

The Sinai Summit

Exodus 19

Introduction

Earl Weaver was once the manager of the Baltimore Orioles baseball team. He had an outfielder on the team, by the name of Pat Kelly, who was a believer. One day Pat was talking to his manager about his relationship with the Lord. He told Weaver, who was an unbeliever, “I am learning how to walk with God.”

Weaver, in a cryptic tone, replied, “I would be more interested if you learned to walk with the bases loaded.”

It is interesting, men and women, that the world would view what we consider our passion, as something insignificant and unnecessary. We walk with God – what is that? I fear we really do not talk enough about it from day to day. Sunday to Sunday oftentimes finds its absence.

Today, we will go back to the basic foundation not only for the Israelite nation, but for us as believers. In Exodus, chapter 19, we are given principles of how to walk with God, why it is important to walk with God, and how it all began near the mountain that we refer to as, Mount Sinai.

Why Did the Sinai Summit Occur?

Exodus, chapter 19, answers first, the question, “Why did the Sinai Summit occur?”

To communicate significant revelation from God

One of the first reasons for the meeting at Mount Sinai is that God wanted to communicate significant revelation to the people in light of His own character.

Look with me at chapter 19. Let us begin with verses 1 through 3.

In the third month after the sons of Israel had gone out of the land of Egypt, on that very day they came into the wilderness of Sinai. When they set out from Rephidim, they came to the wilderness of Sinai and camped in the wilderness; and there Israel camped in front of the mountain. Moses

went up to God, and the Lord called to him from the mountain, saying, “Thus you shall say to the house of Jacob and tell the sons of Israel:”

Now revelation from God is based upon several things. Let me give them to you.

Revelation from God begins with a review

1. First, God’s revelation begins with a review. Look at verse 4.

You yourselves have seen what I did to the Egyptians, and how I bore you on eagles’ wings, and brought you to Myself.

The title of “eagle,” is a reference throughout the Old Testament of God’s deity. In the book of Ezekiel, the eagle’s face represents the deity of God. In the book of Revelation, chapter 4, it is the eagle that surmises all of the wonderful character of God’s holiness and awesome power.

God refers to Himself in this verse as an eagle. He says, “Just as the eagle flies, with all of its majesty, so I bore you out of Egypt.”

If you were to study the life of that bird, it is interesting that when the eagle forces her little eaglets out of the nest, she will fly underneath them. In that way, if they are not able to fly, they will land on her back, and she will swoop them up and drop them back in the nest until they learn how to fly.

God refers to His care as that of an eagle. He says, “I know you will stumble. I know you have failed already. But like a mother eagle, I am underneath you.”

That is the review that God gives.

Revelation from God depends upon a response

2. Secondly, God says, “My revelation to you is dependent upon a response.”

Look at verse 5. You should circle the word “if” because this is a conditional covenant.

Now then, if you will indeed obey My voice and keep My covenant, then you shall be My

own possession among all the peoples, for all the earth is Mine;

We need to go just a little deeper with this and I think it will make more sense as we go through the Old Testament. There are several covenants given between God and man. A covenant determines how He will respond to them and how they should respond to Him.

The word “covenant” comes from the Hebrew word which means, “to bind or to fetter”. It is the idea of binding two parties in a contract. This Hebrew word was used of treaties between two factions or two warring parties that would now get along with one another.

God was, in a sense, saying, “I am giving you another treaty. This is how you are to respond to Me and this is what you can expect from Me.”

The Abrahamic covenant, which we have previously studied, was unconditional; that is, no matter what Israel did, they were God’s people. Then, there was the Noahic covenant. Now we have this Mosaic covenant.

The Mosaic covenant is what we would refer to as conditional. In other words, “If you do all of these things, you will enjoy the benefits of being My people. You will never fear not being My people, but you may or may not experience all the benefits of this covenant.”

So revelation from God depends upon the response of God’s people – their obedience and keeping God’s covenant.

Revelation from God results in a reward

3. God says, thirdly, “There are rewards involved if you obey; if you keep My word.”

You should underline each of the three rewards.

- The first reward is possession.

Look at verse 5 again.

. . . you shall be My own possession . . .

This is a tender term. This is not to say that they will not be the nation that belonged to Him, but they will experience all of the benefits of being His possession.

