

7/27/08

Ex. 19:1-20:13

Jethro has returned home and now Moses and Israel are at the foot of Mount Sinai, ready to encounter Yahweh and enter into covenant with Him through the giving of the law.

The heart of the book of Exodus centers on this encounter of Israel with God at Mount Sinai, in fact the entire Pentateuch and the Jew existence, for this was the very place God officially made Israel His people by the covenant of the law. Ex. 24

1. The appeared of God to Moses on the mountain was to commission him, to bring them to Mount Sinai to worship and serve Yahweh. Ex. 3-4
2. The crossing of the Red Sea and destruction of the Egyptian army confirmed God's constant guidance and protection, as they moved towards Mount Sinai. Ex. 13-15
3. Israel is encamped at the mountain of God. Ex. 18:5

Chapter nine teen has been seen as the introduction to this third division of Exodus, to enter into covenant with God by the law. Ex. 19-24

1. The covenant of the Lord was declared to Israel. Ex. 19

2. The manifestation of Yahweh and ten commandment for Israel. Ex. 20
 3. The social and civil ordinances for Israel. Ex. 21-23
 4. The covenant entered into by Israel. Ex. 24
- * In one year 58 chapters were given to Moses at Sinai. Ex. 19-40, Lev. 1-27, Num. 1-10

19:1-8 The message God gave to Moses for the people.

19:1-2 The journey and location of the people of God. vs. 1-2

- 1) The time it took Israel to get from Egypt to Sinai was three months. vs. 1
 - a) The wilderness of Sinai, synonymous with the land of Media, that Moses fled to, after being rejected by the Hebrews as their deliverer. Ex. 2:15
 - b) The three months are exact, marked by the phrase, "on the same day", the 15th in the month of June. Ex. 12
- 2) The summary of the route they took is given in a general way. vs. 2
 - a) They had departed from Rephidim, arriving at the Wilderness of Sinai. vs. 2a-b
 - b) They were now encamped before the mountain. vs. 2c-d
 - c) The mountain is clearly identified as being in Midian, which is Saudi

Arabia, not in the Sinai Peninsula, according to Scripture.

- 1)) The mountain of God is the very same one Moses encountered God in the burning bush, called Horeb, in Midian. Ex. 3:1
- 2)) The same mountain is identified by three titles, “the mountain of God”, “Mount Horeb” and “Mount Sinai”. Ex. 3:1, 19:11
- 3)) The mountain Moses was to bring the children of Israel. Ex. 3:12
- 4)) Paul makes this very clear, Mount Sinai in **Arabia**, Gal. 4:25

19:3-6 The message to be delivered Israel.
vs. 3-6

- 1) Moses ascended up for the first time to meet God in the mount of God. vs. 3
 - a) Yahweh initiated the meeting by calling out to Moses. vs. 3a-b
 - b) Yahweh commanded Moses to declare His words to the people. vs. 3c-d
 - 1)) God identified the people as, “The house of Jacob”. vs. 3c
 - 2)) God identified the people, as, “The children of Israel”. vs. 3d
- 2) Moses was to remind them of God’s power and protection they had witnessed. vs. 4

- a) He destroyed the Egyptians, “You have seen what I did to the Egyptians”, you is emphatic. vs. 4a
- b) He delivered bringing them to Horeb, “And how I bore you on eagles’ wings and brought you to Myself.”
 - 1) The description is figurative and poetic, of a caring and tender mother eagle, caring for her young.
 - 2)) Moses Song, “For the LORD’S portion is His people; Jacob is the place of His inheritance. “He found him in a desert land And in the wasteland, a howling wilderness; He encircled him, He instructed him, He kept him as the apple of His eye. As an eagle stirs up its nest, Hovers over its young, Spreading out its wings, taking them up, Carrying them on its wings, So the LORD alone led him, And there was no foreign god with him.” Deut. 32:9-12
- 3) Moses was to declare the condition of the covenant God would make with them. vs. 5
 - a) The phrase now therefore “im-shama” means to hear, to perceive with the ear, if listening. vs. 5a, Josh. 24:15
* This is a key word in the Pentateuch. Deut. 6:4

