

His Glorious Presence - Exodus 33:12-23

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 26 October 2025

Preacher: Pastor Jared Bromka

[0 : 0 0] Well, good morning, everybody. Welcome to Calvary Chapel Charlotte. What a beautiful day.! The Lord is so good. He's so faithful. We give him time, just a little bit of time. He gives us! exponentially back. So good, so good. If you want to turn your Bibles to Exodus chapter 33, we will be finishing Exodus 33. Last week, we saw Moses' heart in response to God's response about Israel's behavior at the base of the mountain, where they were in idolatry, where they had built the golden calf, and where they were worshiping this calf as if it was the Lord, in place of the Lord. And they were in sin and immorality. Moses comes down to the mountain after God tells him, hey, guess what? This is what's going on. Go deal with that. And he does. And in response to that, he throws the Ten Commandments and breaks them. Because here is a people who've already broken

God's law. How could they then be given God's law? And so he breaks that. And we saw how God does not put back together what is broken. That God takes what is broken and he makes it new. He moves forward into something brand new. And he's going to, next week, the next chapter, he's going to call Moses back up to the mountain. And he's going to say, Moses, I'm going to give you the law again, but it's not like we're going to put together the old pieces. It's going to be something new. We're going to see how God does that. It's the same law, but doing something new. But in the meantime, God says, hey, Moses, tell the people they have all of my promises. They have all of my blessing. And they can go to the promised land, just as I promised them. And I'll defeat their enemies. But I'm not going to be part of that, Moses. I'm not going to be in their presence. I'm not going to be in their midst.

I'll be apart from them. And we saw how God had placed before that promise, before Israel, not contradicting himself, not saying, well, I was going to be with you, but now I'm not.

But what is he doing here? Well, he's testing Israel. And he tests us too. He tries our faith. But our faith, by definition, must be tested, or it's not faith. It's just another word for what is our trust in? What do we place our trust in? Trust is not trust if it's never tested. It doesn't exist. It's only when we test it that we find out, oh, it was valid. You know, I trust you as my friend.

You're going to be there for me. And then when I need you and I test that, you're like, I'm not going to be there for you. Oh, well, then that failed. So God is placing this before Israel, not to tell them, I'm done with you, I'm through with you, but see what their response is. And what did Moses do?

[2 : 4 1] Moses then goes, all right, God, if you're not going to be with us, I'm going to be with you. He takes his own tent and runs out outside the camp and pitches his tent outside the camp so that he can meet with God's presence. And it told us, remember, in the scripture that Moses would go out to meet in the presence of God by going into his tent and then said that the cloud, the presence of God would come down and on the outside of the tent, he would meet with God or meet with Moses there and speak with him. And so Moses sought God radically and spontaneously. He just ran out to do this.

Moses knew that if he claimed to love God and desire God, man, he needed to be where God was. We can't claim to love God and not be about the things that God loves. Same type of thing. We can't claim to love each other and never have anything to do with each other, not to care what we think about one another. Jesus says in Matthew 6, 33, to seek first the kingdom of God and his righteousness. Seek first the kingdom of God. We say we love God. We say we want God. Well, then we should seek him and we should be about the things that he's about. Seek first his kingdom and his righteousness and then all these things shall be added unto you. We reverse it. I'm going to seek all those things and hope that God adds himself unto me. God adds his presence into all the things that I'm seeking. God's presence is glorious and it's a glorious blessing to any life. But not every life is willing to come into his glorious presence, unfortunately. So last week, the scripture told us that any who wanted to go out to seek the Lord, anyone, that they could do that. They could go

out and they could go out to that tent to seek the Lord as Moses did. But we have no record of anyone doing that. Except Joshua. Joshua is there in the tent with Moses. So any can seek his glorious presence, but not everyone will. And that's what we're going to look at today. As we're going to see, we're going to get a glimpse into a conversation that's happening in this tent, this tent of meeting. It's not the tabernacle like that's going to be, that was given to Moses on the mountain. It's not the tabernacle that they built. It's just a tent, Moses' tent, a place to meet with God. And we're going to see here a conversation. We're going to get to peek into a conversation that God and Moses are having in this tent, presumably with Joshua there. So we're going to pick up, if you remember, we ended in verse 11 and it told us what it was like for Moses to meet with the Lord. And the Lord spake unto Moses, Exodus 33, 11, he spake to him face to face as a man speaks unto his friend. And then Moses would turn and go back into the camp, but it says Joshua would stay there in the tabernacle. So he spoke to him face to face as a man speaks with his friend. But it wasn't that he could see him because the veil was between them, the veil of the tent, Moses' tent. God's on the outside, some type of similitude, it tells us his numbers that he saw, some type of outline. But God, his presence is clothed in a cloud, and then it's on the other side of the door, in a sense.