I also think He uses this word to imply a greater truth. Theologically it is so true that *God* would not belong necessarily to Israel. He wants them to think in terms that *they* belong to God.

There is a missing element today, in that we tend to think that God is a heavenly bellboy who belongs to us. He does, but there is a greater truth underlying that. The truth is that *we* belong to God. He is the creator; we are the creature. There is a fine line that we so easily transgress. We will talk about that more in this chapter.

God says,

. . . you shall be My own possession . . .

In other words, “I am in control. I am in charge. You are Mine.”

- God also says that there is the reward of being the kingdom of priests.

Look at verse 6.

and you shall [also] be to Me a kingdom of priests . . .

It is interesting that in Peter’s writings, in chapter 2, verse 9 of the first epistle, he talks about this in terms of New Testament believers. He says,

. . . you are . . . a royal priesthood . . .

It is a fascinating concept that could be a sermon in itself.

A priest was one who stood between God and people. A priest was one who spoke to God on behalf of people. He would then speak to people in response to what he had learned from God.

You and I, ladies and gentlemen, are priests – Peter says so. We do not necessarily have priests between us and God, but we, as His priests, speak to people, such as our neighbor and the people we work with or go to school with, in light of who we represent. We also go to God and pray and intercede for people.

So even today, we have, in effect, the office of priests. We, as believers, speak to God on behalf of someone we intercede for. And we speak to them on behalf of God.

God says,

. . . you shall be to Me a kingdom of priests . . .

- Thirdly, God says, there is the reward of being a nation set apart.

Look at verse 6 again.

. . . you shall be . . . a holy [set apart; distinct] nation . . .

So we find in the covenant, an identity. They are His possession. They are His nation. But there is also a responsibility, “You are priests and you are to obey the conditions of the covenant.”

God will come and speak to Moses, who will speak to the people. We have had the idea, and in fact, I did until I began studying this again, that Moses went up and down the mountain twice. We think he went up the first time and came down with the tablets. Then, he broke them because the people were disobeying already. He goes back up and gets a new set, and that was it. However, it is interesting that Moses will go up the mountain seven times. The first five times are preparatory to receiving the first issue; the first revelation from God.

To create sincere respect for God

The second point as to why the Sinai Summit occurred is that God had some specific things to say to His people before He would entrust them with His revelation. God not only wants to give them revelation, He wants to create in them a sense of sincere respect for who He is.

Look at chapter 20, verse 20 of Exodus.

Moses said to the people, “Do not be afraid; for God has come in order to test you, and in order that the fear of Him may remain with you, so that you may not sin.”

In other words, what God is doing and His reason for all of the fireworks that we are about to look at, is to create in the people, a sincere awe and respect for who He is – His holiness, His majesty. He says, “In order to create a proper respect and to have the evidence, there are a number of things I want to see.”

Let me give four things that a proper respect for God involves.

Respect for God involves a willingness to obey

1. First, respect for God involves a willingness to obey.

Look at verses 7 and 8.

So Moses came and called the elders of the people, and set before them all these words which the Lord had commanded him [verses 1-6]. And all the people answered together and said, “All that the Lord has spoken we will do!” And Moses brought back the words of the people to the Lord.

The beginning step, the first step prior to the receiving of revelation was, “God, whatever You have to say, prior to this moment and ahead of time, we want You to know, we will obey. We will obey.”

I wonder if God would speak to us more, in our hearts through His Spirit; I wonder if His word would mean more, as we study it, if He knew ahead of time that in us dwelled an obedient heart.

Respect for God includes an openness to listen

2. The second thing that must be present in order to have a proper respect for God is an openness to listen.

Look at verse 9.

The Lord said to Moses, “Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also believe in you forever.” Then Moses told the words of the people to the Lord.

The Lord did not do this necessarily so the Israelites would hear. In fact, I have used the word “listen,” or “an openness to listen,” because we all hear many things, but there are few things that we literally listen to. When we listen, we act upon what we have heard.

This is like husbands when you are asked by your wives to empty the garbage. You hear what she said, but you do not act upon it because you really were not listening. Then your wife says, “Didn’t you hear me?”

So, you try to explain.

There is the difference between hearing and listening. I use that illustration knowing that it has probably happened in your marriage, although never in mine, at least that I can remember! God wants us to not just hear the words, but to listen to the words.