- b) The condition would be their obedience to the covenant. vs. 5b
 - 1)) “If you will indeed obey My voice”, if you completely listen.
 - 2)) “And keep My covenant”, then you must observe my covenant.
 - * The word keep “shamaar” is the same given to Adam to keep the garden. Gen. 2:15
- c) The outcome would be their gain. vs. 5c-d
 - 1)) They would be a special treasure [c@gullah](#) the possession and property of Yahweh. vs. 5c
 - * The root is to shut up or enclose.
 - 2)) They would be in contradistinction, above all people. vs. 5c
 - 3)) They were given the reason Yahweh could do this, “For the earth is Mine.” vs. 5d
- 3) Moses was to declare to them their function and purpose. vs. 6
 - a) They were to be spokesmen for Yahweh, ”to Me a kingdom of priests”, you again is emphatic. vs. 6a
 - 1)) A unique term in the O. T., a people dedicated solely to the Lord, mediating to bring other to God, but they lost sight of this. Gen. 12:3, Is. 61:6

- 2)) Israel was centripetal, failing in her mission, the church is centrifugal.
 - b) They were to be the nation of God, “And a holy nation.” vs. 6a
 - 1) A nation distinct, set apart, holy for God and His covenant! Deut, 7:6, 14:2, 21, 26:19
 - 2) The holiness of God is implicit and the reason for their holiness!
 - c) This was the commission of Moses, “These are the words which you shall speak to the children of Israel.” vs. 6b
- 19:7-8** The response of the people.
- 1) Moses addressed the elders of Israel. vs. 7
 - a) Moses came and called for the elders of the people. vs. 7a
 - 1)) They were the leading representatives of the tribes.
 - 2)) They were probably the same ones Moses first went to when he arrived at Egypt, as God commanded. Ex. 3:16, 18, 4:29
 - b) Moses gave them all these words the LORD commanded him. vs. 7b
 - 1)) Moses consistently was God’s unique and only representative.
 - 2)) Moses was the mediator and intercessor for the nation.

- 2) Moses witnessed the response of the people. vs. 8
- a) The people expressed their rash willingness to hear and obey all the words of the covenant of God, vs. 8a-b
 - b) The man Moses reported their agreement back to Yahweh, vs. 8b
 - c) This is the **second ascent** of Moses.

19:9-15 **The instruction of God to Moses to sanctify the people, in preparation to meet God. vs. 9-15**

19:9 The delegated authority of God to Moses for the people.

- 1) The method of God's communication. vs. 9a-d
 - a) God again initiated. vs. 9a
 - b) God stated the manner of communication, veiling His glory with a cloud, vs. 9b-d
* This is at Moses second ascent.
- 2) The reason for the method. vs. 9e
 - a) God would allow the people to witness with their own ears, hear Him speaking to Moses. vs. 9e
 - 1)) They would be witnesses to the very voice of God, having a

greater accountability, "that the people may hear." Deut. 4:32-22

- 2)) They would be witnesses that God only spoke to Moses, "When I speak with you."
- 3) The main purpose of God was stated, "And believe you forever." vs. 9e
 - a) To establish God's delegated authority, to minimized the rebelliousness of people.
 - b) To establish orderly submission to maximize the benefit of the nation.
- 4) The summary statement was stated. vs. 9f
 - a) So Moses told the words of the people to the LORD.
 - b) This has been stated already. vs. 8c

19:10-13 The separation of the people declared by God without exception. vs. 10-13

- 1) The preparations for the people. vs. 10-11
 - a) The Lord commanded Moses to return to the people and set them apart for two days. vs. 10a-b
 - 1)) The word consecration "qadash", means to set apart, to be hallowed, in context to Yahweh.
 - 2)) The holiness of God clearly and directly communicated! Is. 6:5
 - b) The people were to wash their clothes, external sanctification. vs. 10c

