God Gives Additional Laws and Moses Ascends Sinai

Intro: A study of the Old Testament is certainly important, yet often neglected by members of the Lord’s church. As God brings the children of Israel out of Egyptian bondage, He leads them to Mount Sinai to receive the Law. First He gives them the Ten Commandments (Exo. 20). He then gives them certain laws dealing with various things. Our study involves these additional commands which God gives to the Israelites, and then God calling Moses to come up to Him to receive the Law and specifically Exodus 23-24.

I. LAWS RELATING TO OTHERS

A. Exo. 23:1-9
B. This section is primarily dealing with judicial matters.
C. Taking up a false report; Exo. 23:1 “Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.”
   1. The 9th of the 10 Commandments; Exo. 20:16 “Thou shalt not bear false witness against thy neighbour.”
   2. It embraces both originating a false report and receiving one.
   3. Keil and Delitzsch state that the last phrase, “is unquestionably connected with the preceding one, and implies that raising a false report furnishes the wicked man with a pretext for bringing the man, who is suspected of crime on account of this false report, before a court of law; in consequence of which the originator or propagator of the empty report becomes a witness of injustice and violence.”
   4. We are to speak the truth.
      a. Liars:
         (1) Rev. 21:8 “But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”
         (2) They originate with Satan;
         (3) John 8:44 “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.”
         (4) Christians will speak the truth; Eph. 4:25 “Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.”
D. Do not follow the crowd; Exo. 23:2 “Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment:”
   1. While dealing specifically with judicial matters, it is a general principle.
   2. We are never to follow a multitude to do evil; it is never right to do evil.
   3. Far too often we make decisions on the basis of what is popular instead of what is right.
      a. Christians should go it alone if that is what is right.
      b. Pilate failed in this when the Jews yelled to crucify Christ:
         (2) He lacked the courage to do right.
4. We need lawmakers and judges today who will do right instead of following the multitude.

E. We are not to pervert truth:
   1. To help those who are poor; Exo. 23:3 “Neither shalt thou countenance a poor man in his cause.”
      a. Let justice take care of itself
      b. Speak truth.
   2. To take advantage of the poor; Exo. 23:6 “Thou shalt not wrest the judgment of thy poor in his cause.”
      a. It would be easy to do and possibly put the rich in debt to you.
      b. Yet we should remember; Jam. 2:5-7 “Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called?”

F. We are to do good even to those who hate us; Exo. 23:4-5 “If thou meet thine enemy’s ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt help with him.”
   1. Rom. 12:21 “Be not overcome of evil, but overcome evil with good.”
   2. Regarding animals.
      a. If an enemy’s beast of burden was going astray or lost, they were to return it.
      b. It the animal was too burdened down, they were to help it up.
      c. We recognize this with friends or brethren.
         (1) Deu. 22:1-4 “Thou shalt not see thy brother’s ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them again unto thy brother. And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again. In like manner shalt thou do with his ass; and so shalt thou do with his raiment; and with all lost thing of thy brother’s, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself. Thou shalt not see thy brother’s ass or his ox fall down by the way, and hide thyself from them: thou shalt surely help him to lift them up again.”
         (2) We are to treat enemies the same way.
   3. This anticipated the teachings of Jesus:
      a. The golden rule; Mat. 7:12 “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.”
      b. Mat. 5:43-44 “Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;”
   4. If we are to show such common courtesies as these, then how much more spiritual courtesies in teaching them the soul saving Gospel of Christ.
G. Be just in your dealings.
1. Abstain from any false matter.
   a. Exo. 23:7 “Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.”
   b. False is defined by Swanson as “deception, misleading falseness, i.e., a state or condition which is utterly false, and causes a mistaken belief.”
      (1) Do not do things which cause others to believe incorrectly.
      (2) This is contrary to the view of “Biblical Ethical Deceit.”
   c. Do not cause the innocent to be executed.
      (1) Do not engage in judicial murder.
      (2) Doing so places you in opposition to God who will not justify wickedness.
2. Do not accept bribes.
   a. Exo. 23:8 “And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.”
   b. Gift:
      (1) Swanson says of gift: “bribe, i.e., a gift given to influence an outcome or hire services, usually with a specific quid pro quo.”
      (2) Gesenius puts it: “a present, a gift... especially one to... corrupt a judge.”
   c. God wants justice without any undue influence on the judges.
      (1) Causes judges to barter the outcome of the case to the highest bidder.
      (2) By taking gifts it at best gives the appearance of perverting justice.
   d. The lawmakers and judges of our society should take notice of this restriction.
3. Strangers deserve the same justice.
   a. Exo. 23:9 “Also thou shalt not oppress a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.”
   b. He reminds them of their time in Egypt which they could remember how a foreigner feels.
   c. Clarke states, “Having been strangers yourselves, under severe, long continued, and cruel oppression, ye know the fears, cares, anxieties, and dismal forebodings which the heart of a stranger feels. What a forcible appeal to humanity and compassion!”

