

Sabbath School Lesson #12 – Please, Show Me Your Glory – 13-19 September 2025

Christ would have us see, like Moses, the glory of God – even His character. God hates sin, but loves sinners; not because of the sin, but in spite of it. He is “the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty” (Exodus 34:6-7). God is our place for safety. “The name of the Lord is a strong tower; the righteous runneth into it and is safe” (Proverbs 18:10). And what is the name of the Lord? Read the answer in Exodus 34:5-7, “the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord...” This is the strong tower of safety, and so the Psalmist said, “I have trusted in thy mercy; my heart shall rejoice in Thy salvation” (Psalm 13:5); and, “I will sing of the mercies of the Lord for ever” (Psalm 89:1).

Sunday: The Tent of Meeting – Read Exodus 33:7-11; why did God ask Moses to build the tent of meeting? The Lord would have dwelt in the hearts of the people, but their sin caused a separation. That the tent was to cause the people to feel their separation from the presence of the Lord and repent of their sin, is evident from the fact that the tent was pitched far off from the camp of the people. We are told, “By the divine direction the tent that had served as a temporary place of worship was removed “afar off from the camp.” This was still further evidence that God had withdrawn His presence from them. He would reveal Himself to Moses, but not to such a people. The rebuke was keenly felt, and to the conscience-smitten multitudes it seemed a foreboding of greater calamity. Had not the Lord separated Moses from the camp that He might utterly destroy them? But they were not left without hope. The tent was pitched without the encampment, but Moses called it “the tabernacle of the congregation.” All who were truly penitent, and desired to return to the Lord, were directed to repair thither to confess their sins and seek His mercy. When they returned to their tents Moses entered the tabernacle. With agonizing interest the people watched for some token that his intercessions in their behalf were accepted. If God should condescend to meet with him, they might hope that they were not to be utterly consumed. When the cloudy pillar descended, and stood at the entrance of the tabernacle, the people wept for joy, and they “rose up and worshiped, every man in his tent door” – Ellen White {PP 327.2}.

Monday: That I May Know You – Read Exodus 33:12-17; what did Moses ask the Lord to teach him? Moses asked that the Lord go with him and with the Israelites. And the Lord said, “My presence shall go with thee” (Exodus 33:14). Like Moses, we ought to desire the presence of the Lord to go with us. How is His presence manifested? Here is the answer to that question: “Strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts” (Ephesians 3:16-17). It is by the Holy Spirit that Christ dwells with His people. It is by the presence of the Holy Spirit in the heart of the believer that the real presence of Christ is manifested to those and in those that are His. For “if any man have not the Spirit of Christ, he is none of His” (Romans 8:9). But the Holy Spirit, the presence of the Lord, in you, is not another Being or entity. The Holy Spirit that abides in us is Christ Himself, for His Spirit is His very life. Christ is Omnipresent, that is, Christ is the Holy Spirit in us. “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit” (1 Corinthians 15:45). In other words, “the last Adam [Jesus Christ] was made [after His resurrection] a quickening Spirit.” “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father” (Galatians 4:6). The Spirit of the Son of God is His own omnipresence. “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). Christ ministers physically in heaven, and ministers spiritually in us. “It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:34). The presence of Christ Himself, not another, is with us. “While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, ‘Lo, I am with you alway, even unto the end of the world.’ Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church” {DA 166.2}. “The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. It is not safe to catch the

spirit from another. We want the Holy Spirit, which is Jesus Christ. If we commune with God, we shall have strength and grace and efficiency” – EG White {9LtMs, Lt 66, 1894, par. 18}.

Tuesday: “Please, Show Me Your Glory” – Read Exodus 33:18-23; what lesson do we learn from Moses’ request to see the Lord’s glory? “It is our privilege to reach higher and still higher for clearer revealings of the character of God. When Moses prayed, “I beseech Thee, show me Thy glory,” the Lord did not rebuke him, but He granted his prayer. God declared to His servant, “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee.” Exodus 33:18, 19” {MH 464.5}. “It is sin that darkens our minds and dims our perceptions. As sin is purged from our hearts, the light of the knowledge of the glory of God in the face of Jesus Christ, illuminating His word and reflected from the face of nature, more and more fully will declare Him “merciful and gracious, long-suffering, and abundant in goodness and truth.” Exodus 34:6” {MH 464.6}. “In His light shall we see light, until mind and heart and soul are transformed into the image of His holiness” {MH 465.1}.

Wednesday: The Self-Revelation of God – Read Exodus 34:1-28; how did God reveal His glory to Moses? Moses prayed to be permitted to behold the glory of the Lord, God said, “I will make all My goodness pass before thee, and I will proclaim the name of the Lord before thee” (Exodus 33:10). Accordingly the “Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaim, the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” (Exodus 34:5-7). He who does not know the goodness and longsuffering and truth of the Lord, and that He forgives iniquity and transgression and sin, does not know His name. But no one need be ignorant of His name, for He has written it upon everything that He has made. “The earth is full of the goodness of the Lord” (Psalm 33:5). “O Lord, our Lord, how excellent is Thy name and all the earth” (Psalm 8:1). “Thy mercy, O Lord, it is in the heavens; and Thy faithfulness reacheth unto the clouds” (Psalm 36:5). The Lord’s name is a glorious name (Deuteronomy 28:58), and “the heavens declare the glory of God” (Psalm 19:1). The name of God is in Christ. The only begotten Son of God has by inheritance the same name (Hebrews 1:4). “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). Whoever knows Christ, also knows God. “The only-begotten Son, which is in the bosom of the Father, He hath declared Him” (John 1:18). “He that hath seen Me, have seen the Father” (John 14:9). “And thou shalt call His name Jesus; for He shall save His people from their sins” (Matthew 1:21). Jesus means Saviour. If He did not save, His name would be a misnomer. But His name is expressive of what He is. He saves by virtue of Himself. In Him is salvation. “Behold God is my salvation” (Isaiah 12:2).

Thursday: The Shinning Face of Moses – Read Exodus 34:29-35; why did the people ask Moses to put on a veil so that they may not see Moses’ radiant face? “But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them” (2 Corinthians 4:3-4). Blinded by unbelief, the people could not endure the radiant face of Moses. Unbelief blinds the mind. It acts as a veil, to shut out the light. It is only by faith that we understand, Moses had deep and abiding faith; therefore he “endured as seeing Him who is invisible” (Hebrews 11:27). Moses needed no veil over his face even when he was in the immediate presence of the glory of the Lord. The veil which he put on his face when he came down to talk with the children of Israel, was solely on their account, because his face shone so that they could not look upon him. But when he went back to talk with the Lord, he took the veil off. The veil over the face of Moses was a concession to the weakness of the people. If he had not put it on, then each of them would have been obliged to put a veil over his own face, to come near Moses. They were not able, as Moses was, to look upon the glory of the Lord with unveiled face. So, essentially, each one of them had a veil over his own face. The face of Moses was unveiled. The unbelief in the hearts of the children of Israel was essentially the veil over their very faces. The veil was really over their hearts. “Their minds were blinded” (2 Corinthians 3:14); and “even unto this day, when Moses is read, the veil is upon their heart” (verse 15). This is true not of the Jewish people alone, but of all who do not see Christ set forth in all the writings of Moses.