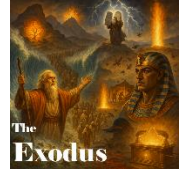




## Show Me Your Glory The Audacity of Moses and the Grace of Yahweh! Exodus 33 (Lesson #34)

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**33:1-2 ¶** *The LORD said to Moses, "Depart; go up from here, you and the people whom you have brought up out of the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, 'To your offspring I will give it.' 2 I will send an angel before you, and I will drive out the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites.*

Following the **catastrophic failure** of the **Golden Calf**, Yahweh commands Moses to depart from Mount Sinai.

The phrasing here is remarkably nuanced; the Lord instructs Moses to take **"the people whom you have brought up out of the land of Egypt."** Last week, we saw this shift from "My people" to "your people." Here again, the people which **"you"** brought up.

This underscores the profound rift in the covenant relationship caused by their idolatry. Despite this tension, **Yahweh remains bound by His own character and word.** He directs them **toward the land** He swore to the patriarchs, confirming that while the generation may have changed, the promise remains immutable.

Go, to the land which I promised Abraham, Isaac, and Jacob. I made a promise in the Abrahamic covenant, part of which was about land and I intend to keep my promise that I made (Gen 15:18-21; 26:3-4; 35:12).

**Vs 2, the Lord promises** to send **"an angel" (mal'ak)** before the **assembly** to **drive out** the **various inhabitants of the land.** This offer, however, serves as a **"good news, bad news"** proposition.

While **divine protection** and **military success** are guaranteed against the **Canaanite nations**, the specific mention of **"an angel"** suggests a distancing of the immediate, intimate **Presence of Yahweh** that had previously led them in the pillar of cloud and fire.

**So you know:** At times, an angel is mentioned in the Old Testament, and it is clearly a **Christophany**, a preincarnate appearance of Jesus, while other times an angel is mentioned, and it is (please forgive the term) a normal angel. Most scholars believe, as well as the ESV translation team "an angel" here mentioned is a traditional angelic being.

In other places it is clearly referring to a **preincarnate appearance of Jesus** (Gen 16:7-11 and; 22:11-15).

The good news to Israel, an **angel will lead you**, but the way I had **promised to be close to you. I cannot to do that.** We will see **why** in a moment.

**Also** in verse 2, we see the promise to drive out six nations: **the Canaanites, the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites.** This list of **six nations** is a "formulaic list" often used in the Pentateuch to represent the totality of the land's inhabitants.

**Vs 3** *Go up to a land flowing with milk and honey; but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people."*

The **journey's destination** is reaffirmed as a **"land flowing with milk and honey"**—a **proverbial expression** for extreme agricultural abundance and divine favor.

However, this beauty is eclipsed by a **jarring declaration**: **Yahweh will not personally accompany the assembly**. The reasoning is rooted in **God's own holiness**.

Because Israel is a *"stiff-necked people,"* His **immediate, manifest Presence** among them would result in **their destruction** (*consume you*) due to their inevitable continued rebellion.

Do not **miss the weight** of what Yahweh has just said. This is a **profound reversal, at a minimum a divine pause** of the Exodus mandate. Consider (Ex 25:8; 29:45-46; Lev 26:11-12).

The **Tabernacle** were specifically designed so that **God might dwell in their midst**.

Now, the very Presence that was meant to be their glory becomes a threat to their survival because of their internal disposition. The *"stiff-necked"* metaphor perfectly captures a people who refuse to bow their heads in submission.

In the wake of the **Golden Calf**, Yahweh's declaration that **He will not go up among Israel** serves as a **"divine ultimatum."** On the surface, it sounds like an immutable decree—a settled judgment against a *"stiff-necked"* people. However, within the logic of biblical prophecy and covenant relationship, it is better understood as a **prophetic contingency**.

Much like Jonah's message to Nineveh ("In forty days Nineveh shall be overthrown"), the decree is issued to provoke a **specific response**. It is a **test of desire**: Will Israel be satisfied with the *benefits* of the covenant (the land) without the *Benefactor* (Yahweh)?

I believe this ultimatum opens a space for the Mediator to work and the people to show where their hearts really are. I believe this is a test. Did Israel simply want the Promised Land, or did they really want Yahweh to be close to them?

Sadly, we see this **character trait (stiff-necked)** play out across both the Old and New Testaments.

**APPLICATION:** This point really applies to us as well. Do we really want the Lord in our life or are we simply looking for His blessings?

