

Book	Key Idea	The Nation	The People	God's Character	God's Role	God's Command
Genesis	Beginnings	Chosen	Prepared	Powerful Sovereign	Creator	"Let there be!"
Exodus	Redemption	Delivered	Redeemed	Merciful	Deliverer	"Let My people go!"
Leviticus	Worship	Set Apart	Taught	Holy	Sanctifier	"Be holy!"
Numbers	Wandering	Directed	Tested	Just	Sustainer	"Go in!"
Deuteronomy	Renewed Covenant	Made Ready	Retraught	Loving Lord	Rewarder	"Obey!"

Genesis 15:13-16

¹³ And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. ¹⁴ But I will also judge the nation whom they will serve; and afterward they will come out with many possessions. ¹⁵ And as for you, you shall go to your fathers in peace; you shall be buried at a good old age. ¹⁶ Then in the fourth generation they shall return here, for the iniquity of the Amorite is not yet complete."

Genesis		Exodus	
Human Effort and Failure	Divine Power and Triumph		
Word of Promise	Work of Fulfillment		
A People Chosen	A People Called		
God's Electing Mercy	God's Electing Manner		
Revelation of Nationality	Realization of Nationality		
<p>By the time of their departure from Egypt, the Israelites numbered over 2 million (Exodus 12:37; Numbers 1:46). Here are the calculations, with 2 assumptions indicated by an asterisk:</p>		<p>The date of the Exodus if taken to be 1445 BC, is derived from 2 sets of facts:</p>	
603,550	Warriors over 20	Arrival of Jacob & family in Egypt	1875 BC
+ equal number*	All other males	Stay in Egypt (Ex 12:40; Gal 3:17)	- 430 years
= at least 1 million	Total males		= 1445 BC
+ equal number*	Total females		
= at least 2 million	Total population		
		Beginning of Solomon's Temple	965 BC
		Interval since the Exodus (1 Kg 6:1)	480 years
			= 1445 BC

“most of the ancient writers equated the Exodus with the expulsion of the Hyksos from Egypt around 1570-50 BC Most ancient writers put the Jews in Egypt for 215 years or less. According to most ancient writers the 430 years in Egypt was taken to start with the promise to Abraham, and the 400 years from the birth of Isaac. Others begin these years with Abraham's entry into Canaan. All of the ancient Jewish and Christian writers considered in this paper took the 430 or 400 years to cover the time in Egypt as well as Canaan. Biblical writers also agree with these ancient traditions, and the archaeological evidence reinforces these views.” (<http://www.bibleandscience.com/archaeology/exodus.htm>)

Gen 15:13-16: Prophecy to Demonstrate God's Faithfulness to Covenant Promises

v13 know for certain that

(1) your descendants will be strangers in a land that is not theirs,
 (2) where they will be enslaved and oppressed

(3) for hundred years.

v14 (4) But I will judge that nation whom they will serve;

(5) and afterward, they will come out with many possessions.

v15 (6) And as for you, you shall go to your fathers in peace;

(7) you shall be buried at a good old age.

v16 (8) Then in the fourth generation, they shall return here,
 for the iniquity of the Amorites is not yet complete.

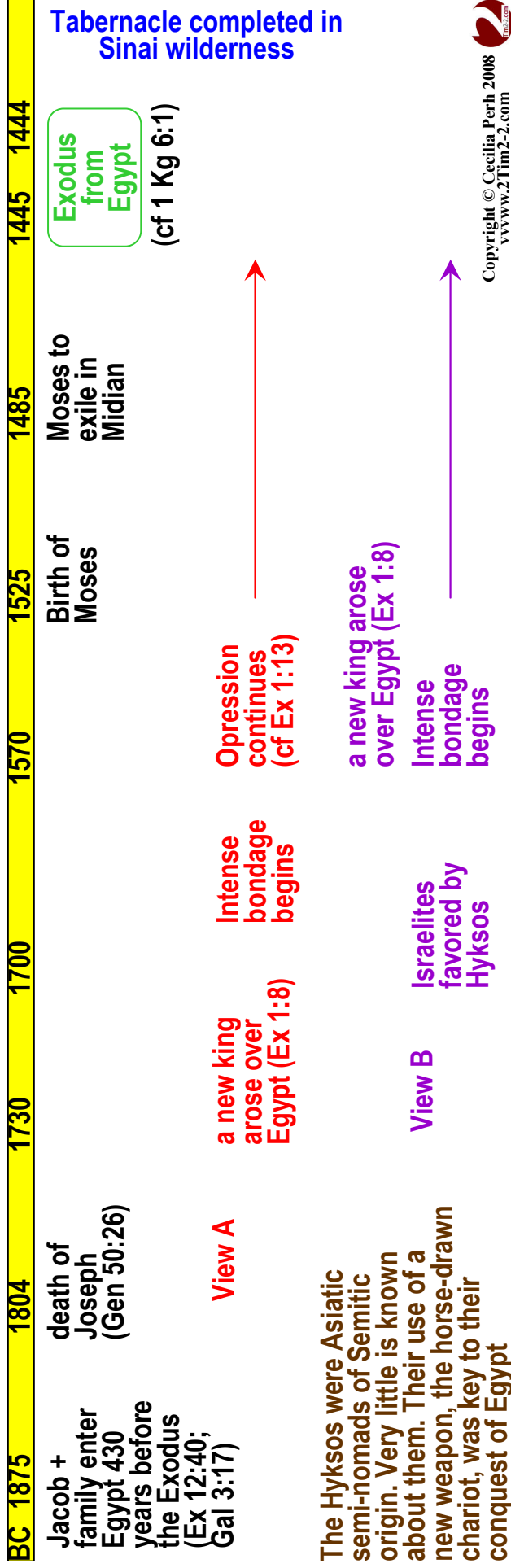
The Fulfillment

Political Disintegration
in Egypt

Physical prosperity +
increase for Israel
(Ex 1:7)

Egypt's New Kingdom (18th Dynasty)

Most powerful years of Egyptian rule



Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Bondage in Egypt (Exodus 1:1-6:27)

[1:1-22 A Deliverer Needed](#)

- [1:1-7 The Setting](#)
- [1:8-14 The Slavery](#)
- 8 The Pharaoh
- 9-10 The Plot
- 11-14 The Persecution
- [1:15-22 The Slaying](#)
- 15-16 The Charge
- 17 The Contravention
- 18 The Consternation
- 19 The Cleverness
- 20-21 The Commendation
- v22 The Command

[2:11-25 The Deliverer Prepared](#)

- [2:11-14 Moses in Egypt](#)
- 11a Moses the Prince
- 11b Moses the Deliverer
- 12 Moses the Murderer
- 13 Moses the Arbitrator
- 14 Moses the Accused
- [2:15-25 Moses in Midian](#)
- 15 Moses the Refugee
- 16-20 Moses the Stranger
- 21-22 Moses the Shepherd
- 23 Israel's Cruel Bondage
- 24-25 God's Covenant Remembered

[2:1-10 The Deliverer Born](#)

- [2:1-4 The Parturition of Moses](#)
- 1 Moses' Parents
- 2 Faith of Moses' Parents
- 3-4 Moses in a Basket
- [2:5-10 The Protection of Moses](#)
- 5-6 Pharaoh's Daughter Finds Moses
- 7-10 Pharaoh's Daughter Adopts Moses

