



God, Go With Us

Behold Our God! – Read the Bible for Life Series #8

Exodus 32-34

Pastor David Sunday

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Please turn in your Bibles this morning to God's ancient Word, in Exodus 33. As you turn there, remember, we're reading through the Bible. This week you've started Leviticus and I'm going to preach on that, Lord willing, next Sunday. I encourage you to press on, believing that all Scripture is inspired by God and is profitable for us, including those parts that we find tough sledding. If you would like to read something more about Exodus, let me just recommend this book: *Redemption—Freed by Jesus from the Idols We Worship and the Wounds We Carry* by Mike Wilkerson. I've enjoyed and benefited from reading this book while reading through Exodus, and some of the thoughts I present to you today, I think, are the result of meditating on the good truth that's in this Word, this book. I believe you can find this through Amazon very easily and I would recommend it to you—Mike Wilkerson's book on Redemption.

Let's read God's Word—Exodus 33:12-16:

¹²Moses 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.' ¹³Now 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."

¹⁴And he said, "My presence will go with you, and I will give you rest." ¹⁵And he said to him, "If your presence will not go with me, do not bring us up from here. ¹⁶For 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?"

This is God's Word.

God, go with us! This is the cry of my heart this morning. God, don't let us take any step as a church apart from Your presence. Let this be what distinguishes us as Your people—Your presence in our midst.

When we talk about the presence of God, there is a sense in which God is everywhere, always present. We cannot contain His presence. We cannot control His presence. He is omnipresent. That is a truth that is everywhere, at all times, in all places, unchangeable. But sometimes the Bible speaks about the presence of God in a different way than His omnipresence. It speaks of the presence of God in His covenant relationship with His people; some call it the manifest presence of God. It's dealing more with our experience of God's presence, our awareness of God's presence and that's what I believe Moses is speaking about here in chapter 33 of Exodus. That's the perspective that I'll be speaking from this morning as I speak about God's presence.

I remember the first time I was really aware of God's presence in my life. It was in the Fall of seventh-grade for me. Our youth group was having a prayer meeting on Wednesday night instead of regular youth group and I told my mom, "I'm not going. I don't want to go to a prayer meeting. I don't want to have to pray in front of other people." Maybe you feel that way about what we're doing here on Wednesday night. I would encourage you to go. If you want, I can have my mom give you a call because she said, "David, you're going." And so I went.

I think it was the first time I had ever kneeled in a room with other people in prayer. I remember a sense of God dealing with my soul in that meeting; God's presence with me, God being a real and present God to me, active in my life. I started to understand that I was to seek Him and I was to cherish knowing Him and I was to cultivate an awareness of His presence in my life. That continued with me throughout the rest of my youth.

I remember being in Europe with a "strolling-strings" orchestra that I played the piano for called "The Golden Strings." I remember the group that I was with, most of them weren't Christians. They were on a continent where there was no drinking age and the chaperones were probably tired from jet-lag. I remember my peers going out and doing things I knew I shouldn't be doing. I remember how lonely I felt in my hotel room and then I remember opening God's Word to 1 Corinthians. This was many years ago and I remember God ministering through His Word to me, letting me know that He was with me.

I can remember the summer I turned 18 on a lake in Wisconsin in the North Woods, going out on a canoe and bringing with me a book from R.C. Sproul. I think it was One Holy Passion, or something like that, about the attributes of God. I remember reading about His holiness and His sovereignty, and the light of God's truth dawning on my mind about His glorious attributes as if I'd never heard them before. I remember where I was sitting, on that lake, experiencing God's presence with me.

I can remember Kate and I, when we were teenagers, loved to go to the piano and play worship songs and sing and the experience we felt of God's presence. Then the day that we were married, kneeling at the altar with our pastor praying over us. Tears were coming down my cheeks as I realized God's presence that had been with me and blessing me with my wife. His presence will go with us as we go from here. In the churches we've been a part of, I remember just worshipping like we did today, in the presence of God's people and even this morning as we sang and I heard your voices behind me, I was thanking God for His presence in our lives.

I remember when the elders of our former churches started meeting together back in those rooms, talking about the formation of New Covenant Bible Church and how we experienced God's presence knitting our hearts together. As I was thinking about that this week, I thought of times I've been in hospital rooms with saints as they've been dying and how God's presence was so real. I thought about the time when Kate was going into surgery last year and how we read Romans 8 and affirmed our confidence in the Gospel. How God's presence gave us peace in those moments. Then, going across the street during the ten hours she was in surgery with my friend Jeff, in a park, right there in the center of the city of Chicago, crying out to God and His presence was very real.