And now here's a conversation that's going to happen. It's happening inside this tent. Presumably, as God has spoken to Moses last time and said, hey, I'm going to send my angel before you, but I'm not going to go with you. And Moses says now in verse 12, he said to the Lord, see, you have said unto me, bring up this people. Remember at the beginning of chapter 33, God said to Moses, up and go into the land that I will show you. Moses said, you said to me, bring up this people, and you've not let me know who you will send with me. So wait a minute, Moses. Didn't God just say in the verse 2 and 3 of this chapter, I will send an angel before you and drive out the Canaanites and all of your enemies, and I'll send you into a land flowing with milk and honey? Didn't he say he's going to send an angel? What do you mean he didn't tell you who's going to go? Well, back in Exodus 23, when Moses is on the mountain, receiving the design of the tabernacle and receiving all this instruction from the Lord before he comes down, God tells him this in verse 20. He said, I send an angel before you to keep you in the way, to bring you into the place which I have prepared. Beware of him and obey his voice. Provoke him not, for he will not pardon your transgressions. In other words, he can't just overlook them. Can't just pretend, hey, everything's fine. For my name is in him. But if you shall indeed obey his voice and do all that I speak, then I will be an enemy to your enemies and an adversary unto your adversaries. So what's God saying here? And what is Moses saying here to God? Well, I think he's saying, God, you promised the angel of your presence.

[7:18] Your name is in him. You said you're going to go with us. You promised that on the mountain. And now you're saying it's an angel without your presence. Which is it, God? Which is it? Because you've promised. You said to me, bring up this people, but you've not let me know who you will send with me.

And Moses then continues the conversation and says, yet, the end of verse 12, you have said, Moses is giving us some information we didn't know about. That God had spoken to Moses and told him, Moses, I know you by name. And Moses, you found grace in my sight. Moses' prayer here, as he's responding to God and praying, speaking back to God, his prayer here is based upon God's word. God's word to him. It's not based upon his need. Now he's praying based upon God's word in response to a need in his life. God, I have a need in my life. But my prayer is based on your word, not based on that need. I pray against, many times I pray based on my needs. God, this is what I need. Why aren't you fulfilling it? Please do that. Moses is going back to God's word. He's saying, God, you had said this.

I don't know how you're going to fulfill it. I have a need in my life and I know what your word has said. What now, God? Which is it? What are you going to do? I don't think Moses is questioning God's ability or promise to accomplish his word and accomplish what he's promised. I think he's just questioning, how does it apply to my life? God, I know what you've said. I don't question what you've said, but how do I apply that to my life? Psalm 34, 15 says, the eyes of the Lord are upon the righteous and his ears are open unto their cry. We don't have to wonder, well, has God heard me? Does he see? Does he know? He does. It's not about, does he see the need? Just like seek you first the kingdom of God and his righteousness and all these things. Does God see the all things? He does. That's not the question. Is somebody going to seek him first? Moses isn't questioning

God. He's saying, how does this, how does this apply to my life? Remember in Exodus three, when God comes to the burning bush and he goes and he shows up there and Moses is so surprised. So he goes up on the mountain there and he sees this bush burning and you know, it's not like a tumbleweed that's on fire. It's literally like a healthy, thriving bush. It's got green leaves and, and yet it's not being consumed. It's got fire in it, but it's got life and it's not being consumed.

And then the Lord says to him, Moses, I've surely seen the affliction of my people, which are in Egypt. And I have heard their cry. His ears are open to their cry by reason of their taskmasters, for I know their sorrows. And I am come down to deliver them out of the hand of the Egyptians and to bring them out of that land onto a good land and a large land, onto a land flowing with milk and honey, abundance and fruitfulness under the place of the Canaanites, the Hittites, and all of them.

[10:25] We're going to go through all the names, all the enemyites. Well, is God changing his mind here? God, you said you're going to bring them out and you're going to bring them in. Well, no, God isn't changing his mind. I don't think Moses is questioning that.

Moses is saying, how do I fit into this plan? God, how do I fit into this promise? Moses was asking God to reveal what he did not know about God or the situation based upon who he knew he was in God. He said, God, you have told me that you know me and I found grace. And so Moses is coming and he's asking God, he says, God, I'm basing the fact that you're going to answer me because of who I know I am in you. God revealed to me your will. Romans 8.32, he that did not spare his own son, but delivered him up for us all. How shall he not with him also freely give us all things?

What do we base that on? We base that on who we are in Christ. He spared not his own son, but delivered him up for us all so that he can turn to us and say, I know you, you found grace in my sight. That's what we base our, our relationship with God. And that's what we base the fact that God will supply our needs because of who he is and who we are in him. At the end of his life, Paul would write to second Timothy. He would write the last letter that he would write of the, the epistles. You know, he's been in prison. Most of what we have of the new Testament of Paul's writings come from him being in prison alone without any tangible ministry and everybody's left him.

Um, we were talking a little about this yesterday at men's discipleship. We think of like things going from small to big and growing exponentially. Look at Jesus's ministry. Jesus's ministry started out really, really, really big. Everybody wanted to be a part of it. And then it got a little smaller.

And then he said some weird things about eating his flesh and drinking his blood. And, and they're like, whoa. And then all the disciples leave him except the 12. And then Judas betrays him and even the 12, the rest of the 12 leave him. And he's all alone.

[12:28] And the most effective ministry Jesus ever accomplished when he was all alone, hanging on the cross, rejected by those he loved. Most of us don't seek out the Lord to do that type of ministry in our lives. But I dare say he probably has. He probably has in your life.

You've probably had moments where you've been alone, rejected and crucified. And God has done a great, great work through it. But anyway, he's writing here to Timothy and he says, Timothy, See, I am appointed a preacher. I'm an apostle and a teacher of the Gentiles.

For the which cause I also suffer these things. Nevertheless, I'm not ashamed. For I know whom I've believed. And I'm persuaded that he is able to keep that which I have committed unto him against that day.

