

# The Third Day - Exodus 19:16-25

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[ 0 : 0 0 ] Good morning, everybody. Happy Resurrection Sunday. He's risen. Amen. I love Resurrection Sunday. Easter. That's always what I called it as a kid. It never meant anything to me other than just that Jesus is risen or going to church.

Um, you know, Christmas is great, but Jesus was born so that he would die and he died so that he would rise. So what a joy. We've been going through the book of Exodus and we are currently up to Exodus chapter 19. We were midway through where God has brought Israel out of Egypt. He's delivered them from bondage. He's delivered them from Pharaoh. He's delivered them from a couple centuries of being in Egypt.

As he promised that he would hear their cry and he delivered them and brought them out through the Red Sea, through the desert, through the land of Midian to where they find themselves now at Mount Sinai. As we looked at last week, they finally come to Sinai and there Moses, as he was instructed by God, brought the people faithfully back to the Mount of God where Moses first encountered God.

And God said, go back, you 80 year old man and get these people and bring them out of Egypt. And there Israel set up their camp. And we saw last week how God was instructing them to be prepared, how God desires his people not only to be delivered, but also to be prepared, to be ready for what was to come, to be ready for his presence.

God's desire isn't just that we walk in deliverance, but that we walk in his presence. We're not just to be a delivered people, but a prepared people, specifically prepared for God's presence.

[ 1 : 4 5 ] Moses in Exodus 19 at the end, the last verse we left off with, if you remember in verse 15, verse 14, I'm sorry. He said to the people, sanctify yourselves and wash your clothes.

And he said unto the people, be ready against the third day, be ready for the third day and how apt and how perfect it is leading into Resurrection Sunday as we celebrate the third day.

What Jesus did for us on that third day. We saw last week how the idea was to be ready, to be prepared. They weren't just to be there. They weren't just to be casual about it.

There was a preparation process that happened. There's sanctification, there's washing. All that they did to come to God, they did in their own ability, but they had no capability to bring themselves near to God unless God first drew near to them.

God gives us a part in responding to him. We have the ability to respond. We don't have the capability to be washed inwardly in our own. We don't have the capability to draw near to God on our own.

[ 2 : 5 0 ] He first initiates that. But we do have the ability to respond. And so today we're going to look at this third day as Israel hears at the Mount of God, Mount Sinai, Mount Horeb.

We read in Hebrews chapter 10, beginning in verse 19. In other words, the idea is look at all that Jesus has done.

He did the heavy lifting. Look at his capability. That through his blood, through his consecration, through the veil of his flesh, him being a high priest, we looked last week at what a priest was. One who represents God to the people and the people to God. Jesus is the ultimate high priest. What's our part? Man, let us respond. Let us draw near with a true heart and full assurance of faith. Having our hearts sprinkled from an evil conscience and our bodies washed with pure water. We can draw near with a true heart and full assurance of faith because of everything we just read, what he did.

[ 4 : 0 4 ] So today, as we look at the third day, as we look at, we're going to look at two mountains. We're going to look at Mount Sinai, the mountain right now in Exodus where God's people are at.

Then we're going to look at Mount Zion, Mount Zion where Jerusalem, the city of Jerusalem is. And where God again met with his people and told them to draw near. So as we pick up here in verse 16 in Exodus 19, we left off in verse 15 last week.

Moses has just told the people to be ready against the third day. And to prepare. And it came to pass in verse 16, on the third day in the morning. We can stop right there, right?

Considering what today is. And here it is tucked away in the middle of nowhere in Exodus where they're at Mount Sinai. And here we read, and it came to pass on the third day in the morning.

On the morning of the third day, God chose to reveal his presence to his people here at Mount Sinai. And on the morning of the third day, Jesus promised the same thing to his disciples.

[ 5 : 06 ] In Matthew chapter 20. He said, That's all that Jesus promised he would do.

And the third day, he shall rise again so that I can participate in my part. What's my part? Draw near. Jesus was betrayed. He was condemned.

He was mocked, scourged, and crucified. But he promised them, the third day I will rise again. In Luke 24, Jesus has been in the grave for three days.

We read, picking up in verse 1, And now upon the first day of the week, very early in the morning, they, the women, came unto the sepulcher. They had to wait because they couldn't come on the Sabbath day, which would have been Saturday.

And they couldn't come on Friday because Friday was a special Saturday. A special Sabbath, a high holy day. It was the Passover. We just read that in Exodus a few weeks ago. That the Feast of Unleavened Bread would start at the beginning of Passover.

[ 6 : 20 ] They would sacrifice the lamb. And then God said, you'll have a feast of unleavened bread for seven days. The first day and the last day would be a special Sabbath unto me. You still set it aside as a Sabbath.

Jesus was crucified on Thursday. Was in the grave Friday and Saturday as two Sabbaths. Two to three days and three nights. And so on Sunday, they could now come to the tomb.

They were free to do so. They couldn't come to a grave and to a tomb on a Sabbath day. But they could now. And they are so wanting to be there. That they come early in the morning. Very early in the morning they come.

To anoint the body. To prepare it. Because remember Nicodemus and Joseph of Arimathea. They had to quickly get Jesus off that cross. And into the grave.

That also meant that Nicodemus was unclean for Passover. For Sabbath. Willing to do that for his Lord. But anyway, they come very early in the morning.