[4:18-31 The Deliverer Sent](#)

- [4:18-31 Moses in Egypt](#)
- 18 Jethro Blesses Moses
- 19-23 The LORD Instructs Moses
- 24-26 Zipporah Saves Moses
- 27 The LORD Instructs Aaron
- 28-30 Aaron Speaks for Moses
- 31 The People Worship the LORD

[5:1-6:27 Pharaoh Rejects God's Word](#)

- [5:1-4 The First Confrontation](#)
- [5:5-14 Pharaoh's First Act: Increased Workload](#)
- [5:15-23 The First Response](#)
- 15-19 The Protest before Pharaoh
- 20-21 The Protest Against Moses
- 22-23 The Protest before the LORD
- [6:1:8 The Reassurance of the Lord](#)
- 6:9 The Response of the People
- [6:10-13 The Recommissioning of Moses](#)
- [6:14-19 The Records of Reuben, Simeon, Levi](#)
- [6:20-25 The Records of Moses and Aaron](#)
- 20 Their Parents
- 21-22 The Uncles and Cousins
- 23 Aaron's Wife and Sons
- 24-25 The Next Generation
- [6:26-27 The Reiteration of Moses' Call](#)



Exodus: Redemption and Revelation

The Redemption of God's People from Egypt (Exodus 1-18)

Redeemed from Egypt (Exodus 6:28-18:27)

6:28-10:29 Pharaoh Rejects God's

Miracles

6:28-7:13 **The Second Confrontation**

6:28-30 Moses' Discouragement

7:1-5 The Lord's Pronouncement

7:6-7 Their Obedience

7:8-13 The Rod into Serpent

7:14-10:29 **The Nine Plagues**

7:14-25 Water Turned to Blood

8:1-15 Frogs

8:16-19 Dust Turned to Gnats

8:20-32 Swarm of Insects

9:1-7 Pestilence on Livestock

9:8-12 Boils on Man and Beast

9:13-36 Great Hailstorm

10:1-20 Locusts

10:21-29 Darkness

11:1-13:16 Pharaoh Ruined by God's **Judgments**

11:1-12:29 **The Tenth Plague**

11:1-10 Death of Firstborn Announced

12:1-20 Instructions for First Passover

12:21-27 Elders & People Instructed

12:28 The Obedience of Israel

12:29 The Lord's Passover

12:30-42 **The Fulfillment of Prophecy**

30-34 Pharaoh Drives Israel from Egypt

35-36 The Plunder of Egypt

37-39 The Journey to Succoth

40-42 The Accuracy of God's Word

12:43-13:16 **Feasts Inaugurated and Ordinances Announced**

12:43-49 The Ordinance of the Passover

12:50-51 The People's Obedience

13:1-2 Firstborn Sanctified to the Lord

13:3-10 Feast of Unleavened Bread Inaugurated

13:11-16 Firstborn Sons to be Redeemed

13:17-15:21 **The LORD's Mighty Deliverance**

13:17-22 The Journey out of Egypt

14:1-31 The Salvation of the LORD

14:1-4 The Encampment by the Sea

14:5-9 The Pursuit by Pharaoh

14:10-12 Israel Reproaches Moses

14:13-14 Moses Reassures Israel

14:15-22 The Parting of the Red Sea

14:23-31 The Destruction of Egypt

15:1-21 **The Songs to the LORD**

1-19 The Song of Moses

20-21 The Song of Miriam

15:22-18:27 **The Lord Provides for His People**

15:22-27 **Israel Tested**

22-26 Bitter Waters of Marah

27 Sweet Waters of Elim

16:1-36 **In the Wilderness of Zin**

1-3 People Complain

4-13 Provision of Meat

14-36 Provision of Manna

17:1-16 **The Protection of the LORD**

1-7 At Massah & Meribah

8-16 At Rephidim

18:1-27 **The Counsel of Jethro**

1-6 Jethro brings Moses' Family

7-12 Jethro rejoices over God's goodness to Israel

13-27 Jethro's Counsel to Moses



The Exodus Route

Mediterranean Sea

Way of the Philistines

Goshen/Rameses

Succoth

Wilderness of the Red Sea

Etham

Elath/Elot

1 Kings 9:26

Crossing Site
chariot wheels, bones

"entangled"
Nuweiba

Egypt

Midian

Mt. Sinai

Jabal Al Lawz
burned peak

Gulf of Aqaba

Red Sea - Yam Suph

Saudi Arabia

"Mt. Sinai in Arabia" Gal. 4:25

AskDiscovery.com

Red Sea

WWW.ASKDISCOVERY.COM

Exodus: Redemption and Revelation

Exodus 19-40 The Revelation to God's People in Sinai

Exodus 19-40 will cover a period of about 11 months where the people of Israel stayed at Mt Sinai (cf. Ex 19:1 with Num 10:11)

19:1-2 - The Setting: time & place

19:3-8 The Treaty

19:9-15 The Preparation

19:16-25 The Theophany

The Mosaic law in Exodus 20-24 has three parts:

1. The Decalogue (20:1-21)

2. The Book of the Covenant (20:22-24:11)

Civil & Religious Ordinances (20:22-23:19)

20:22-26 – Worship

22:14-15 – Borrowing

21:1-11 – Care of servants

22:16-17 – Sexual Seduction

21:12-17 – Capital Offences

22:18-20 – Idolatrous

21:18-27 – Physical Injuries

Customs

21:28-36 – Culpable Neglect

22:21-27 – Care of Needy

22:1-4 – Theft

22:28-31 – Reverence

22:5-6 – Property Damage

23:1-9 – Legal Justice

22:7-13 – Safe Deposits

23:10-13 – Keeping Sabbath

23:14-19 – Annual Festivals

Promise of Conquest of the Land (23:20-33)

Confirmation of the Covenant (24:1-11)

3. The Ceremonial Regulations (Ex 24:12-31:18)

The Context for the Disclosure of the Ceremonial Law (24:12-18)

