

Series: Exodus

Title: The Sight of Christ's Glory

Text: Ex 24: 12-18

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Last time in Exodus 24, we *beheld the new in the old*. First, we beheld the new Mediator, Christ Jesus, typified in the old mediator Moses. Secondly, we beheld the new way in the old way—as God through Moses made a covenant of works with the children of Israel, so God through Christ makes God's everlasting covenant of grace with each of God's elect Israel. Lastly, we beheld our new relationship with God in their old relationship—through that covenant the elders went up into the mount with Moses and saw God. They feasted picturing our fellowship with God through faith in Christ. They feasted upon the sacrifices God had accepted—we feast upon Christ's broken body and shed blood through faith—and we do so looking forward to the marriage supper of the lamb when we shall feast with Christ in person face to face.

The nation of Israel continued for almost fifteen hundred years after this covenant was made but they never again “saw God” and never again had the fellowship they had that day. Why? In an upcoming passage we will see their very next act was that they broke their end of the covenant by breaking the law by making and worshipping a golden calf and calling it God. They broke the law before Moses ever came down out of the mount with the law.

No sinner can come to God by the works of the law. But believer, what a blessing to know that what Israel enjoyed for a brief season is now ours forever! Christ having fulfilled the law for his elect, before God, we can never break it. Christ is the way opened for us into the very presence of God within the veil where we have everlasting communion with God!

Proposition: Christ resurrection is our guarantee that we have been redeemed and shall be saved. We see a picture of Christ's resurrection in our text today.

After Moses finished the work God gave him to do, we read **Exodus 24: 12: And the LORD said unto Moses, Come up to me into the mount, and be there:...and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them. 13: And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 14: And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them. 15: And Moses went up into the mount, and a cloud covered the mount. 16: And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17: And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel. 18: And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.**

Moses is a type of Christ our Mediator. In addition, Joshua is a type of Christ. Joshua's name is Jesus, savior. Joshua will be the one God raises up to lead Israel into the promised land. Therefore, God called him up with Moses to show the children of Israel that Joshua was God's minister. In God calling Moses and Joshua up into Mt Sinai after Moses finished the work God gave him to do, we see a picture of God the Father calling Christ into heavenly Mt Zion after Christ finished the work God gave him to do. Christ's resurrection is every believer's guarantee that we have been redeemed, that we are accepted of God in Christ and that we shall be saved.

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THE RESURRECTION DECLARES GOD IS SATISFIED

Exodus 24: 12: And the LORD said unto Moses, Come up to me into the mount, and be there:... 13: And Moses rose up, and his minister Joshua: and Moses went up into the mount of God.

After Moses finished the work God gave him by making the covenant with Israel then the LORD called Moses up to the top of Mt Sinai. But after Christ finished his work, God the Father called Christ up to heavenly Mt Zion.

By the resurrection of Christ, God declares to his people that he is satisfied. God the Father sent his Son to declare his righteousness by magnifying and making honorable his holy law. Christ fulfilled the law for God and for his people. *For God*, Christ declared God's righteousness. He shows that God is a just God and a Savior. Christ manifest that God is both Just and the Justifier of his people. Christ fulfilled the everlasting covenant as he promised his Father. *For his people*, Christ has redeemed us from the curse of the law by being made a curse for us. Therefore,

Isaiah 42: 21: The LORD is well pleased for his righteousness' sake; he [has] magnify[ied] the law, and [made] *it* honourable.

Isaiah 53: 10: It pleased the LORD to bruise him...the pleasure of the LORD [prospered in Christ's hand.] 11: He [saw] the travail of his soul, *and* [is] satisfied: by his knowledge [God's] righteous servant [has] justifi[ied] many; for he [bore] their iniquities.

Psalm 85:10 Mercy and truth are met together; righteousness and peace have kissed each other

Therefore, it is as it was that day in the mount of transfiguration. When Christ appeared in his glory with Moses and Elijah on each side, Peter recommended they build a tabernacle for all three. *“While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well-pleased; hear ye him” (Mt 17: 4).* When they looked up they saw Christ alone.