You see, Moses was assured of who he was in God because of who he knew God to be. He says, I am completely assured of who I am in you, God, because I know who you are. Paul's saying the same thing. He's like, listen, I know who God is. I have my confidence in this.

I'm persuaded he's able to keep that which I've committed because I know whom I believed. 1 John 4, 19 says, we love him because he first loved us. We know who he is. And so we respond.

[13:44] Where Moses will say here that, you know, my name. Well, as we've gone through Genesis and Exodus, you know how I like to look at the meaning of names. And behind that, you see the nature and character, because in the Hebrew, to know a name was to understand the nature and character of the person.

We use know to mean many different things, right? And say, hey, do you know this person? Yeah, I know them. And you've met them once. You know them. They're an acquaintance, right? That happens here a lot, right? You know someone because you met them.

But the person asking that is saying, oh, do you know them in the sense of like, well, I've known them my whole life and we do vacations together and holidays together and we do, I know them. So there's different levels of know.

But here where he says, you know my name, he's saying, you know everything about me, God. You know everything about me. And yet that knowledge did not lead to condemnation or judgment. It led to grace.

Because you know my name, God, and I found grace in your sight. Romans 5.20, Moreover, the law entered that the offense might abound, but where sin abounded, judgment and wrath, condemnation and destruction.

[14:50] No, where sin abounded, grace did much more abound. That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

You see, sin is under God's wrath. But sin did not God, sin did not cause God to respond in wrath. Sin by its nature is under God's wrath because it has rejected God.

It's removed itself from God. But God didn't respond to sin in wrath. He didn't go, fine, I'm going to just pour out my wrath on you all. He responded in mercy. God's response to sin is mercy.

Ephesians 2.1 tells us that we have been quickened. We've been made alive. We've been made new. Who were dead in trespasses and sins? Any sinner under wrath can receive mercy. God's response is mercy.

Verse 13. Now, therefore, I pray you. As Moses continues to pray and says, God, you've not shown me who's going to go with me. I found grace in your sight. I know you know my name. And now, therefore, I pray you.

[15:50] If I have found grace or since I have, God, I found grace in your sight. He's going to ask three things here. Show me now your way that I may know you, that I may find grace in your sight and consider that this nation is your people.

Grace. We've used that word a bunch. Grace. Grace. What does that mean? It means favor. It means acceptance. It means goodwill. So to have goodwill, to have favor, to acceptance of someone.

He found grace in his eyes. God looks at Moses and says, you have my favor, my acceptance, and my goodwill. A life under grace is a life that is directed by God, known by God, and owned by God. As Moses says, Lord, you say I'm a life under your grace. Direct me. Show me your way that I may know you, that I may be known of God and consider this nation is your people.

This people is owned by you. A life under grace is directed by God, known by God, and owned by God. Remember Thomas? Well, in John 14, when Jesus is in the upper room and he is telling them a whole lot of things that they had not heard before.

[17:03] Judas is already gone to betray him. And Jesus is now preparing them for he's going to go away, but he's going to return. And he tells them a whole lot of new information and their minds are kind of blown. And he says, I go away and I will come again.

But, you know, and he says, and the way I go, where I go, you know, and the way I go, you know. And Thomas goes, Lord, we don't know where you're going. Okay, I'm just going to say it.

None of these other guys want to say it. They're sitting here nodding their head. Sure, we know. We don't know where you're going. And how can we know the way? And then Jesus says unto him, I am the way, the truth, and the life.

No man comes to the Father but by me. Moses is saying, oh God, according to your grace, show me your way. And Thomas says, Lord, what is the way? And Jesus says, I'm the way. I'm the way. For those who have found favor, acceptance, and goodwill. In Acts chapter 20, Paul, on the shore of Miletus with the pastor's conference there, he's having from all the pastors from Ephesus and elders. He says, now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.

[18:10] God's grace, the word of his grace to direct us into the knowing God, to give us an inheritance, part of the family of God, being owned by God. And lastly, Romans 5, 1.

Not lastly for the message. Just lastly for the section. I'm too excited. Romans 5, 1 through 2.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand.

And rejoice in the hope of the glory of God. Moses' prayers and his expectation of an answer, they were based in God's word, in God's promise, and in God's grace.

And Moses knew this is who he was, and this is who his God was. Again, in John 14, verse 13, Jesus would say, whatsoever you will ask in my name, in my nature, in my character, that will I do, that the Father may be glorified in the Son.

As Moses here is asking, he says, God, you say you know me, and I believe I know you. So hear my prayer. And then God responds, and he says to Moses, my presence will go with you, Moses, and I will give you rest.

[19 : 22] Okay. I'll send my presence with you. God graciously answers Moses' prayer by giving Moses more of himself. He says, what, God, what do you want me to do?

Where do you want me to go? And God says, yes, here I am. Here's more of me, Moses. Grace allows us to freely enter into God's presence and God's rest, as Moses is doing here.

And if by grace it's no more works, otherwise grace is no more grace. And if it be of works, it's no more grace. Otherwise work is no more work.

This is one of those, remember last week we talked about the obvious saying sometimes, I think it was last week, of Jesus where he says, if you love me, keep my commandments. Sometimes it's very, it's really simple, and he puts it right before us.

