manifest his glory by preaching a sermon to Moses. He says, "[I] will proclaim before you my **name** 'The LORD.'" We will see how he does this in the next chapter.

Then, he manifests to Moses his "**sovereign grace**." God says that he is bound to no one and is absolutely free to show mercy and grace to whomever he pleases. He wasn't obligated to do what Moses asked.

- Paul quotes this verse in Romans 9:15, in explaining the doctrine of election. God is God. *If we know him, it is because of his free grace, and we should bow down and glorify his holy name.*

20-23: He then gives Moses a *gracious covering*. He tells Moses that he can see God's "back," that is, a glimpse of his glory. And that he will protect Moses by placing him in the cleft of the rock. "Moses was protected *from God by God*" (Ryken, 1035).

Do you want to see his glory? I believe this is the cry of every human heart, either consciously felt or not. We are made for glory. Unfortunately, many substitute created things for the glory of God.

- **Jesus said**, "Blessed are the pure in heart, for they shall see God" (**Matt. 5:8**). We see him now through the eyes of faith, but later, we shall see Christ. I love how Stephen saw it... (Acts 7:55)
- **The Psalmist said**, "As for me, I shall behold your face in righteousness; when I awake, I shall be satisfied with your likeness" (**17:15**).
- **To see Christ is to behold God**. Jesus told Philip, "Whoever has seen me has seen the Father" (**John 14:9b**).

- **Paul speaks of the “knowledge of the glory of God in the face of Jesus Christ” (2 Cor. 4:6). And, “For now we see in a mirror, but then face to face” (1 Cor. 13:12a).**
- **John says, “we shall see him as he is” (1 John 3:2).**

In longing to see God’s glory, we’re saying...

- **We want to know him intimately. God will show us how in chapter 34, namely, by knowing who he is more fully.**
- **We want to see his salvation displayed. Our hope in seeing new life is in the fact that God is gracious and merciful.**
 - **I remember hearing Kyle talk about **Exodus 33:19** in light of his ministry at Duke. He said that Dukies “have no felt needs” and that “**Duke is your righteousness**” if you go to Duke. So what is his hope in doing campus ministry at Duke? He said it is the belief that God will show mercy to whom he will show mercy. God is able to convert the hardest of people. If he chose to manifest his sovereign grace, then that would be display of God’s glory.**
 - **Do you long to see that happen for some unbelievers in your family, in your neighborhood, here in the Triangle, and for the Cardonas’ as they minister among an unreached people?**
 - **Our mission is: “to see lives changed by the gospel.” Another way to say it is, to see God’s glory in saving people by his sovereign grace. Let’s long for this.**
 - **Matt Chewning “Yeah, my mom’s Jewish.” He said someone shared the gospel with me and I had never heard it before. When I heard it, I just believed. Right then.” That’s sovereign, saving grace. I want to see that, don’t you?**
 - **If you have experienced God’s sovereign grace, it should absolutely humble you, and cause you to worship. When you display arrogance as a Christian, you have not worked the gospel down deep into your soul.**

- **John Piper** summarizes the practical implications this doctrine w/ 4 points: *Humility for the best of saints. Hope for the worst of sinners. Help for the cause of missions. Homage for the name of God*
 - **Humility for the best of saints.** There's no room for boasting when you know your salvation is all of grace.
 - **Hope for the worst of sinners.** There's no one too evil that can't be shown grace. It's not up to human goodness or badness, but God's mercy.
 - **Help for the cause of missions.** Our hope in going to the nations is believing that God is sovereign.
 - **Homage for the name of God.** He is to be glorified for his sovereign mercy.

Chapter 34: God gives Moses a fresh copy of the law, and he reveals to him his great name.

We get a glimpse of God's glory,
when we get an understanding of his name.

His Law

34:1-4: Moses returns for a copy of the law. This shows us another picture of God's grace. It's a bit different in the first, not in what it says, but in that this time Moses brings the stones, rather than God providing them (Ex. 24:12). Perhaps the man-made tablets was to remind Israel of their previous breaking of the covenant. Nevertheless, it was a picture of grace, in God giving them the law again, which he himself wrote again.

His Name

34:5-9. Moses wants to know God's glory more, so God proclaims his name to him. This shows us that to know God's glory, he must know something of God's attributes; God's perfections; God's nature - as he has revealed them to us in his word.

It is no exaggeration to say that Exodus 34:6 is one of the most important verses in the Bible. It is cited numerous times (**Ps. 86:15, 103:8, 145:8; Joel 2:13; Jonah 4:2**). When someone wanted to know what God was like, they could quote this verse.