By raising Christ from the grave to his right-hand God declares he is satisfied. God will not accept any sinner who attempts to come to God by his own works under the law because God is satisfied with Christ Jesus, his Righteous Servant. Believe on Christ and God will accept you.

THE GODMAN HAS ENTERED INTO HIS GLORY

Exodus 24: 15: And Moses went up into the mount, and a cloud covered the mount. 16: And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud...18: And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

This cloud was the glory of God. It was God’s presence. He made Moses wait six days. Then the seventh day God called Moses into the midst of the cloud. And Moses entered into his glory. In scripture, six days speaks of labor, the seventh day speaks of rest. After Christ finished the work God gave him to do, Christ prayed to the Father requesting to be glorified as the GodMan.

John 17: 4: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was.

As the Son of God Christ had glory with the Father before the world was made because Christ is God. But Christ returned and was glorified as the GodMan! When Christ arose, he entered into his rest because the works were all finished.

Hebrews 1: 3:...when he had by himself purged our sins, sat down on the right hand of the Majesty on high [entered rest] (Heb 1:3)

Speaking of Christ the Hebrew writer said,

Hebrews 4: 10: He that is entered into His rest, He also hath ceased from His own works.

So Moses going up the mount and entering the cloud to commune with Jehovah is a type of the ascension of Christ into his glory due to his triumphant completion of his work. All who believe on Christ enter into Christ’s rest. Christ is our Sabbath. God has provided us all that we need for acceptance in Christ so that when we believe on Christ we enter into our perpetual Sabbath rest.

CHRIST TEACHES FROM MOUNT ZION

Exodus 24: 12:...and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them...14: And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.

In like manner as God gave Moses the law to instruct the children of Israel, God the Father entrusted Christ to teach his people the law and the gospel. Therefore, like as Moses left the children of Israel with under shepherds to guide them until he returned, so Christ has given his pastors through Christ teaches his people until Christ returns. But it is not from Mt Sinai that Christ teaches us, it is from heavenly Mt Zion. Isaiah prophesied of this gospel day in which we live when Christ would teach his people from his holy, heavenly Mt Zion.

Isaiah 3: 2 And it shall come to pass in the last days, [these gospel days are the last days] *that* the mountain of the LORD’S house shall be established in the top of the mountains, [not an earthly mount] and shall be exalted above the hills; [in the heavenly mount] and all nations [Christ’s redeemed from all nations] shall flow unto it. [we flow unto Christ who is seated in heavenly Mt Zion] 3: And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, [Christ does not teach us of our ways but of his ways] and we will walk in his paths: [we walk in Christ’s righteousness by faith] for out of Zion [out of heavenly Zion where Christ is seated] shall go forth the law, and the word of the LORD from [heavenly] Jerusalem. [from heavenly Jerusalem Christ teaches his people the law and the gospel in spirit and in truth] 4: And he shall judge among the nations, and shall rebuke many people: [Christ judges who are his and he calls us out, setting judgment (discernment) in our hearts. Then our weapons cease being carnal and become spiritual] and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

What does Christ teach his people concerning the law and the gospel through his pastors from mount Zion? He teaches us the same thing he taught on this earth. In what we commonly call the sermon on the mount, we see a type of this. Christ went up into that mount and sat down and his disciples came unto him and he taught them. That is what his people do now, except we go to Christ in heavenly Mt Zion from where he teaches us. How do we gather unto him in heavenly Mt Zion? We gather in his local assemblies to hear the gospel preach through which Christ teaches us in spirit and in truth.

What does Christ teach us concerning the law? He teaches us that he has fulfilled the law the same as he fulfilled the prophets. Christ said in his sermon on the mount,

Matthew 5: 17: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. 18: For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Some use that passage to argue that Christ was saying believers are still under the law. But if Christ meant we must fulfill the law then he also meant we must fulfill the prophets. No! Christ meant that he came to fulfill the law and the prophets. To fulfill is to fill full so that nothing can be added. That is what Christ did for his people. He fulfilled the law so that nothing else can be added by us. It is done!