And this is one of those where Paul said, okay, I'm going to make it real easy. If it's work, it's not grace. If it's grace, it's not work. They're mutually exclusive. Grace is something that happens freely. It's given freely. It allows us to enter into God's presence and God's rest freely, because we cease from work.

[20 : 22] God's work is a completed work. God says to Moses, I will, whatsoever, my presence shall go with you, and I will give you rest. Sorry. These are assurance words.

These are words that say that God's work is completed. It leaves no doubt of accomplishing it. His purposes will be accomplished. But what is the question? Will I participate in them?

The question is not if God's word and his will will be accomplished. The question is, will I participate in that? We can take heart in God's grace because God's grace leads us to a sure ending, as he says to Moses here.

It's assured Moses. Psalm 138, verse 8 says, The Lord will perfect that which concerns me. He will complete. He will make whole. He will finish it. Your mercy, O Lord, endures forever.

Forsake not the works of thine own hands. God's not going to forsake you. God's not going to leave you uncompleted. His mercy endures forever. It endures all of our faults and failures.

[21 : 24] All that the world throws at us. The New Testament parallel scripture to this is Philippians 1, 6. Being confident of this very thing, that he which has begun a good work in you, he will perform it until the day of Jesus Christ.

God's work is a completed work. There is no doubt of God accomplishing his purposes. Only of my participation in them. Will I participate in that? Do I want to be a part of that?

I say yes. I do. So God says, my presence will go with you. And then Moses responds. And he responds very interestingly. He said, if it does not go, well then don't take us up either.

God, we're not going if you're not going. It's like I say to my wife. Honey? When the kids were little. Well, I say it now too. If you ever leave. If you ever leave me. Decide to leave me. Well, look in the rear view mirror because the kids and I are going to follow.

You can't leave because we'll just follow. Well, he said, if you don't go, well, we're not going to go. Moses understood that being near God was something different than being in God.

[22 : 28] See, God says, okay, Moses, I'm going to go with you. But then Moses doesn't just say thank you. He says, all right. But understand that it's not just that we want you to be near. We want to be in you.

We want you in our midst as well. John 15, Jesus says, abide in me. And I in you, as the branch cannot bear fruit of itself except that abide in the vine, no more can you except you abide in me. I am the vine. You are the branches. Excuse me. He that abides in me and I in him, the same brings forth much fruit. For without me, you can do nothing.

It's not enough to have Jesus near. It's not enough to live in the shade of the vine. It's not enough to have the vine growing up the side of your house or maybe have some pictures on the wall of the vine. You have to be in the vine.

You have to abide in the vine. You have to be a part of it to experience a life-giving flow that comes from the vine into the branches. Moses understood there was a difference between God being near and God being in their midst, being in God.

[23 : 27] Moses is desperate here, just as he was when he took that tent and he ran out into the plane outside of the camp and pitched it so he could meet with God. He's desperate here to know God more.

And he's pressing in by grace, saying, God, I need more. He understood the need was for personal grace and the personal presence of God. As he says here, if your presence go not with me and carry us up not hence.

God, it's not enough. It's not even enough that you're in the presence of all your people. I need you. I need your presence. I need your nearness. And, God, how will we know?

Where shall it be known here that I and thy people have found grace in your sight? Is it not that you go with us? What is the proof, God? What's the proof that we found grace? We found favor and acceptance in your sight?

Well, God, it's your presence. That's where we find the evidence. Grace is evidenced by God's abiding presence in our life.

[24 : 34] Grace is evidenced by being separate from the people of the world by a holy life. And grace is evidenced by a personal presence of God. Moses says, God, I believe your word.

But, God, I want to see that effect in my life. And the world needs to see that effect. How are they going to know? Unless God's abiding presence, his holy presence, and his personal presence is with us, is in our lives. 1 Corinthians 15, 10 says, But by the grace of God, Paul writes, I am what I am.

If you don't like it, take it up with him. And his grace, which was bestowed upon me, was not in vain. What does that mean? It means it didn't lack an effect. It wasn't pointless.

It wasn't empty. It had an effect in his life. But I labored more abundantly than they all. Yet not I, but the grace of God which was in me. Paul's saying, hey, God's grace bestowed on my life had a tangible result in my life.

It worked through my life. And it worked in me so that the work that I did, it wasn't fruitless, it wasn't empty, but it was God doing the work. God's grace in our life, his abiding presence, his holy presence, and his personal presence, it results in something that is seen, that is tangible, that you can know.

[25 : 46] God doesn't want us to be guessing. And verse 17, and so the Lord then responds again to Moses as they have this conversation, I assume with Joshua laying there eavesdropping, in the tent with him.

And the Lord said to Moses, I will do this thing also. Essentially, God said to Moses, yes, yes, Moses, yes.

You think God's reluctant in this? He's like, oh, Moses. How many times are we going to go through this, Moses? You keep asking for things. No, God's drawing him out. God wants him to continue to ask.

I will do this thing that you have spoken. For you have found grace in my sight. And I do know you by name. God's word confirming to Moses who he is in God. Moses' confidence with God, it wasn't based upon who he was in position, right?

I'm Moses. I'm leading all these people. I'm writing the first five books of the Bible, God. And I'm going to, I've got so many more exciting things I'm going to do. I mean, I'm going to hit the rock when I shouldn't a second time, but we won't talk about that.

[26 : 58] I've got other things I'm going to do, God. No, Moses knew who he was. See, Moses knew he was the guy who killed an Egyptian in the name of Christ, essentially, to do God's work, to deliver God's people.

