

Exodus 24:12–18

The Immanent Nearness and Transcendent Gory of Our God

Friday, October 14, 2022 • Read Exodus 24:12–18

Questions from the Scripture text: To whom does Yahweh speak in v12? To Whom does He tell him to go? Where? Who will give Moses what? What is on them? Who wrote them? What must Moses do with them? Who arise in v13? Who goes up where? To whom does Moses speak as they leave (v14)? What does he tell them to do? Whom does he leave behind? For what situation? Who goes where in v15? What happens to the mountain? What covers it? What rests upon it (v16)? For how long? On what day does what happen? What is displayed (v17)? What does it look like? In whose eyes? In what two ways is Moses's ascent in v18 described? How long was Moses on the mountain?

What does God show about Himself as He summons Moses to receive the Ten Commandments and other instruction? Exodus 24:12–18 looks forward to the evening sermon on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **God is a personal lawgiver and a glorious lawgiver.**

God is a personal lawgiver, v12–15. After the covenanting ceremony, the elders can come no nearer, but Yahweh tells Moses to come nearer. But it is not just proximity to a place (“on the mountain,” v12; “up to the mountain,” v13; “up into the mountain,” v15; “up into the mountain,” v18) but proximity to a Person (“Come up to me,” v12; “the mountain of God,” v13).

God, of course, is everywhere. Being is inherent to Him, and it is impossible for something else “to be” apart from His presence. But He makes His presence particularly known in particular places and times. So he tells Moses, “Come up to Me [...] and be there.” Additionally, Yahweh will personally give Moses tablets of stone. And it will be Yahweh Who has personally written His law and commandments. These are not just user's manual instructions or legal terms of a distant deity. God's law is His personal instruction. In fact, the “torah” has as its base denotation the sense of “fatherly instruction.”

God is a glorious lawgiver, v16–18. There is a strong emphasis upon “glory” here. You may have heard the term “Shekinah glory.” That word is from the word translated “rested” in v16. It is the abiding glory that would rest upon the tabernacle and temple, and now it persists upon the mountain. The “cloud” here cannot be thought of as a cloud of darkness or gray ether but a cloud of glory.

Yahweh calls Moses from the midst of the glory-cloud (v16), and Moses goes into the midst of the glory-cloud (v17). v17 describes how the glory cloud appeared to the children of Israel as “a consuming fire on the top of the mountain.”

For all this nearness to which He calls Moses, God does not diminish His transcendence in the slightest. It is important to see how His nearness and His glory go hand in hand. Who has had a nearer experience of God than Moses on the mountain or Isaiah in the vision of Isaiah 6? There are those who take a casual posture in prayer or worship, who are thought of as knowing God quite nearly, but this doesn't disclose nearness to God; it exposes a lack of any true nearness to Him.

It is this glorious, holy, awesome God Who now personally instructs Moses for forty days and forty nights. In this time, between here and the end of chapter 31, He focuses almost entirely upon the tabernacle and the priesthood, and then gives Moses the two tablets of stone, written with the finger of God. That is to say: the people's ability to be so near to such a glorious God is the great goal of the instruction.

In what times and places and ways does God present Himself as most objectively near? How are you to perceive and respond to His glory at such times? What changes might you make to follow this more faithfully?

Sample prayer: Lord, thank You for granting unto us to perceive Your glory and to come near You safely through Jesus Christ. Forgive us for taking this lightly or coming before You casually. Make us to know both Your greatness and Your forgiving us in Christ, we ask in His Name, AMEN!

Suggested songs: ARP205 “The Praises of Heaven and Earth “Hallelujah, Praise Jehovah”

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Exodus 24 verses, 12 through 18. These are God's words. Then you always said to Moses, come up to me on the mountain and be there and I will give you tablets of stone and the law and commandments which I have written that, you may teach them some Moses arose with his assistant.

Joshua and Moses went up to the mountain of God, So he said to the elders. Wait here for us until we come back to you. Indeed Aaron and her with you. If any man has a difficulty, let him go to them. Then Moses went up into the mountain and a cloud.

Covered the mountain. Another glory of Yahweh arrested on Mount Sinai and the cloud covered at six days. And on the seventh day he called to Moses, out of the midst of the cloud, the sight of the glory of Yahweh was like a consuming fire on top of the mountain, in the eyes of the children of Israel.