II. LAWS RELATING TO THE SABBATH
A. Exo. 23:10-13
B. The Sabbath year.
1. Exo. 23:10-11 “And six years thou shalt sow thy land, and shalt gather in the fruits thereof. But the seventh year thou shalt let it rest and lie still; that the poor of thy people
may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard."

2. They were to work the land for 6 years.
3. The 7th year they were to allow the land to rest.
4. This would benefit:
   a. The land: Prichard wrote, “While the ancients understood the concept of a day of rest, the idea of a year of rest was unheard of.... The idea of crop rotation, and letting the land lie fallow is well known today, but was unheard of in ancient times, except through revelation.”
   b. The poor.
      (1) The poor were benefitted before the animals.
      (2) Man is of more value than animals.
         (a) God created man in His own image, not animals.
         (b) Many have placed more importance on animals than man.
   c. Animals.
   d. The land would still produce some crops allowing these to eat from the produce of it.
5. It taught them to depend on God and His providence.
   a. God promised a crop in the 6th year that would be enough for 3 years.
   b. Lev. 25:20-21 “And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: Then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years.”
   c. Reminded them they were simply custodians of the land which belonged to God.
   d. They must conform to His laws about the land or lose it.

C. The Sabbath day.
1. Exo. 23:12 “Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, may be refreshed.”
2. This is a restatement of the Sabbath day law;
3. Exo. 20:8-11 “Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.”
   a. Work for 6 days.
   b. Rest on the 7th day.
   c. Man should not work himself to death, nor be lazy.

D. Transitional statement take us from our relationship with others to God.
1. Exo. 23:13 “And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.”
2. Regarding others we are to be circumspect.
   a. Circumspect carries the idea of to keep or preserve.
   b. This would have reference to what he has just discussed.
III. LAWS RELATING TO THE THREE FEASTS
A. Exo. 23:14-19
B. The three great yearly feasts.

1. Exo. 23:14, 17 “Three times thou shalt keep a feast unto me in the year....” Three times in the year all thy males shall appear before the Lord God.”
   a. All men were to present themselves before God.
      (1) Probably limited to those 20 or older, which would be included in the census; Num. 1:3 “From twenty years old and upward, all that are able to go forth to war in Israel: thou and Aaron shall number them by their armies.”
      (2) It would not eliminate others from being there.
   b. These brought to their mind redemption by God and His continued blessings upon them.

2. Jamieson, Fausset, and Brown write, “Though the absence of all the males at these three festivals left the country defenseless, a special promise was given of divine protection, and no incursion of enemies was ever permitted to happen on those occasions.”

C. The feast of Unleaven Bread (Passover).

1. Exo. 23:15, 18 “Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)....” “Thou shalt not offer the blood of my sacrifice with leavened bread; neither shall the fat of my sacrifice remain until the morning.”

2. Was to remember the deliverance of the Hebrews by God from Egypt.

3. The feast:
   b. They were to eat unleaven bread during the month of Abib (Nisan).
      (1) Was the first month of the Jewish calendar
      (2) Would be in the time-frame of March and April.
   c. They were not to appear empty-handed.
      (1) They were to bring sacrificial gifts evidencing their thanks to God and tribute to their King.
      (2) The gifts would result in blessings to them.
      (3) We should never come to God empty-handed.

4. Some rules for it:
   a. All leaven must be removed from the house.
      (1) The blood points to the lamb offered for the Passover sacrifice; Exo. 34:25 “Thou shalt not offer the blood of my sacrifice
with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning.”

(2) It is called “my sacrifice” as Clarke says, “by way of eminence...because God had instituted it for that especial purpose, the redemption of Israel from the Egyptian bondage, and because it typified THE LAMB OF GOD, who taketh away the sin of the world.”

b. The fat of the sacrifice was not to remain until morning.
(1) Exo. 12:10 “And ye shall let nothing of it remain until the morning; and that which remaineth of it until morning ye shall burn with fire.”
(2) The fat of the lamb was burned on the altar.
(3) there were parts of the lamb which were to be eaten.
(4) Deu. 16:4 “And there shall be no leavened bread seen with thee in all thy coast seven days; neither shall there any thing of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.”
(5) Wilbur Fields stated, “The practice impressed Israel with the seriousness and the unique function of sacrifices. They were not to be treated as leftover garbage.”

D. Feast of Harvest or Weeks (Pentecost).
1. Exo. 23:16 “And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.”
2. It came 50 days (seven weeks) after Passover.
3. It celebrated the completion of the barley harvest.
4. They did not do any labor, treating it as a Sabbath day.
5. It was to express gratitude to God.
   a. They offered 2 loaves of leaven, salted bread to God; Lev. 23:15-22
   b. They were also to offer additional items; Lev. 23:18 “And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be for a burnt offering unto the LORD, with their meat offering, and their drink offerings, even an offering made by fire, of sweet savour unto the LORD.”
   c. They were also to offer a free-will offering; Deu. 16:10 “And thou shalt keep the feast of weeks unto the LORD thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee:"
6. It was celebrated in the month of Sivan corresponding to our May and June.