[ 7 : 14 ] And they come unto the sepulcher. Where Jesus was laid. And they bring the spices which they had prepared. And certain others with them. And they found the stone rolled away from the sepulchre. And so you have a multiple. You have Salome.

You have Mary the mother of James. You have Mary Magdalene. These women that are coming. And they entered in. They found not the body of the Lord Jesus. He's gone. He's not there. And it came to pass.

As they were much perplexed thereby. Behold, two men stood by them in shining garments. And as they were afraid. The women. They bowed down their faces to the earth. And they said unto them. The men said this.

Why seek you the living among the dead? He is not here. But he is risen. Remember. How he spake unto you. When he was yet with you in Galilee. Remember that God said.

That Jesus said. On the morning of the third day. God's presence would be revealed. Turn back to Exodus. Well, if you turn there or not. Back to Exodus. Moses here.

[ 8 : 12 ] At Mount Sinai. Seeing God's presence come down. That on the third day. In the morning. There were lightnings and thunders. And a thick cloud upon the mountain. And the voice of the trumpet exceeding loud.

So that all the people. That were in the camp. Trembled. The presence of God. It's awe inspired. It's majestic. It's overwhelming.

Nobody was going to experience this. Casually. This would be taken seriously. God's presence came down. With lightnings and clouds. And a trumpet.

It's impactful. Nobody was going to sleep in on that day. Nobody was sleeping through this. And it could not be ignored. You couldn't pretend it wasn't there.

Verse 17. And Moses brought forth the people out of the camp. To meet with God. And they stood at the further parts. The nether parts. The outward parts of the mountain. Hebrews 10 31 tells us. [9:12] That it is a fearful thing. To fall into the hands of the living God. And as Israel now comes out of their camp. And they come. If you remember last week. They put boundaries around it. God said do not pass over. Don't try and break through.

And come running up into the presence of God. Keep the boundary that I've established. And so they come out. And they stand there to meet with their God. And here is this massive display in front of them.

As God descends. For the people. No matter how sanctified or set apart they were. In their own efforts. They were never set apart enough.

To draw any nearer their God. Than what God brought them near. Right. They had a boundary. They had washed themselves. They had sanctified themselves. And God brought them near. And that was as far as they could go.

No matter how good they were at washing themselves. How good they were at sanctifying themselves. They could only go so far. We can only go so far in our own effort. And it is a fearful thing.

[10:09] To fall into God's hands. But it's also a beautiful thing. To be placed in his hands. To be kept by those hands. John writes.

Recording what Jesus said in John 6 37. That all that the Father gives me. Shall come to me. And him that comes to me. What will he do? I will know why he's cast out.

Those are hands you want to be in. And those who come to me. I'm going to crush them. I'm going to slap them around. I'm going to give them a heavy schedule. I'm going to let them know how wrong they were. No. It is a fearful thing.

To fall into the hands of the living God. It's awe inspiring. It's overwhelming. It's to be taken serious. It's impactful. And you cannot ignore it. But it is a beautiful thing.

To be placed in those hands. And held by those hands. Because they are living hands. Israel stands here. And we read in verse 18. Mount Sinai was altogether of smoke.

[11:05] Because the Lord had descended upon it. In fire. Hebrews also tells us. Hebrews 12.29. For our God is a consuming fire. If you remember we looked last week.

At Mount Sinai. Here in the Sinai Peninsula. We saw how the mountain. Remarkably. Has a. See there we go. Looks like it's been burnt. On fire. Because it was. Because God descended. In a fire.

Do you think. If you're all the nations in this area. All the people groups or whatever. And if the whole mountain is on fire. With a thick cloud. And darkness. And smoke. And lightnings. And the sound of a trumpet. Imagine what.

That is saying. To the people groups. That have. Watched. As Israel's. Defeated. They think Israel. Has defeated Egypt. Their God defeated Egypt. Their God split the Red Sea. Their God defeated the Amalekites.

[12:02] Their God provided for them in the wilderness. And now their God has descended. Upon this mountain. Man you're not going to mess with those people. When their God is like this. And so Moses and the people.

They're camped at the base of this mountain. Down here. In the lower plains. And we saw how there's this pathway. That Moses could have. I mean he still was in pretty good shape. For 80 years old.

Climbing up. Into God's presence. But even Moses. Could only go so far. Into God's presence. Even Moses. Could not approach. The fire. The smoke.

And the trumpet. And so Mount Sinai. Was on fire. For our God is a consuming fire. Remember the first time Moses experienced God's presence. That was back in Exodus chapter 3.

When Moses was taking care of his father-in-law's sheep. And he looks over. And he sees a bush that was on fire. It was consumed. With fire. But it didn't consume. In Exodus 3 verse 2.

[12:58] The angel of the Lord appeared unto him in a flame of fire. Out of the midst of a bush. And Moses looked. And behold the bush burned with fire. And the bush was not consumed. It's not like a dry bush that's burning.

Essentially like. You know we have a lot of dogwoods down here. Those dogwood bushes. Imagine it being on fire. But it wasn't burning. The leaves are still green. The flowers are on it. But there's a

fire within it. Moses looked and saw that.

And there's the presence of God at that time. He said Moses draw near. And that's when he gives him charge. To go back to Egypt. To go and deliver God's people. Imagine now here's Moses. Three months later.

Returning. And here God descends in a way he could never have imagined. For our God is a consuming fire. But the fire did not consume the bush. The fire of God is not meant to consume us either.