Exodus 25-27 Instructions for the Tabernacle

25:1-9 Materials Needed

25:10-27:21 The Plan for the Tabernacle & Its Furnishing

25:10-16 The Ark

25:17-22 The Mercy Seat

25:23-30 The Table of Showbread

25:31-40 The Golden Lampstand

26:1-14 The Curtains of the Tabernacle

26:15-30 The Frame for the Tabernacle

26:31-35 The Veil in the Holy Place

26:36-37 The Screen for the Doorway

27:1-8 The Altar of Burnt Offering

27:9-19 The Courtyard

27:20-21 The Oil for the Lampstand

Exodus 28-29 Instructions for the Priesthood

28:1-43 The Garments for the Priesthood

28:1 Purpose of the Priesthood

28:2-5 Garments for the High Priest

28:6-14 The Ephod

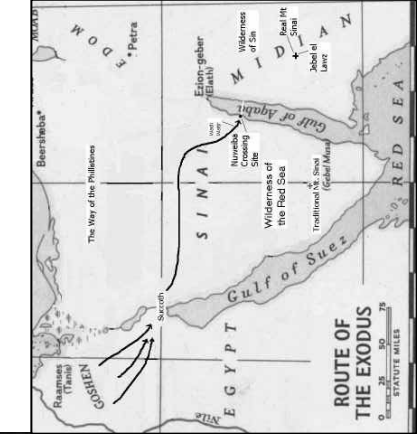
28:15-30 The Breastpiece & its Chains

28:31-35 The Robe of the Ephod

28:36-38 The Plate & the Turban

28:39-43 The Garments for the Priests





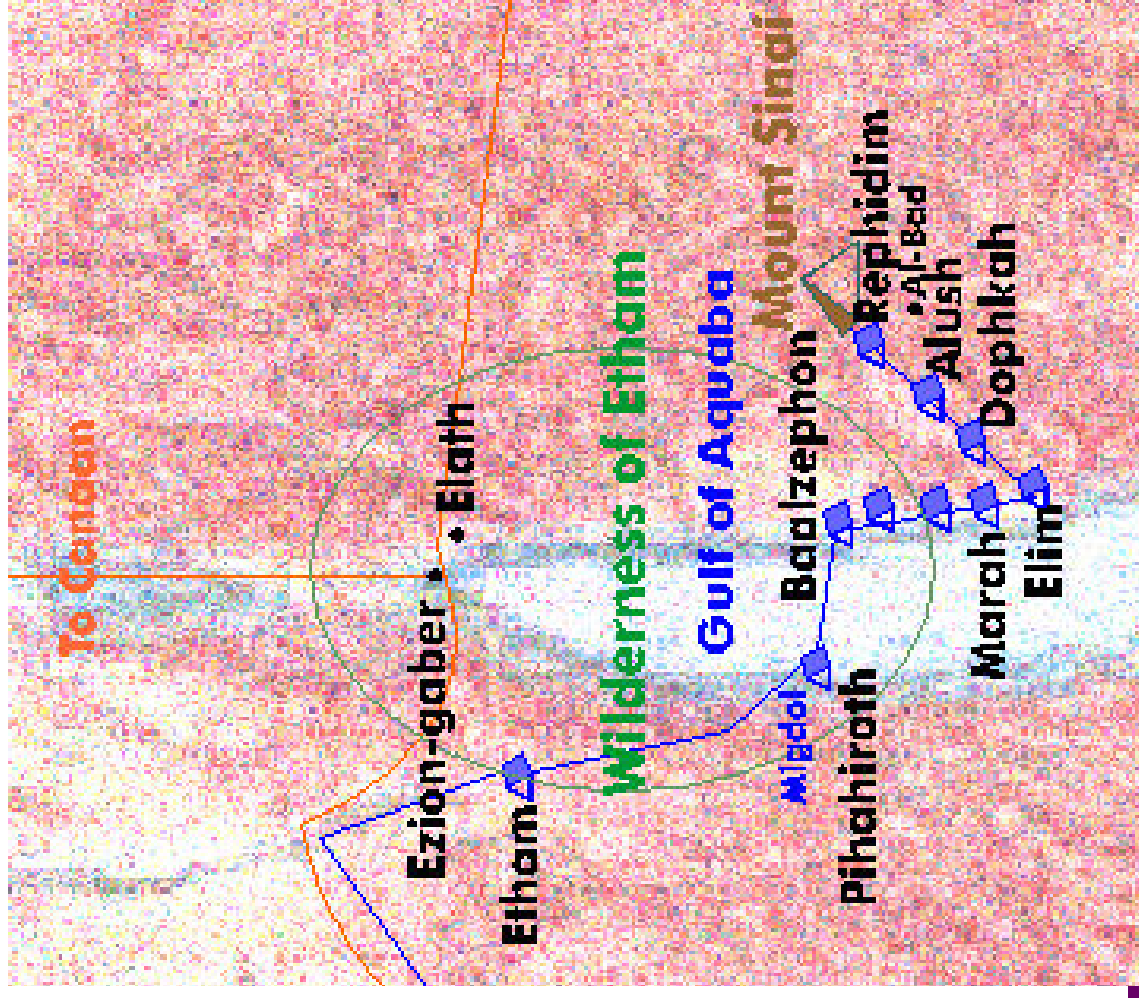
Inland, 33 km, we found the bitter springs of Mara mentioned in Exodus 15. This dirt sample from the springs has been chemically analyzed and was found to contain excessive iron and dissolved salts, making it very bitter.

Continuing along the route we came to the clear water springs mentioned in Exodus 15:27, here caves were being excavated by Saudi archaeologists. They said they had found writing in these caves indicating that Moses had come through this area. The tomb of Jethro, the father-in-law of Moses, and Zippora, the wife of Moses were found in these caves.

Exodus 19 – At Sinai

v1-2 The Setting

1 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. **2** 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.



Exodus 19-40 The Revelation to God's People in Sinai

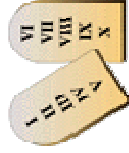


Entrusting the Word to the Faithful

Israel's Agricultural Calendar

Nisan	Ziv /Iyyar	Sivan	Tammuz	Ab	Elul	Tishri /Ethanim	Bul /Marchesh -van	Kislev	Tebeth	Shebat	Adar	Adar Sheni
Mar-Apr	Apr-May	May-June	June-July	July-Aug	Aug-Sep	Sep-Oct	Oct-Nov	Nov-Dec	Dec-Jan	Jan-Feb	Feb-Mar	
30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	30 days	29 days	29 days
SPRING			SUMMER			AUTUMN			WINTER			
barley & flax harvest begins	barley harvest dry season begins	wheat harvest	tending vines	ripening of grapes, figs & olives	process -ing of grapes, figs & olives	plowing	sowing of wheat & barley	winter rains begin	rainy winter months	new year for trees	almond tree blossoms citrus fruits harvest	