E. Feast of Ingatherings or Tabernacles.
1. Exo. 23:16 “And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.”
2. It came days after the Day of Atonement.
3. It was celebrated in the month Tishri (or Ethanim) corresponding to our September and October.
4. During this feast they lived in booths (tabernacles)
   a. Living in booths represented the 40 years of wilderness wanderings the God’s protection during that time.
b. It was a celebration of the harvest thanksgiving.

5. Keil and Delitzsch mention that in the end of the year “does not mean after the close of the year... The year referred to here was the so-called civil year, which began with the preparation of the ground for the harvest-sowing, and ended when all the fruits of the field and garden had been gathered in.”

F. General principle of the firstfruits belonging to God.

1. Exo. 23:19 “The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother’s milk.”

   a. The firstfruits belong to God, including the firstfruits of the land.

   b. They were to do this without delay; Exo. 22:29 “Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.”

   c. Deu. 26:2-11 gives the full instructions.

   d. God is to come first in every aspect of our lives and deserves our very best.

G. Prohibition of a cultic Canaanite practice.

1. Exo. 23:19 “The first of the firstfruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother’s milk.”

2. This was a Canaanite practice of boiling a kid in its mother’s milk.

3. They would then sprinkle the broth as a magical charm on their gardens and fields to make them more productive.

4. Israel had to learn:

   a. Blessing come from God, not from magic or idols.

   b. They were separate from the nations.

      (1) Christians are a separate people; 2 Cor. 6:17 “Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you”

      (2) We should not do things which would identify us with the world.

5. Some have thought this prohibition was because it would show contempt for the parent child relationship, thus denigrating the family;

6. Exo. 20:12 “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

IV. Blessings of Obedience

A. Exo. 23:20-33

B. God’s Angel (Messenger)

1. Exo. 23:20-23 “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21 Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. 23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”
2. Identity of the Angel
   a. Exo. 23:20-21 “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. 21Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.”
   b. Some believe that it is Moses, but he does not harmonize with what is stated here.
   c. It is the Second Person of the Godhead
      (1) The Word
         (a) John 1:1 “In the beginning was the Word, and the Word was with God, and the Word was God.”
         (b) He comes to earth as Jesus the Christ.
      (2) God’s name is in the Angel.
         (a) That is the nature of God is in Him.
         (b) Col. 1:19 “For it pleased the Father that in him should all fulness dwell;”
      (3) He has the power to forgive sins or not pardon which is the prerogative of God.

3. The purpose of God sending this Angel.
   a. Exo. 23:20, 23 “Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.... 23For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”
   b. To go before Israel.
   c. Lead Israel to the promised land of Canaan.
   d. When Israel goes into the land the Captain of the Lord’s host appears to Joshua with His sword drawn to lead them into the land.
      (1) Jos. 5:13-15 “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? 14And he said, Nay; but as captain of the host of the LORD am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? 15And the captain of the LORD’S host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.”
      (2) Since this Captain accepted Joshua’s worship, He must be this same Angel: the Second Person of the Godhead.

4. They were to be obedient to Him.
   a. Exo. 23:21-22 “Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. 22But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.”
   b. If they provoked Him, He would not pardon their sins.
      (1) Yet they did provoke Him.
         (a) They continued going into apostasy and idolatry.
         (b) Psa. 78:40 “How oft did they provoke him in the wilderness, and grieve him in the desert!”
(2) Because of disobedience, they wandered in the wilderness for 40 years.

(3) After taking the land they were taken into captivity.
   (a) During the period of the judges.
   (b) Assyrian captivity for Israel.
   (c) Babylonian captivity for Judah.

C. If obedient, their enemies would be God’s enemies and their adversaries would be His adversaries.
   (1) God would bless them for obedience.
   (2) He cut off the Canaanite nations over a period of time; Exo. 23:29 “I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee.”
   (3) God will fight for us when we do all that He has commanded us.

5. The Angel would bring them into the promised land.
   a. Exo. 23:23 “For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.”
   b. God had promised this land to Abraham’s descendants.
      (1) Gen. 12:7 “And the LORD appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the LORD, who appeared unto him.”
      (2) Gen. 15:18-21 “In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates: 19The Kenites, and the Kenizzites, and the Kadmonites, 20And the Hittites, and the Perizzites, and the Rephaims, 21And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.”
      (3) Exo. 3:17 “And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.”
   c. God was also bringing judgment upon these nations because of their sin.
      (1) God was going to destroy them.
      (2) He delayed punishment because their sin was not yet full; Gen. 15:16 “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

