



[DTGm Revelation Studies](#)

Episode 113 - Entering the City of God: Moses, the Cross, and the Face of Christ

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Scott Stanley of DTG Ministries reflects on his quiet devotional experience and explores how the book of Exodus (chapters 33–34) points to the heart and mind of God revealed in Jesus. He describes a spiritual "bubble" of peace — the city of God — and contrasts it with the noise of the world that pulls us away.

Using Moses' request to see God's glory, Stanley shows how the language of God's "face" and presence connects to the New Testament revelation of Christ, the cross, and the bread of faces. He explains the rock and the piercing as images of standing in Christ and entering salvation through his suffering.

The core message centers on the character of God: compassion, grace, and long-suffering. Stanley emphasizes that the cross both reveals humanity and displays God's patience, calling believers to emulate that compassion by loving enemies and showing grace.

Practical application includes guarding your quiet time, avoiding voices that pull you out of the holy city, and living the commandments of love so the Father and the Son will

dwell with you. The episode closes with an invitation to enter the city of God, find rest in Christ, and be transformed into his image.

Modified Transcript:

Scriptures are transcribed directly with notations. Refer to the KJV for verbatim wording.

Hi, I'm Scott Stanley with DTG Ministries. I am continuing to look at things concerning the book of Revelation and trying to express the truth as it is in Jesus. The other day, I was sitting with my wife... and when we get up in the morning, we'll go sit down and, usually studying my Bible, I begin to share with her things that God has revealed to me, or just things I'm reading. We spent quite some time looking at things that I want to share today.

But when we were finishing our time, I told her, "You know, like right now, when we go through these verses and discuss these things, it's like it puts me in a 'bubble.' It forms a bubble around me. I don't know how else to say it. I just feel like my mind is calm and peaceful, and I'm in this place that I want to stay in forever. I don't want to move out of this place. But if I get up and start my day, eventually I'm not in that bubble anymore... just a bubble of grace, I guess. I don't know what to call it.

But then I began to realize I do know what you call it. This is the mindset of God, and it's the city of God. In Proverbs 25, a spirit is a city. It's a mindset. And at the end of the world, you've got either Babylon or Jerusalem, the city of God. I realized that's what this is. This is what it means to dwell in the city of God.

But as soon as you turn on the news or you turn on some of these commentators and, you know, the people, their podcast, you're not in that city anymore. You're not in it because they're not in it. What they are saying to you will not help you stay in that place. So there's a verse that came into my mind, and it's Psalm 48:8. It says,

Psa 48:8 As we have heard, so have we seen in the city of Jehovah of hosts, in the city of our God: God will establish it forever.

As we have heard... see, this is your faith. What we have been taught, in fact, what I'm going to share with you today, hopefully you can say, "Well, as we have heard, so have

we seen." In other words, what I'm hearing in this podcast isn't just a bunch of talk and things coming from Scott Stanley. This is the Word of God, and as we have heard, so have we seen. I want everybody to experience that. I want you to see it. I want you to experience the city of God, and to do this, I want to turn back to Exodus 33. There literally is so much in this. It's like, where do you even begin?

There are just so many things the Lord has helped me understand, which, again, when we go through these things, hopefully you will be in the city of God. You will find that peace. You will find what you need to let that peace rule your life, govern you. When you find yourself coming out of the peace, stop. Do what you have to do to get back there. Don't let people pull you down into their world.

You're in the world, but you're not of it. You can be in the city of the living God. That's what Zion is. Don't believe me, go read Hebrews 12, start at verse 22, *You've come to Zion. This is the heavenly Jerusalem. That's the city of the living God.* So reading from Exodus 33, starting at verse 12,

Exo 33:12 Moses said unto Jehovah ...

I believe, in fact, I know who he's talking to. Here's the Son of God. This is the Son of God. Remember, *"I am that I am. I'll be what I need to be for you,"* which is seen in Exodus 34:6, *"I am that I am."* He will be any of those things that we need. We need him every day. So, Exodus 33,

Exo 33:12 Moses said unto Jehovah, See, you say unto me, Bring up this people: and you've not let me know whom you're going to send with me (and I think that's referring back to chapter 32, verse 34, which I'm not getting into right now). Yet, you have said, I know you by name, and you've also found grace in my sight.