- Passover
- Unleavened Bread
- First-fruits



- 9 AV
- Destruction of Jerusalem + Temple BC 586 AD 70

- Trumpets
- Atonement
- Tabernacles



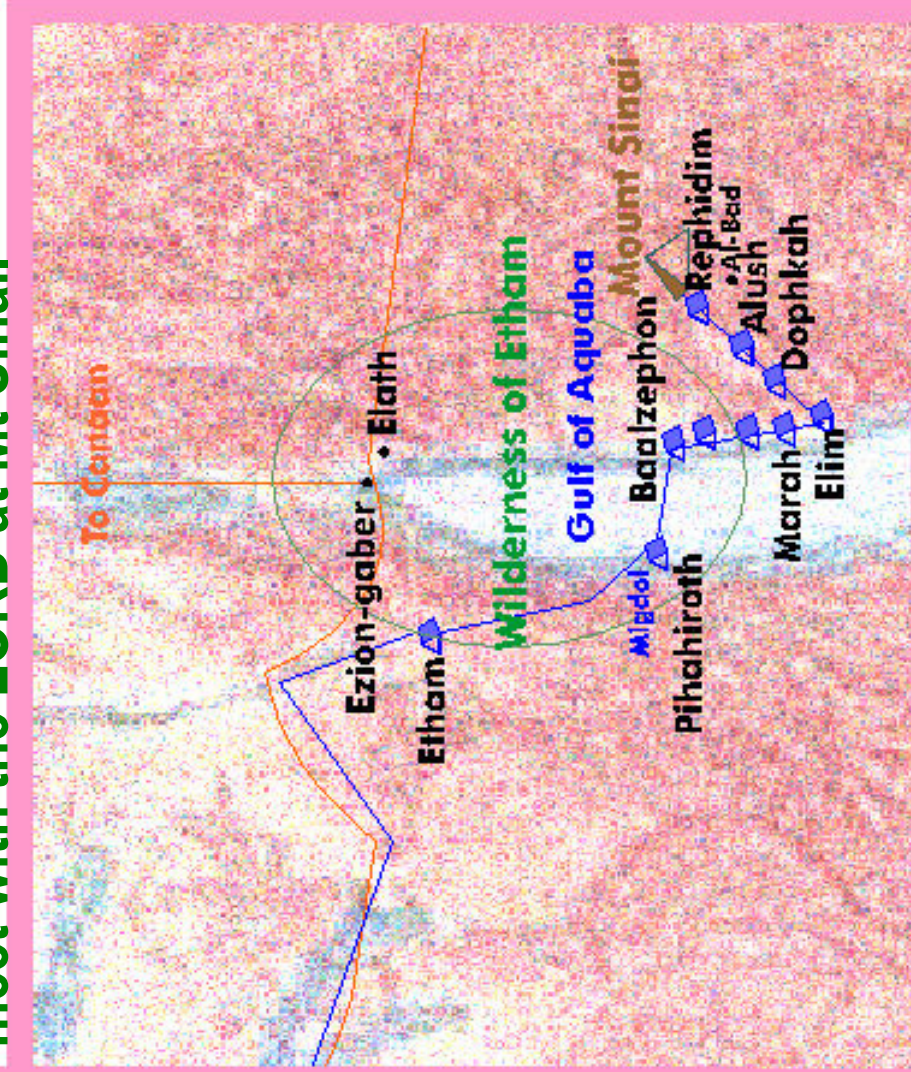
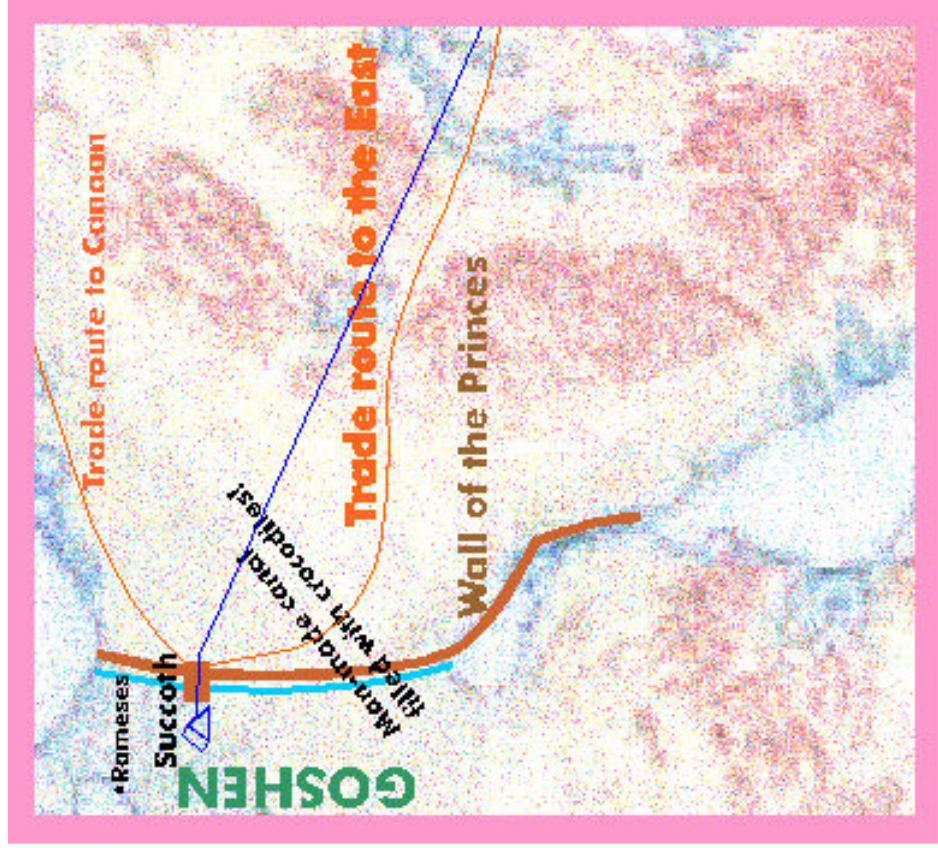
- Dedication (Hanukkah) John 10:22 8 days 25 Kislev - Tebeth
- Purim 14,15 Adar

- Israel's calendar was an agricultural one, based on the moon.
- A lunar cycle requires 29 days, 12 hours 44 minutes 2.8 seconds between two successive new moons. ∴ Marcheshvan, as often as necessary, is lengthened to 30 days.
- Yom Kippur (Atonement) can't be on a Friday or a Sunday because of the great inconvenience of preparing food.
- Rosh Hashanah (Trumpets) can't occur on Sunday, Wednesday or Friday. ∴ adjustments were made to Marcheshvan & Kislev in the preceding year.

1 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.

Nisan Mar-Apr 30 days	Ziv / Iyyar Apr-May 29 days	Sivan May-June 30 days
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They left Egypt on Nisan 14 (16 days + 29 days = 45 days). Counting from the day after the Sabbath, 50 days later, they will meet with the LORD at Mt Sinai.



Exodus 19 – At Sinai

v3-8 The Treaty

3 And 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:** 4 'You yourselves have seen what I did to the Egyptians, and how I bore you on eagles' wings, and brought you to Myself. 5 **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;** 6 and you shall be to Me a kingdom of priests and a holy nation.' These are the words that you shall speak to the sons of Israel."

Top-Line-Blessing

Exodus 19-40

The Revelation to God's People in Sinai



Genesis 12:1-3 – The Abrahamic Covenant

Top-Line-Blessing

1 Now the LORD said to Abram, "Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; 2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; 3 And I will bless those who bless you, And the one who curses you I will curse.

Bottom-Line-Blessing

And in you all the families of the earth shall be blessed."

**The Bottom Line Blessing
in the Abrahamic Covenant**



...the Great Commission (Matthew 28:18-20; Acts 1:8) is not an after-thought of Jesus, but is a continuation of the Abrahamic Covenant, and that He had been preparing His disciples for it for the length of His ministry.

...So, there are three points (which show) how God...prepared minds in other cultures for His message....

1. Jesus' Great Commission of all Christians is rooted in and is a continuance of the Abrahamic Covenant.
2. A central goal of Jesus' ministry was preparing the apostles' minds to understand the all-peoples perspective of the Abrahamic Covenant and the Great Commission.
3. After Jesus' ascension, it took a while, but the apostles did eventually grasp and accept the all-peoples perspective of the Abrahamic Covenant and the Great Commission.

<http://jesuschristsonofgodsavior.blogspot.com/2008/01/abrahamic-covenant-backbone-of-gospel.html>



Entrusting the Word to the Faithful

1. Jesus' Great Commission of all Christians is rooted in and is a continuance of the Abrahamic Covenant (Genesis 12:1-3)

The top line: "I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse."