C. Israel’s actions.
   1. Regarding the Canaanite gods; Exo. 23:24 “Thou shalt not bow down to their gods, nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.”
      a. Do not bow down to them: do not worship their idols.
      b. Do not serve them.
         (1) Serve has reference to working for them.
         (2) These 2 condemned; Exo. 20:5 “Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting
the iniquity of the fathers upon the children unto the third and fourth
generation of them that hate me;”

c. Do not do after their works.
   (1) Applies to making of idolatrous images.
   (2) Exo. 20:4 “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:”

d. Overthrow them completely and totally.
   (1) Overthrow is to pull down or destroy.
   (2) Thus they were to totally destroy the idolatrous images (gods) of these nations.

e. Break down their images.
   (1) Images is specifically a pillar or statue of an idol.
   (2) Keil and Delitzsch state that it “does not mean statues erected as idols, but memorial stones or columns dedicated to idols.”
   (3) Fields states that they “were upright standing stones, sometimes as much as ten feet tall. Such pillars have been found in excavations at Gezer and Tanaach.”

2. Regarding God.
   a. Exo. 23:25 “And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.”
   b. They were to serve him.
   c. Serve has reference to working for them (same word as previous verse).

3. God’s promises to bless them.
   a. Exo. 23:25 “And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee. 26There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.”
   b. He will bless their bread and water.
      (1) Things necessary for the continuation of life.
      (2) Bread refers to the grain harvest from which the bread was made.
      (3) Water referred to the rainfall which nourished their crops.
      (4) Deu. 28:5, 12 “Blessed shall be thy basket and thy store....12The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow.”
      (5) God promises to bless their food representing our sustenance.
   c. He will take away their sicknesses.
      (1) Exo. 15:26 “And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.”
(2) Deu. 7:15 “And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.”

(3) Here God will take away all those things which endanger their life.

d. They would not cast their young.

(1) It means that they will not miscarry (as in NKJV).

(2) It is expanded to animals; Deu. 7:14 “Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.”

(3) They would also be fruitful, no one would be barren.

(4) It was a dishonor to be without children and this would eliminate that dishonor.

e. They would have long life—God would fulfil their days.

(1) They would live out their lives to its fulness; John 10:10 “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.”

(2) This is like those who honor their parents; Exo. 20:12 “Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.”

(3) The wicked will not live out half their days; Psa. 55:23 “But thou, O God, shalt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.”

f. God’s promises are conditional.

(1) They had to remain faithful to receive them.

(2) His promises were not absolute but general statements of God’s providential care of His people.

4. God will help them take the land.

a. Exo. 23:27-30 “I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. 28And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee. 29I will not drive them out from before thee in one year; lest the land become desolate, and the beast of the field multiply against thee. 30By little and little I will drive them out from before thee, until thou be increased, and inherit the land.”

b. He would send fear or terror before them.

(1) God had done many wonderful works on Israel’s behalf.

(a) Our nation needs to learn to fear God, but we have lost all fear of Him.

(b) We can read of all His works and thus should fear Him.

(2) These works were spread to their enemies causing them to fear.

(3) Exo. 15:14-16 “The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina. 15Then the dukes of Edom shall be amazed; the mighty men of Moab, trembling shall take hold upon them; all the inhabitants of Canaan shall melt away. 16Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone;
till thy people pass over, O LORD, till the people pass over, which thou hast purchased.”

(4) Notice Rahab’s statement to the spies; Jos. 2:9, 11 “And she said unto the men, I know that the LORD hath given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you.... And as soon as we had heard these things, our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he is God in heaven above, and in earth beneath.”

c. He would destroy all the nations which came against them.

(1) **Destroy**

(a) “Discomfit” in the ASV, and “cause confusion” in the NKJV.

(b) Gesenius defines it as: “to disturb, to put in com- motion, to put to flight, e.g. when used of God, his enemies.”

(2) Because of the fear or terror, these nations would be in a state of confusion.

(3) God will make the enemy turn and flee.

(4) God would be fighting for them; no nation can stand against Him.

(5) God rules in the affairs of man and will raise up kings and destroy kings according to His will.

(a) Dan. 2:21 “And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:”

(b) Dan. 4:25, 32 “That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.... And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.”

d. God will send the hornet before them.

(1) **What is the hornet.**

(a) Jamieson writes, “Some instrument of divine judgment, but variously interpreted: as hornets in a literal sense [BOCHART]; as a pestilential disease [ROSENMULLER]; as a terror of the Lord, an extraordinary dejection [JUNIUS].”

(b) Some suggested that the hornet being one of the sacred symbols of the Pharaoh’s that Egypt’s armies fought against Canaan weakening them before Israel took the land.
(2) We do not know the specifics, but know God was helping them in going before them to help Israel defeat them.

(3) Jos. 24:12 “And I sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow.”

e. God’s wisdom in giving them the land.

(1) He did not give the all the land all at once.

(2) God gave them the land as they came to it.

   (a) If He drove out the nations before Israel was there the land would be desolate and wild animals would overrun it.

