

Moses, House, Rest and the Presence of God:  
An Exposition of Exodus 33:7-15  
by Ward Fenley

In the book of Exodus there are many types and shadows of Jesus Christ. In particular is a passage found in chapter 33:

Exodus 33:7-15 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp. {8} And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. {9} And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. {10} And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door. {11} And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle. {12} And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. {13} Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. {14} And he said, My presence shall go with thee, and I will give thee rest. {15} And he said unto him, If thy presence go not with me, carry us not up hence.

In verse 7 Moses pitched the tabernacle outside the camp. Therefore, in order to participate in the benefit of that tabernacle, he had to go outside the camp. Moses was a type of Christ. Both Christ and His true people went outside the camp too:

Hebrews 13:10-15 We have an altar, whereof they have no right to eat which serve the tabernacle. {11} For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. {12} Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. {13} Let us go forth therefore unto him without the camp, bearing his reproach. {14} For here have we no continuing city, but we seek one about to come. {15} By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

Here, Christ was treated as the refuse of the OT sacrifices:

Exodus 29:14 But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

Christ was considered the refuse or dung of the camp. The charge to His people was to bear His reproach outside the camp--i.e. to become as dung or refuse, or as Paul

says:

1 Corinthians 4:13 Being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day.

And yet through all of this Paul regarded what he previously had as that which should have been placed outside the camp:

Philippians 3:7-8 But what things were gain to me, those I counted loss for Christ. {8} Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ...

Even from the beginning, however, thought of the true tabernacle was always to be outside of the national Israelite camp. That which Moses pitched outside the camp represents the true tabernacle of heaven:

Hebrews 8:1-2 Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens; {2} A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

What is fascinating is that tabernacle is the "house in the heavens" made without hands or "which the Lord pitched, and not man":

Hebrews 3:1-6 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; {2} Who was faithful to him that appointed him, as also Moses was faithful in all his house. {3} For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. {4} For every house is builded by some man; but he that built all things is God. {5} And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; {6} But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

We are that tabernacle or house made without hands, which the Lord built and not man:

2 Corinthians 5:1 For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

The earthly house represented the National Israelite house, or the old heaven and old earth, which would be *dissolved*:

2 Peter 3:11-13 Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, {12} Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? {13} Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth

righteousness.

The "new heavens and new earth" should be equated with the "house in the heavens made without hands."

Finally Moses concludes:

Exodus 33:13-15 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. {14} And he said, My presence shall go with thee, and I will give thee rest. {15} And he said unto him, If thy presence go not with me, carry us not up hence.

Moses pleads with God: "If I have found grace in thy sight, show me now thy way, that I may know thee..."

There was a prophecy of God's people truly finding grace in the wilderness:

Jeremiah 31:1-4 At the same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people. {2} Thus saith the LORD, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. {3} The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. {4} Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry.

The people of God found grace in the dry and desert land of Israel, which bore no children or fruit of everlasting life. God promised He would *build* the virgin of Israel. National Israel was a harlot, but the true spiritual house which was being built was considered a "virgin":

2 Corinthians 11:2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Moses prayed, "If I have found grace in thy sight." Jeremiah predicted the people would find grace in the wilderness. John was said to be a voice crying in the wilderness. Grace indeed came to the wilderness of Israel through Jesus Christ the Lord:

John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

Ephesians 2:7-8 That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. {8} For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

1 Peter 1:13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

But Moses added: "If I have found grace in thy sight, show me now thy way." Christ is the fulfillment of this type as the way of righteousness. This too was predicted:

Psalms 85:13 Righteousness shall go before him; and shall set us in the way of his steps.

Isaiah 30:21 And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.

Isaiah 35:8 And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.

Isaiah 42:16 And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Isaiah 43:19 Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert.

In that last verse we have the "way" coming to the "wilderness." "Shall ye not know it?" was the rhetorical question presented by God concerning the obviousness of the kingdom of Christ. More predictions concerning this "way" are abundant:

Isaiah 49:11 And I will make all my mountains a way, and my highways shall be exalted.