After saying his sacred name “Yahweh” which he revealed to Moses at the burning bush, displaying his self-sufficiency, and self-existence, he explains the meaning of that name more fully by highlighting several attributes of God. This is a sermon in itself. Let’s just note them.

- **To those in need, he is merciful (or compassionate) (6).** God cares about his children. David said, “As a father has compassion on his children, so the LORD shows compassion to those who fear him” (103:13). Like Israel, we need a compassionate God. It is no surprise that when Jesus came along, Matthew says that he looked at the crowds and “he had compassion for them, because they were harassed and helpless, like a sheep without a shepherd” (Matt. 9:36). Praise him for his compassion.
- **To those who can’t measure up, he is gracious (6).** This means undeserved favor. Sometimes students who don’t have their assignments finished ask, “Hey Doc, can I get some grace.” I want to say, “That’s really not grace. Grace would be more like me saying, “I’ll write your paper for you, and you will get an A+ as a result... But that ain’t happening!” See, Grace isn’t you doing your part, earning favor, and then asking God to do part of it; It isn’t a fifty-fifty. Grace is 100% God’s favor on the undeserved. Praise God, Jesus, full of grace and truth, has done the work for us, and made us right with God – not because we deserved it, or because we did part of it, and he agreed to do the other part – but because of his grace.
- **To those who are rebellious, God is slow to anger (6).** This speaks of the patience of God. How many of you are glad that God is slow to anger? Israel needed a patient God. They murmured and complained, and rebelled, but God was patient. He hasn’t changed either. We need a patient God. Praise God we have one.
- **To the unfaithful, God abounds in steadfast love and faithfulness (6-7).** This speaks of the covenant nature of God’s love. God is loyal. God always follows through. His faithful love is boundless. Israel needed a covenant-keeping God! In their fickleness, God

remained faithful and loving to them. Verse 7 repeats “steadfast love.” This is the same word in verse 6 (“**chesed**”), which we really don’t have a good English word for. Some translate it as “steadfast love”; some “loyal love”; some “loving-kindness.” Notice how his covenant love goes on “to a thousand generations” (7, HCSB).

- **To the guilty, God is forgiving (7).** This word means to “lift” or “to carry.” This is what God does with our sins; he lifts the guilt off our shoulders and carries it away. Of course Israel needed a forgiving God, just as we do. Notice three things God forgives: (1) iniquity (meaning “to turn aside” from what is good and right); (2) rebellion (betraying the covenant with the King); (3) sin (any type of moral failure). Moses earlier prayed, “forgive their sin” (32:32). When the paralytic came to Jesus, he could look and say, “Son, your sins are forgiven” (**Mark 2:5**). Jesus has the authority and compassion to lift your iniquity, your rebellion, your sin, your guilt off of you.

But we can’t stop with these attributes. God goes on to say:

- **To the unrepentant, God is just (7b).** This reminds us of the second commandment (Ex. 20:5). We can’t pick and choose which attributes of God we want like a buffet. Those who choose to reject God will be held accountable. *Just because God is compassionate and gracious, doesn’t mean the guilty who remain unrepentant get a free pass.*
 - The mention of God’s justice on “generations” doesn’t mean that grandchildren will be punished for something their grandparents have done. *It means that as sin continues, God’s justice continues.*
 - **How do you reconcile his justice and his love?** It is reconciled at the cross. There God poured out justice, and at the same time displayed love. He was the just and the justifier (Rom 3:26). God will punish sin. Either Jesus received your judgment at the cross, or you will face it forever.

Moses’ Response: Worship and Prayer

Notice how Moses responds to the revealing of God's name: worship. He bows down. This is how you respond to the glory of God. Then he offers a prayer, but only after he worships. Adoration precedes supplication.

His prayer is about the **fifth time** he has prayed since the golden calf incident. This prayer sounds familiar. The repetition is actually a good example for us. We pray for all kinds of things repeatedly: provision, forgiveness, God's glory to be known, and more.

The Covenant Renewed

God grants Moses what he asks for. He says that he will be faithful to his covenant. He renews the covenant in verses 10-28. I want to just highlight this in summary form:

1) God will drive out the enemies

10: God will display his glorious works amongst the people. God's works amongst his people are "awesome" and worthy of praise; they are astonishing and inspire reverence. Do you see this in your own life?

11-16: God will destroy his enemies; the people shall destroy their idols. God's people were not to hold on to the idols of their enemies (cf. 23:23-24). They were to be wary of making any covenants with the enemies, and they were to destroy all signs of idolatrous worship, for God is jealous (14; cf. 20:5). The idea of whoring creates the picture of the Israel breaking the marriage covenant with God if they succumb to worshipping false gods.