   (b) Animals would endanger the lives of the Israelites.

      i) Lev. 26:22 “I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate.”

      ii) Eze. 14:15, 21 “If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts:...21For thus saith the Lord GOD; How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?”

   (c) Israel was to occupy the cities and houses which would become run down if left vacant.

(3) He gave them the land little by little.

   (a) Israel entered the land and took Jericho.

   (b) They made a southern campaign then a northern campaign defeating the main forces of the Canaanites.

   (c) Each tribe then had the responsibility to drive out the people living in the land they inherited.

   (d) It took Israel 6-7 years to conquer all which they did.

   (e) The tribes soon wearied and failed to take full possession of the land making alliances with them instead of destroying them.

5. God sets the boundaries of the land.

   a. Exo. 23:31 “And I will set thy bounds from the Red sea even unto the sea of the Philistines, and from the desert unto the river: for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.”

   b. Keil and Delitzsch wrote, “On the basis of the promise in Gen. 15:18, certain grand and prominent points are mentioned, as constituting the boundaries towards both the east and west. On the west the boundary extended from the Red Sea (see Ex. 13:18) to the sea of the Philistines, or Mediterranean Sea, the south-eastern shore of which was inhabited by the Philistines; and on the east from the desert, i.e.,
according to Deut. 11:24, the desert of Arabia, to the river (Euphrates).”

c. Was the land promise ever fulfilled?

(1) The position of the premillennialist is that the land was never fully given to Israel.

(2) Some state that it was not completely fulfilled till the days of David and Solomon.

(3) Scriptures:

(a) Jos. 21:43 “And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.”

(b) Jos. 23:14 “And, behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof.”

(c) During Solomon’s days; 1 Kin. 4:21 “And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.”

(d) Neh. 9:7-8 “Thou art the LORD the God, who didst choose Abram, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; and foundest his heart faithful before thee, and madest a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and hast performed thy words; for thou art righteous:”

d. God’s grace.

(1) It was a gift of God—He gave them the land.

(2) To have the land by God’s grace, they had to do their part—drive out the nations residing in the land.

(3) There is the joining of the divine side and human side relating to God’s promises.

6. Israel’s relationship to the nations in the land.

a. Exo. 23:32-33 “Thou shalt make no covenant with them, nor with their gods. 33They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.”

b. There were to be no relations with the nations nor their gods.

c. There were to be no covenants with the nations.

(1) Would imply a recognition and toleration of their idols.

(2) Alliances with those nations would eventually cause Israel to sin and go into idolatry.

d. They were not to allow them to live in the land.

(1) They were to drive them out and utterly destroy them.

(2) 1 Cor. 15:33 (ASV) “Evil companionships corrupt good morals”
(3) Consider the church’s need to practice scriptural withdrawal of fellowship from those who continue in sin.

e. Israel did make agreements with some nations in the land.
   (1) Those agreements lead to their spiritual downfall.
   (2) Psa. 106:36-37 “And they served their idols: which were a snare unto them. 37 Yea, they sacrificed their sons and their daughters unto devils,”

f. The destruction of those nations served as a just reward by God of their actions.
   (1) God had tolerated their sins till their iniquity was full.
   (2) Gen. 15:16 “But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full.”

V. **MOSES AND OTHERS CALLED UP TO THE MOUNTAIN**

A. **Exo. 24:1-2** “And he said unto Moses, Come up unto the LORD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off. 2And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.”

B. **Previously**
   1. Moses had gone up into the mountain; Exo. 20:21 “And the people stood afar off, and Moses drew near unto the thick darkness where God was.”
   2. He returned to the people and repeated what God said.
      a. Exo. 20:19 “And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.”
      b. Exodus 21-23 is what he tells the people.

C. **Moses is to return to the mountain with:**
   1. Aaron (Moses’s brother and high priest).
   2. Nadab and Abihu
      a. The 2 oldest sons of Aaron
      b. They offered strange to God and were destroyed by God; Lev. 10:1-2 “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. 2And there went out fire from the LORD, and devoured them, and they died before the LORD.”
   3. 70 of the elders of Israel representative of the nation.

D. **They were to worship God.**
   1. The people were not allowed on the mountain at all; they stood at the foot of it.
   2. Aaron, his 2 sons, and the 70 elders were to worship from a distance, probably about half way up.
   3. Worship as used here means “(1) to prostrate oneself before any one out of honour,... (2) in worshipping a deity; hence to honour God with prayers,... (3) to do homage, to submit oneself.”