*Vs 4-5 When the people heard this disastrous word, they mourned, and no one put on his ornaments. 5 For the LORD had said to Moses, "Say to the people of Israel, 'You are a stiff-necked people; if for a single moment I should go up among you, I would consume you. So now take off your ornaments, that I may know what to do with you.'"*

When the **people heard** this *"disastrous word,"* the camp was struck with a sudden, **heavy grief**.

We read after **hearing this heavy word**, the people *mourned*. This is a **formal term for lamentation**, often associated with **death**. The people are **treating the withdrawal** of the **Presence** as a **death in the family**.

The Hebrew text uses the word *ra'ah*, which typically denotes "evil," "calamity," or "wickedness," signaling that the news of **Yahweh's withdrawal** was perceived as the **ultimate catastrophe**—worse than any physical threat they had faced.

In a **visible sign of repentance**, the people began to **mourn**, and no one **put on their ornaments**.

The **gravity of the situation** is emphasized by Yahweh's direct command to Moses: *"Say to the people of Israel, 'You are a stiff-necked people; if for a single moment I should go up among you, I would consume you.'"*

This was **not a hollow threat**; it was a **sobering reality** of the **friction** between **divine holiness** and **human rebellion**.

Yahweh then demands they **strip themselves of their ornaments**, essentially placing the nation in a state of "legal limbo." They were commanded to wait in a **stripped, humble state** while the Sovereign of the universe determined their ultimate fate.

The phrase *"that I may know what to do with you"* creates a **narrative tension**. It portrays **God as a judge** who has stepped back to **weigh the sincerity** of the **people's repentance** before delivering a final sentence.

**True Repentance vs. Regret:** The mourning of the people suggests a **realization** that the Land (milk and honey) is worthless without the Presence. Their grief is not over the loss of "stuff," but the loss of the "Person" of God.

**APPLICATION:** True repentance is not about feeling bad we got caught. It is about truly regretting how our sin has impacted our relationship and/or fellowship with God

*Vs 6 Therefore the people of Israel stripped themselves of their ornaments, from Mount Horeb onward.*

Hearing the **sobering reality** of Yahweh's **judgment**, the people of Israel **stripped themselves** of the ornaments they had carried from Egypt. This was not a momentary act of contrition; the **text specifies** that this **change lasted "from Mount Horeb onward."**

By divesting themselves of these luxuries, the nation entered a **prolonged state of humility**. The very jewelry that had been **"plundered"** from the Egyptians as a **sign of victory** was now laid aside as a **sign of repentance**.

**The Permanence of Repentance:** The phrase *"from Mount Horeb onward"* suggests that the Golden Calf **changed the nation's culture for generations**. It serves as a reminder that while God forgives, the **scars of rebellion** often do something very beautiful and beneficial in our lives, they lead to a **"new normal"** of **seriousness as it relates to sin**.

*Vs 7 Now Moses used to take the tent and pitch it outside the camp, far off from the camp, and he called it the tent of meeting. And everyone who sought the LORD would go out to the tent of meeting, which was outside the camp.*

As you move into **verse 7**, the focus shifts away from the camp as a whole to the **Tent of Meeting**. This creates a **sharp contrast**:

1. **The Camp:** A place of mourning, stripped of beauty, and distanced from God.
2. **The Tent:** A place where Moses and others continue to experience intimacy with Yahweh.

Moses, acting as the narrator, explains a significant change in the camp's layout: he began taking *"the tent"* and **pitching it a considerable distance, "far off"** from the main assembly.

He designated this **isolated structure** as the *"tent of meeting."* This **placement** stood in **stark and sobering contrast** to the **original divine architectural plan**, which envisioned the **Tabernacle** at the **very heart of the twelve tribes**.

**This relocation** served as a **constant**, visible reminder of the *"great sin"* of the **Golden Calf**. The Presence was **not centrally accessible**; instead, anyone who sought the Lord had to **physically leave the camp** and journey to the **outskirts** of the camp.

This *"tent of meeting"* functioned as a **provisional sanctuary** during the period of mediation, signaling that while Yahweh had not utterly abandoned Israel, the plan for Him to dwell *among* them remained in a **state of precarious suspension**.

The text notes that *"everyone who sought the LORD"* had to go outside. This suggests that while **corporate fellowship was strained**, individual pursuit of God **was still possible**, provided one was willing to **make the effort to leave the "camp of rebellion."** They had, to some degree, **separate themselves**.

