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Exodus chapter 24 verses 12 through 18. These are God's words. Then Yahweh 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. So Moses arose with his assistant, Joshua and Moses went up to the mountain of God and he said 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 them. Then Moses went up into the mountain and a cloud covered the mountain. Now, the glory of Yahweh rested on Mount Sinai and the cloud covered it, six days.

And on the seventh day He called to Moses out of the midst of the cloud. The site to the glory of Yahweh was like a consuming fire on the 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 49s.

Amen. A sense this reading of God's inspired and inherent worked. We were amazed at the beginning of this chapter last week when the Lord commanded Moses, and Aaron and Nadab and Abahu. And of the elders of Israel, to come near even onto the mountain, the mountain of which we had just heard if you chapters ago that even if a beast touches it, it shall die.

And yet we saw how they were able to come near safely God had made covenant with them. He referred to the commands and instructions that he'd given not just as commands and instructions but God calls it. The book of the covenant Words by which God is offering people to be bound to Him on earth to him who dwells in highest heaven and among the words that God has given or sanctifying unto them, the words that God has given we have not just a book of the covenant in the first half of this chapter, but last week we heard we have the blood of the covenant blood.

That is applied both to the altar is representing. God in this covenant, is poured out on that altar and applied not to the pillars representing the people. But since the people are physical and they are there, the blood is poured or sprinkled upon them as well. God, identifying himself with them.

And then God, having them sit down to a meal in his presence. They saw the God of Israel and they ate and they drink. Now, this is remarkable and as Hebrews which is really an extended exposition and application. In our day, in the new covenant application to those of us who are in the visible church under Christ.

Instead of under Moses, Hebrews has actually an extended exposition of what we've been seeing and chapter 19 through now. And on, into the tabernacle with Christ himself as our tabernacle, on the one, in whom we dwell with God, There's a wonderful passage that will be highlighting in a moment in chapter 10 of Hebrews where he actually talks about coming near to God with confidence because His body and his blood have given us the way to come near and even the sprinkling or pouring now not of blood like happened here, but of water, which the water happens to your body, but the cleansing of the heart for a clean conscience,

before God as that which you are hoping in Christ internally by that spirit worked faith in you is affirmed to you externally by that sign.

That God has put upon you. And therefore we draw near with confidence and therefore those who have believed such a gospel and had such a gospel affirmed to them. How could you forsake the assembling of yourselves together when it is in these Lord's Day assemblies that you ascend not cyanide, but Zion on which is Christ and in whom you come near because His blood spilled once for all still speaks and better than Abel.

He is our mediator. And so you've got this extended from the beginning of Hebrews really to the end of chapter 12 and then there's some more application chapter 13 but really the first 12 chapters of Hebrews, the superior, the superior glory of Christ, and how we come near to God in him and that, that sabbath keeping that remains in the.

Holy assembly is precious. And when we come, we don't come and slavish fear because of what God might do to us. But we come in, holy boldness and confidence because of what God has done to Christ and in Christ. And so, all of that is behind, Exodus chapter 24 in particular and then this afternoon in verses 12 through 18, that God has brought us here by his word and by his blood And now in verses 12 through 18, we kind of have, you know, we were saying this morning as we looked at a half aversé that summarized perhaps weeks, or months of ministry that God's Bible is an economical book.

Which means that, if God takes a lot of words that he could have used to say a little thing, we want to know. Why did he spend so much time? So much ink on on those words in his Bible when he could have just said the Lord called Moses up the mountain and he was there 40 days and 40 nights That might have done in the place of verses, 12 through 18, which we have here.

But there are two things especially being taught in these verses and being demonstrated in Moses is coming near and then for us being applied, all the more as those who don't just have a representative who has gone near. But one in whom we do come near in Jesus And that is the nearness, the personalness that intimacy into which the Lord called Moses.

That's the first great thing that is being displayed in these in these seven verses that are before us this afternoon. And then the greatness of that glory to which God brings him near two things that have to be held together. Praise God. They are held together and as we'll hopefully be concluding when as we hear it are held together perfectly and most gloriously in Jesus himself, Nearness and glory.

So, we neither want to end up being those who are casual with God because because we've lost the greatness of His glory, which the closer you come, the greater that glory should be. Not the the lighter or or more casual, but neither do we want to be those who feel that God is very distant because it is part of the greatness and glory of the gospel that he has brought man to himself or rather he has made his dwelling place with man.