E. **Moses goes to the top of the mountain.**
   1. Indicates his unique position as mediator between God and the people.
   2. Num. 12:8 “With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the LORD shall he behold: wherefore then were ye not afraid to speak against my servant Moses?”
VI. Promise of Obedience
A. Exo. 24:3 “And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, All the words which the LORD hath said will we do.”
B. Moses rehearses all that God said to the people.
1. Preachers today have the obligation to preach all of God’s Word.
   a. Acts 20:20, 27 “And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house,... 27For I have not shunned to declare unto you all the counsel of God.”
   b. Preaching only part of God’s Word is as bad as preaching lies.
   c. Believing only part of God’s Word is as bad as believing a lie.
2. This would refer to the commands recorded in Exodus 20-23.
3. Some do not believe that the Ten Commandments were included in this since they had been directly heard from God.
4. Some believe words refers to the decalogue, and judgments to the rest (Exo. 20:22-23:33).
C. The people agree to God’s commands.
1. There is unanimous agreement.
2. They said they would do all that God spoke.
   a. It is similar to Exo. 19:8 “And all the people answered together, and said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.”
   b. They had to know what God commanded, but also declare their willingness to do it.
3. They agreed to do all the words, not just some of them.
   a. Many are willing to do some things, but not everything.
   b. It is sad how quickly Israel turned from God and made an idol to worship—a period of forty days (Exo. 32).

VII. The Blood of the Covenant
A. Exo. 24:4-8
B. Moses wrote down all the commandments.
1. Exo. 24:4 “And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.”
2. Some have denied the Mosaic authorship of the Pentateuch.
   a. At one time some denied that writing existed when Moses lived.
   b. Others promote the Documentary Hypothesis (JEDP theory)
   c. Moses is the human author.
      (1) Exo. 17:14 “And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.”
      (2) Num. 33:2 “And Moses wrote their goings out according to their journeys by the commandment of the LORD: and these are their journeys according to their goings out.”
(3) Deu. 31:9, 19, 24 “And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel... Now therefore write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel... And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished.”

C. Moses built an altar at the foot of the mountain.
1. Exo. 24:4 “And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel.”
2. He set up 12 pillars or “large stones that were made to stand in a vertical position.”
3. Keil and Delitzsch wrote that these 12 pillars were “most likely round about the altar and at some distance from it, so as to prepare the soil upon which Jehovah was about to enter into union with the twelve tribes. As the altar indicated the presence of Jehovah, being the place where the Lord would come to His people to bless them (Ex. 20:24), so the twelve pillars, or boundary-stones, did not serve as mere memorials of the conclusion of the covenant, but were to indicate the place of the twelve tribes, and represent their presence also.”

D. Moses sent young men to make offerings.
1. Exo. 24:5 “And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.”
2. Young men
   a. Could refer to any male child of any age from infancy to late adolescence, plus the word can refer to a servant or an apprentice.
   b. Some believe they were the firstborn sons, and some a pre-Levitical priests, and others simply strong energetic young men.
3. They offered burnt offerings and peace offerings.
   a. The burnt offerings
      (1) William Scott stated, “There was no one particular occasion for burnt offerings. Some were included in the cultic calendars, and a lamb was to be made a daily burnt offering. We also find burnt offerings offered in thanksgiving (Exod. 18:12), as expiation for guilt (Lev. 5:7; Job 1:5), to fulfill a vow (Lev. 22:18; Judg. 11:31), in connection with divination (1 Sam. 7:9), to seek the Lord’s favor (2 Sam. 24:25), as part of the consecration of the priests (Exod. 29), and apparently to consecrate an altar (Judg. 6:26; 2 Sam. 24:25). Some of the situations which call for a burnt offering were thus prescribed, while others were freewill offerings. The distinction between burnt offering and other offerings is that it was a gift which was totally devoted to the Lord, not being consumed by humans.”
      (2) Basically for the purpose of winning God’s favor.
b. Peace offerings indicated the relationship between God and man brought about by the burnt offerings.

E. Moses’ actions:
1. He divided the blood of the sacrifice into two parts.
   a. Exo. 24:6 “And Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar.”
   b. One part he put in “large metal ‘bowls’ used for mixing food or wine. They were sometimes as large as sixteen inches in diameter, about eight inches deep, and had handles” (Osborn and Hatton).
   c. The other part he sprinkled (swing, toss, scatter, or pour out) on the altar.
   d. He probably sprinkled the top of the altar and then dashed it against its sides.
   e. Dividing the blood likely represented the 2 parties who entered the covenant relationship.
   f. Sprinkling the blood on the altar would represent blood being sprinkled toward God to satisfy the requirements of His justice.
2. He took the book of the covenant.
   a. Exo. 24:7 “And he took the book of the covenant, and read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.”
   b. This would be the book he had just written containing Exodus 20-23.
   c. He reads the book and the people again agree for the 3rd time to obey all that God commanded.
   d. Covenants:
      (1) There are 2 types:
         (a) Between equals
         (b) Between unequals.
      (2) When it is between equals, both have bargaining rights.
      (3) When it is between unequals, one is Superior (God) and one is inferior (man).
         (a) This is a covenant between unequals.
         (b) God gave them His Law and they have no right to change or alter it.
         (c) They do have the right to reject it and suffer the consequences or accept it and receive the blessings of it.
3. He sprinkles the other part of the blood on the people.
   a. Exo. 24:8 “And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the LORD hath made with you concerning all these words.”
   b. Sprinkled is the same as in verse 6.
   c. He told them that it was the blood of the covenant
      (1) It confirmed the covenant relationship between them and God.
It was made upon all the words God had spoken and they had promised to obey.

d. He also sprinkled the blood on the book itself; Heb. 9:18-20
“Whereupon neither the first testament was dedicated without blood. 19For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, 20Saying, This is the blood of the testament which God hath enjoined unto you.”