Now, I want to tell you what this means to me before we go on, because you're going to see that, *"I know you by name, I'm showing you grace."* See, that is the cross. I want you to understand. The cross is an explanation of the mind of God as he sees us. That cross is everybody on the planet. They all have the crown of thorns and so on. I've been over this so many times. So for him to say, *"You've said you know me by name,"* well, okay, Moses. It's more than that.

He knows you by name. "Name" is "character," and it was depicted on the cross, and *You've said... You've found grace in my sight.* See, that's the cross. That's what we've got to understand: that looking at the cross is depicting us, and because we are that way, we can see the long-suffering and grace that God has shown us all of our lives.

What we're going to read in Exodus 34 in a minute is like the negative of that, or the positive of it. I don't know which is negative and which is positive. It's like a picture. See, on the cross, he is depicting, "I know you." But what you're going to read when Moses said, "*Show me your glory,*" he states the way he is. See, it's exactly the opposite. *Here's how I am. The cross: Here's how you are. Here's how I am toward you. I know you by name - the cross.*

Here's how you are. Look at how he is. See, I don't know if you're understanding what I'm saying, but what we're reading in Exodus 33 is the cross, and this takes us into the city of God. By the grace of God, we will enter into that city.

Exo 33:13 Now, therefore, I pray you, if I have found grace in your sight, 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.

So, show me your way that I may know you. Well, this is life eternal, that they might know you, the only true and living God and Jesus whom you've sent (Jhn 17:3). Jesus is the way. Before he went to the cross, "I am the way, the truth, and the life," but I am the way (Jhn 14:6). Well, "Show me your way that I might know you." See, that's the cross... show me your way.

Show me the Son of God. If you've seen him, you've seen the Father. He came to declare the Father (Jhn 1:18). "*Show me your way that I might know you.*" And it's interesting that Moses is saying this the way he does.

Exo 33:14 And he said, My presence shall go with you...

Now stop. What do we mean by "your presence"? This word "presence" is [6440]. It is "faces." Show me your face. *Show me your face.* This is in Exodus 25 about the table of

shewbread, the bread of faces, the shewbread. "Shew" is [6440]. Well, here it is again. "My presence." Now, it's interesting what he says.

Exo 33:14 My presence (my face) shall go with you, and I will give you rest.

I'm telling you, if you guys don't see our Savior and the New Testament... *My face, my presence will go with you, and I'll give you rest.* What was the shewbread? The "bread of faces." How do you get his face to go with you? *How do you get his face to go with you?* The shewbread is the bread of faces.

Exo 33:15 And he said unto him, If your presence, if your face does not go with me... if your face doesn't go, then don't carry us up from here.

Exo 33:16 For wherein shall it be known here that I and your people have found grace in your sight? (how's it going to be known?) Is it not in that you're going with us? (Behold, I'm with you always.) So shall we be distinguished, I and your people, from everybody on the planet, from the people that are on the face, the presence of the earth.

Like I say, get in the bubble and go turn on your news and all the stuff and see how long you're in that bubble. You're not, because they're not in the bubble. *If your presence is not with us, don't even take us anywhere, because this is what distinguishes us from everybody on the face and the presence of the earth.* We're distinguished from that.

Exo 33:17 And Jehovah said unto Moses, I will do this thing that you've spoken: for you have found grace in my sight, (and by the way) I know you by name.

Again, that's the cross. You found grace, and don't forget, I know your name. I know how you are. I understand you. In fact, the Savior comes to correct that and fix it to help us be made in his image.

Exo 33:18 So Moses said, I beseech thee then, show me your glory.

Exo 33:19 And he (the LORD) said, I'm going to make my goodness pass before you, and I'm going to proclaim the name of Jehovah...

Well, I want to see your glory. Well, *this is my glory, it's my name. It's the name of my Father... "I will make my goodness pass before you, and I will proclaim the character of Jehovah before you."* That word before is [6440]. Again, "in your presence" or "in your face."

Exo 33:19 ... I will be gracious to whom I'll be gracious, and I will show mercy on whom I'm going to show mercy.

It's interesting when you read this verse where Paul quotes this in Romans 9:15, he says, *"I'll have compassion on whom I'll have compassion."* We'll get into that in a minute. So, verse 20,

Exo 33:20 And he said, You can't see my face, or you won't see me and live.