Jesus became flesh and tabernacle among us and in him, we now already enter the Holy of Holies. And then you've got that wonderful conclusion. Second last second to last chapter of Revelation, behold the dwelling place of God is with, man, And we'll think about that nearness a little bit more as we go along.

But those are the two things here, the imminence of God, nearness and the transcendence of God glory. And it's important to learn words like that, imminence that God is immediately present to us. He brings us as it were very near to himself and then transcendence that he is so glorious that we do not have a point of contact with him.

Although we do now because he himself has added creatureliness to ends up. He himself has had a humanity to himself, He is the point of contact for which Job longed that there could be one, who could put his hands on us both. But what man can put his hands on God.

Well, if God becomes a man, he can put his hands on both. So first the imminence and you see this this personal intimacy of the nearness of God, even in the geography then you always said to Moses come up to me on the mountain. And so, if you are, if you're making a map and you know, one of the things that I see sometimes on the internet, internet can be a dangerous place.

It can also be a place where you see very interesting and wonderful things and there's this map making company that has taken kind of the Tolkien style of maps that he put into all of his Middle Earth lore. And they'll do that with, you know, Tennessee, Middle Tennessee. I don't know if you can actually get Middle Tennessee, Don't quote me on that, but something like that, but if you were making a map of the mountain and you were deciding to do it, kind of creatively.

The Lord actually gives the mountain a name and he says, you come up to me. Now, we know that this mountain is Sinai, we know that this mountain is Horeb, you know, it's got various names. But now here it's called the mountain of God. Why? Because it is the person who is making himself known, who is bringing Moses near to himself on the mountain.

He is the definer of the geography. It doesn't matter what other ancient Near Eastern cultures have called this. It doesn't matter what its names might be in various languages or among various nations for various reasons. Right now. The person of God determines the geography of this mountain. So he tells Moses come up to me in verse 12, He calls it, the mountain of God in verse 13, but it's not just the geography that is very personal and very intimate.

It's even the instruction or the mode of Revelation he says, come up to me on the mountain and be there. And I will give you tablets of stone. Later when the tablets are destroyed, new tablets have to be cut. And if you're Moses or if you're reading along with Moses, an empathizing with him, you feel the greatness of that loss.

Because that first set of tablets was not one that Moses found or that Moses cut. God Himself, had cut and presented the two tablets of stone. Which by the way, is not like half of the Ten Commandments on one side and have to, it's two copies, they're probably double-sided.

So if you want to do your half and half, they're on opposite sides of one tablet. One copy for God, one copy for Israel. And the two were kept together showing how he has bound them to himself. I will give you tablets of stone and The law and commandments which I have written that, you may teach them. Now.

That's that's very interesting, it seems to imply that in addition to the book of the Covenant, which Moses which God has spoken to Moses and now Moses is written down. And in addition to the the decalogue, the 10 words, the Ten Commandments of which God is giving Moses these copies on the stone on the stones that when he starts in the next chapter, then you always spoke to Moses saying speak to the children of Israel that they and etc.

And you have this extended section for most of the rest of the book of Exodus. When Israel is not committing adultery and almost getting itself, eliminated and incinerated and Moses is mediating. You know, there's a little bit of an interlude for that and God's marvelous mercy. But most of the rest of the book of Exodus is instructions about construction of the tabernacle and how to do the priesthood.

It's God giving instruction about the God who is so near. And so glorious with Moses on the top of the mountain. Now in our passage not having his nearness go up and away and his glory go up and away, but it is actually going to dwell upon and in this tabernacle and so he's he's giving a nearness to the people of God as a whole that's going to come out of this instruction is doing a nearness to the to the great glory of God to the that nearness to that glory to the people as a whole, that's going to come out of his instruction.

And it seems to be that when he says and the law and commandments which I have written that you may teach them. And then he starts by saying speak to the children of Israel that they that it is. It's quite possible that there's a written copy of these instructions for how to build the tabernacle on the tabernacle design and for the priesthood that God is giving Moses.

Well, think about that next week? Especially when we think about the term a, you know, how Hebrews interprets, how the Holy Spirit in Hebrews interprets. The next several chapters that Moses received a pattern on the mountain, But if you remember, Exodus 24 verse 12, It seems to be that.

In addition to the tablets of stone, with the Ten Commandments on them, God had written out a copy of these instructions that Moses was to speak. It's the opposite of what happened with the book of the Covenant. Remember with the book of the Covenant, Moses, the Lord spoke to Moses.