So Moses went into the midst of the cloud and went up into The mountain and Moses was on the mountain forty days and 49ths. So far the reading of God's inspired and in Aaron Tort, we're about to come into the section of Exodus, in which the Lord is giving his people instruction, especially about the tabernacle.

And the priesthood. This is in preparation from for them. Departing from the mountain, with the priesthood and the tabernacle at the center. And the passage is very extended compared to what it could have been. It could have just been from verse 12. Then he always said to Moses go up the mountain and then verse 18.

So Moses went up into the mountain and was on the mountain forty days and 40 nights but the Lord is showing Moses and showing Israel. The kind of God, he is, who is giving them Commandments instruction by which they can come near to him. And the two main things, the two main features that causes us to be an extended.

Passage is sorry. R. God making sure that Moses knows that this is very personal that he is, that God is going to be what we call an imminent, or very near God to us.

And so the first part of the passage, he's showing himself to be very personal are very near very imminent and yet as he does.

So he shows all the more that he's very glorious higher than we can imagine, infinitely greater and more glorious than we are. So he is transcendent and both of these things. Come on them to their climax in Jesus. Who is the one in whom God has come near one of his names is Emmanuel.

God with us who became flesh and dwelt among us and in him and through whom, especially one of the great announcements. At the end of Scripture is that the dwelling place of God is with man and yet who also is the brightness of the glory of God in whom.

We know God not only as most imminent but also most transcendent And so these two characteristics. These two aspects of who God is and especially whom he has made himself to be unto us that feature in the extended way in which he brings Moses up to himself on the mountain and the extended way in which he tells us about it in these seven verses.

So first God, is the personal lawgiver. Then you always said to Moses come up to me. The mountain is the geography, but the Lord himself as it were, is the location come up to me on the mountain and be there and I will give you tablets of stone. So it's to the Lord that Moses is going to come.

It is the Lord who will give the tablets and the law and commandments which I have written that, you may teach them. This is actually a reverse of the procedure. That is just taken place with what the scripture has called the book of the Covenant, The book of the Covenant, the Lord, spoke the words and Moses repeated.

Them and wrote them down. Now not only is going, does the Lord going to speak? He is going to write and that which the Lord has written, Moses will speak. And so, there is a very personal Aspect to the giving of the law of the decalog on the stones.

And also, perhaps even an indication that these other instructions, when the Lord speaks to Moses saying, etc. And at the beginning of chapter 25, there might be a vacation that the Lord is giving Moses, a written manual for the building of the tabernacle. And I'm think it's conclusive enough in the relationship between the two passages to say that that is for sure.

But Hebrews also does refer to the pattern. That is given Moses upon the mountain. And so, it's quite possible that in addition to the two tablets of stone Moses is given by God a written manual for Tabernacle construction which will If that is the case, which seems likely from what is written here, that underlines or strengthens even more, this amazing section that we're about to come into highlighting and emphasizing what we call the regulative principle that the way of coming near God in worship and especially in the public worship of His people is very comprehensively detailed by God to which, we are to add nothing.

And from which we may take nothing. So it is to the Lord that Moses goes up. It is the Lord. Who will give the tablets of stone. It is the Lord who writes the law and the commandments so that Moses may teach. And now, when it says,

Oh, that was it. Sorry. So that's that's the first main feature of this instruction, for Moses to go up the mountain as how personal, how near how imminent this interaction with the Lord is and how imminent the Lord will be to him. So he's a personal lawgiver and then the second place he is.

Glorious law of giver. Moses doesn't know that it's going to be necessarily forty days and 40 nights but however, long that's going to be. He wants them to have. To have things in place so that he can devote himself entirely to this task. That God is calling him to for the receiving of the law and of the commandments.

Moses rises with assistant. He goes up to and here it's not called Horeb or Sinai or just the maintenance called the mountain of God. He says to the elders. Wait, here for us until we come back to you. Indeed, Aaron and her are with you. If any man has a difficulty, let him go to that.

So he goes up to the mountain and then it says, a cloud covered the mountain and we must see the cloud and light of the glory cloud that has gone before them thus far and that is not a new feature. But, especially since verse 16 tells us that that's what's going on here.