The bottom line: "...AND ALL PEOPLES ON EARTH WILL BE BLESSED THROUGH YOU."

Zondervan NASB Study Bible note on vv.2-3: "In various ways and degrees, these promises were reaffirmed to Abram (v.7; 15:5-21; 17:4-8; 18:18-19; 22:17-18), to Isaac (26:2-4), to Jacob (28:13-15; 35:11-12; 46:3) and to Moses (Ex 3:6-8; 6:2-8). The seventh promise...is quoted in Acts 3:25 with reference to Peter's Jewish listeners (see Acts 3:12) - Abram's physical descendants - and in Gal 3:8 with reference to Paul's Gentile listeners - Abram's spiritual descendants."

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Entrusting the Word to the Faithful

... “We sense immediately that the God who would speak such words is no petty tribal god. He is a God whose plans are both benign and universal, spanning all ages and cultures. If He retaliates against enemies of Abraham, it is not just to protect Abraham, but also to keep the enemies from extinguishing a fire kindled to warm the whole world!”

Richardson points out that Old Testament events are not limited to the Israelites/Hebrews/Jews:

1. Abraham himself bore witness to Canaanites, Philistines, Hittites and, rather negatively, to Egyptians.
2. Joseph was a son of Abraham who made up for his forefather’s lack of a clear witness to the Egyptian nation! Joseph blessed Egyptians in truly amazing ways.
3. The spies who entered Jericho before it was destroyed became a blessing to Rahab, a Canaanite harlot, and her family.
4. Naomi, a daughter of Abraham, was a blessing to two Moabite women, Ruth and Orpah.

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Entrusting the Word to the Faithful

5. Moses became a blessing to Jethro, his Midianite father-in-law.
6. King David caused even his enemies, the Philistines, to acknowledge God's greatness.
7. The prophet Elijah was a blessing to a Sidonian widow in Zarephath.
8. The prophet Elisha, likewise, was a blessing to Naaman, a Syrian.
9. Jonah, however reluctantly, became a blessing to the Gentile population of Nineveh.
10. King Solomon was a blessing to the Sabaeen "Queen of the South."
11. Daniel and his three colleagues, Shadrach, Meshach and Abednego, were a blessing to Babylonians.
12. Esther and her uncle Mordecai were a blessing to the entire Persian Empire.
13. Ezekiel, Jeremiah, Ezra, Nehemiah and other prophets declared the Word of the Lord to various Gentile nations.

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Entrusting the Word to the Faithful

.....Ichthus: see also Isaiah 2:2-4; 56:3,6-7; Zech 2:11; 8:20-23; Micah 4:1-5. **“There are also more than 300 declarative passages in the Old Testament which amplify God’s oath-sealed promise to bless all nations on Earth (see, for example, Ps. 67 and Isa. 49:6),”** (Richardson).

“Moving forward now to the New Testament, do we find God still adhering to His ancient commitment to both the top and bottom lines, or drifting from it?” ...See Galatians 3:8, 14, 16, 19, 29. “We Christians have generally failed to appreciate the fact that Paul and the other apostles saw the Abrahamic Covenant as basic to everything Christ came to accomplish,” ...See Acts 3:22-26; Eph 3:6; Rom 16:25-26; Col 1:25-27; Rom 15:8-9; Rev 5:9-10; 7:9; 10:11; 11:9; 13:7; 14:6 [“God will pursue His ancient purpose to the very end,” (Richardson).]

But “do the four Gospels reveal that [Jesus] manifested awareness of the covenant as foundational to His ministry?....

<http://jesuschristsonofgodsavior.blogspot.com/2008/01/abrahamic-covenant-backbone-of-gospel.html>



2. A central goal of Jesus' ministry was preparing the apostles' minds to understand the all-peoples perspective of the Abrahamic Covenant and the Great Commission.

In claiming to be "I AM" (Ex 3:14) of the Jews, Jesus was claiming to be the God who made and keeps the Abrahamic Covenant (John 6:35; 8:12; 9:5; 10:7,9; 10:11,14; 11:25; 14:6; 15:1,5; Matt 27:43; Mark 14:62; John 8:24,28,58; 13:19; Rev 1:8, 17-18)....

... "Surely Jesus' example of compassion for a Roman centurion (Matt 8:5-13), a Syrophenician mother (Matt 15:21-28; Mark 7:26-30), a Samaritan leper (Luke 7:11-19), a Gadarene demoniac (Matt 5:1-20), a Syrian general like Naaman and the widow of Zarephath (Luke 4:23-30), the men of Nineveh who repented (Matt 12:41), and the people of Sodom and Gomorrah who perished without a clear call to repentance (Luke 10:13) - must now prove sufficient to melt prejudice from their hearts, replace that prejudice with 'peoples consciousness,' and send them on their way to the ends of the earth!" (Richardson)....

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Entrusting the Word to the Faithful

“Meanwhile Jesus, though still ministering blessings to Jews on every hand (as required by the ‘top line’ of the Abrahamic Covenant), kept informing His disciples that they themselves must shortly minister to Gentiles as well. Once, for example, He sent them out on a training mission explaining that although at the moment He was sending them, not to Gentiles or Samaritans, but to ‘the lost sheep of Israel,’ later they would be ‘brought before governors and kings as witnesses to them and to the Gentiles!’ (Matt 10:5-6,18, emphasis added).

Jesus most likely placed this temporary restriction upon His disciples, not to encourage disregard for Gentiles and Samaritans, but because His disciples were still spiritually and mentally unprepared to undertake a cross-cultural mission,” (Richardson).

“Elsewhere Jesus forewarned His disciples that the end of the age could not happen until the gospel had first been ‘preached to all nations’ (Mark 13:10),” (Richardson). Ichthus: see also Matthew 24:14.

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Entrusting the Word to the Faithful

“The crucifixion, meanwhile, took place in that same ‘region of Moriah’ where Abraham - 1,900 years before - once stood prepared to offer his son, the innocent Isaac, at God’s command. This time, however, there was no ‘ram caught in a thicket’ to take the place of the innocent Son. Instead, the ancient prophecy - ‘in the mountain of the Lord it will be provided’ - was fulfilled.

And Jesus was that provision. John, one of His disciples, later realized the significance of what happened that day, and wrote: ‘Jesus Christ, the Righteous One,...is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world’ (1 John 2:1-2).

This, then, was the first of the blessings which Abraham’s singular Descendant would share, not only with Jews like John, but with ‘the whole world!’ (Richardson)

Jesus explained it all to his bewildered disciples, after His resurrection, but before His ascension. “Then He opened their minds so they could understand the Scriptures. He told them, ‘This is what is written: The Christ will suffer and rise from the dead on the third day, and

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repentance and forgiveness of sins will be preached in His name to all nations, beginning at Jerusalem. You are witnesses of these things” (Luke 24:45-48). But He still has not commanded them to go.