(2) God provides instructions on true worship.

17: God will have no rivals in our lives. This is a negative command, prohibiting formed idols, which naturally reminds us of the creation of the golden calf.

18-26: God will have a holy, redeemed people for whom he provides rest and salvation. Positively, God instructs them to observe specific feasts and the Sabbath. This is obedience God's way, not our own.

This is only natural, as these on naturally point us back to the God who gives grace and mercy to those who call upon him.

27-28: God will keep his promises. Moses writes down the commands for the people. This serves not only as a sign of God's faithfulness despite the covenant already being broken by the people, but also as a confirmation of the covenant. By writing it down, they were "setting it in stone," literally.

During this time he is fasting, a sign of total dependence upon God; he did this for forty days and forty nights (cf. 24:18). There will be another who comes along and experiences this, and emphasizes that man shall not live by bread alone but by every word that precedes from the mouth of God: Jesus Christ.

Moses Displaying God's Glory (34:29-35:1-3)

After this exchange with God on the mountain, Moses comes down. **He must have had some strong calves! It was "Cross Fit" in the OT!**

29a: When he came down, he brought the law with him.

29b: He also brought a glow with him. He radiated the glory of God. Why? "Because he had been talking with God."

30-32: Moses first calls Aaron and the leaders together to review the covenant. Then he called all the Israelites together.

33: After he finishes, he has to put a veil over his face. This happened because Moses had been with God. Though after a period of time, the glory would fade (see 2 Cor. 3:13).

34-35: This happened every time Moses met with God.

David said, "Those who look to him are radiant; their faces shall never be ashamed" (**Ps. 34:5**).

Application:

A. **When we are with God, we will shine.**

- Remember what they said about Peter and John in the early days of the church? When they saw their boldness, Luke says, “they perceived that they were uneducated, common men, they were astonished. They recognized that they had been with Jesus.” (Acts 4:13).
- Do people know you’ve been with Jesus?

B. We are transformed as we gaze upon Christ.

- We don’t have time today, but you should read **2 Corinthians 3:7-18** later. Paul explains that the glory of the New Covenant is superior to this Old Covenant glory that Moses knew. How so? The Holy Spirit is indwelling believers (Matt. 11:11). Paul says:

[18] And we all (**not just Moses**), with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

(2 Corinthians 3:18 ESV)

Through Christ, and in Christ, we gaze upon the glory of God. As we behold Jesus, we are transformed. This is the privilege that we share.

We aren’t transformed by talking about transformation. We are transformed as we behold Jesus. We become like that which we worship.

#3: WILL WE BE FAITHFUL STEWARDS OR SELFISH CONSUMERS? (35:4-36:7)

Chapters 25-31 explain the instructions for building the tabernacle. Then chapters 35-40, show the execution of them building it.

A large percentage of the material repeats either verbatim, or virtually verbatim what was already stated, though not in the exact order. Since, we have already preached on these things in detail, I’m simply going to highlight a few things.

Some twenty times it says they “did exactly as the Lord commanded.” (39:1, 5, 7, 21, 26, 29, 31, 32, 42, 43; 40:16, 19, 21, 23, 25, 26, 27, 29, 32).

So, we see Moses and the people's total obedience to God's instructions.

- We are not building a tabernacle, but our mission is to make God's glory known, also. Jesus told us to make disciples of all nations – fill the earth with worshipers. We too must do “as the Lord commanded.”

I would like to draw your attention to two aspects of these two chapters, in the form of two questions. But before I pose them, see what's going on.

5-19: The supplies needed for building the tabernacle, and the priests' garments are listed in verses 5-19.

10: There is also a call not just for supplies but for the craftsmen also.

20-29: Then there is the call to all the people to contribute their possessions to execute the mission. Notice the repeated emphasis on the people's desire to contribute: “whose heart stirred him .. whose spirit moved him” (35:21); “all who were of willing heart” (22); “whose heart stirred them” (26); “whose heart moved them” (29).

30-36:1: Next, the text refers to **Bezalel and Oholiab and other craftsmen. They oversee the designs and construction of every aspect of the tabernacle.** As mentioned earlier in our study, there is attention given to the fact that **the Spirit of God empowers them for this task** (35:31). They are blessed with skill and intelligence as craftsmen.

36:2-7: Moses calls for the craftsmen, and those “whose heart stirred him up” (2) came to do the work.

