

Day 110 - THURSDAY: March 2nd

Exodus 33

Exodus 33:1-23 NKJV

Then the LORD said to Moses, "Depart and go up from here, you and the people whom you have brought out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your descendants I will give it.' And I will send My Angel before you, and I will drive out the Canaanite and the Amorite and the Hittite and the Perizzite and the Hivite and the Jebusite. Go up to a land flowing with milk and honey; for I will not go up in your midst, lest I consume you on the way, for you are a stiff-necked people." And when the people heard this bad news, they mourned, and no one put on his ornaments. For the LORD had said to Moses, "Say to the children of Israel, 'You are a stiff-necked people. I could come up into your midst in one moment and consume you. Now therefore, take off your ornaments, that I may know what to do to you.' " So the children of Israel stripped themselves of their ornaments by Mount Horeb. Moses took his tent and pitched it outside the camp, far from the camp, and called it the tabernacle of meeting. And it came to pass that everyone who sought the LORD 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 at his tent door and watched Moses until he had gone into the tabernacle. And it came to pass, when Moses entered the tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and

the LORD talked with Moses. All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. So the LORD spoke to Moses face to face, as a man speaks to his friend. And he would return to the camp, but his servant Joshua the son of Nun, a young man, did not depart from the tabernacle. Then Moses said to the LORD, "See, You say to me, 'Bring up this people.' But You have not let me know whom You will send with me. Yet You have said, 'I know you by name, and you have also found grace in My sight.' Now therefore, I pray, if I have found grace in Your sight, show me now Your way, that I may know You and that I may find grace in Your sight. And consider that this nation is Your people." And He said, "My Presence will go with you, and I will give you rest." Then he said to Him, "If Your Presence does not go with us, do not bring us up from here. For how then will it be known that Your people and I have found grace in Your sight, except You go with us? So we shall be separate, Your people and I, from all the people who are upon the face of the earth." So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name." And he said, "Please, show me Your glory." Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion." But He said, "You cannot see My face; for no man shall see Me, and live." And the LORD said, "Here is a place by Me, and you shall stand on the rock. So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by.

Then I will take away My hand, and you shall see My back; but My face shall not be seen."

Daily Deep Dive:

Let's begin with the UCG reading plan for this day: "Following the incident with the golden calf, God told Moses to go ahead and lead the people to the Promised Land, and that His angel would go before them (Exodus 32:34; compare Exodus 23:20-23)—a statement He repeats in this chapter (Exodus 33:1-2). It is not clear whether this "angel" (Hebrew *malach*, "messenger") refers to the preincarnate Christ (as He sometimes conveyed the words of the Father) or to an angel such as Michael, who stands watch over Israel (compare Daniel 12:1). In favor of the latter is God's statement that He Himself would not go up in Israel's midst (Exodus 33:3) and Moses' complaint to God: "You have not let me know whom You will send with me" (verse 12).

Understandably, the people having to go to the Promised Land without God's presence is perceived as "bad news" by them (verse 4). However, if this is what God meant, He relents and agrees to accompany the people after Moses intercedes for them (verses 12-17).

Yet there is, perhaps, another explanation—one in which God intended to go with them all along. The Lord, we see, informs Moses that His presence would be with *him* (verse 14). And as Moses was leading the people, God's presence would necessarily be going before them. The key to this explanation is God's statement that He would not go up to the Promised Land *in the midst* of the people. The pillar of cloud and fire would lead them, but it would not come right down into the camp.