- c) The preparations had a dead-line. vs. 11
- 1)) They were to be ready for the third day. vs. 11a
 - 2)) The third day the LORD would come down upon Mount Sinai in the sight of all the people, emphatic in the Hebrew. vs. 11b
- 2) The preparation of the mountain. vs. 12a-c
- a) Moses was to establish bounds for the safety of the people, all around. vs. 12a
 - b) Moses was to warn the people to take heed to not go up to the mountain or touch its base. vs. 12b-c
 - c) Moses was to declare the absolute consequences, if those boundaries were crossed, death. vs. 12d
- 3) The preparations for disobedience. vs. 13
- a) No man was to approach the rebel. vs. 13a
 - b) Men were to be stationed to execute the defiant by stoning or shot with an arrow.” vs. 14b
 - c) No one was exempt, man or beast would not live.” vs. 14c
- 4) The preparation for the gathering of the people. vs. 13d-e
- a) They would be signaled by the sound of a horn. vs. 13d

* Trumpet “yowbel” is a ram’s horn.

- b) They were then to come near the mountain.” vs. 13e

19:14-15 The confirmation of Moses obedience to give God’s words to the people. vs. 14-15

- 1) Moses went down the mountain to the people and sanctified them. vs. 14a-b
 - 2) The people washed their clothes. vs. 14c
 - 3) The people were told to be ready on the third day. vs. 15a-b
 - 3) The people were to abstain from sexual relations to be set apart for God, to be clean ceremonially. vs. 15c
- * Lev. 15:16-18

19:16-25 **The manifestation of God to Moses and the people, revealed God’s holiness. vs. 16-25**

19:16-17 The presence of God on the mountain affected the people. vs. 16-17

- 1) The event occurred as God had declared. vs. 16
 - a) On the third day. vs. 16a
 - b) In the morning. vs. 16b
- 2) There was a stormy appearance on the mountain by the theophanies. vs. 16c-d
 - a) There were thunderings and lightnings. vs. 16c

- b) There was a thick cloud on the mountain. vs. 16d
- 3) There was the signal for gathering. vs. 16e-f
 - a) The sound of the trumpet “showphar”, a ram’s horn, was very loud. vs. 16e
 - b) The affect was that all the people who were in the camp trembled. vs. 16d
- 4) The man Moses led the people to the designated place. vs. 17
 - a) Moses brought the people out of the camp to meet with God. vs. 17a
 - b) The people stood at the foot of the mountain. vs. 17b

19:18-19 The decent of God on the mountain witnessed by the people. vs. 18-19

- 1) The affect on the mountain. vs. 18a-b
 - a) The mountain was completely in smoke, as the appearance of fire. vs. 18a
 - b) The reason being that the LORD descended upon it in fire. vs. 18b
 - * Fire is one of God most used metaphors for his nature and presence, even as He led them by a pillar of fire. “For our God is a consuming fire.” Heb. 12:29
- 2) The quaking on the mountain. vs. 18c-d
 - a) The smoke was likened to the smoke of a furnace, called a simile. vs. 18c

- b) The entire mountain was quaking greatly. vs. 18d
- 3) The final sign by the horn began the communication at the foot of the mountain. vs. 19
 - a) The blast of the trumpet “showphar” sounded long and became louder and louder. vs. 19a
 - * Indicating the nearness and presence of Yahweh!
 - b) The man Moses spoke, and God answered him by voice. vs. 19b-c

19:20-25 The summoning of Moses to the mountain. vs. 20-25

- 1) The time of the call. vs. 20
 - a) The presence of God, “The LORD came down upon Mount Sinai, on the top of the mountain.” vs. 20a-b
 - b) The **third ascent of Moses**, “The LORD called Moses to the top of the mountain, and Moses went up.” vs. 20c-d
- 2) The second warning for the safety of the people. vs. 21
 - a) The words of warning, “The LORD said to Moses, “Go down and warn the people.” vs.. 21a-b
 - * Moses had already done so, but God can see the heart of the peoples!