Finally, we see the incredible picture of generosity from the people. Look at 3-7. Verse three says that they “kept bringing freewill

offerings every morning" (3). Moses has to say, "Stop giving! We have enough." (6-7).

Application: Two Questions

A. Where is your heart?

This scene is amazing. The people are willingly giving their possessions.

Generous giving only comes from a heart that has been moved by God's grace. Israel had experienced grace!

God gives us a new heart as believers, and one of the inevitable results of that new heart is generosity.

Robert Murray M'Cheyne once perceived a lack of generosity in his people and said:

"I am concerned for the poor but more for you. I know not what Christ will say to you in the great day... I fear there are many hearing me who may know well that they are not Christians, because they do not love to give. To give largely and liberally, not grudging at all, requires a new heart; an old heart would rather part with its life-blood than its money. Oh my friends! Enjoy your money; make the most of it; give none away; enjoy it quickly for I can tell you, you will be beggars throughout eternity." (in Ryken, 1085)

Yes, generous giving comes from a heart that has been changed. Has yours?

B. What will you give?

Treasure

Paul says, "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Cor. 9:7). That's the kind of heart we should have.

The Israelites are living this out. What are they giving? They are giving what God gave them: gold and fancy threads that they received from Egypt.

- When we put our offerings in the box, we are simply giving back what God has given us.
- When we give, we show that we have been moved by his grace and favor. Those who understand grace, freely give.
- If you are covenant member, we expect you to give. But we also believe you should *want to give*. You imitate God when you give, “For God so love the world that he gave...”
- Satan is a stealer, but God is a giver (John 10:10). Who are you imitating?
- If you aren't a giver, it shows that you really don't believe the gospel.
- You haven't been amazed by grace; your treasure isn't God.
- We are blessed to do mission because so many of you are generous!

Time

- It took time to do all of this work!
- So it is with us; the most precious thing we have is time. You should spend it wisely on things that matter.
- “Teach us to number our days that we may get a heart of wisdom” (Ps. 90:12).

Talent

- People who were blessed with certain skills built the tabernacle, both men and women (see the women serving faithfully in 35:25-26).
- Likewise, God has gifted believers to build up the body.
- We are to use what we have for the mission of God and for the glory of God.

May we be faithful stewards of our treasure, time and talent; and may God help us avoid becoming selfish consumers.

#4: WILL WE REMAIN AMAZED THAT GOD HAS TABERNACLED AMONG US, OR WILL WE GROW COLD TO THE GOOD NEWS? (Chapter 36:8-40:38)

If we had never heard the story of the Exodus, this section wouldn't really appear redundant. There would actually be suspense. Will God dwell among a sinful people in the tabernacle? These final chapters bring the book to a *climactic finish*.

36:8-19 – The craftsmen began by making the curtains, all the same size. They attached loops to them with clasps of gold. Then, they made more curtains out of goats' hair, loops with bronze clasps to them.

36:20-34 – After making the curtains, he made the upright frames and bars out of acacia wood. These would serve as the structure for the tabernacle.

36:35-38 – Then, he made the veil of blue and purple and scarlet yarns and fine linen. For the veil, he made for pillars of acacia wood that were overlaid with gold. This also had a screen for the entrance. This is the Holy of Holies.

37:1-9 - Bezalel makes the ark and its poles. It is made of acacia wood and then overlaid with gold. On each end, there is a cherubim; in between them is the mercy seat upon which the high priest would sprinkle blood.

10-16 - Bezalel also made the table from acacia wood. It also was overlaid with gold. This also had dishes that were made of pure gold.

17-24 - Bezalel then made the lampstand of pure gold. Even with the numerous branches and extensions that came out of the main pole, it was one solid, hammered piece of pure gold.

25-29 - The Altar of Incense was also made out of acacia wood and overlaid with gold. Bezalel, the multi-skilled man that he was, also made the holy anointing oil and perfumes.

38:1-7 - Bezalel then made the Altar of Burnt Offering out of acacia wood. This was overlaid with bronze rather than gold, along with the pieces that went with it.

8 - He made the bronze basin along with its stand.

9-20 - Bezalel then made the court, which contained numerous pillars, bases, hangings, and more, all being made of bronze and silver.

21-31 – We are provided with a record of who helped in building the Tabernacle, and the amount of supplies that went into building it. This included around 2,175 lbs of gold. This is massive wealth! While some may say that this argues against the historicity of the account, much larger amounts have been found in the East, in both ancient and modern times (Keil Del. 251).

39:1-31 – The final thing prepared for the Tabernacle were the priests' garments. This included the ephod, breastplate, over-coat, body-coat, turban, and undergarments.