Do you cherish God's presence in your life? Do you treasure knowing that He is with you more than anything else in this world? Can you say, in truth, with the hymn writer...

"Be Thou my vision, O Lord of my heart;
Naught be all else to me, save that Thou art.
Thou, my best Thought, by day or by night,
Waking or sleeping, Thy presence, my light."

(Be Thou My Vision attributed to Dallan Forgaill)

There's a place I go at the end of every year. It's a tower—Eagle Tower—in Peninsula State Park. I climb that tower and look over Green Bay and across the upper Peninsula. It's become like an Ebenezer, a place of remembrance for me, to look back on how God has carried me through the prior year and reaffirm my confidence that He will be with me in the year to come. I see God's presence in those places.

Movement #1—God Promises His Presence

We're going to look at the theme of God's presence, this morning, from four different aspects. The first is the biblical theology. We're going to look through the book of Exodus and a little bit in the rest of the Bible to see, first of all, that God is a God who promises His

presence to His people. That's our first movement this morning—God promises His presence.

You remember that the book of Exodus can be divided into three portions:

1. Chapters 1-18 - God delivers His people
2. Chapters 19-24 - God demands things of His people
3. Chapters 25-40 - God dwells amongst His people

The climax of the book is not when God brings His people across the Red Sea on dry ground and sets them toward the Promised Land, although that's wonderful. The climax of the book is not even at Mount Sinai when God gives them the Ten Commandments, although that's an awesome manifestation of God's care and love for His people. This is how God is going to manifest through His people that they are His treasured possession—through their adherence, their faithfulness to this covenant. But the climax of the book is actually that part of the book we probably found most difficult to read—the part of the book that focuses on what looks like tedious lists of stakes and curtains, fixtures and furniture, dimensions and materials. When God is saying to His people that they are to build this tabernacle, this is what all of that redemption is leading toward. God is saying, "I want to dwell in the midst of My people. I want them to experience My presence."

When I look at Exodus 25:8, I see a key verse there that helps us understand what God is doing in this whole last section of the book of Exodus. Exodus 25:8. You might want to underline this or mark this. This sets the trajectory for where we're heading. He says: "*And let them make me a sanctuary, that I may dwell in their midst.*"

That's *why* God redeemed His people; so He may dwell in their midst. That's *how* God redeemed His people—by coming down into Egypt and demonstrating His powerful presence in their midst. He wanted to bring His people into the Promised Land so that there He could dwell with them and they could dwell in His presence.

We see God reaffirm this in Exodus 29:45-46. Would you look at that please? God says in Exodus 29:45, "*I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.*"

So what God is saying is, "I want to be with My people. I (in a sense) can't get close enough to them. I want to dwell in their midst. I want to be among them."

And God's people can hardly believe it. This is news that seems too good to be true and they don't quite grasp yet what God is saying here. But as we go through the rest of the Scriptures, we see that as God begins to work in the lives of his saints, this is the thing that comes to the surface most in their lives, as they express what it is they long for; what it is that they desire. It boils down to this: "God, let me dwell in Your presence."

You've heard the Psalm. Psalm 27:4, where David, in the midst of his enemies says:

*"One thing have I asked of the LORD,
This is what I shall I seek after:
that I may dwell in the house of the LORD
all the days of my life,
to gaze upon the beauty of the LORD
and to meditate in His temple.*

David is saying, "I boiled down all my desires. I've asked God to refine and purify me of anything less than this and here's what I'm looking for now: I just want to be in God's presence; I just want to gaze on His beauty." Because as David has affirmed in Psalm 16:11, "Lord, you make known to me the path of life." What is he saying? "*In Your presence, there is fullness of joy. At your right hand are pleasures forevermore.*"

In Psalm 84, the sons of Korah, the priest, begin that Psalm by saying, "*How lovely is Thy dwelling place, O LORD of hosts! My soul longs, yes, even faints for the courts of the LORD.*" And they say in that Psalm, "*Better is one day in Your house; better is one day in Your courts, than thousands elsewhere. I would rather be a doorkeeper in the house of my God than dwell in the tents of wickedness.*"

It's the longing of God's people to be near God—to experience His presence. Then when they're in exile, and when they're far from Jerusalem, this is their Hope. God is giving promises through His prophets, "I will gather you, My people; I will bring you back. I will be your Home; I will dwell in your midst. The LORD, Himself, is with you; He is mighty to save. He takes great delight in you; He is present with you."