I think James has a good illustration of what I am trying to say. Turn to James, chapter 1, and look at verse 22.

But prove yourselves doers of the word, and not merely hearers who delude themselves. For if anyone is a hearer of the word and not a doer [or a listener], he is like a man who looks at his natural face in a mirror; for once he has looked at himself and gone away, he has immediately forgotten what kind of person he was. But one who looks

intently [or listens intently] at the perfect law, the law of liberty, and abides by it, not having become a forgetful hearer but an effectual doer, this man will be blessed in what he does.

That is the difference in listening and hearing.

Respect for God entails an attention to instruction

3. There is a third thing needed to have a proper respect for God. Not only must you have a willingness to obey and an openness to listen, but you must also pay attention to instruction.

Look at verses 10 and 11 of Exodus, chapter 19.

The Lord also said to Moses, “Go to the people and consecrate [prepare; set apart; purify] them today and tomorrow, and let them wash their garments; and let them be ready for the third day, for on the third day the Lord will come down on Mount Sinai in the sight of all the people.”

It is interesting that God did not just decide to toss ten commandments down to the people on clay that would soon disintegrate. He had a system that was worked out and was marvelous in detail.

I do not think we will ever understand why God planned to act on the third day or why the Israelites had to wash their clothes or why Moses had to go five times up and five times down the mountain before they received the commandments. We really will not know.

The point is that God sometimes gives specific instructions that we may not understand. However, if we respect Him, we follow those instructions, even though we do not understand.

Respect for God requires a recognition of holiness

4. Fourthly, a respect for God requires a recognition of His holiness.

This point makes up the balance of the chapter and it is where we will spend the majority of our time. There must be a recognition of God’s holiness. Look at verse 12.

You shall set bounds for the people all around [the mountain], saying, “Beware that you do not go up on the mountain or touch the border of it; whoever touches the mountain shall surely be put to death.”

Why would they be put to death for touching the mountain? Is God cruel? No. God is impressing on them that there is a separation between the Creator and the creature, and this mountain is that which He has chosen to, in a sense, indwell.

This is the same as the ark that only the high priest could indwell. It was an awesome thing to come into the presence of God. It is an awesomeness that we do not fully understand today because we forget that He is indwelling us.

God said to Moses, “Build a border so that no one accidentally rubs up against it.”

Continue to verses 13 through 18.

“No hand shall touch him, but he shall surely be stoned or shot through; whether beast or man, he shall not live. When the ram’s horn sounds a long blast, they shall come up to the mountain.”

So Moses went down from the mountain to the people and consecrated [set apart]the people, and they washed their garments.

He said to the people, “Be ready for the third day; do not go near a woman.”

So it came about on the third day, when it was morning, that there were thunder and lightning flashes and a thick cloud upon the mountain and a very loud trumpet sound, so that all the people who were in the camp trembled.

And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

Now Mount Sinai was all in smoke because the Lord descended upon it in fire; and its smoke ascended like the smoke of a furnace, and the whole mountain quaked violently.

Now we are given a picture in these verses. In fact, not only do pictures help, but history and archeology have helped. I try to use all of them. They show us that this is a wonderful place for God to choose to give His revelation.

Mount Sinai, or at least the mountain that is believed to match the descriptions in scripture and in history, is a mountain peak that stretches 7,465 feet into the air. The interesting thing about this mountain is that there are no valleys on either side. It comes straight down, as it were, and then the desert stretches

out for two miles. They refer to this mountain as a pulpit or as a hand. Its tall peaks stretch straight up into the sky, as if waiting for something from God. This was the perfect place because two million people could congregate around this massive stone.

Another interesting thing about Mount Sinai is that there are no inclines up the mountain. It is as if there is suddenly a stone wall and it rises straight up into the air. It is this mountain, scripture tells us, that begins to tremble, with lightening flashing and smoke settling in.

Let us read and find out more. Look at verses 19 and 20.

When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder. The Lord came down on Mount Sinai, to the top of the mountain; and the Lord called Moses to the top of the mountain, . . .

I would have loved to have been in the company of these people who stood around that mountain, although it would have been very frightening. They were all trembling at the sight of the smoke and the fire and lightning criss-crossing in the air, shooting toward that mountain. There was perhaps confusion and silence.

Then God says, "Moses, come up here."

