

Friday, April 14, 2023 ◻ Read Exodus 33:7–11

Questions from the Scripture text: Who took what in v7? Where did he pitch it? At what distance? What did he call it? Who were seeking Whom? Where did they go? Who, specifically, went there (v8)? When he did, who else took what posture? Where? To do what? Until when? What would descend when Moses entered (v9)? Where would it stand? Who would talk with Moses? What would all the people see (v10)? Then what would the people do in the door? With whom did Yahweh speak (v11)? In what manner? Who else was there? When?

How can a sinful people interact with God? Exodus 33:7–11 looks forward to the evening sermon on the coming Lord's Day. In these five verses of Holy Scripture, the Holy Spirit teaches us that **for a sinful people to interact with God, they must do so through an accepted, honored mediator.**

The mercy of God to give them a mediator. The tabernacle, whose designs Yahweh had given on the mountain, was not yet built. That one would proceed in the midst of the people. How marvelous that the glorious God would one day come down upon it in His glory cloud and inhabit it with the most intense communication of His presence, right in the midst of His people!

But here is another marvel. We can see the depth of their sin and the danger of their condition in the fact that this tent of meeting is outside the camp. This is emphasized by its placement "far from the camp" in v7. But even for such a people as this, the great God Whom heaven and highest heaven could not contain, or even the Tabernacle or later the Temple, comes and meets with His people in Moses's personal tent. Moses is a sinner like they (cf. 32:32b). But his role looks forward to Christ, and the Lord meets with His people through Moses (v7b) at Moses's tent.

The mercy of God to enable them to see that He has provided a mediator. When Moses arises to go there, each man arises and watches him (v8). Why, what do they see? When Moses enters, the glory cloud descends and stands at the door (v9). They do not see Yahweh talking with Moses. But they can see *that* Yahweh is talking with Moses (v10). They can even see that when Moses returns to the camp, his understudy would remain. One day, Moses the Lord's servant will be dead, but the Lord's presence to His people and power for His people will not die with Moses (cf. Josh 1). Even while he lives, Moses cannot be on duty 24/7, so Joshua stands in, when necessary (v11b).

But we have a Mediator Who, even in His human nature, has been so glorified as to never need sleep, to never need a break. We cannot see the Lord Jesus mediating for us on the throne of glory. But His death, resurrection, and ascension have been witnessed by men on earth. And, His Spirit enables believers to perceive by faith that He is mediating for us, always living to intercede for us by the power of His indestructible life (cf. Heb 7:25).

The mercy of God to affect them by their knowledge of the ministry of the mediator. The Lord has continued that work in their hearts that we saw in vv1–6. There, they mourned at the thought of the Lord not going with them. Here, they have hope for a resolution to their mourning. He is still present to their mediator. He is still speaking with Him face to face as with a friend (v11a).

Moses is not merely receiving ideas in his mind or hearing words in his ears. The Lord is manifesting Himself before Moses's face in the tent and communicating to him in that way. And the knowledge that this is happening in Moses's tent causes each man to bow down in the door of his own tent.

It is one mercy from the Lord to know what Jesus is doing for sinners in heaven. It is another mercy from the Lord for each one of us to have our own heart affected by what Jesus is doing for me. By what God is doing for me in Jesus. Indeed, Jesus Himself has called us His friends (cf. Jn 15:15)—first the apostles by the Spirit, and then the entire church by their Spirit-inspired Scriptures, blessed to us by the same Spirit. And His Spirit makes us to know God's glory in the Lord Jesus's own face (cf. 2Cor 4:6), and even to grow by this personal knowing of Him (cf. 2Pet 3:18). It is a weak, sickly sort of Christianity that is unaffected by these things, but we may look to the same Spirit to work in our hearts as He was working in the hearts of Israel here.

How often do your heart and mind go to the fact that the Lord Jesus is interceding for you in glory? How deeply does this affect your heart? Who can give you greater frequency and effect? By what means does He do so? What use are you making of the means? To Whom are you looking to bless them to you?

Sample prayer: Lord, thank You for giving us Your own Son to be our Mediator. Grant that Your Spirit would move our hearts with this knowledge we ask, through Christ, AMEN!