So what a joy it is when we come to the New Testament and we read the angels speaking to Joseph about the baby that's in the womb of the virgin Mary. The angel says to Joseph, "*The Child, who is conceived by the Holy Spirit in her is the fulfillment of that promise that was made to Isaiah the Prophet: The virgin shall conceive and bear a Son. And His name shall be called Emmanuel, which means 'God with us'.*" (Matthew 1:21-23)

Through Jesus Christ, God Himself becomes present among us and brings us into God's presence. There's one verse in the New Testament gospels—John 1—that I want you

to look at, that's so important. Because here, John is making a direct link back to the passage that we're looking at today in Exodus. He speaks of Christ as the Eternal Word, through whom all things were made, without whom nothing was made. In Him was life, and the Life was the Light of men.

Look at John 1:14. It says, "*And the Word became flesh and dwelt among us...*" You could underline that word "dwelt" and if you write in your Bible, you can put the word "tabernacled" because the verb that's used there is pointing us back to Exodus, about the tabernacle. What John is saying is that the Eternal Word, God the Son, became one of us and He tabernacled amongst us. He became the fulfillment of the tabernacle in the Old Testament. He became, in His person, the manifestation of God's holy, gracious, compassionate, just presence in our midst. And because He tabernacled among us and we have seen His glory, glories of the only Son from the Father, full of grace and truth, the future that is held out to use in God's Word is a future that is full of God's presence for God's people.

Please turn to Revelation 21, and we'll see where all of this is heading. Revelation 21:3-5:

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. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

This is our hope—a new creation in which God will be the chief attraction, in which the greatest thing in which we will delight in that new creation is expressed in Revelation 22:4, "*They will see His face; they will behold Him.*" God will dwell among us. We will experience His boundless presence.

Graham Goldsworthy says, "this one verse could be said to sum-up and contain the entire message of the Bible. The whole of the history of the Covenant and of redemption lies behind this glorious affirmation. Every aspect of the Hope of Israel is woven into this one simple and yet profound statement, The dwelling of God is with men."

That's what it's all heading toward. That's what God is aiming for in His redemption of His people. Again, I ask you New Covenant Bible Church, "Is this precious to you? Do you prize this privilege of being the people whom God has formed to dwell in our midst? Of being the people who are destined to live in His dwelling place and experience His presence forever and is there anything you prize more than this?"

That's the first movement this morning—God's presence is promised.

Movement #2—God’s Presence is Profaned

That brings us to the second movement. If you turn back now to Exodus 32, here we see God’s presence is profaned. The truth of the matter is, God’s people do not always say: *“Better is one day in Your house than thousands elsewhere.”* God’s people do not always prize God’s presence more than everything. In Exodus 32, God’s presence is profaned. It erupts on the narrative scene of Scripture as a rude interruption. All this talk about the tabernacle and God being in our midst and God dwelling with us. Then suddenly, this comes to us—the incident of the golden calf. An appalling apostasy. A turning away from the Living God.

We see that God’s people almost lost the privilege of God’s presence in chapter 32. Why? Because they got impatient. They got impatient!

Verse 1, *“When the people saw that Moses delayed to come down from the mountain...”* It’s taking him a while. “He’s the one, visibly, who represents God’s presence with us...Where is he?” He was delayed so they get impatient. What do they do? They gather themselves together and say to Aaron, *“Up, make us gods who shall go before us. As for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him.”*

So Aaron strips them of their ornaments and throws them into the fire after having made some kind of mold of a golden calf and his explanation is that he doesn’t know what to say. “I put this stuff into the fire and out came this calf—how did that happen?”

And what they say about this golden calf is appalling. Look at verse 4:

“...he received the gold from their hand and fashioned it with a graving tool and made a golden calf. And they said, “These are your gods, O Israel, who brought you up out of the land of Egypt!” When Aaron saw this, he built an altar before it. And Aaron made proclamation and said, “Tomorrow shall be a feast to the LORD.”

Syncretism is the mixing of true and false worship together. Because they become impatient with what appears to be God’s absence when Moses is on the mountain, they demand that they are able to form a god that is a fashioned of their own hands.