And then in the passage that we had last week, Moses wrote down, what God had spoken Here. God says, I'm gonna write for you Moses and then you speak? What I have written down Now, this is amazing. This is the kind of stuff that when you have unbelieving Bible, commentators who are very happy to say that, you know, there are, you know, the God, that the Bible is full of lies, or whatever they say, oh, what a myth.

This must be that God. Yeah, made tablets of stone or that God wrote out a copy, but we don't have the option of saying that. That's a lie, When something is that amazing? Instead of saying that's a lie or a myth, we say what a marvel that the living God would give.

So personally this instruction by which people could, His people could have him dwell in their midst and they dwell with him without compromising or diminishing, his glory even a little bit. You see the regular principle is not Presbyterian. Persnickety, nests run. Amok, the regular principle is that God Himself has personally prescribed the way that we are to function with him near us.

And of course, as we know if you pay attention, Lord, helping us and sparing us to one another in the rest of the book of X and Leviticus. And as you know, of course, in Hebrews Christ, is the center of all of this. He is the way that God comes near.

He is the great display of the glory of God. Why would you do anything in any other way? And that's why when they do get to building, you're going to hear over and over again. Just as Yahweh, had commanded Moses. Just as Yahwe had commanded Moses. Just as you always spoken by Moses over and over and over and oh why is God?

Because God gave Moses a pattern. God gave Moses the prescription and we don't say, oh, kept believe. God doesn't let us worship how he want. You say all the beauty of the mercy of the living God, that he would bring men so near to such glory without compromising that glory, even a little bit.

However, he said that is to be done. Let's do it. And then, when you realize that the however is actually Jesus, and you say, praise God, I don't want to do anything ever in worship. That isn't led by Jesus from heaven and in which we get to be with God there, So very, very personal.

Not just in the geography of how it's described but even even in the instructions and how those instructions are given. And then you notice that this nearness is intensified as you go further into the passage because now he's not just coming near to God. He goes up into the mountain, verse 15 and he sits on the edge of the nearness for six days and we'll get back to that in a moment.

But then he goes into the midst of the cloud verse 18. So he enters even into what the people of Israel at the bottom, looking at the mountain, he enters into the midst of the consuming fire. So you have the guy who was the the Egypt and Hebrew reject out in the wilderness.

One day at a bush that was on fire and it's a marvel that the bush doesn't burn. And now the mountain looks like a consuming fire with the glory of God in it. And the man who had been at the bush and marveled that it wasn't burned, actually enters into the midst of this display of the glory of God without being destroyed.

He is brought near to all this glory which again we remember book of the Covenant, blood of the Covenant. That's how he could do. So safely Note that not that he prepared to come near, he wanted to make sure that he wouldn't be needed, they wouldn't call him. It's like and maybe this is a little bit trivial, but children if mom and dad hand, you a cell phone and they are going on a date and they say call us in an emergency.

Can we play our favorite video? Game is not an emergency. You just tell yourself? No, find something else to do and leave them alone. They need to be with each other. Well, Moses prepares to be near God, by making sure that he will have no distractions and he tells the elders of Israel.

You've got Aaron and her. If you have anything that you needs attention, you listen to them. Not that doesn't turn out very well because Aaron completely abdicates his authority. He says, oh well, you know, the people what they're like and and then oh it was a miracle. We just threw all the gold in and a cow jumped out.

So not the most reliable people to leave them with but he prepares to come near Of course. He has been previously prepared by God especially as he was he and the other 73 were doused with the blood of the Covenant and then sat down to eat the fellowship meal of the Covenant and you can see there.

It's not surprising that when you get to Hebrews chapter 10 and there's exposition being made of the application of baptism and the supper, and the life of the church, and in the life of believer and how it's supposed to function in the, in the, in the every week, detail of how you come to worship, what you're thinking, and what you're feeling is, you come to work and instead of feeling horror and dread, you feel anticipation and desire, and confidence and cleansed and desiring that which God is going to do for you in this assembly.

And you know He is because he is affirmed that grace that he showed you in Christ. He is affirmed it by dousing you with the blood of the covenant as it were. It's water. Of course. Now bodies washed with pure water But hearts sprinkled clean the blood of Jesus applied by faith and affirmed by the waters of baptism.

And also the meal where you see God and live, You show forth his death, you come to feed upon him. You have that fellowship with him. That's why it's called communion. Which means fellowship and enjoyment of the Union that we have with him and in him with each other.