Therefore, also, Christ teaches us that to think we have kept the law is to break it. And to teach others they can keep the law is to teach others to break it. Christ said,

Matthew 5: 19: Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. 20: For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

That is what the scribes and Pharisees did. They claimed they kept the law but in reality they never kept it, nor has any other sinner. By teaching others they must and could keep the law, they also taught others to break the law. Those who do so shall receive the worst place in hell. They are regarded by those in the kingdom of heaven as the very least. But Christ is he who did the law and who teaches his people that it is through believing on Christ that we establish the law. Therefore, Christ is called the greatest in the kingdom of heaven. The righteousness that exceeds is the righteousness of Christ freely imputed to his people through faith in Christ.

Also, Christ teaches us the spirituality of the law. He teaches us that the law reaches to our heart. By Christ we are made to know that sin is not only what we do but what we are.

Matthew 5: 21: Ye have heard that it was said by them of old time, [by the scribes and Pharisees] Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: 22: But I say unto you, That whosoever is angry [in the heart] with his brother without a cause shall be in danger of the judgment: and [they taught falsely] whosoever shall say to his brother, Raca, shall be in danger of the council: [of man's council. But Christ teaches] but whosoever shall say, Thou fool, shall be in danger of hell fire [of God's judgment].

So Christ teaches us to cease trying to come to God by our gifts and sacrifices. He teaches us to come to Christ who has fought against us and ask mercy at his hand. Then through faith we can serve God on the basis of redemption accomplished by offering gifts out of heart thankful for his grace in saving us in and by Christ.

Matthew 5: 23: Therefore if thou bring thy gift to the altar, and there rememberest that thy brother [Christ] hath fought against thee; 24: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, [first come to Christ for reconciliation] and then come and offer thy gift. [then serve God by faith in Christ] 25: Agree with thine adversary quickly, whiles thou art in the way with him; [agree with Christ quickly because today is the day of grace] lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, [Christ is all of these] and thou be cast into prison. 26: Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. [in hell]

So from heavenly Mt Zion, through his preachers, Christ teaches his people that he alone fulfilled the law. He did it so that his righteousness can be freely imputed to his people through faith in him.

Romans 8:3: For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

When we believe on him, we have reached the end for which the law was given at Mt Sinai

Romans 10:4: For Christ is the end of the law for righteousness to every one that believeth.

Oh that Christ might teach you this hour from heavenly Mt Zion. Sinner do not attempt to come to God by your works of the law. Come believing on Christ. Paul said I want to *“be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.”* (Php 3:9)

THE SIGHT OF CHRIST'S GLORY

Exodus 24: 17: And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

Whichever mount we attempt to come to God by shall determine our sight of Christ's glory. If we attempt to come to God by the works of the law we shall behold the glory of Christ like devouring, consuming fire. But if we come to God through faith in Christ, we shall behold Christ's glory as the Light of favor and acceptance! He says to believers,

Hebrews 12: 18: For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, 19: And the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that the word should not be spoken to them any more: 20: (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: 21: And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:) 22: But ye are come unto MOUNT SION, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23: To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24: And TO JESUS THE MEDIATOR OF THE NEW COVENANT, and to the blood of sprinkling, that speaketh better things than *that of* Abel. 25: SEE THAT YE REFUSE NOT HIM THAT SPEAKETH. For if they escaped not who refused him that SPAKE ON EARTH, much more *shall not we escape*, if we turn away from him that *SPEAKETH FROM HEAVEN* [it was bad enough to reject Christ on earth, but far worse to reject him now that he is ascended to Mt Zion in heaven] 26: Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. 27: And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. 28: Wherefore we receiving a kingdom which cannot be moved, LET US HAVE GRACE [grace rather than works; faith rather than law] whereby we may serve God acceptably with reverence and godly fear: [for if we attempt to come to God apart from grace, apart from faith in Christ; if we come by our works, by the law of Mt Sinai] 29: For OUR GOD IS A CONSUMING FIRE.”

Oh, let us have grace! If we attempt to come to God by Mt Sinai—by the works of the law—we shall behold the sight of Christ's glory like devouring, consuming fire. But if we come through faith in Christ, we shall behold his glory as the Light of grace and acceptance! May Christ be our teacher now!

Amen!