I'll kill this guy. That's not how the wrath of man works, not the righteousness of God. Moses knew that he was the guy when God said, hey, go back and deliver my people. He said, no, I'm not going to do that.

That's not for me. That's for someone else. And so God sent him Aaron. God confirms and affirms by his word a relationship of grace.

It's not based upon who Moses is. It's based upon God's grace. His confidence with God is not based upon who he is, but it's based upon who he knew himself to be in God, not apart from God, not because of some mighty thing God has done in his life, not because, well, I'm so successful and things are going so well.

And no, he knew who he was. You see, the people might've been like, whoa, it's Moses. This Moses in the next chapter is going to come down from the mountain with his face shining. They're like, whoa, it's Moses. And Moses knows, yeah, it's Moses.

[28 : 00] I killed a man and I rejected God's calling. And then I wouldn't even operate in the covenant God gave me. My wife had to force me to do that. He knew who himself to be in God.

In verse 18, as God is drawing Moses, look at how he's drawing him closer to his presence. First, he says, I'm going to send you with the people. Go on. I'm going to send you a promise and blessing. Moses desperately says, for me and my house, before Joshua ever said it, essentially. Moses said, for me and my tent, we will serve the Lord. And he took his tent out to be in God's presence. And there he is in God's presence. Now he's pressing in closer. He says, God, thank you that you said your presence will be with me.

Thank you. Thank you for your grace. And then I love this in verse 18. It's almost like he can't contain it. And he says, I beseech you, show me your glory. Please, let me see your glory. I've heard you talk to me. There's this veil separating us. I want to see your glory, God. God's response of grace is drawing Moses deeper and deeper into understanding who God is. It's not pushing him away.

[29 : 01] As he gets closer to God, he's not like, whoa, I don't know. Because God is just so holy and so majestic and powerful. He is all that. He is. But God's response, it's God's response of grace in Moses' life is drawing Moses closer in desperation.

And just like in verse 7, as we saw last week, Moses is again radically and spontaneously pressing into God. Remember in Genesis 18.

At this time, Abraham has been many years separated from Lot. And Lot's living down in Sodom and Gomorrah, the plain of Shinar.

And then here comes God in a Christophany, a pre-incarnate appearing of Christ in the Old Testament.

And he says he comes with two men, two angels. And they come and they meet with Moses, with Abraham. And he realizes this. And he's excited. God's come. He's met with us. And he gives him the promise of Isaac. And then at the end of all that, as he's getting ready to leave, he's rising up to head towards Sodom.

[30 : 06] Because he's going to bring judgment on it. And the Lord said in Genesis 18, verse 17, he said, Shall I hide from Abraham the thing which I should do? Remember, Abraham's a friend of God.

Remember, Jesus said, I no longer call you servants, but I call you friends, because I make known unto you all that the Father has spoken to me. That's what friends do. And so he says, well, you know what? I'm going to tell Abraham. I'm going to tell him what I'm going to do.

I will go down now and see whether they have done according to altogether the cry of what I have heard and which has come unto me. So I'm going to go down.

Abraham, I'm heading down to Sodom to see if this is so. And then the men, the two angels that were with him, they turned their faces from thence and they went toward Sodom. And Abraham stood yet before the Lord.

Abraham stays there with the Lord as they're overlooking this plain. And away go the two angels. And Abraham drew near. He drew near. God says, hey, I'm going to send these guys down to wipe out Sodom and Gomorrah.

[31 : 05] Abraham says, whoa, I can't go anywhere near God like that. His wrath, his judgment. No, Abraham draws near. And he knows who God is because he says, will you also destroy the righteous with the wicked?

That wouldn't be like you, God. That wouldn't be just, he says. It's unjust of God to pour out his wrath upon those that he's already declared righteous. And he says this in verse 24.

He says, peradventure there be 50 righteous within the city. Will you also destroy and not spare the place for the 50 righteous that are in the city? And the Lord said, if I find in Sodom 50 righteous within the city, then I will spare all the place for their sakes.

Abraham says, thank you very much. And he goes on home, right? No. He says, well, what about 40? Do I hear 30? Can I have 20? And he gets down to 10.

And God's not like, oh, Abraham, you're driving me nuts. Fine, 10. All right? 10 more minutes, then it's bedtime. No, I think God's like, yes. Can you?

[32 : 05] I think it's God saying, all right, we're at 30. Do I hear 20? And Abraham's like, what about 20? Yes, Abraham. What about 10? Yes, Abraham. And here we do the same thing with Moses.

God's grace is leading Moses. It's drawing him in to something deeper than just need. It's drawing him into the need for God. He recognizes all of my needs pale in comparison to you, God.

I need your presence with me. I don't care if you lead me into promise and into blessing. I need to feed all my enemies. If I don't have you, I need you. Moses is essentially saying, you know all about me, God.

You say, I found grace in your sight and you know my name. You know all about me. Now, please let me know all about you. I beseech you. Show me your glory.

The word glory is kabod in the Hebrew. Maybe you've heard that term before. It means weight, a weight of splendor, of honor, and of glory. It's a heavy thing. It's something weighty. It's not something frivolous.

[33 : 05] God's glory is a heavy thing and it's not to be taken lightly. But it's also a gracious thing. A very gracious thing. Verse 19, he said, I will make all of my goodness.