“And here is the wording of the command which the Abrahamic Covenant had already foreshadowed for 2,000 years, and which Jesus for three long years had been preparing His disciples to receive: ‘All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I will be with you always, to the very end of the age’ (Matt 28:18-20).” (Richardson)

“Still later, moments before He ascended back into heaven from the Mount of Olives (near Bethany), He added a further promise: ‘You will receive power when the Holy Spirit comes on you; and you will be my witnesses...’ Then followed Jesus’ famous formula for the exocentric progression of the gospel: ‘...in Jerusalem, and in all Judea and Samaria, and to the ends of the earth’ (Acts 1:8).” (Richardson)

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3. After Jesus' ascension, it took a while, but the apostles did eventually grasp and accept the all-peoples perspective of the Abrahamic Covenant and the Great Commission.

“Hundreds of millions of Christians think that Luke’s Acts of the Apostles records the 12 apostles’ obedience to the Great Commission. Actually it records their reluctance to obey it,” (Richardson).

Of the filling with the Spirit on the day of Pentecost (Acts 2), the audience being the Jews of the Diaspora (the scattering), returning from “at least 15 different regions of the Near and Middle East...gathered in Jerusalem for a feast called Pentecost,” Richardson writes, “Seen in the context of Jesus’ ministry and His clearly articulated plans for the whole world, the bestowal of that miraculous outburst of Gentile languages (despite a common knowledge of Hebrew and/or Aramaic) could have only one main purpose: to make crystal clear that the Holy Spirit’s power was and is bestowed with the specific goal of evangelization of all peoples in view!”

Jerusalem down (Acts 5:28; 6:7) – the rest of the world to go.

<http://jesuschristsonofgodsavior.blogspot.com/2008/01/abrahamic-covenant-backbone-of-gospel.html>

By the end of the seventh chapter of the book of Acts we find, however, that all of the apostles and their thousands of converts are still clustered in Jerusalem. ... God's solution was very simple, if painful: He scattered the Christians through persecution"—but “even persecution could not dislodge the apostles from home base” (Richardson) (see Acts 8:1). It was Philip (not the apostle, see Acts 6:1-5), a “layman”, who had broken Samaritan ice for the apostles (namely, Peter and John; see Acts 8:25). And it was Philip, the layman, who witnessed to the Ethiopian eunuch (Acts 8:25-40) who was reading Isaiah 53:7 (but see also the “strongly cross-cultural directive found in” Isaiah 18:2,7). “...in Acts 9:32 to 11:18, we find Peter again following in Philip’s footsteps...” and God sets him up with a Roman centurion named Cornelius (Acts 10-11:18). Peter’s words in Acts 10:43, spoken to Cornelius’ and his family, sum it up well: “All the prophets testify about Him that everyone [the word “everyone” is unqualified] who believes in Him receives forgiveness of sins through His name”

“And at that moment the Holy Spirit overwhelmed Peter’s wistful Gentile audience just as He overwhelmed believing Jews on the day of

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Entrusting the Word to the Faithful

Pentecost and outcasts of Samaria who were awakened first by deacon Philip's ministry," (Richardson). Peter had to defend himself to his Jewish-Christian critics (Acts 11:1-18) – and it looks like they finally started to understand. But apparently Peter had only partially-digested this lesson, as he and Paul have a disagreement concerning legalism, in Galatians 2:11-21.

But, for a number of possible reasons, the apostles suffered "headquarters fever" – sending out Barnabas as a deputy to Antioch. It was for the purpose of filling in where the other apostles were lacking that Jesus converts Saul/Paul (Acts 9) for the cause (Acts 13:2-3; Gal 2:6-7,9). At least the first apostles were not opposed to sending out others in obedience to the Great Commission, even if they themselves found it hard to do.

"Paul and Barnabas were fully assured that Gentiles who believe become 'heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus...and are no longer foreigners and aliens, but fellow citizens with God's people and members

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of God's household...a dwelling in which God lives by His Spirit' (Eph 3:6; 2:19,22)." (Richardson)

"Paul would even dare to say, as he wrote later in his epistles, that in Christ 'there is neither Jew nor Greek, slave nor free, male nor female...[but those who believe] are all one in Christ Jesus' (Gal 3:28). For Christ 'has destroyed the barrier, the dividing wall of hostility' (Eph 2:14). See also Acts 13:46-47; 14:27.

After one of the church councils wherein Peter affirms, lesson learned, that "We believe it is through the grace of our Lord Jesus that we are saved, just as they are" (Acts 15:9-11) and James adds that "[Peter] has described to us how God at first showed His concern by taking from the Gentiles a people for Himself" (v.14), continuing with "The words of the prophets are in agreement with this, as it is written: 'After this I will return and rebuild David's fallen tent...that the remnant of men may see the Lord, and all the Gentiles who bear my name'" (vv.15-17), - "it is possible that some of the original apostles, Palestine-bound - at least until that conference - finally began to open their eyes at this point to the

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possibilities of ministry among faraway Gentiles.” (Richardson) Richardson gives examples of how far certain apostles (John, Peter, Thomas, Andrew) ventured out, and some possible factors which may have contributed to their out-reaching.

Richardson’s conclusion to the book includes, “We hold in our hands the possibility of bringing God’s 4,000-year-old promise to final fruition.” (Ichthus: refer to Mark 13:10, Matthew 24:14 and 2 Peter 3:9.)

<http://jesuschristsonofgodsavior.blogspot.com/2008/01/abrahamic-covenant-backbone-of-gospel.html>

 Entrusting the Word to the Faithful

In Exodus 19:1-3, the Israelites arrive at Mount Sinai (19:1-2), in fulfillment of the Lord's promise to Moses (Exodus 3:12). Moses then goes up the mountain and receives instructions from the Lord as to what he is to tell the people (19:3). The words of the Lord in verse 3, "Thus you shall say to the house of Jacob and tell the sons of Israel," and his words in verse 6, "These are the words that you shall speak to the sons of Israel," combine to form a frame around the Lord's words in verses 4 through 6. As a picture frame highlights the importance of the artwork, this literary frame highlights the importance of the written material. These three verses are bursting with life. Contained within is crucial, life-giving information for the Israelites and us. The Apostle Peter viewed these words as crucial, for he quotes from them in 1 Peter 2:9, making it clear that these words were not only for Israel but for us as well. Paul also makes reference to Exodus 19:5 in Titus 2:14.

The words of the Lord to Moses here pertain to what the Lord has done for us, what he offers us, who we are and what we are to do.

<http://www.pbbc.org/files/messages/10435/exo018.html>



Entrusting the Word to the Faithful

What the Lord has done (Exodus 19:4)

The Lord tells Moses to tell the people about three things he has done for them. In doing so, he appeals to their perception of what he has done. The Lord says that "you yourselves have seen" what he has done. If two people were at the same event and have different versions about what happened, one might appeal to the other with words to this effect, "Wait a minute; you saw what happened!" In appealing to their eyesight, the Lord is asking them to recognize and appreciate what he has done....

What, exactly, did the Lord do to the Egyptians? He unleashed the 10 plagues on them, the last of which finally convinced Pharaoh to release the Israelites. Then, when Pharaoh pursued them into the wilderness, the Lord caused the Red Sea to collapse upon the Egyptian army. The Lord utterly defeated Egypt, thereby winning Israel's freedom.