- b) The reason for these words, “Lest they break through to gaze at the LORD, and many of them perish.” vs. 21c-d
* Regardless of the warning or precautions, there are always those people that will not obey!
- 3) The instructions for the consecration of the priest. vs. 22
 - a) The priests coming near the LORD consecrate themselves.” vs. 22a
 - 1)) These had to be the first-born, who were spared in Egypt and considered to be God’s property.
 - 2)) Later God would redeem them and take the Levites in their stead.
 - b) The reason, “Lest the LORD break out against them.” vs. 22b
* No man can approach God on his own merit!
- 4) The assurance of Moses that the people were instructed and obedient. vs. 23
 - a) The nieveness of Moses about the boundaries, “ But Moses said to the LORD, “The people cannot come up to Mount Sinai.” vs. 23a-b
 - b) The nieveness of Moses about the obedience of the people, “For You warned us, saying, ‘Set bounds around the mountain and consecrate it.’ vs. 23c-e

- 5) The all-wise and over-ruling authority of God. vs. 24-25
 - a) The command, “Then the LORD said to him, “Away! Get down and then come up, you and Aaron with you.” vs. 24a-d
 - b) The caution, “But do not let the priests and the people break through to come up to the LORD, lest He break out against them.” vs. 24c-d
* This is the third warning. vs. 12-13, 31-33, 24
 - c) The submissive obedience of Moses, “So Moses went down to the people and spoke to them.” vs. 25

20:1-17 The ten words to the people of God.

- 20:1-2** The introduction to the ten words.
 - 1) The identity of the one declaring these words. vs. 1
 - a) The source and origin of the words is God “Elohim”, the term used for Creator, indicates a plurality, not monism.
 - b) The amount of the words spoken by the Creator is all of them, the Ten Commandments and all the subsequent, statutes and judgments.
* Literally “Ten Words”. Ex. 34:28, Deut. 4:13, 10:14

- c) They written by the finger of God, Ex. 31:18, 24:18
- e) They were on two tables were given, written on both sides. Ex. 32:15
- f) The two tables are usually divided into two, the first man's relationship with God the second to man, the first being the source and result of the second.
 - * Though there other division also.
- g) They were and are Yahweh's moral standard, not man's way of moral standard.
- h) The Ten words are "apodictic law", it is absolute, not "casuistic", subject to individual case in point, for man needs absolutes.
- i) It was not given to save man, for they were redeemed already, but to guide and rule their conduct, to be in bondage to sin. vs. 2
 - * Rom. 3:19-20, 7:7-12, 8:3-4, Gal. 3:10-14, 3:11-25, 4:4-5
- j) All ten are in the negative except the Sabbath and honor to parents, 4, 5.
- 2) The identity of the one declaring these words is said to be the covenant God. vs. 2
 - a) The existing One, "I am the LORD",
 - 1) The proper name of God, Yahweh.
 - 2) The only thing written is the consonants YHVH, with no

vowels, called the Tetragrammaton, having only vowel points.

- 3)) The root is a verb form "to be", literally the becoming One. Ex. 3:14
- b) The personal redeemer of Israel.
 - 1)) He was their personal God, "your God".
 - 2)) He was their redeemer, "who brought you out of the land of Egypt, out of the house of bondage." vs. 2b-c

20:3-11 The four words relating to man's relationship to God.

- 1) The first command deals with faithfulness and loyalty to God alone, "You shall have no other gods before Me." vs. 3
 - a) The command regards man's relationship to God is to be that of monotheism, to one God in contrast to polytheism of many gods.
 - b) The phrase before Me "paniyim" means against my face or in addition to me, not one.
 - c) The first commandment is the foundation to the nine that follow, complete loyalty and commitment.
 - 1) Hear, O Israel: The Lord our God, the Lord is one! Deut. 6:4

- 2) I am the First and the Last, Besides me there is no God. Is. 44:6b
- 3) Jesus said you cannot serve two masters!
- 2) The second command deals with making representation of God to aid and facilitate the worship of man, idolatry. vs. 4-6
 - a) The prohibition is of making a physical representation, “You shall not make for yourself a carved image.” vs. 4a
 - b) The prohibition excludes three region, “or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” vs. 4b-d
 - c) The prohibition is against worshipful service, “you shall not bow down to them nor serve them.” vs. 5a
 - 1)) Images are inferior to man, not able to see, hear or talk. Is. 44:9
 - 2)) They never saw any form at Horeb, Deut. 4:15
 - 3)) And Paul says that idolatry was a sacrifice to devils and not to God, quoting. Deut. 32:17
 - 4)) You belong to Him, He made you and He alone deserves worship, not the creature, Rom. 1:22-25
 - d) The prohibitions have a reason. vs. 5b-6