In the sense that God's fire. His presence is so dangerous to us. That it will destroy us. The consuming fire of God's presence it purifies. It illuminates. It proclaimed.

[ 14 : 00 ] As God's fire drew near. It didn't consume the bush. But man it purified that bush. There wasn't anything impure in that bush at that time. It illuminated. It gave a source of light.

And it proclaimed God's presence. God's power and God's majesty. As God descends upon this mountain. And all the people draw near. And verse 19 tells us that when the voice of the trumpet sounded long.

And waxed louder and louder. Moses spake. And God answered him by a voice. At this point there is no mistaking this call. There's no mistaking what it is.

There's no pretending it's something else. There's also no mistaking its purpose. The purpose was to call God's people near. To draw them near. Into his presence. Today there's no voice nor sound. That can drown out the voice of the Lord. There's no voice or sound. In this world that can drown out the voice of the Lord. It can't. It's not possible. No matter how loud the world clamors. It cannot drown out the voice of God.

[ 14 : 59 ] There's no voice that can drown out. No sound that can drown out. His voice in our lives. But there are ears that will refuse to hear it. That voice can be speaking. But our ears can refuse to hear it.

This trumpet could have been blaring. And I'm not going to pay attention to it. I'm not going to respond. I'm going to stay in my tent. I'm not going to draw near to the mountain. Jesus explaining to the disciples why he would speak in parables.

And he responds to them in Matthew 13. And tells them that this people's heart is grown hard. It's wax gross. The King James says. It's grown hard. Their ears are dull of hearing.

And their eyes they have closed. Lest at any time they should see with their eyes. Hear with their ears. And should understand with their heart. And should be converted. And I should hear them. Heal them. But blessed are your eyes for they see.

And your ears for they hear. Does that mean Jesus wants their eyes closed? Lest at any time they should hear and understand be converted? No. He's saying he wants them to. At any time they could be.

[ 15 : 59 ] But they'll refuse to see. And they'll refuse to hear. Is God's voice speaking? Of course it is. Was Jesus there for them to see? Of course he was. It wasn't the fact that they couldn't see or they couldn't hear.

It was the fact that they wouldn't. There was no mistaking this call. And there was no mistaking its purpose. As God calls his people to draw near. But would they hear? And would they respond?

And the Lord came down. Verse 20. Upon Mount Sinai. On the top of the mountain. And the Lord called Moses up to the top of the mountain. And Moses went up.

God's word comes to Moses. Moses hears God's word. And what does it say? Moses, come up here. Come up. I can't wait to hear that word. I can't wait to hear the trumpet sound long in my ears saying, come up here.

Come up. But God's word to us, if we will listen to it. If we will open our ears to hear that voice. His word is always calling us into his presence. It always lifts us up.

[ 16 : 57 ] And it always calls us into his presence. Always. God's word never pushes us from his presence. Ever. It may bring illumination. It may bring exposure to our hearts.

It may purify. It may be a little frightening. But it will always call us into his presence. It never pushes away. Our ability to meet with God is not because of our effort to climb.

Right? It's not because of our effort to climb up this mountain. God, I'm coming. I'm going to make it up. And I'm going to climb up that mountain. We can put in all the effort we want. Moses could have climbed to the top of that mountain at any time.

And stood there on the very top of that mountain. But if God had not chosen to first descend. It would have made no difference. How much effort Moses put in to trying to climb into God's presence.

Our ability to meet with God is not because of our effort to climb. But because of the effort God took to descend. Philippians 2.8, Paul writes, God, the mighty God, has descended upon the mountain. [18:14] And yet, in the person of Jesus, he descended. He came off the mountain, essentially. He came among the people. And then he descended even lower. And he became one who was scourged and crucified and rejected.

So that there is no man, woman, or child today that can say, I can't reach God. I can't reach him. I can't get up to him. He's too high for me. As Jesus came and took upon him the very least and the very lowest.

Went into the darkest place. So there's no place too low. That we cannot reach our God. Our ability to meet with God is not because of our effort to climb. It's not because what I put into this.

It's not because I'm doing it. I'm doing well. It's because God chose first to descend into the lower parts of the earth, scripture tells us. So he might become obedient unto death.

And then he went even further down, didn't he? Because he went into death. Taking my sin, my death, and going down into death. I can't even claim that death can separate me from God now.

[19:15] Because he's gone there. And the Lord said unto Moses, go down and charge the people, in verse 21. Lest they break through unto the Lord to gaze, and many of them perish.

Wow, look at this spectacle. Look at this experience. I want to experience God. I'm going to go experience God. That's what this is all about. I want an experience.

I'm going to push through and find an experience. No matter how good our intentions, our flesh can never be accepted in the presence of God. We cannot push through for the sake of experience.

That they would press through to gaze at their God. They just want to see it. They want that experience. That doesn't honor God. And it doesn't allow us to come closer to his presence. In fact, the Lord says here, lest they break through, and many of them do what?

Perish. They perish. When we pursue experience, we're not pursuing something that's of the Lord. We're pursuing something that's fading away. Something that's perishing.

[20:17] Something that's of this world. Something that can't last. Yes, God's presence in this moment is ascended upon the mountain. Smoking and firing and there's sound. That's not going to last.