Then the Lord bore the people on eagle's wings. This is a reference to the people's three-month journey from Egypt to Mount Sinai. The Lord led them away from a battle they were not ready for, he crushed Pharaoh's army, he provided them with food and water, he gave them victory over the

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Amalekites and he brought Jethro to give them important instructions. It's been an incredible trip, one they never could have navigated on their own.

Thus, the picture of an eagle carrying her chick is apt - and beautiful. An eaglet is helpless. It has no ability to provide for itself or get from one place to another. Like an eaglet, Israel was helpless. It would have perished in the wilderness without the Lord. But the Lord, like a strong eagle caring for its helpless chick, led and provided for his people for three months. Like the eagle who tenaciously clings to her chick as she soars through the air, the Lord tenaciously clung to his people. He did not drop them; he could not drop them. In so many words, the Lord is telling the people, "I poured out my heart for you."

If this were all he did, it would be enough to send their spirits soaring. But the journey had a purpose. It was so that he might bring them to himself. The image here shifts from the Lord as an eagle to the Lord as a king, as we will see in verses 5 and 6. The Lord, like an eagle, carries them through the wilderness and deposits them at the foot of Mount Sinai, which is serving as his throne. Then at the mountain, he meets them.

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What is the purpose of this meeting between the King and these people? Why has he gone to such incredible lengths to bring them to this spot for this meeting? The King wants to tell them something. In fact, he has a proposal for them - a marriage proposal. In inviting the people into this covenant relationship with him, the Lord is offering himself as Husband.

This covenant relationship has not yet begun. The Lord now is in the process of proposing it. Moses, in Exodus 19, acts as kind of a matchmaker, going between the Lord and the people. Look at what the Lord has done for the people, and the covenant relationship hasn't even begun yet! The Lord went to war against Egypt and bore the people on eagle's wings - he poured out his heart for them - just to get them to the place where he could pop the question! He's telling them, "Here's my heart; I love you. Will you marry me?"

So what has the Lord been doing, in his war against Egypt and in his care for them in the wilderness? He's been courting them! He's been showing them his heart. As anyone who has ever extended his or her heart

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to someone knows, this is a tremendously vulnerable thing to do. The risk is enormous.

Has the Lord courted us? You bet he has! Let's revisit the three things he did for Israel and see how the Lord similarly acted on our behalf.

He defeated Egypt. A vast array of wicked spiritual beings has taken aim against the kingdom of God, and against each person's entry into it. If today you are a follower of Jesus, that means the Lord turned back those wicked forces... We never would have found our way to the Lord without his leading. Before we even came to Christ, he poured out his heart for us - just to get us to the love seat on the porch so that he could pop the question!

If you are not a follower of Jesus and are hearing these words and understanding them as the Lord's extending to you the offer of relationship, he has silenced the evil spiritual voices that have been shouting in your ear, and he has allowed you to move toward the voice of truth. Perhaps his grace this day has brought you to the point where you are ready to hear and accept the Lord's proposal.

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Entrusting the Word to the Faithful

The theological term for what we've been describing is "prevenient grace." This is the grace of God that gets us to the place where we are ready and able to enter into relationship with him.

...After the Lord gets them to the mountain, he explains what he offers.

What the Lord offers (Exodus 19:5a)

The Lord invites the people to "obey" his voice. The base meaning for the verb is "hear," or "listen to." It is the same verb that begins the famous "Shema" in Deuteronomy 6:4: "Hear, O Israel, the Lord your God is one."
So the Lord is asking the people to listen to his voice. And he is asking them to listen to his voice "now," not later. What is the Lord saying to them now? He's proposing! All through Exodus 19, he's proposing. So when he invites them to hear his voice, he's asking them to listen to his covenant proposal. The Lord is offering relationship.

The offer, of course calls for a response. Therefore, the Lord invites them to "keep my covenant." What is this covenant? The simplest explanation for a covenant is an agreement between two parties, be they nations, kings or individuals.... This particular covenant is known as the

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Sinatic Covenant, the Mosaic Covenant and the Old Covenant. The Lord, though, is the superior party. He is the ruling King, and he is offering relationship.

What does it mean for the Israelites to "keep" this covenant relationship? **First**, it means they must enter into it. **Second**, it means they must remain in it. It does not mean, "Do not sin," although it certainly doesn't encourage sin. Part of the covenant arrangement was the sacrificial system, which was the Lord's provision for sin. So it can't mean, "Don't sin," or even, "Don't sin too much." It means, "Don't break off the relationship." **So keeping the covenant means entering into relationship with God and persevering in it.**

It means the same for us... **the New Covenant is simply an expansion of the Old Covenant**. The New Testament, too, speaks of perseverance. It calls us to persevere in our relationship with God, but for those who have truly entered into that relationship, it guarantees perseverance. God, as part of his end of the covenant, guarantees that he will enable us to persevere (John 10:28, Ephesians 4:30, Romans 8:38-39).

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That leads us to consider the conditional clause in this verse. The Lord says, "Now then, *if* you will indeed hear my voice and keep my covenant, then you shall be my own possession among all the peoples ... " **The conditions are "hearing" and "keeping," which we have defined as hearing the Lord's proposal of relationship, accepting it and remaining in it. If these conditions are met, they will be the Lord's possession.** In other words, if they enter into the relationship, they will be his possession, and if they remain in the relationship, they will continue to be his possession.

This is what happened for many of them. Later, identical words are applied to the people who had satisfied the condition of entering into the relationship. Deuteronomy 7:6: **"For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for his own possession out of all the peoples who are on the face of the earth."** Deuteronomy 26:18: **"And the Lord has today declared you to be his people, a treasured possession ... "** In each case, the people are declared to be the Lord's possession, apart from any condition. Presumably, the condition had been met.

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When Peter refers to Exodus 19:5, he writes, "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession ... " Again, no condition is implied. That's because Peter believed that the condition had been met: faith in Christ. If we are followers of Jesus Christ, we are God's possession. Of course, there are those who think they are followers but are not (Matthew 25:44-46), and Paul encourages personal examination to see if we are in the faith (2 Corinthians 13:5).

...So, the Lord offers the people relationship. He has offered us the same thing. Many of us have taken him up on this offer. We heard his voice and we have kept, and are keeping, his covenant - we are still in relationship with him, persevering, even drawing closer to him and falling more deeply in love with him.

For those who haven't taken him up on his offer, after seeing how he's restrained the evil forces aimed against you and seeing how he carried you on eagle's wings to get you to the place where you could hear his voice calling you into relationship through faith in Jesus Christ, how can you turn him down?

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So the Lord has offered all of us relationship. To do so, he has blown open the doors of his heart and let go of his Son. If we have accepted the Lord's proposal, we have a completely new identity.

Who we are (Exodus 19:5b)

The Lord tells the people that if they enter into and remain in the relationship that he is offering, they will be his "possession." This will be their status, their identity. It is not yet, but it will be when they enter into the covenant. Their perseverance in the covenant is the evidence of their having truly entered into it. Most of Israel rejected the covenant, but the Lord preserved a remnant - the faithful few who truly entered into relationship with him. For those of us who have entered into relationship with God through Jesus Christ, this too is part of our identity, as Peter makes clear in 1 Peter 2:9.