**APPLICATION:** By moving the tent *"far off,"* Moses visually demonstrated that **sin creates a chasm** between the Holy and the profane. This is true for you and I, sin does not cause us to lose our salvation, but it does cause a break in fellowship.

The concept of being *"outside the camp"* becomes a **recurring motif in Scripture** for both **judgment** and **purification** (Lev 13:46; Num 15:35; Heb 13:12-13).

*Vs 8-9 Whenever Moses went out to the tent, all the people would rise up, and each would stand at his tent door, and watch Moses until he had gone into the tent. 9 When 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.*

Moses describes a **recurring** and **solemn ritual** that defined this **interim period**.

Whenever he made the trek "outside the camp" toward the tent of meeting, the **entire assembly** would rise in a **collective gesture of reverence**.

Each person would stand at the entrance of their own tent, the very places where they had previously mourned, watching Moses with a mixture of **awe** and perhaps a **lingering sense of the weight of their sin**.

The climax of this ritual occurred the moment Moses crossed the threshold: the **pillar of cloud**, the visible **Shekinah glory of God**, would **descend** from the heavens to **stand at the entrance of the tent**.

**Vs 9**, notice the end of the verse: *the LORD would speak with Moses*. The communication between Moses and Yahweh was direct and personal.

This level of **intimacy, direct, personal communication**, not only validated Moses' leadership before the eyes of a **"stiff-necked"** nation, but also serves as a powerful type of the **ultimate Mediator**, Jesus Christ, who would later bridge the gap between a holy God and a sinful people.

The people saw clearly that Yahweh came and met and talked with Moses! Now of course some of this was commands and directives, but some of it was likely just Yahweh fellowshipping with Moses.

**The Lord spoke with Moses.** This is **amazing**, but never forget what the writer of Hebrews says:

“1 Long ago, at many times and in many ways, God spoke to our fathers by the prophets, 2 but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. 3 He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high,” (Heb 1:1-3 ESV)

**God spoke to Moses.** Now God **speaks to us by His Son**.

The people **saw the glory of God descend** on the tent. Jesus is the **radiance of the glory of God** and you and I have seen that Glory!

***Vs 10 And when all the people saw the pillar of cloud standing at the entrance of the tent, all the people would rise up and worship, each at his tent door.***

The **visual confirmation** of the **divine Presence**—the pillar of cloud standing at the tent’s entrance—evoked a unanimous response from the assembly.

As they watched the **Shekinah** glory descend to meet with Moses, the people would rise up to worship, each from the doorway of their own tent.

This collective act of adoration was a profound reversal of their behavior during the Golden Calf crisis.

In Chapter 32 the people **rose up** to engage in (revelry/idolatrous play). **Here they rise up to worship.** It demonstrates that the **same energy** once used for sin can be **redirected toward God through repentance.**

Instead of rising up to engage in **pagan revelry**, they now rose up in **solemn recognition** of the holiness and mercy of Yahweh.

Though they remained at a distance, their posture at their tent doors signaled a **heart-level acknowledgment** of God’s sovereignty and a **newfound respect** for the mediation taking place on their behalf.

***Vs 11 Thus the LORD used to speak to Moses face to face, as a man speaks to his friend. When Moses turned again into the camp, his assistant Joshua the son of Nun, a young man, would not depart from the tent.***

The text offers a glimpse into the extraordinary nature of the communion taking place outside the camp. Moses records that Yahweh spoke to him **"face to face,"** a phrase denoting directness and intimacy, akin to the conversation between friends.

However, we are also introduced to a secondary, vital detail: when Moses finished his intercession and returned to lead the camp, his assistant, Joshua the son of Nun, remained behind.

While many, if not most, of the nation stood at a distance at their tent doors, and while even Moses returned to the administrative duties of the camp, Joshua **"would not depart from the tent."**

Though the pillar of cloud may have ascended and the audible voice of Yahweh may have ceased, Joshua’s posture remained one of **vigilant worship.**

Joshua was a man who had already proven his loyalty on the heights of Sinai, and now, in the shadow of the Golden Calf crisis, he demonstrated a **spiritual hunger** that surpassed his peers—refusing to leave the place where the Presence had been.

The text calls Joshua a **"young man."** Although we know Moses is 80 at this time, we estimate that Joshua was likely in his 40s or 50s—**"young"** only in comparison to the patriarch he served.

### **Significant Theological Point**

- The **"face to face"** description does not imply a physical sighting of God’s essence (which verse 20 forbids), but rather an unrestricted, intimate mode of communication. It suggests a lack of barriers that sin usually creates.