Now that's how God prepared Moses to come near was the was the blood and the meal, but think about it we come even nearer. Christ is Emmanuel God with us. And when you believe in him, you don't just get credit for a bunch of things from Jesus or that belonged Jesus, you get Jesus.

That's how you are made righteous. That's how his righteousness counted for you is because you are united to him through faith. That's the great mechanism of faith. Is that joins you to Christ? In fact you would never have used or at least we don't know of another situation in which trust is expressed in the Greek phrase believe in another using the preposition, not for in, but for in two, that faith brings you into Jesus and Union with Christ.

So Christ is our Emmanuel, You remember, He said that the Spirit would not just be with his disciples, he will be, you will be with you and indeed, what does he say? In you in the public worship we come through the veil, into the Holy of holies, enter the heavenly, Zion the assembly of the firstborn and so the weekly assembly anticipates, the final physical component that is coming.

When comes the great announcement, the dwelling place of God is with, man, You and I did not physically ascend into heaven this morning, but we enjoyed by faith, the spiritual component, to, which the physical counterpart is the return of Jesus Christ, and the new heavens and a new earth.

And the announcement behold. The dwelling place of God is with man You and I can't go there, even spiritually. Our souls will not depart this world to enter the immediate presence of the glory of God until we are done with our works in this world. And so we enter that rest.

When we cease from our works in this world ultimately but you get this foretaste every week in this Sabbath-keeping the Sabbath rest the sabotism on where once a week you set aside, you're not done with them and they're still there and we all struggle with that. And yes, but we set aside the works of this world to anticipate that rest that we will that we will have in fullness in the nearness that we have with God.

So there's a sense in which the the believing child and a Christian church is nearer God than Moses was on the mountain because you have been united with Christ and seated in that heavenly places and gone through the Holy of holies. And he gives us a weekly opportunity to experience and enjoy the reality of that.

As we gather in glory, We have a better preparation. Our baptism, fortifies us to be sure of what Christ has done you and I were not doused with blood in the church, but with water and it comes not as a testimony to sacrifice of oxen. But to the sacrifice of the Lord Jesus Christ.

And so Hebrews 10, 19 through 22. We referred to it a couple of times. I mean, just read it to therefore brethren having boldness to enter the holiest by the blood of Jesus, by a new and living way, which he consecrated for us through the veil. That is his flesh.

And he's have the flesh and the blood which are signified displayed to us in the Lord's Supper and having a high priest over the house of God, let us draw near with a true heart and full assurance of faith. How can you? And I enter heaven with a true heart and full assurance of faith.

Well, we believe in Jesus and God has attested. He has, he has affirmed what he has done for us in Jesus, having our hearts, sprinkled from an evil conscience, and our bodies washed with pure water. Using the same sort of language of the blood and Exodus 24 that we heard about last week.

So we have had God sign applied to us, where he identifies himself with us and says it is safe for you to come near through that sacrifice from which this sign came. And we have eaten in his presence. We have eaten in his presence and found that he comes brings us near and strength and enjoy.

Well, that's the nearness. What about the glory? We have this cloud in verse 15. Then Moses went up into the mountain and a cloud, covered the mountain and and God's good providence. We have fairly helpful illustration outside right now. It's much darker than you expected it to be at 4:18 this afternoon because of the presence of clouds.

That is not the sort of cloud that is in Exodus, 24 verse 15, because he goes on to describe what the cloud covering the mountain and as it did for six days, looks like Now the glory of Yahweh rested on Mount Sinai and the cloud covered it, six days and the sight of the glory of Yahweh as in verse 17 was like a consuming fire on the top of the mountain.

So in this case, the cloud was the bright thing and the rest of the world. By comparison was dark, the sun at noonday, was not so bright as this cloud, It was as it were a consuming fire. There's wonderful threads that you can pull on here and you think about Daniel and the and Daniel's three friends in the furnace and the one, like the Son of Man and you look in in all of that brilliance and that fire which was so hot that the guys who opened it up to toss them in.

Got got killed by the fire when they did it in in all of that, they are safe in the middle of the brilliance. And the the intensity. This is a glory cloud, a flame or a blaze of glory that covers the mountain. They're even seems to be a progression because we've already seen the mountain appear as if it were on fire.

And now this glory cloud that descends upon the mountain appears to be something greater even than what was there before. Notice also the the Sabbath principle that God determines the timing upon, which you can come. Moses comes all the way up. He's come. They've had the book of the Covenant.