That's going to move on. That's going to end. God will move on and he'll lead the children of Israel with a pillar of cloud by day and a pillar of fire by night. And then they're going to get into the promised land eventually with Joshua.

There's not going to be a pillar anymore of cloud and a fire. Well, now it's going to be his presence is going to be in this ark of the covenant and in the tabernacle. Well, eventually that presence is going to reside in Jerusalem in the temple.

And eventually the presence of God is going to come to that temple. And the man of Jesus in that person. So we don't seek an experience. I've not experienced the physical risen Lord.

Do I seek an experience? The flesh will never be accepted no matter how good its intentions. And at this point for Israel, as they approach their God, there's a boundary between them.

[21:17] There's a boundary between Israel and God and it's a boundary of death. They can't cross it. To cross that boundary is death. God's boundaries are set aside for no one, for no reason.

I can't set it aside even if I wanted to. Romans 6.23 says, For the wages of sin is death. And that boundary is set aside for no reason and for no one.

Not even for God himself. Say, well, God, why can't you just set that aside? I mean, I know in my heart I'm not right with you. That I'm separated from you. I know I can't ascend into the mount of the Lord on my own.

But can't you just say, I forgive you? You're so mighty and amazing. Not even God himself can set aside his boundaries. Because to understand God's boundaries and God's word is to understand his nature. It's who he is.

God cannot change or he would not be God. And so just as assuredly as I can put my hope and faith in an inheritance that's reserved for me in heaven, undefiled, incorruptible, that fades not away because I know God does not change.

[ 22 : 17 ] The same way I can say to someone, the wages of sin is death. Your sin owes a payment of death. And you cannot sidestep that.

Not even God himself. It's why Jesus came. Because in Matthew 15.33 we read, As Jesus is on the cross and when it was the sixth hour, which would be 3 p.m. in the afternoon, there was darkness over the whole land until the ninth hour.

I'm sorry, I think the ninth hour is 3 p.m. And at the ninth hour, Jesus cried with a loud voice saying, Eloi, Eloi, lama sabachthani? Which is being interpreted, My God, my God, why have you forsaken me?

Not even God himself can set aside that boundary. As the father, in a sense, like that song says, turned his face away. Right? He says, you've forsaken me. As Jesus took upon himself our wrath, our sin, our punishment.

The vilest thing to ever walk the earth was the most beautiful thing to ever walk the earth. Jesus, the sinless lamb of God, the perfect son of God, took upon him the sin of the world. At that moment, there is nothing more sinful, nothing more separate from God.

[ 23 : 28 ] In some mysterious way that's unfathomable to us, this side of eternity, that God died and God became a man and God became sin for us who knew no sin. That we might what?

Be the righteousness of God in him. And so the Lord tells Moses, don't let the people break through Moses. Don't let their zeal overwhelm them. There's a barrier of death between us that they cannot cross over.

There's a barrier of death between us and God that we can't cross on our own, no matter how much effort we have. Verse 22, And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.

This is interesting. He says, don't let the people come near and their desire to gaze. And then he says, well, let the priests also, which come near to the Lord, not that they would break through and desire to come and gaze, but he says, let them sanctify themselves.

Why aren't they sanctified? They're supposed to be set apart last week. I mean, they've had a whole week to get ready for this, guys. It was last week we were reading about this, you know, that they were supposed to wash their clothes and be set apart.

[ 24 : 32 ] What's also interesting, because it says priests here, and there wasn't a priesthood yet. It's not going to be until Exodus 28 that the Lord's going to say to Moses, bring Aaron and his sons, Nadab, Abihu, Eleazar, and Ithamar, bring them to the mountain, and I'm going to anoint them as priests, the official priesthood.

So either at this time, this is referring back to those men that Moses set up with Jethro, the ones that were over tens, over hundreds, and over thousands, and it's calling them priests in the sense that they are go-betweens, or there was some type of priesthood already taking place here, maybe among the people.

Either way, it doesn't seem like they're taking their position, their calling, very seriously. God takes our calling very seriously, and he takes our sanctification very seriously.

We do not suffer today in the church, in the West especially, from too much legalism. We're not too legalistic. We're not all coming making sure that we've got our shiny shoes and our ties and our coats and our dresses.

We're not suffering from the law in our culture. We are suffering from being too casual with the Lord. And I'm not talking about dressing casually.

[ 25 : 47 ] We just dress pretty casual at Calvary Chapel. I always wear a button shirt on Sunday. Sorry, it's how I grew up. Church, that's what she did. You can blame my mom.

I think she's watching. But God takes our calling and our sanctification seriously, and so should we. We should take it just as serious. We are too casual.

We think we can just run into God's presence, and we can, in a sense, because of what Jesus has done. We can go to him at any time. But we have a calling, church.

We have a calling. We have a gift that was given to us. In Revelation chapter 1, John is writing the intro to the book of Revelation. He says, from John, and he says, and from Jesus Christ, who is the faithful witness, the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood.

Look what he's done for us. Is that casual? Is that a light thing? The faithful witness, the first begotten of the dead, the one who would go down into death, into death, so that he would rise

again.

[ 26 : 54 ] Many have risen again, but he rose to die no more. And he is the first begotten out from among the dead, is what that means. We will rise out from among the dead to no longer be a part of the dead.

He loved us. God loved us. He descended to a place where he would love us, to wash us from our sins in his own blood. And he's made us kings and priests unto God. Those who have the position of being able to go to God, representing God to man.