**APPLICATION:** God spoke to Moses, as a man speaks to his friend. For the believer we are God’s friends! Remember (Joh 15:15).

A few points I want you to see developing in Joshua, that I pray that our Father is developing in us.

- **Consistency:** As he was on the mountain; so he is at the base of the mountain.
- **Proximity:** He clearly desired to be close to Yahweh.
- **Endurance:** As he was faithfully patient on the mountain as he waited for Moses, here he stays after the "meeting with Yahweh" is over.

Joshua wasn't just waiting for orders; he was cultivating a relationship with the God of the orders. This is why, years later, Yahweh could say to him, "*As I was with Moses, so I will be with you*" (Joshua 1:5). **The ground had already been prepared in the silence of the Tent of Meeting.**

*Vs 12-13 ¶ 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 favor in my sight.' 13 Now therefore, if I have found favor in your sight, please show me now your ways, that I may know you in order to find favor in your sight. Consider too that this nation is your people."*

Inside the Tent of Meeting, Moses engages in a **bold** and **transparent** dialogue with Yahweh.

He begins by laying out the tension of his current assignment: God has commanded him to "**bring up this people,**" yet has left the specifics of the mission's partnership in a state of ambiguity.

Earlier, God had **mentioned sending "an angel,"** but for Moses, an **anonymous angelic being** is **insufficient.**

Moses then appeals to the intimacy God has already granted him, reminding Yahweh of His own words: "**I know you by name, and you have found favor in my sight.**" Using this "**favor**" as his **primary leverage,** Moses makes a **staggering request.** He does not ask for a map or a military strategy; he asks for God's "**ways**" (*derek*).

Moses recognizes that to lead God's people, he needs to **know Yahweh's ways,** he needs to "**know**" God, not just **know about God.**

He desires to **understand the very character** and **heart of the Sovereign** so that his service might be truly aligned with the **One** he serves.

Finally, in a brilliant move of **pastoral diplomacy,** Moses pivots the focus back to the assembly, reminding Yahweh that despite their "**stiff-necked**" rebellion, "**this nation is your people.**"

*Vs 14 And he said, "My presence will go with you, and I will give you rest."*

**Yahweh's response** to Moses' intercession is **short,** surprising, and **deeply comforting:** "**My presence will go with you, and I will give you rest.**" In these few words, in a moment of time, the tension of the "**Golden Calf Crisis**" **begins to dissolve.** Moses prayed, Moses asked, Yahweh relented!

**Yahweh moves** from the **language of distance** **back to** the **language of companionship.** The promise of **Yahweh's Presence** (*Panim*) ensures that the mediator and the people will not be left to their own devices or led by a **mere proxy.**

Furthermore, the promise of "**rest**" suggests that **the journey** will not be one of **perpetual anxiety** and striving under judgment, but will eventually **lead to a state of security and peace.**

**Is the "Rest" for Moses or the Nation?** Great question. **Grammatically, it is singular, but theologically, it is corporate.**

- **The Individual View:** The Hebrew verb for *"give you rest"* is in the **singular**. Yet, in a strictly grammatical sense, Yahweh is speaking directly to Moses.
- **The Corporate View:** In the context of the Pentateuch, *"rest"* (*nuach*) is almost always the technical term for Israel's inheritance of the Land. Throughout Deuteronomy, *"the rest"* refers to the time when the nation is settled and safe from their enemies.

Yahweh is promising Moses that *through* his leadership, he will lead the people into that **rest**. Moses receives the promise personally as the leader, but the *"rest"* is the ultimate destination for the people he carries on his heart.

**So you know**, this is also very prophetic. For the real, ultimate, and complete rest is only found in Jesus:  
<sup>28</sup> *Come to me, all who labor and are heavy laden, and I will give you rest. (Mat 11:28, ESV).*

*Vs 15-16 And he said to him, "If your presence will not go with me, do not bring us up from here. 16 For how shall it be known that I have found favor in your sight, I and your people? Is it not in your going with us, so that we are distinct, I and your people, from every other people on the face of the earth?"*

Moses responds to Yahweh's promise with a **passionate and clarifying plea**. He makes it clear that he would **rather remain in the barren wilderness** with the **Presence of God** than enter a land of *"milk and honey"* without Him. **For Moses, the destination is secondary to the Fellowship.**

Here Moses establishes a **hierarchy of values**. The *"Milk and Honey"* (prosperity) is worthless compared to the *"Presence"* (the Person).