F. Why blood was used.
1. Wilbur Fields suggest 4 possible reasons blood was used in ratifying this covenant: (1) As a means of enactment (Heb. 9:15-18). Death had to occur for a covenant to be in force and the offering of blood is possible only when death has occurred. (2) Blood is connected with the forgiveness of sins and without the shedding of blood they could not have been acceptable to God. (3) A visual warning that they had to keep the covenant or face death themselves. (4) It served as a means of bringing unity between God and Israel.

2. Jamieson, Fausset, and Brown state, “It must have been a deeply impressive, as well as instructive scene, for it taught the Israelites that the covenant was made with them only through the sprinkling of blood—that the divine acceptance of themselves and services, was only by virtue of an atoning sacrifice, and that even the blessings of the national covenant were promised and secured to them only through grace.”

VIII. THE GLORY OF GOD APPEARS
A. Exo. 24:9-11
B. They go up the mountain.
1. Exo. 24:9 “Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel:”

2. Moses, Aaron, Nadab and Abihu, and the seventy elders go up the mountain

C. The men see the God of Israel.
1. Exo. 24:10 “And they saw the God of Israel: and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.”

2. Harmonizing seeing God:
   a. Man was not allowed to see God:
      (1) Moses was not allowed to see God’s face; Exo. 33:20-23 “And he said, Thou canst not see my face: for there shall no man see me, and live. 22And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock: 23And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: 24And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.”

      (2) For one of Israel to break through the barrier and see God meant death; Exo. 19:21-24 “And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish. 22And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.
And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargdest us, saying, Set bounds about the mount, and sanctify it. And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.”

(b) John 1:18 “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.”

(b) 1 Tim. 6:16 “Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.”

(c) 1 John 4:12 “No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.”

b. They saw God.

c. I believe that what they saw was a representation of God’s nature.

d. Thomas Constable wrote “or more exactly a representation of part of God in human form (cf. Isa. 6:1; Rev. 4:2, 6).”

3. Moses description:

a. He uses figurative language to indicate that God was enthroned above the heaven.

(1) An area paved with a layer of sapphire.

(2) According to Jamieson, Fausset, and Brown these stones were “one of the most valuable and lustrous of the precious gems—of a sky-blue or light azure color and frequently chosen to describe the throne of God (see Ez 1:26; 10:1).”

(3) The pavement was like the body of heaven in clearness.

(a) Clearness is from a word which means purity.

(b) Body not only refers to the bone or body but also has reference to the substance or “the essence or essential nature of a thing” (Swanson).

b. They saw in every way the appearance of heaven itself.

D. God’s reaction.

1. Exo. 24:11 “And upon the nobles of the children of Israel he laid not his hand: also they saw God, and did eat and drink.”

2. God did not lay His hand upon them.

a. Clark sets forth several explanations of God laying his hand upon them: “1. He did not conceal himself from the nobles of Israel by covering them with his hand, as he did Moses, Ex 33:22. 2. He did not endue any of the nobles, i.e., the seventy elders, with the gift of prophecy: for so laying on of the hand has been understood. 3. He did not slay any of them; none of them received any injury; which is certainly one meaning of the phrase: See Ne 13:21; Ps 55:20.”

b. I believe it refers to God not attacking, destroying, or harming them.
3. God had fellowship with them.
   a. No details are given concerning their eating and drinking with God.
   b. Represents the fellowship between God and Israel.
   c. It was also a celebration of the ratification of the covenant.
   d. It symbolized “the fact that He was taking on responsibility for their safety and welfare (cf. Gen. 31:44-46)” (Constable).
   e. They possibly ate portions of the peace offerings from verse 5.
   f. Fields said that some believe that this “may be even a type of the blessedness of our presence with God in eternity, and of the marriage supper of the Lamb (Rev. 19:7-9; 21:3)”.