- 1)) Based on the character of His person, “For I, the LORD your God, am a jealous God.” vs. 5b-d
* He can not permit any rival!
- 2)) Based on the justice of His holiness for ongoing evil, “visiting the iniquity of the fathers on the children to the third and fourth generations of those who hate Me,” vs. 5e
- 3)) Based on the compassion of God, “but showing mercy to thousands, to those who love Me and keep My commandments.” vs. 6
- 3) The third command deals with the honor of God. vs. 7
 - a) The prohibition is against defaming the name of God, “You shall not take the name of the LORD your God in vain.” vs. 7a
 - 1)) The word vain “shav” means empty, without basis or worthless.
 - 2)) This means people who use the name of God as a common thing without fear and reverence to obtain their own ends.
 - 3)) Jesus said, “Swear not at all but say yes or no,” this is not speaking against court oath. Matt. 5:33-34

- 4)) Christians take God's name in vain by using spiritual phrases without thinking, repeatedly.
- 5)) By not following through with commitments.
- 6)) By singing some songs to God that they don't mean.
- 7)) By not being doers of what they know.
- 8)) Jesus said, "What do you do more than the sinners and publicans?"
- b) The prohibition is accompanied with a reason, the protection of man, "For the LORD will not hold him guiltless who takes His name in vain." vs. 7b
 - 1)) This means God is the silent listener to all conversations and words.
 - 2)) This means God knows the motive of the heart.
 - 3)) This means that you should fear God.
- 4) The fourth command deals with the seventh day of rest. vs. 8-11
 - a) The command is to reflect and obey, "Remember the Sabbath day, to keep it holy." vs. 8
 - b) The command is delineated regarding the entire week and the first of two in the affirmative. vs. 9-10

- 1)) The work week, "Six days you shall labor and do all your work." vs. 9
- 2)) The rest from work, "But the seventh day is the Sabbath of the LORD your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates." vs. 10
- 3)) The reason for the Sabbath rest are three, only one is given in our text. vs. 11
 - a)) , "For in six days the LORD made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the LORD blessed the Sabbath day and hallowed it." vs. 11
 - b)) To remember their redemption from Egypt, Deut. 5:15
 - c)) God wanted man to rest one day at least, according to Jesus.
- 4)) Jesus said the Sabbath was made for man, not man for the Sabbath. Mark 2:27-28
 - a)) The Sabbath was a perpetual covenant with Israel given forever, not the church. Ex. 16
 - b)) It declared dependency on God

- c) Some declare we should worship on Saturday, yet Scripture doesn't agree, Rom. 14:5, Col. 2:16-17, and Acts 15.
 - d) Jesus said, human need supercedes any law. Matt. 12:5, 11
 - e) Come unto me all ye... Matt. 11:28-30
 - f) We are warned about not entering in His rest. Heb. 4:1-11
 - g) Jesus summed up the first four words in one commandment, love the Lord thy God with all thy heart, soul and mind. Matt. 22:37-38
- * This is the first and great commandment, this is the most basic and important motive that will cause man to live morally in his relationship to God!

20:12-17 The six words relating to man's relationship to man.

- 1) The fifth command deals with honor for parents. vs. 12
 - a) The second table of the law which deals with man's relationship to men.
 - b) A relationship which is impossible without a right relationship with God first.