Isaiah 51:10 Art thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

Just as in the time of the crossing of the Red sea after God ransomed Israel from the hand of Pharaoh, so also God made a "way" for His ransomed to cross over from the slavery of sin and death into the freedom of righteousness and life. Even Jeremiah knew of this way:

Jeremiah 31:9-13 They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight \*way\*, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn. {10} Hear the word of the LORD, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. {11} For the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. {12} Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all. {13} Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

Again, there is the association of the virginity of this glorious bride ransomed from the power of death, hell, the grave, and the domain of the darkness of Satan, with the "straight way" of Messiah. Concerning the straight way, Isaiah predicts:

Isaiah 40:1-4 Comfort ye, comfort ye my people, saith your God. {2} Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. {3} The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. {4} Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

There is a strong correlation between the abolishing of the warfare between God's people and Himself, and the consequential pardoning of her iniquity through the highway of holiness. Through that highway (Christ), the crooked would be made straight, an accomplishment which was otherwise impossible:

Ecclesiastes 1:15 That which is crooked cannot be made straight: and that which is wanting cannot be numbered.

But God's ways are not our impossibilities, and God has, and exercises, His ability to number a people who would otherwise be found "wanting" and unable to be "numbered." But because of the Lamb's ordained book of life, God's people were able to be numbered:

Revelation 7:9-17 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; {10} And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. {11} And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, {12} Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. {13} And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? {14} And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. {15} Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. {16} They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. {17} For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Whereas Christ, to the contrary, fell under those numbered as "wanting":

Isaiah 53:12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made

intercession for the transgressors.

Because of this miraculous event, God's great saving power to accomplish the impossible was demonstrated and effected the manifestation of the way to His glorious throne:

Genesis 18:14 Is any thing too hard for the LORD? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

Sarah, the type of New Covenant Israel, had a son at the appointed time because of the life-giving power of God:

John 5:21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

(Just a note: Sarah, a barren woman, represented the inability of Israel to bring forth salvation of her own effort. God created life in that which was barren. Mary, a virgin, represented Israel after God brought life to her. She in turn, as a virgin, would finally give birth to the fullness of the body of Christ, or the church):

Galatians 4:19 My little children, of whom I travail in birth again until Christ be formed in you,

Just a few verses later, Paul speaks of the joy of the fulfillment of the types in the substance of the NC body of Christ:

Galatians 4:23-27 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. {24} Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. {25} For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. {26} But Jerusalem which is above is free, which is the mother of us all. {27} For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

God associates His life-giving power with the New Covenant kingdom of Christ:

Luke 18:26-27 And they that heard it said, Who then can be saved? {27} And he said, The things which are impossible with men are possible with God)

So then, through and through, salvation is the operation of God through the work of Jesus Christ our Lord.

There is yet more concerning the coming of the "way" of God for the people of God to approach Him:

Jeremiah 32:39 'then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them.'

"One heart and one way" are the promises to the future spiritual kingdom of Christ.

This prophecy associates the giving of the way with the unification of the people of God in one body in Christ:

John 17:21-23 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. {22} And the glory which thou gavest me I have given them; that they may be one, even as we are one: {23} I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

The passage in Exodus 33 seems to typify this unification as it pertains to the establishing of the tabernacle outside the camp (remember that the tabernacle outside the camp was identified as the "tabernacle of the congregation"):

Exodus 33:7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one which sought the LORD went out unto the tabernacle of the congregation, which was without the camp.

We see that the people were unified to go outside the camp to the tabernacle of the congregation:

Exodus 33:8-10 And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle. {9} And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the LORD talked with Moses. {10} And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door.

The people could only see the "cloud" that stood at the tabernacle door. But they could only worship at their own tent door, while Moses would worship in the actual tabernacle. There seems to be a strong type of the first century church as they beheld as in a glass the glory of the Lord while being changed into His image. What is fascinating is that while in the tabernacle, God spoke with Moses face to face:

Exodus 33:11 And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

God makes inseparable the viewing of Him face to face with His friendship. Friendship with God was to bear His reproach and separate one's self from the order or world of Judaism:

2 Corinthians 6:15-18 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? {16} And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. {17} Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, {18} And will be a Father unto

you, and ye shall be my sons and daughters, saith the Lord Almighty.