E. Wonderful opportunity squandered.

1. Nadab and Abihu; Lev. 10:1-2 “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.”

2. Christians today.
   a. Great blessings:
      (1) Eph. 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:”
      (2) 2 Cor. 6:18 “And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”
      (3) 1 Pet. 3:12 “For the eyes of the Lord are open unto their prayers: but the face of the Lord is against them that do evil.”
      (4) 1 Pet. 5:7 “Casting all your care upon him; for he careth for you.”
      (5) To sit at the feet of Jesus and drink in His teachings; John 6.
      (6) In seeing Christ we see the Father
         (a) Mat. 11:27 “All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”
         (b) John 14:9 “Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?”
   b. Christians who squander these blessings; 2 Pet. 2:20-22 “For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.”
IX. **MOSES GOES INTO THE MOUNTAIN**

**A. Exo. 24:12-18**

**B. God calls Moses into the mountain.**

1. Exo. 24:12 “And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them.”

2. The 74 men had returned to the people.

3. Moses is called back into the mountain.
   a. It was to receive the Ten Commandments inscribed on stone by the finger of God, the law, and commandments.
   b. The law and commandments probably include the instructions for the temple and priesthood.

4. Moses had the responsibility to teach all of God’s Laws to Israel.
   a. Every Christian has the obligation to teach the Gospel to the lost; Mat. 28:19-20 “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”
   b. We are to teach God’s Word to Christians in edifying them; Acts 20:32 “And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

**C. Moses and Joshua go into the mountain.**

1. Exo. 24:13-14 “And Moses rose up, and his minister Joshua: and Moses went up into the mount of God. 14And he said unto the elders, Tarry ye here for us, until we come again unto you: and, behold, Aaron and Hur are with you: if any man have any matters to do, let him come unto them.”

2. Joshua
   a. He is Moses’ servant.
   b. We do not know what all would be involved in his servitude.
   c. It prepares him for leadership after Moses’ death.
   d. His name means savior and he typifies Christ who came as a servant.
      (1) Mat. 20:28 “Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”
      (2) Phi. 2:6-7 “Who, being in the form of God, thought it not robbery to be equal with God: 6But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:”

3. The elders were to remain in the camp till he returned.
   a. They must be in the camp because of the mention of Hur who was not one of the 74 who went up into the mountain.
   b. Moses had served as judge for difficult cases.
      (1) Exo. 18:26 “And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves.”
      (2) While he was in the mountain those cases were to be brought before Aaron and Hur.
D. Moses ascends into the mountain.
1. Exo. 24:15 “And Moses went up into the mount, and a cloud covered the mount.”
2. Joshua went up part of the way with him; when returning from the mountain he was with him; Exo. 32:17 “And when Joshua heard the noise of the people as they shouted, he said unto Moses, There is a noise of war in the camp.”
3. The mountain is covered with a cloud.

E. The glory of God was upon Sinai.
1. Exo. 24:16-17 “And the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the seventh day he called unto Moses out of the midst of the cloud. 17And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.”
2. The 7th day Moses was called to go up into the cloud.
3. God’s glory appeared to the Israelites like a devouring fire on the top of the mountain.
4. We need to learn to respect and honor God.
   a. Among the words used to define glory is honour, reverence, and dignity (Strong).
   b. God was trying to teach Israel to reverence Him.
      (1) Heb. 10:31 “It is a fearful thing to fall into the hands of the living God.”
      (2) Heb. 12:29 “For our God is a consuming fire.”
      (3) Notice what they saw and heard:
         (a) Exo. 19:16 “And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.”
         (b) The events here.
         (c) The plagues in Egypt.
         (d) You would think they would have learned to respect God.
         (e) Within a matter of days they are building a golden calf and worshiping it.
   c. Many today enjoy the blessings of God, see His glory, but do not show the reverence and respect He deserves and they fall into apostasy.

F. Moses goes up higher into the cloud.
1. Exo. 24:18 “And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.”
2. He remains there for 40 days and nights.
3. He did not go down till Israelites made the golden calf; Exo. 32:15 “And Moses turned, and went down from the mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written.”
4. During this time he did not eat or drink.
   a. Deu. 9:9 “When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the LORD made with you, then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water.”
b. God must have miraculously sustained him.

c. During this time he received all the information contained in Exodus 25-31 regarding about the tabernacle and all its furniture, the priesthood and its clothing, and such.

Conclusion: What a glorious way to conclude the giving of the Law and its various commands of Exodus 20-23—with the ratification of the covenant with Moses and the seventy-three other men seeing God and then Moses going up into Mount Sinai to receive the tables of stone written by the finger of God.

Wilbur Fields writes, “Exodus twenty-four is one of the most sublime and glorious chapters in the Old Testament. We agree with Arthur Pink that there is no subsequent passage in the Old Testament approaching a parallel to the glories revealed in this chapter. Not until we come to the New Testament account of God tabernacling among men through the presence of His son [sic] do we have anything equal to Exodus twenty-four (John 1:14). This chapter has been designated the Old Testament Mount of Transfiguration! It is the climactic point of the history in Exodus.”

While Israel came to Mount Sinai, we as Christians come to the spiritual Mount Zion; Heb. 12:22-24 “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, 23To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 24And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”

We can come boldly before the throne of grace; Heb. 4:14-16 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” Through our mediator, Jesus Christ; 1 Tim. 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus;”