All of my goodness pass before you. God, show me your glory. I'll make all of my goodness pass before you and I will proclaim the name of the Lord before you. And I'll be gracious to whom I'll be gracious.

And I'll be merciful or show mercy on whom I will show mercy. God's response to Moses' desire to know him more is an emphatic, yes. Yes, Moses, I will let you know me more.

I will. You know, the English doesn't translate this the best. Where it says, and I'll be gracious to whom I'll be gracious and have mercy on whom I'll have mercy. Kind of makes it sound like God's like, well, if I want to.

I'll be gracious on who I want to and mercy on who I want to. And those I don't, I won't. The Hebrew is you have the word grace for gracious and gracious. Couching in between it is one word that just means whosoever.

[34 : 07] God is saying grace to whosoever, grace. Grace, mercy to whosoever, mercy. God's response to Moses is that he wants to surround his people with grace and mercy.

That's his desire. This is grace and grace to whoever. Mercy and mercy to whoever. This is who I am. The weight of God's glory. It's not his wrath. It's not his anger.

It's not his justice, his judgment, his holiness, his sovereignty or power. It's his goodness. The weight of God's glory is his goodness. Well, God, you are holy.

You are sovereign. You are powerful. He is. Do you know why he is? Well, because he is. But you know why he is in our lives? He's all those things that he might show us his grace to display his grace.

The weight of God's glory is found in his goodness, grace and mercy. How do you know if God's operating in your life? How do you know if you're experiencing his goodness?

[35 : 03] How do you know if the glory of God is shining in and through your life? Are you experiencing grace and mercy? Are you experiencing the grace of God? Or are you operating in some type of works-based thing that you're hoping you can convince God, earn from God?

Or maybe you think God's glory is displayed in holy anger and righteous power and judgment. No, God's glory is displayed in grace and mercy.

That's his glory. It's his goodness. Moses will experience the presence of God's goodness because he's entered into God's grace. God here wants Moses to fully understand who Jehovah is.

He's not going to leave this in question. Psalm 23, verse 6 says, Surely goodness and mercy shall follow me all the days of my life. And what's the end result of that?

I will dwell in the house of the Lord forever. John 1, 14 tells us the word, that Jesus, the word was made flesh and dwelt among us, and we beheld his glory. The glory of the only begotten of the Father.

[36 : 08] And what was that? Full of grace and truth. God's glory is displayed in goodness, grace, and mercy. But he says in verse 20, You can't see my face though, Moses.

Moses, you can't see my face, but you can know my heart. Moses, you can't see my face, for there shall no man see me and live. Which would you rather have?

Would you rather have the experience of seeing God face to face? Or would you rather have the experience of knowing God's heart? God's glory, grace, and goodness has been revealed in the face of the word made flesh.

There were those that saw his face. And it says that the word was made flesh. Well, we haven't seen that face. So what does God do? God takes the word made flesh, and he makes the flesh into the word.

For us. We see the face when we see the heart of God. 2 Corinthians 4, 6 says, For God who commended the light to shine out of darkness, commanded the light, has shined in our hearts. [37 : 14] The God who said, let there be light, and there was light. He's commanded the light to shine in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. What face? I haven't seen the face of Jesus.

But I've seen his heart. I've seen his face. I've looked into his word. It means in the person, in the presence, again, and the nature and the character and the person of Jesus. No man could see God and live. So God would become a man and die so that all men might have the opportunity to live and see God. No man can see God and live.

So God became man and died so that all men could have the opportunity to then live and to eventually see God. For now we see through a glass darkly, but then face to face.

Now I know in part, but then shall I know even as also I am known. And we shall see him face to face one day. And at that time, what we know about God's heart will match up with all of that God appears to be and is.

[38 : 15] And we shall see him face to face. Because God became a man to die so that we might live and see the face of God. And the Lord said, Behold, Moses, I've got a plan.

There is a place near me. There's a place near me, Moses. There's a place by my side. Remember in the beginning of 33, when he said, Whoever's on the Lord, whoever's on the Lord's side, draw near. Come to the Lord's side.

And he said, Behold, there is a place by me. And you shall stand upon a rock. Near God, near his side, is a rock for Moses to stand on. Moses had struck the rock in the presence of God in Exodus 17.

Remember that? The people needed water. And God said, I will stand before you, Moses, and you shall strike the rock and water will come out. And in a sense, he struck through God's presence, struck the rock and out came water.

Moses, who had struck the rock in the presence of God, he would now stand upon the rock in the presence of God. And it would be while standing upon that rock that Moses would begin to then experience God's glory, his goodness, his grace, and his mercy.

[39 : 18] You see, the closer we move to God, the more sure our footing becomes. The closer we move, the more stable is the ground we stand on. God says, near me is a rock. Stand on that rock, Moses.

And you're going to experience all my glory, all my goodness, all my grace, all my mercy. In Matthew 16, Jesus, in response to all those disciples leaving, all the other disciples that were there, remember at one point, he sent out the 70.

So there was a whole lot of other guys. There's just the 12 that are left. And he says, are you going to leave also? And Peter says, where else are we going to go? You have the words of life. And we believe and are sure that you are the Christ, the son of the living God.

And Jesus said, flesh and blood didn't reveal that to you, Peter. My father, which is in heaven. And he says, and upon this rock, the rock of the revelation that I am the Christ, the son of the living God, I will build my church.