They've had the blood of the covenant they've had the meal or the application of the blood. They've had the they've had the meal. He's got instructions. He's following the instructions and says he caught, Then Moses went up into the mountain of cloud. Cover the mountain, the glory of Yahweh rest on Mount Sinai in the cloud, covered it six days.

And on the seventh day, he called Tom Moses, out of the midst of the cloud. God decides the timing of when you and I can come near his glory, Moses is made to wait, six days on the edge before the Lord brings him in into the midst of the glory.

There's there's a picture here of what is given to us on the Sabbath and especially on the Lord's day. It's not, It's not just a They data point of time. When the Apostle John of the beginning of Revelation says he was in the spirit on the Lord's day. No, this is the day in which the Lord comes near.

It's not just coincidental when between Jesus's resurrection and Jesus is ascension. He keeps appearing to and in the midst of his disciples on the first day Sabbath or as it's in as it is in many of our translations on the first day of the week. There's a there's a Sabbath principle here And just as Moses made preparation so that he could come near God when God said, he

didn't know, when he would be invited and he wouldn't didn't know how long you would be there.

There's not an indication that he knew that it would be 40 days and 40 nights and then you know, a break to to come down and the whole thing with the golden cap and then another 40 days in 40 nights. So 80 days and 80 nights altogether. But you and I know because the Lord has given us when we will come near, he's given us the Lord's day, He's given us the weekly Sabbath, and he reminds us that the timing of when we will be able to come near to him belongs to him.

This is why you are not keeping The Lord's day. If you miss the assembly You can't be one of these. People says, oh well, I like to go, you know, go off into the mountains, or I like to go out on the lake or I like to go into the woods or or whatever.

That's how I like to keep the Lord's dead. No. The Lord's day is a holy assembly in glory into what you come through the assembly on earth, where the word is preached and the people are gathered and the sacraments are celebrated. So here's the one who decided and you know how long it's going to be, it's gonna be and it's gonna be a day And so if you and I know that it's going to happen every week and that it's going to be a day.

We can start doing things like, well, not like telling everybody to call Aaron and her if they need you. But all the things that you can arrange to not bother you on the Lord's day for a whole day because you know, that's when it's going to be. And that's how long it's going to be.

We would do well to prepare and that way. So there is a Sabbath principle here, especially since we come to greater glory. It's greater glory of the gospel that as one of the great messages of the book of Hebrews. Now, if you were someone who had grown up reading your Old Testament, and, and you remember what happened in Exodus 19 to to the end of the book of Exodus and, and now Tabernacle worship or the use of sacrifices and ceremonies and Levitical, priests and lamps, and all of those things are by these new Christians.

They're saying that stuff isn't necessary anymore, and we don't want to include any of that. You might feel like you're giving up glory By having this more outwardly simple you just read the Bible. Pray the Bible saying the Bible hear the Bible preach to have the Lord's supper and you say well that's not glorious at all.

Haven't you read Exodus and how glorious that was? That's why the book of Hebrews starts out, comparing Moses, and Jesus. If you knew who Jesus was, You'd never say. Give us the Moses stuff back. Because yes it appears more impressive to your eyes but faith knows better than eyes do because it trusts the Word of God about Jesus Christ and we enter glory in Him whom Hebrews starts off the bat by saying he is the brightness of God's glory.

Now, you know, we've recently had to return a, a projector that we picked up on Amazon because it claimed a certain number of lumens and we have our super old dying was dying. We clean the fan, but ours was only rated 3,000 lumens. And this one was rated 9,000 lumens.

And It was so much darker than our 3,000. Lemon thing. And yeah, left a review. That's a lie. Christ is the brightness of God's glory. There is not a lumen rating for that, and he is the one to whom in, whom through, whom we come to God in the public worship of his church, when Christ came and dwelt among us, the word became flesh and tabernacle that uses the same word for tent or tabernacle there in John chapter 1 and dwelt among us.

What did it say? They beheld, They behold his glory. Now Christ didn't, you know, a transform into a flaming blaze, you know, tiny little display of the same thing as the glory cloud that we



were just talking about. In fact, Isaiah says there's nothing particular, particularly interesting in his appearance But what the eye cannot see.

Faith sees. And it says the Word became flesh and tabernacle among us and we beheld, His glory. What kind of glory? Glory is of the only begotten of the Father full of grace and truth. No more grace, no more steadfast love. No more faithfulness in God than there is in Jesus, which is the point that he would make to Philip later when Philip said, show us the father.