Psalm 106: 20 says, *“They exchanged their glory for an image of a bull which eats grass.”* The work of their hands. The calf represents a god on their terms. But God is a God who will only be worshipped on His terms. He says, *“I am the Lord your God, who*

brought you out of the Land of Egypt. You shall have no other gods before me. And you shall not make for yourself a graven image.”

What they do here in Exodus 32 is like a bride carrying on an adulterous affair during her honeymoon. They just experienced such great deliverance from God. They have seen His love—His nearness—and they can’t wait and they commit adultery, spiritually speaking.

This can happen in our lives when we’re suffering. We get impatient. We feel like God is not acting quickly enough; God’s not satisfying my desires. And so we make a God-substitute in our sin. We make an alternative to God’s presence and we say, “This is what’s going to satisfy me. It’s a golden calf. It’s an abomination.

We do this when we’re tempted. Satan dangles the golden calf before our eyes and says, “Here, worship this and you can worship God, too. This will enhance your life.” And what we need in those moments is to cherish and prize the presence of God more than anything. To say, “Though I am suffering, though I’m experiencing deprivation, disappointment, temptation, hardship, I still believe that in Your presence alone there is fullness of joy and I will not step outside Your presence to shape for myself an alternative to satisfy me.”

Beware of golden calves. How quickly we forget and how easily we stray. “Prone to wander, Lord, I feel it! Prone to leave the God I love.”

My life hasn’t been all about experiencing God’s presence. My life hasn’t been an uninterrupted series of encounters with God. My life has also had disappointment, doubt, disbelief, disobedience. Times when darkness hides His lovely face. Times when my own darkness of my heart has hidden His face from me.

Peter Lewis warns, “It is possible to move from sacrament to sin in an hour. It is possible to go from the best ministry in the world to the worst sins of the city in an evening. It is possible to know the best doctrine but live the worst life.”

That’s what’s happening here in chapter 32. Ambushes are set before us, friends. We need to be on our guard. We need to be watching out for those allurements, those temptations away from God’s presence because the truth of the matter is, a holy God cannot dwell in the midst of a sinful people. We saw that last week. God’s presence is dangerous to a sinful people.

God expresses this in Exodus 32:9-10,

And the LORD said to Moses, "I have seen this people, and behold, it is a stiff-necked people. Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you [Moses]."

Their profaning of God has invited God to annihilate them. It's inviting destruction from God's presence. Were it not for the faithful mediation and intercession of Moses in this instance, who cared more about the glory of God than about his own good, this people would have been destroyed. God is saying, "Moses, I'll wipe them out and start afresh with you."

Moses, in his meekness, in his zeal for God's glory, pleads with the Lord in this chapter and says, "O Lord, if You do this, Your own Name and reputation are on the line. What will the Egyptians say? They'll say you brought them out of the land of Egypt just to destroy them. O Lord, have mercy." And at the end of the chapter, Moses says, "Lord, if it's possible, even blot my name out of the Book of Life. Spare Your people."

God relents from utter disaster. Three thousand people fall under God's judgment that day. Plague comes on the people because they made the calf. And at the end of chapter 32, God says in verse 34, "*But now go, lead the people to the place about which I have spoken to you; behold, my angel shall go before you. Nevertheless, in the day when I visit, I will visit their sin upon them.*"

There's a little bit of hope here. They're not utterly wiped out but there's not a lot of hope. It's not clear what God is going to do and that brings us to the third movement.

Movement #1 - God promises His presence

Movement #2 - God's presence is profaned

Movement #3—God Offers His Promises without His Presence

This is probably the most important for us to grapple with this morning because in Exodus 33:1-3, God offers His promises without His presence. As we read these verses pray, "God, search my heart." Ask yourself, "Is this an offer I would accept?"

Verse 1:

"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.' 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. Go up to a land flowing with milk and honey... "

Go into the Promised Land—the place you've been aiming for—go! But then God drops the bomb: "...but I will not go up among you, lest I consume you on the way, for you are a stiff-necked people."

In other words, “You can have My promises without My presence. You can have My gifts, but not the Giver. You can have My blessings, but not Me.”

Is this an offer you would take?

Bruce Waltke said this:

“This is an ideal alternative for many sinful people. God’s presence and His demands for ethical living are rather tedious and inconvenient. How much better, on the one hand, for God to be nicely out of the way, watching us from a distance, without exacting His rather tedious and inconvenient standards of holiness, while on the other hand, being easily accessible in times of trouble.”