The glory of Yahweh rest and on Mount Sinai and the cloud covered at six days. So this doesn't the rain cloud. This isn't a cloud of gray or a cloud of darkness and gloom. This is a cloud of glory. This is something that is bright and brilliant and other worldly that descends upon Mount Sinai.

And so yes, Moses is going near but he's going near to someone who displays himself in such a way as to communicate to us that this nearness is not inherently safe. That this nearness is not a lightness or a small thing or a casual thing. It is a nearness in which glory is magnified.

Not diminished. And so the glory rests upon the mountain, it's a glory of Yahweh. In verse 17, tells us the sight of the glory of Yahweh was like a consuming fire on top of the mountain and the eyes of the children of Israel. Now, the glory is not going to return to heaven as it were.

When this time with Moses has done, the glory is going to be something that goes before them. The glory is going to be something that rests upon and over the tabernacle, the glory is going to be something that they know to inhabit. The holy of Holies with an within the tabernacle.

And so we must realize that although God has come nearer us than He called Moses to be to himself on the mountain, Although God has come nearer us in Jesus Christ. And his incarnation and the union that we have now with him the conscious union with Christ that we have with him through faith.

Although God has come mirror us and that his spirit. Now, dwells in the church as a temple and in and with every believer, he will be with you set the Lord Jesus. And He will be in you that although God has come nearer us. It has not been by some kind of reduction or diminishing or decrease in the greatness of the glory of God.

But that we ought to expect to experience him as even more glorious than they experienced him. Now, it's glory for our good, right? When when Hebrews is making this comparison, you have not come to Sinai. And the mountain that shook etc but you have come to Zion, he's not saying that.

Zion is less. Glorious is just saying you're more safe. The Holy angels, there are gathered for feasts not to execute us in case we touched the mountain. The other worshipers include the souls of the just made. Perfect. We come to God, not only as the great and glorious God.

But the one whom we now know, by His Spirit as our Father, we come not with Moses as mediator. But with Christ as the mediator, whose own blood has been shed, not the blood of the oxen, from the sacrifice that we saw in the first eleven versus of this chapter.

But whose own blood has been shed and speaks more strongly than and better things than the blood of Abel. And yet, that chapter, at the end of Hebrews 12, what does it say? It says our God is a consuming fire. So yes we come with greater nearness than even Moses had on the mountain in the second half of Exodus chapter 24.

But we also come with to a greater glory and then we have greater reason for reverence, but we also have great to resources for. Reverence as the apostle says at

the end of Hebrews 12, let us have grace that we may worship acceptably with reverence and awe. And so this greatness of the glory as Moses goes up into the midst of the cloud, this glory cloud.

That looked from the bottom of the mountain is consuming fire. The greatness of the glory tells us not. Oh, look at how glorious this was. We don't have glory like this in our worship. Now, it says look at how glorious this was and this was just a shadow of the greater glory, which we approach and into, which we come when we gather for worship.

So how wonderful is the nearness of God in this passage and how much more wonderful is? The nearness of God to us in Christ. And by His Spirit, how wonderful is the glory of God. In this passage and how much more wonderful is that glory of God into the presence of which we enter, when we gather for worship in heavenly Zion in Christ, in the assembly of the first war, the Lord grant to us to understand his worship.

Well, so that we may draw so near and be filled with, reverence, by his grace, to worship Him and know him to be, so glorious. And then let's pray Our Father in heaven. How we need the help of your spirit that he would stir up our faith because it is hard for us.

We are not able. Of course, to perceive with our other senses and our minds are so frail. And so limited that it is difficult for us to process the nearness into, which you have brought us in Christ how imminent you have made yourself to us. One is even more difficult in some ways.

Lord for us to process the greatness of your glory in that nearness, which is magnified by that nearness. So pray for the help of your spirit that he would bless to us. This and other portions of your word. So that we would that we might rejoice over how near you have come to us and brought us to yourself in Christ.

And by your spirit and that we might have great. Awe at the greatness of your glory that you have displayed most of all in Christ and into the presence of which you bring us in our worship times in particularly and the gathered assembly in that Sabbath-keeping that remains for your people on the Lord's day.

So help us father to have the ore that Moses must have felt for six days on the edge of your presence of the presence of your glory. And then finally able to enter in the seventh day, the glory Day for him. For, we ask it in Jesus name. Amen.