And Jesus says, if you've seen me, you've seen the father, there's nothing more of God to see, then there is in Jesus Christ. He is the brightness of God's glory the exact imprint of His nature and what faith beholds. When it sees, Jesus is more glorious than anything you could see on earth or in all of the creation.

You see? Heavenly Zion is not less glorious but more but it is more safe because in it God is known as your Father. And Christ is known as your mediator and the angels aren't there in order to execute anybody who touches the mountain. They are there celebrating and worshipping with you.

They are gathered for feast and there are with you as you come and worship and glory. Souls of those who are made righteous through faith in Jesus Christ and have now been perfected, so that you can see by faith, what you will be like, When God's work in, you is done when Christ's work, and he was done.

And so faith. Rejects visible under earthly glory, precisely because it detects invisible and heavenly glory. Doctring up worship rooms with decorations or doctring up worship actions with liturgical elements or liturgical calendars. These are all symptoms of not perceiving, the invisible glory of Christ by faith. And so we add these visible and earthly things, and all it does is exposed that we're acting like blind men who need to see something on earth and don't appreciate the perfection.

The unimprovable perfection of the glory that we have in Christ in heaven. So, we went very quickly with just in conclusion, How are you responding to God's nearness to you in your union with Christ? Do you relish having Union with the Sun and the smile of the Father and the indwelling of the spirit?

Who teaches you both? Do you recognize your nearness to Christ when you're tempted to involve your life, in your speech, in your thoughts, upon your eyeballs upon things that you would never do if Christ was visibly next to you? Do you not know his nearness by faith even more than if you saw him in front of you?

And alternatively, are you encouraged By the nearness and intimacy that you have with Jesus in a pastor machine. Once was rebuking himself, his about his lack of confidence and joy, what he would be able to do for the Lord. If he could hear Jesus in the next room, praying for him when they said, but it doesn't matter that.

I can't hear him. I know that he is Praying for me. So how are you applying and responding to God's bringing you near to His glory in your union with Christ or his nearness and his glory in the indwelling of His Spirit? How are you approaching him in that special nearness to his infinite.

Glory that He gives us and the Lord's day, and it's assemblies. Do you desire the return of Christ and the resurrection of the body so that you may have not just with your soul That which you look forward to, in your death, but in your body, the bodily presence of Christ in your bodily presence with Him and on that great day when it is announced.

The dwelling place of God is with, man, How much does longing for the last day? Factor into the things to which you are looking forward. I've got shopping list on it or stuff. Like the stuff that's on sale this week at the grocery stores and at the bottom are some things that are like, yeah, circa 2026 and yeah, the Lord might in his providence, it's good to plan.

But it's not good to trust in your plans but whatever it is you're looking a particular vacation maybe or you you're waiting for the housing market to come down so that you can we can sell. No you don't want to sell your house when it comes out. So you could buy a house or whatever it is that you're looking forward to maybe finishing a course of study.

Getting a degree. Do you look forward to the return of the Lord? Jesus Christ. Are you not just saying with the spirit to those who you are inviting to Christ for for water and food without cost? Come? But are you also with the spirit saying to the Lord Jesus?

Come quickly. Lord Jesus.

How much are we appreciating? The nearness that we receive in Christ and the greatness of the glory to which he becomes near. And how is it evident In? What way, let's put it that way. Is it evident in your life? That the great thing to you is the nearness of God in Jesus Christ.

Someone say, what are you doing this weekend Going anywhere? Special. I am going to heaven, whatever else I'm doing this weekend. How can it possibly compare with the Lord's day? And is assemblies. Try it at the grocery store. You get a lot of weird looks, but that's okay. How.

And what way is it evident in your life? That the great thing to you is the nearness of your God. And the glory of that God who has brought you near Then? Let's pray. Our Father. We thank you for This portion of your word. Thank you. Lord both for this part of Exodus 24, and the entire book of Hebrews, which opens it up so much for us.

But thank you, most of all for the for the reality about what you have given us to learn that you have come near in Christ, without diminishing your glory at all. That although there is less, that is outwardly, glorious on earth. That is infinitely, more glorious. Then what has been set?

Aside help us to perceive the glory of Jesus that we might honor and worship and desire and delight in find satisfaction in you. Thank you for, for all of this, keep blessing it to us. And grant that your spirit would would cause us to understand and apply and feed more more and more upon your word.

For we ask these things in Jesus name. Amen.