And the gates of hell will not prevail against it. You and I, we stand in a very sure place when we stand near God. We stand upon a rock that allows us to receive of God's goodness, of his glory, of his grace, and of his mercy.

[40 : 21] And the closer we draw, the more sure our footing becomes. And it shall come to pass while my glory passes by, that I'll put you in a cleft of the rock.

And I'll cover you with my hand while I pass by. God invites Moses to draw near. Moses responds to that. He says, yes, God, I'm going to come and I'm going to stand on that rock.

And then Moses, in response to, or God in response to Moses by faith standing on the rock, takes Moses and brings him into the rock. As Moses draws near, he draws near by his word, by God's word, and by God's grace.

And in the presence of God, Moses is safe, he's secure, and he's held fast. What was Moses' part? Moses, come stand by me on the rock. Moses does that in faith.

And God says, all right, I got it from here. And he takes him with his hand and he draws him in and he brings him in and he covers him. He's safe and he's secure and he's held fast. Moses, and I will take my hand away and you shall see my back parts, but my face you shall not see.

[41 : 32] What does that mean? Well, it means that just a glimpse of God's glory is going to overwhelm Moses. Like, you can't see my face and live. Not that I'm going to pour out my wrath, but Moses, in your presence, fallen state, you're redeemed, but you're fallen.

You're not going to be able to handle the full display of my grace, my goodness, and my mercy. Do you realize that? That his grace, his goodness, and his mercy is so overwhelming overwhelming, and for all of eternity, we're going to get to partake of that because we will see him as he is. Moses is going to go onto the mountain in the next chapter. He's going to come back down. His face is going to be glowing from seeing all of who God is. And next week, we're going to see as God reveals himself fully to Moses.

And even just a glimpse of God is so overwhelming that his face is shining and people can't look at him. Then what will it be like when we see him face to face? What is it going to be like when we see him?

And we are known as he knows us and we are like him and there he is face to face and our faith becomes sight and that reality. We're going to glow, man. We're going to light up in the presence of Jesus.

[42 : 42] 1 John 3, 2, Beloved, now are we the sons of God. It does not yet appear what we shall be. I, you know, say this to my wife. I mean, if you look this good now, what are you going to look like glorified?

You know, man, I can't wait to see that. Man. It does not yet appear what we shall be. What are you going to look like? What's the person next to you going to look like?

Glorified. But we know that when he shall appear, we shall be like him. For we shall see him as he is. We shall be like him. We who have yet to see God, we've nevertheless experienced his goodness in a way that Moses could not, haven't we?

Moses, you don't get to see God. I'm going to let you see my glory. I'm going to let you experience my goodness and my grace. We've not seen God either. But we get to experience God's goodness in a way that Moses did not.

In a way that goes even beyond that. 1 Peter, chapter 1, verses 7 through 8, says that the trial, there it is, that testing of the faith like we talked about, the trial of your faith being much more precious than that of gold that perishes.

[43 : 51] though it be tried with fire, might be found into praise and honor and glory at the appearing of Jesus Christ. Meaning what? That it is worth it, guys.

It's worth it to hold on to Jesus. It's worth it to stand there assured on the rock because he's brought us into himself and he's holding on to us. And maybe in this life it means crucifixion.

But in the next life it means resurrection and seeing Jesus face to face. Whom having not seen, I've not seen him, yet I love him, you love. And whom though we now see him not, yet believing, you rejoice with joy unspeakable and full of glory.

Guys, if we're rejoicing with joy unspeakable and full of glory, full, and what's the glory? Goodness, grace, and mercy. If that's now and we haven't seen him, what's it going to be like when we see him? What is it going to be like?

It's worth it. It's worth it to hold on. God's goodness was expressed by grace that opened up a cleft in the rock by which you and I can enter into the very presence of God.

[44 : 56] Just as Moses stood there and God opened up a space for him and brought him in. Jesus hanging on the cross so that God might display his glory to his people. It says it was the preparation day and the Jews, because they were more concerned about their ceremony and about their religion, and it's like, we just needed to make sure that none of these people are on the cross still during the Passover.

And so Pilate commands that they go and break their legs. The two thieves, one on each side of Jesus, and it says they go to the two and they break their legs. They go to Jesus and they see he's dead already. And the one soldier, little did he know, fulfilling prophecy, decides to drive his spear into Jesus' side just to be sure in what comes out.

When they saw that he was dead, they didn't break his legs, but one of the soldiers with a spear pierced his side and forthwith there came out blood and water. There came out judgment and wrath and anger and condemnation and no, there came out grace and mercy, blood and water.

And he saw, and he that saw it, John's saying this, he's writing this about himself, he that saw it bear record and his record is true and he knows that he says true that you might believe.

That's why he writes that. Do you believe? Do you believe that? What is the ground you're standing on? Are you standing on something that's sure and stable? Are you standing on that rock? Putting your faith in Christ that I can draw near because of his goodness, his grace, and his mercy?

[46 : 25] And if so, then God will bring you in and he'll draw you into his side so that we might believe. And in John chapter three, Nicodemus said, how can a man be born when he's old? How can he enter in a second time into his mother's womb?

And Jesus said, truly, truly, I say unto you, except a man be born of water and of the spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the spirit is spirit.

Marvel not that I said unto you, you must be born again. You must enter in, not just to the very presence of God, but into the very life of God.