I can bring the truth to man, and I can go to God in prayer. And kings, that we have authority in God's word. Not to rule, but to administer his grace.

To him be glory and dominion forever and ever. How can I take that so casually? How can I take that so lightly? God takes my calling and sanctification very serious. However, the greatness of our calling should give us a desire for greater sanctification.

Not an excuse to ignore it. It's like, well, that's grace, brother. I'm a king and priest of God. Yeah, you are. That's a heavy thing.

[ 28 : 01 ] That's an awe-inspiring thing. That should give us a greater desire to be set apart unto that calling. Not an excuse to ignore it. We are not made holy by our calling.

We are called in a holy calling, but it is not the calling that makes us holy. But we are called to walk holy in our calling, right? What God has called me to.

This is the mistake Israel is going to make as we go through this book, as we get through Exodus. And then by the time we get to Jesus' day, the nation of Israel at that time, the scribes and the Pharisees, will set up this system where by walking in their calling, they're saying, this makes me holy.

This is how I keep my righteousness. God has called the nation of Israel to be a light to the world. He's called them to be an example of holiness and sanctification. And by the time we get to Jesus' day, they say, well, that's how we become holy.

God says, no, I'm calling you to be holy because I'm holy. That's the only way you can walk in that. We are to walk holy in our calling. I don't look at my calling as saying, well, I'm a Christian.

[ 29 : 05 ] I go to church, therefore I'm holy. I'm good. Got my stamp. And Moses said unto the Lord in verse 23, well, he reminds the Lord, the people can't come up to Mount Sinai.

For you charged us saying, set boundaries about the mount and set it apart, sanctify it. Moses is reminding the Lord, God, it was at your command. The people be separate and distant.

God, you commanded distance. You commanded separation between us. And Moses here is also recognizing three things.

He's recognizing the holiness of God, the boundaries and the word of God. As he said, God, you said that there was a boundary because of your holiness.

We are to set it apart. God's holiness, God's boundary, God's word. But he's also recognizing man's separation. Yes, God, you are holy.

[ 29 : 58 ] Yes, there are boundaries. Yes, I recognize your word. But I also recognize, man, I am separate. There's a separation. It was Moses' responsibility to pass on to the people this holy reverence and respect for the presence of God.

God says, Moses, go back down and remind the people. Pass on to them this holy respect and reverence for my presence. Don't let them take it lightly. It's not that I don't want them in my presence.

It's not that I don't want a relationship with them. But it's on God's terms and God's boundaries and God's way. And the Lord said unto him, away, get you down and you shall come up.

And we just, you know, we looked at it up and down. Oh, boy, you're Moses. Go down and come back up. Couldn't you just send him a message? You know, go down, get Aaron and bring him up. Lord, couldn't you just go down and say, Aaron, come on up?

Why is he doing this? Because God uses us in people's lives to go down to where they're at, to come back up to the Lord. Go down where they're at, come back up to the Lord.

[ 31 : 01 ] Take this word to them. Pray for them. Come back to me and receive from me and go back to them. Hey, bring them with you into God's presence. And it's tiring. We got to commit to that.

Am I going to go up and down and up and down and up and down? Why can't they go up and down? I'll just stay down here, Lord. Or I'm just going to stay up in your presence. And when they're

ready to come up, you bring them up. He's like, no, Moses, you go down. You bring them up. You go be a faithful priest. Moses, the deliverer, was instructed to come into the presence of God with Aaron, the priest. This would be the first time that both the priest and the deliverer would be represented together in God's presence.

As God calls Moses and Aaron up. That is, since Melchizedek. Melchizedek. Melchizedek. In Melchizedek, we see again, king of Salem and the priest, the most high God.

Pre-Christophany of Jesus in the Old Testament meeting with Abraham. But here God calls his deliverer and his priest into his presence. For you and I, and for Moses and for Aaron, as much as Aaron maybe wanted to go with, I guess it's not big brother Moses, it's younger brother Mo.

[ 32 : 14 ] So Aaron was in his 80s. Moses was 80. No amount of will, desire, or effort could have brought Aaron into God's presence. God, I really want to go with Moses. I want to be there in your presence.

God's terms and his word will never be broken. No matter what our reason. No matter what our excuse. We cannot press into God's presence on our terms.

It's on his. Now we have the blessing of living in this age of grace under the new covenant with the presence of God and the Holy Spirit. And we have these promises like where two or more are gathered, there I'll be with you in the midst of you.

Draw near to God and he will draw near to you. What amazing promises we have. Understand that we don't have what Israel had at this time. But do I take that casual? Do I take time to recognize that any time I go into God's presence, he will welcome me in and he will draw near to me?

No amount of will, desire, or effort can bring us into God's presence except that he calls us into his presence. It's not my effort, not my will, not my desire. It's the fact that God has promised to respond to my response, to him calling me in.

[ 33 : 24 ] As God calls me into his presence and I respond to that, God says, I will keep my part of this. And all through this book with the nation of Israel, God never fails to keep his part with this nation. Unfortunately, they don't keep their part with him.

But God never fails. And Moses in verse 25, He went down unto the people and he spake unto them. Moses simply gave to the people what God had given him. He didn't embellish it. He didn't try to beef it up.

He didn't try to take anything from it. He just went down and faithfully gave to the people what God had given him. There was no reason to attempt to add anything that God had said.