Can you imagine seeing all of that happen and then hearing God say, "Come up."?

I would have said, "No way! Wait until the storm quits."

In the middle of all of that, however, God says, "Moses, I want you to come up to the top of the mountain."

The last part of verse 20 reveals Moses' great faith, as it tells us,

. . . Moses went up.

Is God going to give the revelation of the ten commandments? No. In fact, He is going to say to Moses, according to verse 21,

. . . "Go down, warn the people, so that they do not break through to the Lord to gaze, and many of them perish."

Now we can refer to this appearance as a Theophany. You will run across that as you study the Old Testament. "Theo" means "God," and the word "phany," means "to appear". It is the appearance of God, but because God is spirit, God has never

revealed a face to man because He has no face. The visible personification of God is Jesus Christ.

Sometimes, as you read the Old Testament, it is confusing when it talks about seeing the face of God or about the feet of God or the hands of God. These are terms referring to Him in human understanding when He is a vast, awesome spirit.

God, however, did not want the people to try to gaze through just to see the glory of His manifestation because they would die. In fact, when Moses will come down at a later time, his face glows for days because he has seen the magnificence of God's glory. God says, "Go down and tell them not to try to look through, so they will not perish." Look at verse 22.

"Also let the priests who come near to the Lord consecrate themselves, or else the Lord will break out against them."

It is serious to approach God. Continue to verses 23 through 25.

Moses said to the Lord, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain and consecrate it.'" Then the Lord said to him, "Go down and come up again, you and Aaron with you; but do not let the priests and the people break through to come up to the Lord, or He will break forth upon them." So Moses went down to the people and told them.

I think all of these verses are basically God's point of creating, in this nation that He is calling to Himself, a great sense of respect and awe. In fact, that awe would be carried through so that when the Hebrew scribes would copy scripture and would come to one of the names of God, they would place their writing instrument down, go and carefully wash their hands, come back and pick up a brand new writing instrument to write the name "Elohim," "El Shaddai," "El Elyon," "Adoni," or whatever name they were writing. Then, they would put that writing instrument down, never to use it again, and pick up the old one to continue writing.

All through the Old Testament, the Hebrews revered even the names of God. In fact, the Old Testament "Yhwh" had no vowels because they did not want anyone to pronounce it – it was sacred.

Does it strike you how different we are today? Does it strike you how flippantly people will approach God? He has become a universal chum to everyone; a

heavenly pal. And, although we do understand that we can boldly approach Him as our Abba-Father, and there is compassion and love from His heart and He loves to see us coming, we should not rush in with unconsecrated hearts; we should not go to Him flippantly. We go to Him in respect – He is God.

God would develop that respect with His people. It is a respect, men and women, that I believe we should have for Him too. We go to Him in worship and we love Him. We go boldly, openly, without a mask – He knows our hearts. Yet, we go respecting His sovereign power; His majesty. We do not go to change Him; we allow Him to change us.

What Does the Sinai Summit Teach the Believer?

Now I have studied this passage believing that everything applies, and if it does not seem to apply, it is my fault. As a result, I have come up with some things that are taught to us from the Sinai Summit that I think are very necessary. Let me give them to you.

Let us call these meetings “the summit meetings”. Summit meetings are times, men and women, when you meet with God. We will refer to them as your summit meeting, whenever or wherever that may be.

Several factors make “Summit Meetings” more profitable

From this chapter, I think there are principles to help us make meetings with God, these summit meetings, profitable and inspiring.

A specific place

1. The first is, there needs to be a specific place for our summit meetings with God.

Now I know that sometimes you could be in your car, your office, or in the kitchen. I think, however, there is an overriding principle that perhaps we could have observed in Daniel. He had a place, there by the window open to the east, where he would commune, where he would have a meeting, a summit meeting, with God.

I think it behooves us to choose a place; to have some place where we can be alone and quiet and reverent in which to meet with God. I do not think it would help to be at the kitchen table with kids running back and forth. I am not sure it would be good to have it in the office when all of your co-workers are

around. It would be good to have a place that is quiet and where you can be alone to meet with God in a specific way.

A prepared spirit

2. A second thing that this chapter gives me is that we need to have a prepared spirit when we have a summit meeting with God.

Moses would go up and down the mountain five times for one reason, to prepare the people to meet, in a sense, the revelation of God.