That doesn't mean if you see me, you're going to fall over dead. What that means is there's no life in the Son except what God has put there. The Son of God has life because the Father made it so (Jhn 5:26). Right there, you could put Matthew 11:27, *All things are given to me of You (my Father), and no one knows the Son, but the Father.* So it isn't the Son you want to see, it's the Father you want to see.

But the Father's invisible (Col 1:15). No man has seen God at any time (Jhn 1:18). So the Son has come to declare him. So if you've seen me, he says, you've seen the Father. So you've got to see the Father in me if you want to have life.

Exo 33:21 So Jehovah (I believe it's the Son of God) says, Behold, there is a place by me. And you'll stand upon a rock (He's the rock. So you're going to stand upon the rock, upon Christ).

Exo 33:22 And it'll come to pass, that while my glory passes by, I'm going to put you in a piercing of that rock...

This rock is going to have a cliff, a piercing. Put this at the cross. You're going to stand on a rock. You're standing on the faith of Jesus Christ, and he is going to put you in the piercing. Well, what pierced him? Crown of thorns, slashes on his back, nails in his hands and feet. He was pierced, but guess what? That was you. That was you that was pierced.

You enter into him in his death. So he stands you on the rock of his faith and puts you in the piercing. He says,

Exo 33:22 ... I will cover you, I'll protect you with my works while I cross by... while I pass over, while I cross.

Now, this may sound stupid, but you know, if I go out here and get a bicycle and I'm standing there with my bicycle and I hop on it, I'm bicycling. Well, he carried a cross, and they nailed him to it, and he was crossing. I want you to get that picture because I know that isn't what this means, but if I look at the similitudes, I'm going to stand you on a rock. You're going to see the glory, and this rock is pierced. I'm going to put you in that piercing, and I'm going to protect you with my works. I'm going to protect you from death and from iniquity while I am crossing. And I'm going to take away my hand, my works, and then you'll see my past, but you're not going to see my face.

Now, it's interesting that he says, "*You're not going to see my face.*" I want you to look at something we've read many times: 2 Corinthians 4:6.

2Co 4:6 For the God, for the Divine One, for the Father who commanded the light to shine out of darkness (in your mind in the first place), has shined in our hearts. (He has put it in our heart) to give the light of the knowledge of his glory in the face of Jesus.

So it's in my heart, if I want to express the glory of God, I use Jesus to do that. It is Jesus Christ who shows us the glory of God, and he did that on the cross. And we're seeing it again in a similitude in Exodus 33. So what I want to do is go to Exodus 34, verse 5.

Exo 34:5 And Jehovah descended in the cloud...

Again, it's a similitude. It's a similitude... The clouds are the church. You see this in Revelation 10, where it is Christ who comes down *clothed with the cloud, his face shown as the sun*. It's the same thing, except here he is depicting it. It is a similitude of the way it's going to work in our lives.

Exo 34:5 Jehovah descended in the cloud, and he stood with him there (I'm going to give you a place by me), and he proclaimed the character of his Father.

Exo 34:6 And Jehovah passed by in the presence of him or before him. (There's [6440] again.) And he proclaimed, Jehovah, Jehovah God, is merciful...

Let's just stop right here. Because this word is rooted in chapter 33, verse 19, *"I will show mercy on whom I'll show mercy,"* and in Romans 9:15, that word is compassion. So if you look up this word "merciful," [7349] in Exodus 34:6, you're going to discover it means compassion. So I want you to understand what we're seeing here because this will help you remember.

Jehovah God is first compassionate. He shows compassion on a person. The second thing, then, is graciousness. Looking at verse 6, Exodus 34:6 - I'm first compassionate. I have compassion on the person. Then I show them grace. Then I have long-suffering for them, and I'm abundant in goodness and truth.

So think of your least favorite politician and look at that person and show compassion. Where am I going to get compassion? That's what the cross is supposed to do because you've got to come to the place where you can show grace and patience and long-suffering and so on. But before you do that, you're going to have to have compassion for the person.

So he is first compassionate. So look at your politician and have compassion. Jesus depicted them on the cross. God so loved the entire world that he gave you the sacrifice of his Son so that you could show compassion. The next thing you do, you have compassion, you show them grace. Why? Because the next thing you're going to do is be long-suffering. Show me a podcaster podcasting the news that will do that. Not a single one.