32-43 – This provides the conclusion of the building of the Tabernacle. The items are delivered to Moses. After inspecting them, Moses found that the people had made what the LORD required. As a result, Moses blessed them.

40:1-15 – God instructs the people when to erect the tabernacle.

16-33 – Moses obeyed God's instruction. He erected the tabernacle and completed the work.

The Glory of God

34-38 – In completing the work, “the glory of the LORD filled the tabernacle.” The LORD would remain there until it was time for the people to move. While the cloud and the glory are distinguished, they

meet together in the tabernacle. When the cloud of glory left, the people left. This is God's provision in providing them with direction. They could not mistake when the LORD wanted them to stay or go.

Moses doesn't see the glory of God head on in Exodus. He sees glimpses of glory – he saw more than anyone else – but it's not until later that Moses sees the glory of God in the face of Christ. Look at

Luke 9:28-36

[28] Now about eight days after these sayings he took with him Peter and John and James and went up on the mountain to pray. [29] And as he was praying, the appearance of his face was altered, and his clothing became dazzling white. [30] And behold, two men were talking with him, Moses and Elijah, [31] who appeared in glory and spoke of his departure, which he was about to accomplish at Jerusalem. [32] Now Peter and those who were with him were heavy with sleep, but when they became fully awake they saw his glory and the two men who stood with him. [33] And as the men were parting from him, Peter said to Jesus, "Master, it is good that we are here. Let us make three tents, one for you and one for Moses and one for Elijah"—not knowing what he said. [34] As he was saying these things, a cloud came and overshadowed them, and they were afraid as they entered the cloud. [35] And a voice came out of the cloud, saying, "This is my Son, my Chosen One; listen to him!" [36] And when the voice had spoken, Jesus was found alone. And they kept silent and told no one in those days anything of what they had seen.

[37] On the next day, when they had come down from the mountain, a great crowd met him.

(Luke 9:28-37 ESV)

On the mountain, Jesus unveils his glory at the Mt of Transfiguration to Peter and John and James. His face is altered, his clothes are dazzling white, and the cloud appears, and who gets to see him? Moses (and Elijah).

Previously, Moses couldn't see the God face to face, but now, he beholds him. Now, God can say, "you want to see my glory? Here you go." Moses is talking with Jesus face to face as a man speaks to his friend.

Luke even adds that they were discussing Jesus' "**departure**" which is the word for "exodus" (31). Jesus was about to lead the ultimate Exodus through his death and resurrection.

The disciples don't understand it for they think there should be a tent of meeting for each of them. But the Father says, you don't need a tent; you need to listen to my Son. *He tells them that they are dwelling with God in Christ.*

Moses saw the glory of God in Christ, as Jesus dwelt among them.

It's what we see as well, though through a glass darkly. Later, it will be face to face. This gives us great hope! "For I consider the sufferings of this present world not worth comparing next to the glory that will be revealed to us." (Rom. 8:18).

The tabernacle and all its glory was pointing to the glory of God in Christ.

John Owen said, "The tabernacle is an amazing representation of Jesus Christ."

The author of Hebrews picks up this point powerfully, and so does the Apostle John when he writes:

[14] And the Word became flesh and dwelt among us [**literally, tabernacled among us**], and we have seen his glory, glory as of the only Son from the Father, full of grace and truth.

(John 1:14 ESV)

What is the tabernacle about? It's about the gospel.

- What are we about at IDC? The gospel.
- Every week the message is the same kind of different. It's the same Gospel with different emphases.
- And my question is, will we continue to stand amazed at Christ – our tabernacle – or will become indifferent to the good news?

Let us continually marvel at grace. Let us continually adore Christ.

Conclusion

In the Lord of the Rings, Sam asks, "I wonder what kind of story we are in, Mr Frodo?" Everyone wants to know the answer to this. The book of Exodus shows us. We are in THE story, the grand-redemptive story, the true story of the whole world. We look back at Exodus and see the good news, and Exodus points ahead to Christ, and to the end (which is only the beginning).

We began our study and said that we were going to see the gospel, and how the story of Exodus, in a sense, is our story.

Once we were in bondage to sin, enslaved, under the sentence of death. But by taking shelter under the blood of the Lamb, God has delivered us. Now, God is with us, leading us to the Promised Land. We will face challenges, obstacles and temptations, but we know that God is faithful to his redeemed people. While we journey, we live by grace and forgiveness found not in a tabernacle – but in Christ. One day, we will see Jesus Christ – and there we will behold the glory of God forever.

Everyone who trusts in Christ has this hope. Now, let's move forward in this faith journey.