Because once God had said it, there was nothing that could be added. There's no reason for us to add anything to what God had said. Because once God has said it, there's nothing else that can be added.

Nothing could be added. There's nothing we're going to add to this. Once God says it, that's it. So why don't we just pass it on faithfully? The people here, they're recognizing that Moses is coming from the presence of God.

[ 34 : 25 ] And he's coming with the word of God for them specifically. He's coming down and he's saying, hey, Aaron, you can come up. The rest of you cannot. We must go to God on his terms and at his bidding.

As we're reading Galatians, Paul tells us not to be deceived. In Galatians 6 verse 7, God is not mocked whatsoever a man sows, that shall he reap. We go to God on his terms. We don't get to change that.

God, I want to come to you on different terms. Well, if we sow to the flesh, we shall of the flesh reap corruption. If we sow to the spirit, we shall of the spirit reap everlasting life. And let us not be weary in well-doing.

For in due season, we shall reap if we faint not. I don't want to wait. I want to reap now. I want it to be on my terms. God, I've responded to you. I've come into your presence. Let's do this now.

Because I know in due season, you will faint if you reap not. But we come on his terms. We go at his bidding. And on the third day in the morning, as we read, in verse 16, it came to pass on the third day in the morning at Mount Sinai.

[ 35 : 31 ] There was fear. There was trembling. There was separation. And there was death. As God's presence came near and calls the people to come near, they could only go so far.

There was fear. There was trembling. There was separation. And there was death. There was a barrier that could not be crossed. And there was a God that could not be approached. Turn over to

Hebrews chapter 12.

You know what's so wonderful about going through the Bible, line by line, verse by verse. So wonderful. Just letting the Bible speak to what the Bible is about. Letting it comment on itself. It always comments on itself.

There's no part in Scripture that's isolated to itself. They'd be like, you know what? I don't know any part of the rest of the Bible that goes with. But Paul grabs this picture here of Mount Sinai. Paul. I always say Paul. The writer of Hebrews. We don't know for sure Paul wrote Hebrews because it doesn't say that. I always say that. Just that's who I think wrote it. The writer of Hebrews. In writing to these Jewish believers, he knew that they would understand this picture of Sinai.

[ 36 : 41 ] It's ingrained in their culture and who they are. Picking up in Hebrews 12, verse 18, if you would. Join with me. For you are not come unto the mount that might be touched.

You. He's saying you are not believer. You are not come to this mountain that can be touched. That's physical. That burned with fire. Nor unto blackness and darkness and tempest. And the sound of a trumpet.

And the voice of words. Which voice they that heard entreated that the word should not be spoken to them anymore. We'll get to that part. Where Israel is eventually going to say, no Moses. We can't handle God's presence.

You go between me and God. You speak for me. I can't handle it on my own. I need someone to be my priest. You are not come to that mount.

We do not approach God by any location today. Any means or methods that are part of this world. Being here does not mean you're any closer to God than when you are not here. But I will tell you this.

[ 37 : 35 ] If you draw near to God, he will draw you near. To here. To where his people gather. The closer we draw to God, the closer our desire to draw to his people. You will be in fellowship if you are drawing near to God.

We cannot draw near to God by coming to a place. I've come to this holy place. And I've done my holy whatever. And had my holy water. And holy bowing. And now God will draw near. No, we do not approach God by a location, means, or methods that are part of this world.

For they could not endure, in verse 20, which was commanded. And if so, much as a beast, an animal, touch the mountain, it shall be stoned or thrust through with a spear.

And so terrible was the sight that Moses said, I exceedingly fear and quake. Here we get some information about Moses at this time. Even Moses called closer into the presence of God, bringing Aaron.

They could only come so far. Moses says, I exceedingly fear and quake. God's law was too heavy for the people. God's law was causing fear. But you are come unto Mount Zion, verse 22.

[ 38 : 40 ] And unto the city of the living God, the heavenly Jerusalem. And to an innumerable company of angels. 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. We have come to a place of life, of fellowship, and of spirit. It's not something that's of this world.

And to Jesus. The mediator of the new covenant. Our great high priest, as we read in the beginning there. In Hebrews. Our go-between. And to the blood of sprinkling that speaks better things than that of Abel.

What does that mean? Well, if you know your Bible history and your world history. Cain killed Abel. Because Abel's sacrifice was accepted because it was by faith.

Cain tried to come by effort and ability. And God rejected it. And so out of envy, he killed him. What does it mean that Jesus' sacrifice speaks better things than that of Abel? Well, Abel was killed unwillingly because of sin.

[ 39 : 44 ] Jesus was killed willingly for the sake of sin. Abel represented the righteousness that his blood was spilled over sin. As Cain killed him.

Jesus' blood was spilled for the sake of sin. But willingly so. His sacrifice, his death, speaks better things than that of Abel. See that you refuse, in verse 25, not him that speaks.

Do not refuse him that speaks. 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 speaks from heaven. And so if they did not escape, if they were not held unaccountable by the voice that spake at Mount Sinai, how much

more when we hear a voice from heaven, when we have the witness of the Holy Spirit through the word of God speaking to our hearts.

And we say, no, I'm not going to listen to that voice that is so loud, so clear, and so definite. I'm not going to listen to it. God's word speaks God's terms, God's boundary, and God's way.