ARP32AB "What Blessedness" or TPH73C "In Sweet Communion, Lord, with Thee"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Exodus 33 verses 7 through 11. These are God's words. Moses took his tent and pitched it outside the camp. Far from the camp. They called it the tabernacle of meeting. And I came to pass that. Everyone who saw you all-way. Went out to the tabernacle of meeting Which was outside the camp.

So, it was whenever Moses went out to the tabernacle That all the people rose and each man, stood, his tent door. And launched mosas until he had gone into the tabernacle. And it came to pass when Moses entered the tabernacle. That the pillar of cloud, descendant and stood at the door of the tabernacle.

And you always talked with Moses. Well, the people saw the pillar of clouds standing at the tabernacle door. All the people rose and worship each man. In his tent door. So, you always spoke to Moses face to face. As a man speaks to his friend. And you would return to the camp, but his servant joshua, the son of noon.

A young man. Did not depart. From the tabernacle. So far the reading of god's inspired and inherent word.

As far as what the lord has. Reveals to his people and in his interactions with them. That is not decided yet. Whether the lord will go with this people, he has told them that he will not, but he is giving Moses opportunity to intercede for them as moses has already done.

A couple of times once. Even upon the mountain before he came down. Once having? Having seen and responded to. The golden calf and So mosas. Takes us tent and he puts the tent. His own tent for. From the camp. And this is symbolic or indicative of what Moses has.

Has already said that. That he refuses to go. Without the lord. And so the lord. Has indicated that. He will be separated from his people and Moses. Puts this tent out there but not an abandoning, the people. But, To intercede for the people indeed. Although Moses's tabernacle or Moses's tent, it's the same word.

This is not thought tabernacle the designs of which were given on the mountain, that's not built yet. Um, but Moses puts his tent. Uh, outside the camp there for the for the meeting place. And yet, it appears that Moses himself is staying in the camp. With the people, you only goes out.

To to the tent to meet with the Lord. And it's not just Moses who goes out there. Everyone who sought Yahweh went. Out to the tent of meeting, which was outside the camp. And yet, there's a difference, when Moses goes. There are those who seek after the, the lord.

And they go and the cloud stays in the sky. Man, yet they are seeking the lord, that's a marvelous work that the lord has done in such a short time for his people. That they would grieve over the prospect of having everything else. Except the Lord, they said, no, the lord is everything and everything else is nothing without him.

That they would be people who seek the lord. And that there would be. All of these who would go out and they would cry out and And considering the situation probably crying out primarily at the lord would go with them. And hit the cloud, does not come down when anybody else goes out.

And perhaps they were seeking him for other things as well. The lord is after all our life. But when Moses goes out, Cloud comes down. And when Moses goes in cloud guards, the door as it were Of his tent. And the lord speaks to him. Lord speaks to him.

Face to face. As a man speaks to his friend. And what i encouragement this is to the people. After they must not think jealously. Why does god meet with Moses when Moses comes? But not with me. But Moses is their mediator. He's the one appointed. For their good. And that's how they respond.

When they see Moses go in and the cloud come down and the cloud guard the door, did you notice what the people do? Whenever Moses goes out the people rise and they stand at their tent door and they watched to see what happens. Percent Moses goes in and Moses goes in the pillar of cloud, descends, and stands at the door.

Verse 9. And when the people see, That the pillar of cloud has descended and stood at the door with Moses wouldn't. Each one. Arises and worships in his own tent door. You see, god has given them first. The mercy of knowing that they have a mediator. One, who is appointed for them?

They know that they have, no, right? To ask anything of god. Their creatures, the sinners. And in themselves, they would have no hope. God would have been righteous to destroy them. Like he did to the egyptians. They have even showed that by plundering themselves of their ornaments. Just as they had plundered the egyptians.

Of those ornaments among other things. And so they know they have no, right? But god has given them to know. That they have a mediator and this is a great mercy from god. And god has given them to see that they have a mediator. He's made it visible with the cloud coming down and standing in the door.

Well, god has given us to know that we have a mediator. Now, cloud doesn't come down and descend, but He has caused his word to be reported, and he has preserved his church in the world and he has Applied the righteousness and sacrifice of the lord, Jesus, to multitudes some of whom, even we know, And we know redeemed people.