Rather, the Lord descended in the pillar to meet Moses *outside* the camp. This is why Moses set up His own tent outside the camp and called it the "tabernacle of meeting" (verse 7)—God, at this time, would not meet with the nation. Moses' intercession is that it is not enough that He alone

have God's presence with Him—all the people needed it (verses 15-16). So God responds that He will do as Moses has spoken. Thus, we later see that the tabernacle of the sanctuary is set up right *in the midst* of the people—and *it* becomes known as the "tabernacle of meeting" (Exodus 40:2; Numbers 2:17), where God would, in a sense, meet with the entire nation. Of course, God's promise that His Presence would go in the midst of His people was ultimately fulfilled in the coming of Jesus Christ as a human being and then dwelling in His people through the Holy Spirit—eventually to bring them permanent *rest* in His Kingdom. Indeed, Moses, the intercessor, was himself a type of Jesus Christ. In this chapter we see quite clearly the very special relationship that developed between this man and the Everliving One. God, the preincarnate Jesus, spoke to Moses face to face as to a friend (verse 11). Perhaps this was similar to the way Christ was manifested to Abraham. But Moses was allowed to see even more of God than is recorded of Abraham's experience. When Moses requested to see God's glory, God explained to him that no physical person could see His glory as it blazed from His face and survive—so He would let Moses see His *back*, proving that God does have form and shape, even as a Spirit Being. Indeed, God later says, "Hear now My words: If there is a prophet among you, I, the Lord, make Myself known to him in a vision; I speak to him in a dream. Not so with My servant Moses; he is faithful in all My House. I speak with him face to face, even plainly, and not in dark sayings; *and he sees the form of the Lord*" (Numbers 12:6-8)."
[END]

Verse 2 – These were the descendants of Noah's son Ham (Genesis 10:6 – "The sons of Ham *were* Cush, Mizraim, Put, and Canaan." Genesis 10:15-17 – "Canaan begot Sidon his firstborn, and Heth; the Jebusite, the Amorite, and the Girgashite; the Hivite, the Arkite, and the Sinite.)

Hittites came from Heth. I'm unsure who the Perizzites were. Here's what the Jewish Encyclopedia states: "The view was formerly held that the Perizzites were a prehistoric tribe which became assimilated to the Canaanites when the latter invaded Canaan; but this is in contradiction to the fact that the Perizzites are not mentioned in the genealogy. More recent commentators are of the opinion that the names "Perizi" and "Perazi" are identical, and that the Bible has included under the name "Perizzites" all stocks dwelling in unwallled towns."

Verse 3 – Regarding the land flowing with milk & honey, John Gill's commentary states: "which is not to be restrained merely to the abundance of cattle fed here, and the plenty of milk they produced, or the number of bees that swarmed here, and the quantity of honey they made; for the land abounded with other good things, and excellent fruits, as corn, and wine, and oil, and with figs, pomegranates, palm trees but this is a proverbial and hyperbolic expression, setting forth the great affluence of all sorts of good things in it, for the necessity and delight of human life"

Verse 7 – Jamieson-Faucet-Brown commentary states: "Not the tabernacle, of which a pattern had been given him, for it was not yet erected, but his own tent"

Verse 11 – This verse doesn't mean that Moses literally saw God's face while they spoke (compare verse 20). Moses uses the same phrase in Deut 5:4 that "The LORD talked with you (*the people of Israel*) face to face on the mountain from the midst of the fire." Here's what John Gill's commentary brings out: "Not by an angel, but he himself in person; not by a dream or vision, but apparently, in real visible

appearance; not in dark speeches, but clearly in plain words, easy to be understood; and not by a voice from heaven at a distance, but mouth to mouth, being very near, as when on the mount, and now at the door of the tabernacle:" [END]

Regarding Joshua being a "young man", the Adam Clarke's commentary states: "There is a difficulty here. Joshua certainly was not a young man in the literal sense of the word; "but he was called so," says Mr. Ainsworth, "In respect of his service, not of his years; for he was now above fifty years old, as may be gathered from Jos_24:29. But because ministry and service are usually by the younger sort, all servants are called young men, Gen_14:24." [END]

Verse 14 – Regarding the "rest" that God promised, John Gill's commentary states: "not ease, and peace and tranquility of mind, or a freedom from the fear of enemies, and all dangers by them, much less rest in the grave, before Israel should be brought into Canaan's land; but rather the promised land itself, which was "the rest" that was promised, and would be given, and was typical of that eternal rest which remains for the people of God..." [END]