A God who is always with us requires a radical change in our lifestyle and a dramatic shift in our value systems. For many people, such a God is almost more trouble than He is worth. Many people would say, “You mean, I can have the Promised Land, the milk and honey, the freedom of enemies? You mean I can have all that and yet, not have to worry about Your presence, God? And all the demands that come from your presence? Sure. I’ll take it!”

I mean, I think this is a type of Christianity that is pretty popular today. Come to Jesus and you’ll get all kinds of stuff. You’ll get your sins forgiven and you’ll get to go to heaven when you die. You can have your best life now.

But friends, this isn’t the Gospel. The Gospel is, “Come to Jesus and you get God.” You get God! You get His presence; you get to know Him which is the great gift of the Gospel! It is God Himself—not all these fringe benefits.

Many of you have probably heard the question John Piper asked in God is the Gospel. I think it’s very probing. He asks, “Would you be satisfied to go to heaven; to have everybody there in your family that you want there; to have all the health and restoration of your prime, and everything you’ve disliked about yourself fixed; have every recreation you’ve ever dreamed of available to you; and have infinite resources of money to spend... would you be satisfied with that kind of heaven if God were not there?”

Absolutely not!

They shall see His face. God Himself will dwell amongst them. That’s the chief attraction of heaven. If you could have heaven without God, then the reality is you don’t yet know God. You’re not yet on your way to heaven. You’re not ready to go there because He is everything there. Without Him, God’s people would say, “I have nothing in Heaven if You’re not there. There’s nothing on earth I desire apart from You either.”

Would you be willing to trade the presence of God for anything in your life? Is there anything right now in your life that you're craving more than God's presence? This is what's consuming you. This is what you desire. There is something gnawing away at your soul; some *thing* that you do not have that you wish you did. These can be legitimate desires, too.

Some dear Christians have marriages right now that are full of disappointment. It's not what you wish your marriage was. It's not even what God's Word describes marriage should be like. But be careful. Be careful that you don't demand that God give you the marriage you want and forget that God has already given you Himself. And don't live as if God Himself is not enough for you; that somehow you're going to be disappointed if what you desire in marriage does not come true; that you're going to be let down because you have God! Are you satisfied with Him?

Maybe for some, there are parts of your life that you really wish would change. You had hoped that when you came to Jesus those parts would change overnight, that you wouldn't struggle with that temptation anymore, that you wouldn't have those rough edges. And so you're saying, "God, I came to You so that You would change me, what's happening here? I'm tired of myself. I want to be different!"

God might be asking you this morning, "Are you merely using Me to fix you? Or, did you come to Me because you love Me and you want Me?"

Maybe there's some health issue in your life and you really long for God to act and to do something to heal. Be careful that you don't become so consumed with that healing—with your own health—that you forget that God's presence is your soul's chief treasure. If you have Him, you have what you need.

I ask you, are you holding out for something saying, "God, You're not satisfying me. You're not worthy of my heartfelt joy and thanks and praise unless You do this in my life." Are you looking for peace from God—or is God your peace? Are you looking for joy from God—or is God your joy? Are you looking for hope from God—or is God your hope? Would you take God's gifts and be content without God Himself or do you see God Himself as the greatest gift? That's the challenge of verses 1-3.

Movement #3—God's Presence is Prized

That brings us to the last movement: God's presence is prized.

1. God promised His presence

2. God's presence was profaned
3. Then God offered His promises without His presence
4. And that's when His presence was prized by the people

How do you know if you're prizing God's presence? Well, Exodus 34:4 says **you're prizing God's presence when you consider it a disaster to lose it**. Look at verse 4: "*When the people heard this disastrous word, they mourned...*"

I don't know if there's ever been something in your life that you just took for granted until you almost lost it. I think of some of the youth who have grown up in the church. All this is so commonplace to you and it doesn't really penetrate your heart. But if suddenly you were faced with the reality of losing all that God has shown you and all that you've seen happening in the church and God were to say to you, "You can have the life you want but you can't have Me," then at that point, you might start prizing God. Because some things don't mean much to us until we're in danger of losing them. Then we realize that it would be a disaster to lose that.

This was a disastrous Word. When they learned they could have the land without God, they said, "That's a disaster" and they mourned, a sign that they're beginning to prize God's presence.