He then raises a logical and strategic point regarding the nation's witness: How will the surrounding world know that he and the people have truly found favor in God's sight? What is interesting about this is that Yahweh had already relented, yet Moses continues to push.

**Moses' conclusion is profound:** the only thing that makes **Israel special**—the **only factor** that makes them *"distinct"* (*pala*) from every other ethnic group on the planet—is the **manifest presence of Yahweh traveling in their midst**. Without God's presence, they are just another group of wandering nomads.

The Israelites are special, not like the **Amorites**, the **Hittites**, the **Perizzites**, the whoever(ites), God is with the Israelites. That is what makes them different!

**APPLICATION:** When I say "heaven" what is the first thing that comes to mind. I hope it is that heaven is the **place where you and I will dwell with our creator**. That is what makes heaven so glorious.

Just as Moses rejected a **"God-less"** Promised Land, the New Testament defines our ultimate hope not by the **streets of gold**, but by the **presence of God**:

*3 And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. (Rev 21:3, ESV).*

*Vs 17 And the LORD said to Moses, "This very thing that you have spoken I will do, for you have found favor in my sight, and I know you by name."*

The **tension** that has gripped the camp since the rebellion finally breaks with Yahweh's **definitive response**: *"This very thing that you have spoken I will do."*

With this decree, the **threat of divine withdrawal is fully rescinded**. The **mission is restored** to its original, glorious intent: **God will personally lead His people, Yahweh will dwell among His people.**

It is vital to notice *why* the mind of God appears to change. It was not because the people suddenly became "**less**" **stiff-necked** or more deserving; it was entirely because of the **Mediator**.

Yahweh explicitly states that He is moving forward because **Moses has found favor in His sight** and is **known by name**. The nation is preserved, not on the merits of the many, but on the **favor of the one**. This is the "**intercessory engine**" of the covenant: the **righteousness and relationship of the mediator** serves as the **shield for the entire community**.

**Jesus Connection:** Just as the Israelites were spared because of Moses' favor, we are spared because of the "favor" (grace) bestowed upon Jesus Christ.

God does not look at our rebellion when He decides to stay with us; He looks at the Mediator who represents us and the perfect righteousness that He imputed to us.

*<sup>19</sup> For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. (Rom 5:19, ESV).*

### **Significant Theological Point:**

**The Imputed Favor:** The "**favor**" belongs to Moses, but the "**benefits**" go to the people. This is a clear Old Testament picture of **imputation**—where the **standing of the representative is credited to those he represents**.

*Vs 18 Moses said, "Please show me your glory."*

In a moment of **breathtaking audacity**, Moses pushes **past the restoration of the covenant** to a request that is nearly **unthinkable**: "*Please show me your glory.*"

While Moses had lived within the **Shekinah cloud** and stood before the **pillar of fire**, he recognized that these were merely the "**garments**" of the Almighty.

He realizes these were just **sneak-peeks** of the **Divine**.

He was **no longer satisfied** with the **visual signs of God's presence**; he craved a **direct encounter** with the **unveiled essence of Yahweh's person**.

He asked to see the **Kabowd**, the glory, the infinite "**weight**" and **radiant splendor** that **constitutes the very being of God**.

Moses, the man who spoke to God "**face to face**" as a friend, realized that even in that intimacy, there were depths of God's nature he had **yet to behold**.

**APPLICATION:** Each of us, to varying degrees have experienced God, but do you want to experience more of Him and His glory? I am asking do we really want to experience the glory (**Kabowd**) of God.

### **Pointing to Christ:**

What Moses requested in the **shadow of a mountain**, God eventually provided **in the light of the Incarnation**. Moses was told he could not see God's face and live (vs. 20), but in the New Covenant, the "weightiness" of God took on the "weight" of human flesh so that **we might behold Him**.

### **Jesus as God in the Flesh:**

*I In the beginning was the Word, and the Word was with God, and the Word was God. 14 And the Word became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth. (John 1:1, 14, ESV).*

<sup>15</sup> *He is the image of the invisible God, the firstborn of all creation. (Col 1:15, ESV).*

<sup>3</sup> *He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, (Heb 1:3, ESV).*

**Seeing the Father in the Son:** Jesus provided the definitive answer to the human longing to see God:

<sup>8</sup> *Philip said to him, "Lord, show us the Father, and it is enough for us." <sup>9</sup> Jesus said to him, "Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, 'Show us the Father'?" (Joh 14:8-9, ESV).*

**APPLICATION:** The more Moses knew of Yahweh, the more he wanted to know. I pray that is true for all of us!

*Vs 19 And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy.*

Yahweh grants Moses' request, but He **redefines the terms** of the encounter.