Redeemed by the lord, Jesus Christ and we're gathered together in the church. And even the officers that we have in the church are officers of Christ. By his appointment, and in his word, He's given us to know. That that the lord Jesus has actually died and risen again. That he sits on the throne of glory and that he always lives to intercede for us.

That, which job longed for That he might know that there is someone Who sets his hand on him and who sets his hand on god. And who goes between, And pleads for the one who has no other case, But the mercy of god, And the mediator that God has provided, What job longed for?

We have. And we have even better than These people who could see that and he's not just giving us to know the fact that we have a mediator, but he often gives us to see That we have a mediator and to smell and to touch and to taste. At his table.

When we show forth, the lord's death until he comes we're not making memorial so much of The action of his death. As the reality of the mediation. That he That he conducts his mediating for us. On behalf of that death. He has died once for all and he always lives now to intercede for us says Hebrews by the power of his indestructible life.

The blood that he said he has taken as it were to heaven. And he pleads his own sacrifice for us there. And his sacrifice is abundant. And his intercession is continuance. And just as he gave the people of Israel to see the reality of an earthly mediator Moses. By the cloud coming down and the cloud standing in the doorway.

He gives us to see and smell. And touch and taste tangible evidence of the fact. That we have a mediator who is in heaven. Who sits their bodily? And that which he has accomplished in his body. He continues to give us the benefits of And so in the lord's supper, we have that mercy.

Well. There's the mercy of knowing that they have a mediator. There's the mercy of seeing that they have the mediator. But there's also that mercy at the end of verse 10. Of being affected by What they know and what they see. When each one worships, That has tent door.

Bows down. To the ground. And worships the lord is giving them. To not be unaffected, not be cold. Towards the fact that god has has given them this one who goes between, who pleads their case. And that they who are sinners may yet be reconciled to go on. Have relationship with god.

Have favored with god, And for many of us, this is, this is the mercy of the three that we most need. We know the theology, we know that Jesus intercedes for us. Uh, we take the lord's supper. We've seen baptism. But often our hearts are not so affected. It's not so moved.

By the fact that the lord Jesus, Intercedes for us with god. That he pleads the blood that he shed for us. With god. Often. Our hearts are not thrilled where you don't melt and sorrow over our sin and amazement and thankfulness that, god has wiped out that sin completely and joy.

That we have not just been restored to a status of innocence and righteousness before him. But even adopted to be his children. And all of the affection of all mighty god that he has had within himself, father, son and spirit from everlasting to have our lasting, he created us so that we too, might have fathers and children and understand what has happened.

That his spirit dwelling in us as the spirit of the sun who shows us the fatherhood of the father, and the sonship of the sun, and our adoption in the sun. How can it be? That we who know such things. Live. So much of our life unmoved by them.

And yet this too is something that god gives us in his mercy. To move our hearts. So we can read something like this and think about its application in the christian life. On this side of the cross on this side of the resurrection on this side of the ascension on this side of the boring, out of the spirit.

And we could say, behold the mercy of god to israel. In Exodus 33 7 through 11. And behold, how? And we say this reverently? How even greater is the mercy of god to me. In middle tennessee, in 2023. And will you o lord? Will you not move? My cold heart.

My sick and weak and frail heart, that it is not moved from within itself. By these things. And so, he gives that mercy. As well. Not just to know that we have a mediator, the fact of having a mediator. And the ability to observe. That we have a mediator.

But to have our heart moved. Of to respond with worship. Worship in these worship times. And of course, the entire life. Given to worship of the god would. Affect us with his work. That we might worship him that way both. In those stated times. And then with the whole of our life, let's pray.

Oh lord. How we thank you for. The wisdom and mercy of your dealings with israel. For we realize. How often we have heard. That which is good and right from your word. And we have not arisen. From the stated worship to conduct the rest of our lives. In response of thanks and praise and as an offering of our body as living sacrifice, And so we confess that our hearts have not been moved as they ought But we confess.

Oh god. That though, to us, belongs to the sin. And the shame and the confusion of face to you belong, steadfast love. And faithfulness. Power and mercy. And we look to you. Oh god. To affect our hearts with that knowledge of christ. When that faith observation of him by your word, that you have given us in this time worshiping you together, And help us to live.

As offering ourselves to you in response with hearts that you have moved by your spirit. Until we come to worship you together again. We ask this in jesus name. Amen.