Secondly, in verses 5 and 6, **you know you're prizing God's presence when you give up anything to regain it**. In verses 5 and 6 they strip off all their ornaments in mourning before God. They wait on God.

Then in verses 7-11, **you know you're prizing God's presence when you follow in the steps of those who practice it**. We have this picture of Moses going into the Tent of Meeting. This was his custom. He practiced the presence of God.

Verse 11 says, "*the Lord used to speak to Moses face to face, as a man speaks to his friend.*" And the people—now that they're in danger of losing God's presence—follow Moses to the tent. They see the cloud descend and they fall down and they worship. And in their hearts, now there was an awareness of how much they needed the presence of God and a longing that, "Oh, that we many enter into the tabernacle. Oh, that we might have fellowship with God, too."

Today, we don't stand outside a tent and watch some priest or some leader go in. We have a Mediator better than Moses Who has gone into the Holy of Holies. Through Him we can come boldly into the presence of God—to the Throne of Grace—to receive mercy and

help in our time of need. We ourselves *are* the tabernacle. We *are* the tent, the dwelling place of God the Spirit. We have access into His presence but do we cherish that privilege? Do we know how to pray and to seek God's face?

The devil loves to keep Christians from praying. Samuel Chadwick said, "He fears nothing from prayer-less work, prayer-less studies, prayer-less religion. He laughs at our toil, he mocks at our wisdom, but he trembles when we pray."

We know we're prizing God's presence when we love to go in to the Tent of Meeting, to the Throne of Grace and cry out to God and say, "We need Your mercy and grace afresh today."

Verses 12-15. **You know you're prizing God's presence when you refuse to take another step without it.** 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.*" He's asking God to re-confirm his favor upon Moses. And God says in verse 14, "*My presence will go with you [Moses—singular] and I will give you rest.*" And Moses said, "*If Your presence will not go with me, do not bring us up from here.*" I don't want to take another step without You, God.

Verse 16. **You know you're prizing God's presence when you want it to be the distinguishing mark of your life.** "*For how shall it be known that I 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?*"

Friends, the world doesn't look to the church for more programs, more productions. They're not even looking for perfection from us. What they're looking for is, "Can I find God's presence there? Do they know God?" This is what distinguishes us from every other people—nothing in ourselves—simply—God with us.

Finally, **you know you're prizing God's presence when every taste you get of it makes you hungry for more.** Verse 17, "*The Lord said to Moses, 'This very thing you have spoken I will do, for you have found favor in my sight, and I know you by name.'*"

"I'll go with you, Moses" and you would think Moses would just say, "Glory, Hallelujah, Amen." But he says "No, just one thing more, God."

Verse 18, "*Please show me Your glory.*" Now that's an audacious prayer. No one's prayed like this yet in the whole Bible. But Moses, who has seen the Red Sea part in two. Moses who has watched Mount Sinai tremble and fire descend on it. Moses, who has spoken with God as friend-to-friend dares to say, "Show me Your glory. I want to know more of you, God. I want to see You, God."

You're prizing God's presence when every taste of it makes you long for more.

Listen to this prayer of A.W. Tozer: Would you just bow before the Lord and pray this with me. Let's quiet our hearts in God's presence. Let's pray.

He says, "O God, I have tasted Thy goodness and it has both satisfied me and made me thirsty for more. I'm painfully conscious of my need for further grace. I'm ashamed of my lack of desire. O God, the Triune God, I want to want Thee, I long to be filled with longing. I thirst to be made thirsty still."

Oh God, we thank You for a better Mediator than Moses who brings us into Your presence and who makes us the heirs of the promise that we are Your inheritance and that You will dwell in our midst forever, unhindered, with no boundaries. Oh Lord, until that day when we are finally gathered with all the saints to revel in the glory of Your presence forever, we pray Lord that we would trust in Your presence right now. That we would be kept by Your Spirit from turning to golden calves. That we would be kept from craving Your gifts more than we crave You or wanting Your promises but not Your presence.

Oh Lord, we are hungry but make us hungrier. We are thirsty but make us more thirsty. We've tasted and it makes us long for more. God, shine into our hearts and show us Your glory in the face of Jesus Christ. Mark us out as a distinct people because Your presence is with us. Draw others to Yourself through us, we pray. Amen.

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All Scriptures quoted directly from the English Standard Version unless otherwise noted.

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