James says:

James 4:4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.

Here James is addressing the fornication of the Pharisees in trusting not only the nations surrounding them, but also the works of the flesh. But what is the opposite of friendship with the world? Jesus said:

John 15:13-15 Greater love hath no man than this, that a man lay down his life for his friends. {14} Ye are my friends, if ye do whatsoever I command you. {15} Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Even the Pharisees observed Christ to be a friend of sinners:

Matthew 11:19 The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.

We are exceedingly glad that Christ chose to befriend sinners. Wisdom (Christ) is justified by her children. That is, as many as are of faith in Jesus Christ, these are the children or friends of Christ.

In their earthly friendship with Christ, the apostles saw His face, and through the Gospel, the rest of the elect see His face and are identified as His friends:

John 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

Seeing the Son is being His friend and having everlasting life. This idea of friendship and being face to face is metaphorically expressed in the marital relationship of Christ and His bride in the book of the Song of Songs:

Song of Songs 5:1 I am come into my garden, my sister, my spouse: I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends; drink, yea, drink abundantly, O beloved.

He invites the friends to eat and drink of the blessings given to the bride. The bride is called His sister and His spouse. His bride addresses Him appropriately:

Song 5:16 His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem.



God's word (His mouth and Gospel) is "most sweet," and "altogether lovely." He is the bride's beloved. He is the bride's friend. He is face to face with His friend and His bride:

1 Corinthians 13:12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

The people outside the tabernacle only saw the cloud, an obscure presentation of the glory of God, but never did they see His face, whereas Moses, the "friend of God," was privileged to have God speak to him "face to face."

Moses had desired to be shown the "way" that he might "know" God:

Exodus 33:13 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee,

Just as Paul associated the "knowledge" of God with being "face to face," so Moses associated "knowing" God with being shown the way. Yet there is an order. Moses did plead to God to show him the way that he might know God. There could be no knowledge of God without first being shown the way. Christ said:

John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

John 14:6-7 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. {7} If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

Here Christ associates these three particularly beautiful elements of His kingdom: The way, the knowledge of God, and seeing God. On earth they beheld His glory as God in the flesh, and at Pentecost they beheld His glory as God in the spirit, and from then they worshipped God in spirit and in truth. But because they would have to wait for the substance of the Mosaic type to make the intercession for His people, they could not be allowed into the holiest of all:

Revelation 15:8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

Hebrews 9:24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Finally, God responded to Moses:

Exodus 33:13-14 Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people. {14} And he said, My presence shall go with thee, and I will give thee rest.

God proclaims the glorious summary that grace, the knowledge of God, and the way, are all accomplished through His perfect and glorious presence. Through this complete presence of God there is rest for His people. The writer of Hebrews declared to the first century saints that they were entering His rest:

Hebrews 4:3 For we which have believed are entering into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

Through the final marriage of Christ and His bride, the two would become one flesh, and in His bride He would rest as well:

Psalm 132:7-9 We will go into his tabernacles: we will worship at his footstool. {8} Arise, O LORD, into thy rest; thou, and the ark of thy strength. {9} Let thy priests be clothed with righteousness; and let thy saints shout for joy.

Psalm 132:13-14 For the LORD hath chosen Zion; he hath desired it for his habitation. {14} This is my rest for ever: here will I dwell; for I have desired it.

In His rest His bride rests:

Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

In the Old Testament type before the Israelites entered into the promise land, God said:

Deuteronomy 12:9 For ye are not as yet come to the rest and to the inheritance, which the LORD your God giveth you.

Here God equates the rest and inheritance as blessing to be received once they would cross the Jordan. The inheritance of the first-century believers would be Christ. Prior to His Parousia or presence with them, they had the transforming Spirit, which was preparing or building the New Covenant tabernacle in which Christ would dwell or rest.

The Psalmist described the place called the "house of the Lord" as a place of still waters:

Psalm 23:2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.