I want to read something to you. Let's go to Luke chapter 6. In Luke chapter 6, I think these are some of my favorite verses, but I want to start reading, and really, we don't have to read this, but I'm going to because it needs to be spoken right now, Luke 6:27.

Luk 6:27 I say unto you which are hearing, Love your enemies, do good to them which hate you.

Luk 6:28 Bless these people who are cursing you. Pray for these people which despitefully use you.

Luk 6:29 And to him that smites you on the one cheek, offer the other, too. Him that takes away your cloak, forbid him not to take your coat too.

Luk 6:30 Give to every man that asks you; and of him that takes away your goods ask them not again.

Luk 6:31 And as ye would that men should do to you, well, do to them likewise.

Luk 6:32 If you love them which love you, what grace do you have? (It starts with what? Compassion, then grace.) Sinners love the people who love them,

Luk 6:33 If you do good to them which do good to you, what grace is that? Sinners do that. (That word "thank," it's "grace.")

Luk 6:34 If you lend to them of whom you hope to receive, what grace is that? Sinners lend to sinners to receive as much again.

Luk 6:35 But love ye your enemies and do good, and lend, hoping for nothing again; and your reward shall be great, and you're going to be the children of the Highest. He's kind unto the unthankful and to the evil.

Next verse. What do you think that word "merciful" is? That is the Greek equivalent to the Hebrew word "compassion."

Luk 6:36 Be ye therefore as compassionate as your Father has compassion, his compassion.

You know what, that's a command. You know what? The Son of God died so we could do this, and it is not impossible. This is something we need to do, and maybe with me reading these verses, you're not going to enter that city. If you'll go be quiet before God and be in prayer, and you'll have this solemnity come over you, and you're in the holy city... And as we have been told, as we've been taught, that's what we see.

I'm telling you, you can enter the holy city. You enter that holy city contemplating what Jesus did on that cross. I'm telling you, the similitude of it is Exodus 33. Again, if you'll just consider, in Exodus 34, God is saying, *"This is how I am, but I know your name, and I'm going to show you grace."* If he's showing you grace, he has compassion. On the cross, this is how you are. But if I'm like that, God most certainly has shown me compassion. He's had compassion on me and grace, and he's been long-suffering. Look at me on that cross. It's all of us.

How could he not have shown you compassion and long-suffering, graciousness? So if you can remember those three words: He is first compassionate, and then he can show you grace. By showing you grace, he is going to show you long-suffering, and he is full of goodness and truth. When he has mercy on you, he will give you the words to redeem you, to save you from yourself.

Why would he do that? Well, so you can turn around and show compassion, grace, and long-suffering. Compassion, grace, and long-suffering. Here's a commandment: You be as compassionate as your Father in heaven is. That is what he would have us do.

Now, I literally could go on and on, looking at this word "face" and "his presence," and there are so many places where we see the face of Christ, but God has put it in our hearts to show his glory in the face of Jesus... and the "bread of faces," Jesus is one of them. He's both of them. The "bread of faces." Don't you love that? You're going to find it in the scripture, and the scripture, again, is the only literal, physical thing you have of God.

But Jesus says, you know, if you will do our commandments, what's that? Walk in love. How? Compassion, grace, and long-suffering. *If you'll keep my commandments, I will come to you, and my Father will come to you, and we'll make our abode with you* (John 14:23). You'll have the Father and the Son. That is another way that you know this is real. This is real.

The news, those things you're seeing, feed your flesh. You need to feed your spirit and find enough courage to spend the time you need with the Lord, and don't listen to things that are pulling you out of the holy city. I dare say if the holy city literally came down and landed in your front yard, you know, wild horses couldn't drag you away.

But here we're going to go listen to this over here, and the next thing you know, you're not in the holy city. You know, could be you've never even experienced the holy city. It's wonderful. And sitting there with my wife, I mean, one day I told her, "Martha, this is paradise. We're in paradise." It's like, I don't know, I don't have the vocabulary for it all. We're here in, we're in paradise. He's making us in his image.

Who wants to walk away from that compassion, grace, long-suffering, and understanding of our Heavenly Father, who is over and above anything you can imagine? Why would you walk away from that?

Most gracious Heavenly Father, help us. We want to glorify you. We want to be like you. We want to be made in the image of Jesus because he is the image of the invisible God. I pray that you bless these words, that somebody will take the time to be quiet and enter into the holy city and find rest to their soul. I pray in Jesus' name. Amen.