You must enter in. In 1 John chapter five, who is he that overcomes the world? But he that believes that Jesus is the son of God.

He that believes that Jesus, the son of God, was crucified so that you and I could be drawn near to God. He believes that we've been born again, not through an experience in this world, but an experience that happens in the spirit.

[47 : 25] Who believes that? He overcomes the world. And this is he that came by water and blood, even Jesus Christ. Not by water only, but by water and blood.

And it is the spirit that bears witness because the spirit is truth. And this is the record that God has given to us eternal life. And this life is in his son. He that has the son has life.

He that has not the son of God has not life. And God's grace allows us to enter freely into the presence and rest of God. It's God's grace that makes that way possible for us.

Have you experienced the weight of God's glory in your life? Are you experiencing that? I dare say, looking around, that I think all of us could say, yes, I put my faith in Christ. I've climbed up there and I put my feet on that rock.

That I'm going to stand here in Jesus. He's opened his side and he's brought me in to experience his goodness, his grace, and his mercy. But I think a lot of times we don't think of God like that.

[48 : 26] We think of God in the sense of he's holy and righteous and majestic and powerful and sovereign and those are all true. Those are true. But how did God display his glory? He put himself on a cross.

What did he want you to know about himself? That he's gracious, that he's merciful, and that he would give his life for you. The weight of God's glory is not found in wrath or in judgment.

It's not found in your guilt over your sin. It's not found in your failure. It's found in his grace and his mercy. Surely goodness and mercy will follow me all the days of my life.

The wording there is to hunt. Surely goodness and mercy will hunt me down all the days. It's driving me. Sometimes maybe you feel that way. You think, I'm afraid God's going to get me. I know what I've done.

Like Moses, I know who I am. Other people look and go, that is a blessed brother. That sister, I wish I could be. But you know who you are. You know you're a murderer and a God denier and a, you know who you are.

[49 : 33] You think, God's going to get me one of these days. He's going to find me out. I feel like I'm being chased down. You are. God is chasing you. And if you let him get you, you're going to hear a loud, sickening crunch.

And then all those chains are going to fall off because he broke them. God is chasing you with goodness and mercy and is to bring you to his house, is to lead you into his presence to dwell with him.

God's glorious presence in your life is only good. Do you believe that? Do you believe that God in your life is only good, only merciful, only gracious?

do you? Or do you think that maybe there is something there that is anger or judgment or it's only good, always and only ever good.

Any footing other than God's grace places us on shaky ground. Do you try and stand on anything other than God's grace in your life? I mean, well, now you've brought yourself under works and grace and works, we know, are mutually exclusive.

[50 : 39] Well, maybe God will accept me because, you know, I've been really faithful in this area. I've been doing really well. I haven't slipped back into that sin or, you know, check out last year's

giving record.

You know, God must love me. Any footing other than God's grace places us on shaky ground. Jesus didn't die so that we could bring something so empty and pitiful as our effort and our ability. God's work is a completed work and there is no doubt of God accomplishing his purposes. The only doubt is my participation in them. It's by grace that he has opened his side and he draws us in. The weight of God's glory in your life is his goodness. And where he displayed that was on the cross. As he showed, this is what it looks like, guys. This is, you want to see God, Moses? Here he is.

This is what he looks like. I don't know where you're standing today. I hope your feet are planted firmly in Christ. And I believe positionally that's true.

[51 : 42] But experientially, maybe you're in quicksand. Maybe you feel like you got to keep those feet moving so you don't keep sinking further. Step onto Christ. Step back onto the rock of his grace.

It's his work. He'll draw you in and he'll keep you secure. He took the weight of our sin upon himself and the greatest act of God's goodness, the greatest act of his grace, the greatest act of his mercy was the cross.

Maybe you're doubting. Maybe this morning you're like, I don't know. Am I sure? Am I standing firm? Let this be a reminder to you. God's goodness in your life is a sure thing and has nothing, there's nothing in yourself that commends you to God.

There's nothing in you where God says, that one. God looks down and he sees Jesus broken, bleeding for you. You know, because of the cross, you and I today, we can live in his glorious presence.

We can live daily in his presence. We can daily experience his goodness of grace and mercy and his presence because of this, because of the cross. God's grace is sufficient for you.

[52 : 57] Where sin abounded, grace did much more abound. Shall we continue in sin that grace may abound? God forbid. God wants to move us past that to something so much greater.

How shall we that are dead to sin live any longer therein? Don't live in something dead. Self-effort, self-work, the flesh, sin, whatever. Don't live in that.

Live in God's grace. It's wonderful, it's good, and it's sure. Listen, we were created for God's presence. We were created to be in his presence and his presence is good, it's gracious, and it's merciful.

We were created to dwell face-to-face with him in glory, but we were created also to experience his glory and his presence here. To experience his glory, his goodness, his grace, and his mercy in a fallen, broken, hurt-filled world.

God didn't remove us from that. He entered into that. He said, hey, I'm not going to be distant. I'm going to come and get as close as I can to this. I'm going to suffer and die myself so that we can experience in a broken, sin-filled, hurtful world, we can experience goodness, grace, and mercy.

[54 : 08] God's presence in your life is only for good. The Lord bless you and keep you. The Lord make his face to shine upon you and be gracious unto you. The Lord lift up the light of his countenance upon you and give you peace.

Thank you.