Whose voice then shook the earth. But now he has promised, saying, Yet once more I shake, not the earth only, this voice of Mount Sinai, but also heaven. There is no escaping the effects of God's word, either heaven or hell.

[ 40 : 57 ] Where shall I go from your spirit? Where shall I flee from your presence? If I ascend into heaven, you are there. If I make my bed in the depths of hell, you are there. If I take the wings of the morning and go to the othermost parts of the sea, even there your hand will guide me.

Your right hand will hold me fast. There is no escaping the effect of God's word. Either in heaven or on earth, God's word will shake the very foundations. And this word, verse 27, yet once more signifies the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

Hold fast through God's shaking. Is God shaking your life? Is there something in your life that's shaking? Is the presence of God drawing near to you and calling you to draw near? And it's shaking something in your life?

There's a barrier and there's a boundary. And God's like, we're going to remove that today. There's something that's falling apart in your life as you draw near to God. And you're like, God, this shouldn't be this way. It shouldn't be that I draw near to you and life gets worse.

Verse 28. Let us have grace.

[ 42 : 10 ] Amen. Amen. Whereby we may serve God acceptably with reverence and godly fear. Hold fast in the grace that God has given by being held fast by the grace that God has given.

We hold fast in the grace God has given us. When God is shaking the things in our lives, when the things of this world begin to shake, when the things in my life shake and God's presence seems to not be producing in me what I expected, hold fast because grace is holding us fast.

God's terms of service. You know, you read that in a contract, the terms of service. What are they? They are terms that are acceptable. They're reverent. They're proper.

As we see in verse 28. Ephesians chapter one, Paul would write. Paul did write Ephesians. He has made us accepted in the beloved and whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.

God's terms of service. We have to be accepted. They're reverent and they are proper. But on our own, we can't meet those terms. And on our own, God is going to shake those things in our lives to bring us to a place where we realize he has made me accepted in the beloved.

[ 43 : 24 ] It's through the redemption of his blood and the forgiveness of sins. We are made accepted by a covenant, a promise, and a presence that God has made on our behalf.

We receive a kingdom which cannot be moved, a covenant. Let us have grace in this promise where God's presence in Jesus Christ has drawn near. That is how we are made accepted in the person of Jesus Christ.

Ephesians 5, 2 says that he has loved us and given himself for us an offering and a sacrifice to God on our behalf. We come by covenant, promise, and presence.

And then verse 29 in Hebrews. For our God is what? We read it earlier. A consuming fire. We will be consumed by God's presence.

The question is, will we be consumed at Sinai by his presence or will we be consumed at Zion? Are we still at Sinai attempting to come to God by effort, by works, by my own cleansing?

[ 44 : 29 ] Am I still trying to push through a barrier that I can't? How am I coming to God or am I coming through Zion? We come to Sinai or we come to Zion?

For those of us in Christ, we have a new covenant. We are part of a new creation. But I think so often we still try to live that out at Sinai. I'm trying to approach God's presence based on something other than what he has done through Jesus.

On the third day at Mount Sinai, the people came forth to meet God. On the third day at Mount Zion, God came forth to meet his people as Jesus rose from the grave as we celebrate Resurrection Sunday.

On the third day at Mount Sinai, there was fear and there was trembling. On the third day, the morning of the third day at Mount Zion, there was peace and there was comfort.

As Jesus said, my peace I give unto you, my peace I leave unto you. On the morning of the third day at Mount Sinai, God sent Moses from his presence to the people. And on the morning of the third day at Mount Sinai, God sent his people with his presence.

[ 45 : 43 ] Go into all the world and make disciples of all nations. And lo, I am with you always, even unto the end of the age. On the morning of the third day at Mount Sinai, the people might be broken by God.

He says, if they break through, I'll break forth upon them. But on the morning of the third day at Mount Zion, God was broken for his people, on behalf of his people. On the morning of the third day at Mount Sinai, there was a boundary of death that the people could not pass over, no matter how much they wanted to, no matter how hard they tried.

And on the morning of the third day at Mount Zion, as Jesus rose from that grave, God himself removed the boundary of death by overcoming death with life. So that death no longer has victory, no longer has a hold over us.

And lastly, on the morning of the third day at Mount Sinai, the consuming fire of God's presence kept Moses and the people at a distance, no matter how much they wanted to come close.

But on the third day in that morning, as Jesus rose from the grave on Mount Zion, the consuming fire of God's presence allows all people to now draw near. As Jesus consumed in his presence and in his death, the sin, the boundaries, and the separation that would keep us from God.

[ 47 : 04 ] So this morning, what keeps us from drawing near? Let us draw near with a true heart and full assurance of faith. You know, Jesus would tell the women that he, the angels told the two men in shining clothes, told to go and tell the disciples that he's risen.

Jesus would meet with them and he would tell them, hey, remind my disciples that I go before them into Galilee, that I am risen and I go before them into Galilee.

I don't know what's in front of us. I don't know what's in front of you. But I do know that because of the morning of the third day, because of God allowing his presence to draw near to all people, because of the third day of Mount Sinai, Zion, not Mount Sinai, that we have an open door of access.

Now listen, we wouldn't have Mount Zion if we didn't have Mount Sinai. Mount Sinai led to Mount Zion. It was all part of God's plan to bring the Messiah through this people and through this nation so that we could look and say, well, nobody can do this, God.

