

## IN HIS OWN WORDS

Moses, already an aged man, climbed close to 7300 feet (up to and including this ascent some eight times) to reach the pulpit Almighty God had provided for Himself that would enable Him to be heard by a million or two people standing below within a couple of miles of the mountain. The imagery of the LORD's presence must have been spectacular. Yet more astounding to me is the incredible wisdom of the LORD that enabled Moses to remain in that glory, even during forty day fasts, without every molecular bond in his body dislodging. Instead, Moses reflected the resultant glory of his personal relationship with the LORD—fearful and wondrous.

These beams of light from the skin of the face of Moses shown forth the attributes the LORD proclaimed of Himself as He descended and stood with Moses on the top of the mountain as a precursor to the covenant the LORD was about to deliver. Finis Jennings Dake summarized these attributes this way, "He is all things to all men, exercising those qualities [listed in Exodus 34:5-7] in His many dealings with men—manifesting: strength, mercy, tenderness, compassion, graciousness, longsuffering, goodness, kindness, love, faithfulness, trustworthiness, and moral cleansing, as well as administering punishment [I prefer to use the terms correction and justice] whenever they are needed."

The LORD went on to say in verse ten, "Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou *art* shall see the work of the LORD: for it *is* a terrible thing that I will do with thee." For these children of Israel, as well as those of us who have been adopted into this same familial arrangement with the LORD, this means that God, through a **personal relationship** with each of His children, would not only destroy all of their enemies but bring forth His plans for the salvation of all peoples in all nations. As their part, they and we are to broadcast (in the mannerisms and works of a royal priesthood) that which has been taught us by Him (Matthew 10:1, 8; 28:19, 10), without partiality (*cf.* Matthew 10:8; John 9:3), and upon the promptings and with the power of the Holy Spirit (John 20:20-23; Luke 24:44-49; Acts 1:4, 5; 2:1-4).

Bringing this into the light of the new testament, Paul writes:

"<sup>6</sup> Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life (quickeneth). <sup>7</sup> But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance.... <sup>8</sup> How shall not the ministration of the spirit be rather glorious? ... <sup>12</sup> Seeing then that we have such hope, we use great plainness of speech: <sup>13</sup> And not as Moses, *which* put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: <sup>14</sup> But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which *vail* is done away in Christ. ... <sup>16</sup> Nevertheless when it [whosoever] shall turn to the LORD, the vail shall be taken away. <sup>17</sup> Now the LORD is that Spirit: and where the Spirit of the LORD *is*, there *is* liberty. <sup>18</sup> But we all, with open face beholding as in a glass the glory of the LORD, are changed into the same image from glory to glory, *even* as by the Spirit of the LORD." (2 Corinthians 3:7-18) <sup>1</sup>

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<sup>1</sup> *The Holy Bible : King James Version*. electronic ed. of the 1769 edition of the 1611 Authorized Version. Bellingham WA : Logos Research Systems, Inc., 1995, S. Ex 34:9-10