C. S. Lewis said once that, “The problem we have with our thoughts of God is that we have so few of them.”

When we approach God, our minds, our focus should not be, “All right, I’ve got to catch my ride in five minutes, so go Lord.”

Then, with that thought, we start flipping pages; turn the fan on to get the pages of our Bible rolling, and look for a verse. It should not be like that at all.

We should come, with a time and a place set aside, and we may even be in a systematic book study or a theme or a passage, to be students of the word and to allow God to minister to us through His word. That makes a profitable summit meeting.

We should not approach a summit meeting saying, “Lord, give me a fantastic verse that I can use to carry me through.”

Now that may come and there may be days when we may definitely need a verse, but we should come with prepared spirits. We should come with the idea that God is literally, meeting with us to change us; to conform us; to motivate us. This meeting is not fifteen minutes just so I can do my duty; it is time so that God can conform me and prepare me for the day.

A teachable heart

3. I have already mentioned this point, but I believe it is one of the key thoughts to have a successful summit meeting with God, and that is, we need teachable hearts.

We need teachable hearts not just to hear, but to listen; not just to read, but to obey; not just to become smarter, in a sense, but to allow God to develop holiness in our lives.

Four excuses people use for not studying the Bible

Now I am going to talk to you very practically about times that you meet with the Lord. I believe this is a basic principle from chapter 19 that so many have never put into practice. I have come up with what I believe are excuses as to why. Let me give four of them that you or someone else may use for not studying the Bible.

Why is it that we are not in the Bible? Why is it that we will drive across town to get under the sound of the word, but we will not walk across the living room and pick up the Bible and get in it ourselves? Our Christian community is fast becoming a community that wants to be under the word, but very few are in the word for themselves. Why is that? What are the excuses that you and I use on any given day? Perhaps you will see yourself in these. I sure have. In fact, I think I have used all of them at one time or another.

Motivation

1. The first is the excuse of motivation.

This would be the individual who says, "I get enough at church."

I think the person who says that will be the person in church who is counting all of the burned out light bulbs in the ceiling. Does anyone know how many there are? I do not suppose you would want to admit that, would you? The truth is, people are waiting to get motivated off the launching pad, "Lord, give me a blast and I'll take off."

He gives motivation to those people who have said, "I'll meet You. I've set aside a place, I've set aside a time, I've got a prepared spirit, and I've got a teachable heart. Now meet me here."

It is that individual who has motivation.

Let me say that we do not hear enough of this, but I believe the greatest motivation in a married man's life is his wife. Now I know she motivates you for a lot of other things, but how about studying the Bible?

Do you know where I get that from? When Paul told women, in I Corinthians, chapter 14, verse 35, "If you have a question," who were you to ask? "Husbands." All of the wives knew that. All of the men are thinking, "Boy, you're getting me in trouble."

This is a great motivation. If you, as a wife, have a question, go to your husband and say, "Look, I'm

studying the Bible and I've got a question. Would you find out the answer for me?"

Can you imagine that? I think, from now on, when a married woman asks me a question, I will say, "Have you asked your husband?"

She will probably say, "Yes, and he said to call you."

Do not do that. Men, this would get you in the word. And women, do not take that responsibility away from him. In the Christian community, so often the women are the students. *They* are reading; *they* are buying books; *they* are in the word. The guys are way behind and that is not the way it should be. One of the best things you can do as a wife, when you have a question, is to ask your husband.

So motivation is an excuse many use for not studying the Bible.

Priority

2. Number two is the excuse of priority.

This is the individual who says, "I'm really too busy."

Now that is an exciting excuse that we have all used. Let me give an illustration that I always think of when someone says to me, or I say to myself, "I don't have enough time."

God has given us today, 86,400 seconds. Now if that were dollars, I guarantee that I could take 900 dollars a day and put it aside. Can we invest 900 seconds, or 15 minutes, for Him in a day?

There is always enough time to do what we want to do. But, "I'm too busy," is an excuse that is often given

Technique

3. The third excuse is that of technique.

I would say this excuse is perhaps the most legitimate of all. In fact, in this church, we have developed a method of teaching people how to study the Bible that I learned from a great teacher of the word. However, I believe it is also an excuse because the individuals who are studying the Bible are the ones who know how to study the Bible. Did you ever catch that? The people who are in it, know it.