- c) The command is to have respect for both parents, "Honor your father and your mother." vs. 12a
- d) This is the second and last of those in the positive.
 - 1)) If he stuck mother or father they were put to death. Ex. 21:15
 - 2)) If he cursed mother or father they were put to death. Ex. 21:17
 - 3)) A rebellious uncorrigible son would be stoned. Deut. 21:18-21
- e) How do we honor our parents?
 - 1)) By loving them and expressing appreciation.
 - 2)) By respecting them for who they are, parents.
 - 3)) By obeying and trusting their judgment.
 - 4)) By caring for them in old age.
 - a)) Children, obey your parents for this is right. Eph. 6:1
 - b)) Children, obey your parents in all things for this is well-pleasing to the Lord. Col. 3:20
- b) The command has a reason, "That your days may be long upon the land which the LORD your God is giving you." vs. 12b
 - 1)) Ephesians points this out. Eph. 6:3
 - 2)) Solomon in his proverbs instructs his son.

- 3)) Jesus pointed out to the Pharisees their corrupt traditions that made God's word of no effect by violating this commandment, if they dedicated a gift to the altar while neglecting their parents, Mk. 7:9-13 (Corban)
- 2) The sixth command deals with the sanctity of human life. vs. 13
 - a) The prohibition is simple and clear, "You shall not murder." vs. 13
 - 1)) This means premeditated plans to kill someone.
 - 2)) This means a passionate outburst and violence that results in the killing of someone, when it did not call for the taking of the life.
 - b) The reason is not given but supplied throughout the Scriptures.
 - 1)) Man was created in the image and likeness of God, God alone has the right to take man's life. Gen. 1:26
 - 2)) He requires the blood of a man, from the hand of the one who shed it. Gen. 9:6
 - * "Whoever sheds man's **blood**, By man his **blood** shall be shed; For in the image of God He made man."
 - 3)) Murder pollutes the land, "So you shall not pollute the land where

- you are; for **blood** defiles the land, and no atonement can be made for the land, for the **blood** that is shed on it, except by the **blood** of him who shed it." Num. 35:31-34
- a)) Some reject capital punishment today, yet we can see the pollution in our land because we have violated this basic principle.
- b)) God has placed government as an avenger to execute wrath on him who practices evil. Rom. 13:1-4, 1Pet. 2:13-17
- c) What is not murder.
 - 1)) Self defense or defense of another.
 - 2)) Public safety by authorized people, policemen, etc.
 - 3)) Going to war to defend ones country.
 - 4)) When the body no longer can sustain itself and recover on its own, after significant efforts by modern medicine and life support is needed perpetually.
 - 5)) There are times when life support is needed for a time to help the body to recover and that is legitimate.
 - 6)) Unintentional murder was provided for in the refuge cities, against the kinsman avenger, the

goel, Ex. 21:13, Deut. 4:42, Num. 35:24-25

- d)** What is murder.
- 1))** The premeditated plan and taking of ones life.
 - 2))** The premeditated plan and taking of a child's life in abortion by whatever methods, once the child is conceived.
 - 3))** The premeditated plan and taking of one's own life by whatever method.
 - a))** This is very controversial, even among Christians.
 - b))** There are no scriptures that deal specifically with suicide but the Scriptures do provide enough information and principles that we can arrive at a sound biblical conclusion about suicide.
 - c))** The first is that it is a premeditated plan and act of taking one's life.
 - d))** The act of suicide is a sign and the act of hopelessness of a person without God, the Christian's hope is Christ.
 - e))** Our life does not belong to us as Christians, we are the Lord's, therefore regardless of the condition of my life or physical

body, I am never a prisoner in my body, I am a witness to and for Christ. This is a Greek concept.

1Cor. 6:19-20

- f))** Every person found in Scripture that committed suicide were not right with God, Ahithophel, Saul and Judas Ischariot.
- 4))** The hatred in one's heart for another, murder is committed before God but this should not be equated with the very act before man.
- a))** Now, Jesus taught on the Sermon on the Mount that the law was spiritual not just a mere outward obedience to the letter.
 - b))** Matt. 5:21 combined Ex. 20:13 and Num. 35:30.
 - c))** "Be angry and sin not, don't let the sun go down on your wrath or give place to the devil. Eph. 4:26-27
 - d))** Contemptuous speech, Racca, vain fellow.
 - e))** Condemning judgment, "You fool, moron".
 - f))** Murder is a matter of the heart, not the letter, Absalom killed Amnon before he had it done!

* God is greater than our hearts
and knows all things. 1Jn. 3:20