Rather than showing Moses a **physical form**, Yahweh promises to make all His **"goodness"** pass before him. This suggests that the **"weight"** of **God's glory** is found in His **moral perfection**.

Furthermore, Yahweh promises to proclaim His name, **"Yahweh" in Moses' presence**. In the ancient world, to proclaim a name was to reveal one's **reputation, authority, and character**.

Finally, Yahweh issues a profound declaration of His sovereign prerogative: **"I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."**

By this, God reminds Moses—and us—that His **favor is not a debt He owes**, nor is it **earned by human merit**. It is a free, **sovereign choice and gift**.

In this context, it is a staggering comfort; it implies that Yahweh is choosing to exercise that very grace and mercy toward Moses and the rebellious nation he leads.

*Vs 20-23 But," he said, "you cannot see my face, for man shall not see me and live." 21 And the LORD said, "Behold, there is a place by me where you shall stand on the rock, 22 and while my glory passes by I will put you in a cleft of the rock, and I will cover you with my hand until I have passed by. 23 Then I will take away my hand, and you shall see my back, but my face shall not be seen."*

Yahweh establishes a **necessary boundary**: **"You cannot see my face, for man shall not see me and live."** Despite the **intimacy** Moses enjoys, a **mortal being cannot survive the unshielded, direct essence of the Creator's holiness**.

<sup>18</sup> *No one has ever seen God; God the only Son, who is at the Father's side, he has made him known. (Joh 1:18, ESV).*

However, Yahweh provides a gracious provision. He identifies a specific place—a **"cleft of the rock"**—where **Moses can stand**.

In a series of deeply personal, **anthropomorphic actions**, Yahweh promises to **shield Moses**: He will place him in the crevice, cover him with His own hand as His **Kabowd** passes by, and then **withdraw His hand** at the precise moment to allow Moses to behold His **"back."**

This "**trailing edge**" of **glory** represents the **afterglow of God's presence**—enough to **satisfy Moses' hunger for the divine** yet **shielded enough** to preserve his life.

This remarkable arrangement ensures that Moses is **sustained both by the revelation he receives** and the **protection he is granted**.

**The "Cleft" as a Type of Christ:** Just as the rock was split to provide a safe harbor for Moses, Christ was "**smitten**" to provide a **place of safety for you and I!**

Inside that "Rock," we are shielded from the "consuming fire" of judgment and allowed to behold God's goodness.

**The Necessity of Anthropomorphisms:** God uses the language of "hands," "backs," and "faces" not because He has a physical body, but to communicate the reality of His **personal care**. It is a "**condescension**" of language that allows us to grasp the **relational nature** of our Creator.

**But one day**, we will see the ultimate reversal of this:

*4 They will see his face, and his name will be on their foreheads. (Rev 22:4, ESV).*

Vs 21-22 - Yahweh proposes a plan. Yahweh mentions a place, where Moses can stand on a rock, and while Yahweh's **כְבוֹד (kabowd), glory, honor**, or even **weight** passes by Yahweh will place Moses in the cleft of a rock, and Yahweh will cover Moses, with His hand. You see the anthropomorphic language, ***I will cover you with my hand and then as I am passing by you.***

Vs 23 – I will take away my hand and allow you to see the back, the trailing of my glory, but my face you cannot see!

What a proposition, Moses is provided this amazing Old Covenant opportunity to see the trailing parts of Yahweh's glory!

We end here for today, in the exchange, Yahweh has once again committed to be with Israel to go before them and he has set up a condition where Moses will see the trailing parts of His glory!

**This is a perfect place to pause.** Moses and the nation have moved from a broken covenant and threats that Yahweh cannot dwell among them to the restored promise that Yahweh will. Moses has moved from the despair of a broken covenant to the security of a specially prepared cleft in a rock. Moses is waiting to see the glory of Yahweh.

Lord willing, next week, when we pick up in Chapter 34, we will see the actual proclamation of the **Name!**

Moses will be summoned back up the mountain; he is to come alone and present himself before Yahweh.

Thereon the mountain in a show of mercy and grace, Yahweh will rewrite the ten words on two tablets of stone that Moses has prepared, and Yahweh will renew the covenant.

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Lord willing, we will pick back up here next week!