Someone came up to Sam Snead, a great golfer, and asked him, "How did you become such a great

putter on the greens? How could I become as great as you?”

Sam Snead said, “I’ve got a fantastic solution. It’ll work – guaranteed.”

The guy who had asked him, with pen and paper ready, said, “What is it? The way I hold my elbows; my mouth?”

Snead said, “No. This is how you will be as great a putter – I want you to go putt 100,000 golf balls.”

The man’s reply was, “That won’t work, I want something quick.”

Technique is developed by people who are already doing it.

Apathy

4. The fourth, which is probably an excuse, but perhaps a result, is apathy.

This is the person who says, “Why should I?”

We mentioned in our last discussion that one out of four people read the Bible throughout the week. The other three are not really convinced that it is relevant.

So, let me ask a question – are you tempted to sin? What is the temptation that you struggle with? What is the pressure at your job or at your school? What is it that people are suggesting to you, saying, “Do this . . .”? Are you tempted? Does your flesh say, “I want this.”? Of course.

What if I suggested that you study the book of Deuteronomy? Is it relevant? Yes it is. In fact, Jesus Christ, the three times that He was tempted in the wilderness, quoted from the book of Deuteronomy. How well would we overcome temptation if it depended upon our knowledge of Deuteronomy?

The question is not, “Can I or should I study the Bible?” The real question, men and women, is, “Can I afford not to?”

There is a direct relationship between overcoming temptation and an ability to understanding and apply the Bible. Are we in it for ourselves?

I have read that in Yellowstone National Park, as you drive through and see the bears and other wild animals, there are signs that say, “Do not feed the bears”. The magazine article that I read told that every winter, when the tourists are gone, the park rangers cart dead bears away from the road. Why? Because during the tourist months, people ignore the

signs and feed the bears. As a result, the bears become dependent upon people to feed them. Then, when winter comes and there are no tourists to feed them, they die.

Along the path of this Christian life that we live, I believe there are people who are spiritually starving because they have learned to depend on someone else to feed them God’s word. They are not developing the ability to feed themselves.

Do you have a summit meeting? Do you have a place and time set aside, as well as a prepared spirit and a teachable heart?

Moments when God meets with you are not to be taken casually

The second point of application from this chapter in Exodus, is that moments when God meets with you are not to be taken casually. I fear we have taken God for granted.

In chapter 19, there is an interesting jigsaw puzzle that we find the missing piece to in the New Testament. In verse 19a, we are told,

When the sound of the trumpet grew louder and louder . . .

At this point, the smoke is coming, the lightning is flashing, the mountain is quaking, and there is this sound of the trumpet. This sound gets louder and louder and louder, and then,

. . . Moses spoke . . .

We do not know what he said, but we find out in the book of Hebrews. Turn to the book of Hebrews, chapter 12, and look at verse 21. The verses before that, verses 18 to 20, talk about this mountain. Let us start with verse 18 and read through verse 21.

For you have not come to a mountain that can be touched and to a blazing fire, and to darkness and gloom and whirlwind, and to the blast of a trumpet and the sound of words which sound was such that those who heard begged that no further word should be spoken to them. For they could not bear the command, “If even a beast touches the mountain, it will be stoned.” And so terrible [awesome] was the sight, that Moses said, “I am full of fear and trembling.”

This is what Moses said in Exodus, chapter 19. All of this is taking place and verse 19 says,

... *Moses spoke* ...

So what is it, according to Hebrews, that Moses said?

... *“I am full of fear and trembling.”*

I am emphasizing a point, ladies and gentlemen, that you may think I am overemphasizing. I am not forgetting the approachability of God through Jesus Christ, but I am emphasizing His holiness and the awe that we should have when we approach Him. When Moses saw the glory of God, he trembled. If we had that kind of attitude toward God, it would revolutionize our respect for Him.

Men and women, as you have that summit meeting, if you have that place, if you have that attitude, if you have carved out a deposit of time when you have said, “Lord, I want You to mold me and to make me. I want to be alone with You where it is quiet, where I can worship You, where I can study the word You have given me.” – the wonderful thing is that He will say to you, just as He said to Moses, “Come. Come meet with Me. I am available.”

I think the question God asks is, “Are we available for Him?”