Certainly the context speaks volumes of the kingdom of Christ:

Psalm 23 A Psalm of David. The LORD is my shepherd; I shall not want. {2} He maketh me to lie down in green pastures: he leadeth me beside the still waters. {3} He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. {4} Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. {5} Thou preparest a table before me in the presence of mine enemies: thou anointest my

head with oil; my cup runneth over. {6} Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

The word "still" of "still waters" is the same word used in Isaiah 11 when it speaks of the glorious "rest" which the Gentiles would seek.

Isaiah was apparently familiar with the prophecy of a coming rest for the people of God:

Isaiah 32:18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

God asks the people whose trust was in their works:

Isaiah 66:1 Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?

In pursuing justification by the deed of the law, they were found wanting and would be no place of rest for God--no dwelling place for Him. He would not dwell in temples made with hands (a house built upon the works of sand), but He would dwell in the eternal tabernacle which He pitched and not man (a house built upon the sure foundation of Jesus Christ).

This rest is entirely found through coming to Jesus Christ:

Matthew 11:28-29 Come unto me, all ye that labour and are heavy laden, and I will give you rest. {29} Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Many associate this rest with a rather carnal view of earthly contentment and some form of relaxation of the mind due to worldly circumstances. However, the rest of which Christ speaks is that eternal rest of the everlasting tabernacle of the most high God--the rest of the conscience from its guilty position in sin and separation from the Father.

Through the presence of Christ, His people enter into His rest. God set forth this pattern in creation. It seems that the creation account in Genesis certainly sets forth the type of the creation of Israel under the law, and that the six days represents the years of toil and labor under the law without the eternal presence of Christ. The seventh day of God's rest represents His union with His people in His rest in causing them to rest and inherit the land.

The writer of Hebrews had a very clear perspective of that rest of God once the NC would be completely established:

Hebrews 4:10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

However, that rest would not actually be consummated until the presence of Christ:

Hebrews 4:11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

The laboring speaks of faith in Jesus Christ, or seeking His face:

2 Chronicles 7:14 If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.

Isaiah 51:1-3 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. {2} Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. {3} For the LORD shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:

In contrast to those who have rest in Christ Jesus, the wicked never rest. Their conscience is forever defiled in sin, shame, and separation from God:

Revelation 14:11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

2 Thessalonians 1:9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

The everlasting shame is the conscience existing in eternal unrest in sin and shame, forever separated from the presence of the glory of Christ because they trusted in their works, their flesh, and their idols, and did not seek the face and knowledge of God through the Lord Jesus Christ.

For the children of God, the promise to Moses was exceedingly clear:

Exodus 33:14 And he said, My presence shall go with thee, and I will give thee rest.

His presence is with us, and He has given us rest. Those who are His have entered His presence with thanksgiving:

Psalms 95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

Psalms 100:2 Serve the LORD with gladness: come before his presence with singing.

Psalms 116:18-19 I will pay my vows unto the LORD now in the presence of all his people, {19} In the courts of the Lord's house, in the midst of thee, O Jerusalem.

Praise ye the LORD.

Psalm 140:13 Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence.

...and are protected from the tongues of the self-righteous that rise up against them:

Psalms 31:20-21 Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues. {21} Blessed be the LORD: for he hath showed me his marvellous kindness in a strong city.

All of this eternal and glorious rest and presence comes to a people reputed as nothing:

Daniel 4:35 And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

1 Corinthians 1:27-31 But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; {28} And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: {29} That no flesh should glory in his presence. {30} But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: {31} That, according as it is written, He that glorieth, let him glory in the Lord.

Whether by will or works, no man will glory in the presence of Christ, for *of Him* are we in Christ Jesus--not of us:

Psalm 115:1 Not unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.

As you meditate on these things, consider the joy of fellowshiping in His presence with one another:

1 Thessalonians 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

And of course, the most glorious aspect of the freedom, life, and presence with Christ is having His perfect righteousness imputed to us:

Jude 1:24 Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy

We are in the presence of His glory and our joy is exceeding because our joy is in God:

Psalm 43:4 Then will I go unto the altar of God, unto God my exceeding joy: yea,  
upon the harp will I praise thee, O God my God.