God, you chose Israel out of this world to be your people. And they couldn't do it? Picked people? Anybody here with God's abiding presence and the indwelling of the Holy Spirit, have you done it?

[ 48 : 33 ] Have you lived that way? Man, I haven't. And I think of those women who went to that tomb and what did they see? They saw something empty and dead.

And in that moment, they thought all is lost. And in reality, that was the greatest moment of their life. What looked to be their greatest emptiness and their greatest loss was the greatest hope.

As God had risen from the dead, as Jesus had come out from among the dead, they just had not realized it. You know, and I think this morning, Jesus, after he'd risen from the dead, we know the ladies come and then they go back.

We know Mary's among them, Mary Magdalene. She was a woman that says out of her, seven demons were cast out. I don't know what you have to do to have seven demons in you. I don't want to know what you have to do to have one demon in you. But it says that out of her, seven demons were cast.

And Jesus had healed her and given her purpose and hope and a calling and Jesus was gone. And so she stays there and she weeps as all the other ladies go off to tell the disciples.

[ 49 : 43 ] Jesus has got a lot to do. He's just risen from the grave. He has not yet ascended to the Father. He's got to send the Holy Spirit. He's got to commission the disciples. He's got to appear to them in Jerusalem and say, come on, boys, I told you to go to Galilee.

He's got to go to Galilee and meet with them. He has to restore Peter. He has to speak to them and says, hey, wait until you be endued with power before you go and minister. And then he ascends to heaven. He has a lot to do. Do the first thing Jesus does.

When all barriers and all boundaries have been removed, the first thing he does is he goes to a broken woman. And she says, where have they laid him?

Because she thinks he's the gardener. And he goes, Mary. And she grabs him. There's no boundaries. There's no barrier. She draws near. On the morning of the third day, the first thing

Jesus does is go to a broken woman who thinks that all she has now in front of her is emptiness and loss and pain and death.

And little does she know that there's a resurrected life in front of her. For you and I, we have an opportunity to draw near.

[ 51 : 00 ] You know, as we close now and as they sing, we don't do altar calls. We do throne calls. That has come boldly under the throne of grace where we may receive mercy and find grace to help in time of need.

Jesus went to the altar. I don't have to. But he did that so I could go to the throne and find grace. This morning, God wants us to draw near in a true heart.

That true heart isn't a perfect heart. It's a true heart. That recognizes who he is. In full assurance of faith, I don't have to come in doubt. I don't have to be afraid that my future is empty, dead, and bleak.

When Jesus is like, no, let it go. I'm shaking that thing in your life because it's a boundary, because it's a barrier, because you've got to break through it, but you can't.

But I can. I'm going to come off of that mountain. I'm going to come down through the fire and smoke. I'm going to come through the boundary of death and I'm going to come to you as low as you are. And I'm going to say, hey, I know you can't draw near, so let me draw near to you.

[ 52 : 08 ] Draw near to him this morning. He loves you. He's done it all. Father, thank you so much, Lord. Lord, we are overwhelmed by the love you have for us.

Though, Lord, there was a boundary and a barrier of death between you and I, Lord. There is the presence of God that caused me to fear and tremble and it just seemed so bleak and dark and fearful.

It seemed like, man, if I got too close to you, Lord, you were going to smoke me because I know what's in my heart because I know who I am. More remarkable, God, than you calling me into your presence is that you would descend into my presence, that you would come through the smoke, the fire, the noise, the barrier, the death, the people, and you would come to just me.

So much to do. And you would come to a broken and hurting individual. Lord, it's a big world out there.

There's a lot that's going on. And yet, Lord, you take the time to come to each broken and hurting heart who would just respond. You are the initiator.

[ 53 : 32 ] We are the responder. You're the one who's capable, but you give us the ability to respond. And Lord, I pray that this morning, if there's anyone who's not responded to you, if there's anyone who's not appropriated that sacrifice for themselves, if there's anyone who's not allowed you to break that barrier of death in their life and receive salvation because Jesus went down into death, that we might rise into life with him.

Lord, I pray that even now, they would come to you and receive from you what can be gained no other way. And God, for those of us who have received that, Lord, we turn from Sinai and we turn again to Zion, Lord.

Forgive us, God, for trying in our own effort to be pleasing in your sight, to be scrubbed up enough, to be sanctified enough. Forgive us, God, for trying to break down barriers that so often we've put in our lives, that barrier of sin, Lord, my own self, that you have already removed.

So this morning, God, we remember that on the morning of the third day, that grave was empty and it didn't represent an emptiness in my life, but it represented the freedom to get up and walk out of death.

We want to meet with you now. Do that work in our hearts that only you can do as we draw near to the throne and to the lamb who sits on it.

[ 55 : 06 ] Our Lord, our Savior, our Father. And in Jesus' name we pray. Amen. There will be a trumpet sound where God will bring his people home, but we don't have to wait.

We don't have to wait for just the right moment and just the right circumstances to come. We can come boldly. We can come freely. I pray that God blesses your day and blesses your week, but I pray that he does so by shaking up and removing those things that are keeping you from his presence.

God delivers for the purpose of drawing us near. Take advantage of it. And now may the Lord bless you and keep you. The Lord make his face to shine upon you.

The Lord be gracious unto you. The Lord lift up the light of his countenance upon you. And give you peace. Because he is risen. He is risen indeed.  
God bless you. Enjoy some fellowship.