The word "possession" doesn't seem like any special status. But in Hebrew, it is a highly significant word. It is used of the treasure of kings (1 Chronicles 29:3, Ecclesiastes 2:8). These treasures were the kings' most valued possessions. So the Lord tells Israel that it will become his most

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valued possession upon accepting his proposal. Israel will be his treasure chest - his special treasure. Israel will be what he values most. That is what happened - at least for the remnant (Deuteronomy 7:6, 26:18).

They were taken by the Lord from "among all the peoples." This speaks of God's choice of them. And his choosing them from among all the nations speaks, once again, of their value to him. **The Lord has picked out his jewels - his people - and gathered them together in his treasure chest.**

Finally, the Lord says he will do these things, "for all the earth is mine." ... "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." How, then, does all the earth's belonging to the Lord explain Israel's being his possession? It speaks of the Lord's desire to reach the whole world. **The Lord chose Israel to influence the world through it.**

So, together, we are the Lord's treasure chest and individually his jewels. We are the most valuable, precious thing God has. Nothing is more

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dear to him than we are. We need look no further than the cross of Christ to understand our value to God. When he looks down at us, he sees sparkling jewels glistening in his radiant glory. And he says, "Wow, look at that one! And look at that one over there! And this one right here!" We are delightful to his eyes. When the Lord wants to think good and beautiful and uplifting thoughts, he thinks about his treasured possession - he thinks about you!

...We are the Lord's special treasure. That is our identity. That's who we are. And a proper understanding of who we are correctly motivates what we do.

What we do (Exodus 19:6)

As the Lord's special treasure, Israel is to be a kingdom of priests and a holy nation "to," or "for," the Lord. As his treasure, the people belong to him. The same is true for us, of course: We belong to the Lord. We serve his purposes, not vice versa. Most assuredly, he will take us, like Peter, to places that we do not wish to go (John 21:18). That can be a somewhat frightening prospect until we understand our status as the Lord's special

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treasure. The Lord doesn't trash his treasure! He takes us to places we do not wish to go so that he can polish us and make us shine more brightly.

The people are to be "a kingdom of priests and a holy nation." If they are to be a kingdom, they must have a king. This, of course, is the Lord, their royal suitor. The phrase "holy nation," which is in parallel construction, can be seen as an expansion of the phrase "kingdom of priests." "Holy" means to be set apart for a special purpose. When the Lord ordains the priestly structure later in Exodus, that's exactly what the priests were - holy, set apart for the Lord (Exodus 29). **So Israel is to be a nation of holy priests - set apart for the Lord's use. The primary function of a priest was to offer sacrifices to the Lord on behalf of the people.**

How do we understand this concept of priesthood from a New Testament perspective? First, we turn to Jesus Christ, who is our high priest (Hebrews 2:17, 3:1, 4:14). As our high priest, he offered up not the body of an animal but his own body (Hebrews 10:10), which is pleasing to the Lord and atones for our sin.

As a kingdom of priests, what do we do? The same thing Jesus did:

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We offer up our bodies to the Lord. We present them for his use. Romans 12:1: "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship."

... So what do we do? We bring ourselves to the Lord and tell him, "Do with me what you will." And the Lord will take us seriously. What does he do with our bodies? He sends them out to love people. And that's how the offering of our bodies has an outward, sanctifying effect. The effect of our offering is not like the offering of Jesus in its scope: Our offering atones for no one's sin. But it does point others to Jesus, whose offering does atone for sin.

...The offering of our bodies to God has the effect, as the Lord takes us seriously and moves us into the lives of people, of proclaiming the greatness of the Lord. A priest always has a mediatorial effect: He goes to God on behalf of others. The Hebrew priests offered sacrifices to God on behalf of the people. **The nation as a whole was to be a kingdom of priests, whose lifestyle attracted the rest of the world to the Lord.** Jesus our High

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Priest offered up his body as a sacrifice to save those who would believe in him. And finally, we offer up our bodies to the Lord, who takes them and sends them to be the conduit of his love to people.

This is an absolutely thrilling way to live. If we offer ourselves up to the Lord, life will be more thrilling than we ever dared to dream. And what is it that frees us up to live this way? It is the truth of who we are, and what God did to make us who we are. It is the fact that we are his treasured possession, the jewels for whom his Son died. What we do is based on who we are, or our perception of who we are.

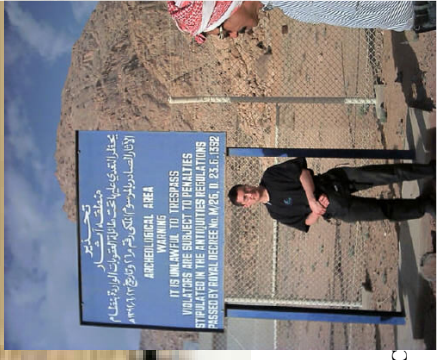
Brennan Manning... "If we dared to live beyond our self-concern, if we refused to shrink from being vulnerable, if we took nothing but a compassionate attitude toward the world, if we were a counterculture to our nation's lunatic lust for pride of place, power and possessions, if we preferred to be faithful rather than successful, the walls of indifference to Jesus Christ would crumble. A handful of us could be ignored by society, but hundreds, thousands, millions of servants would overwhelm the world. ... The call of Jesus Christ is revolutionary. If implemented, we would change the world in a few months."

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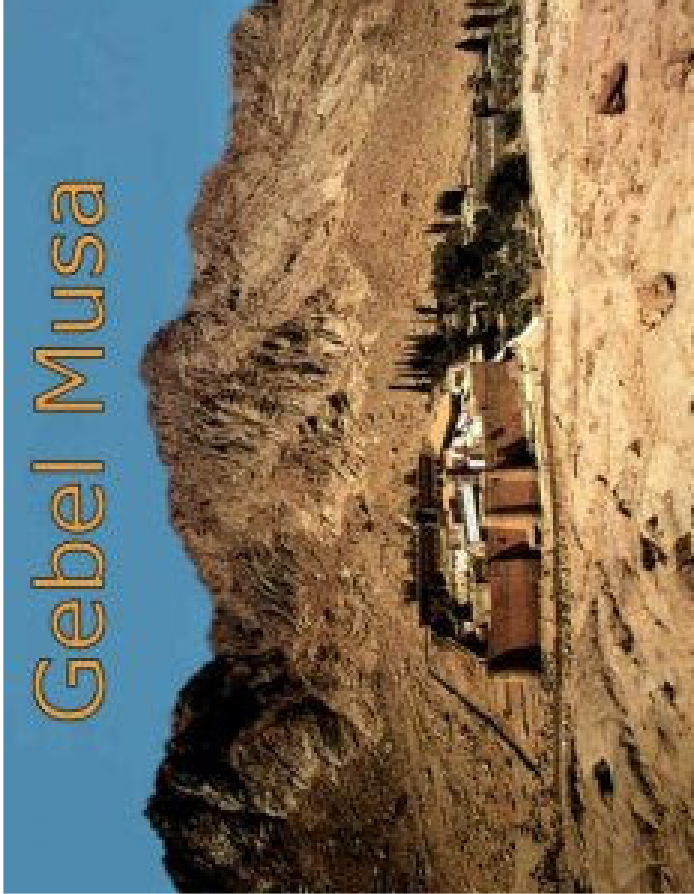
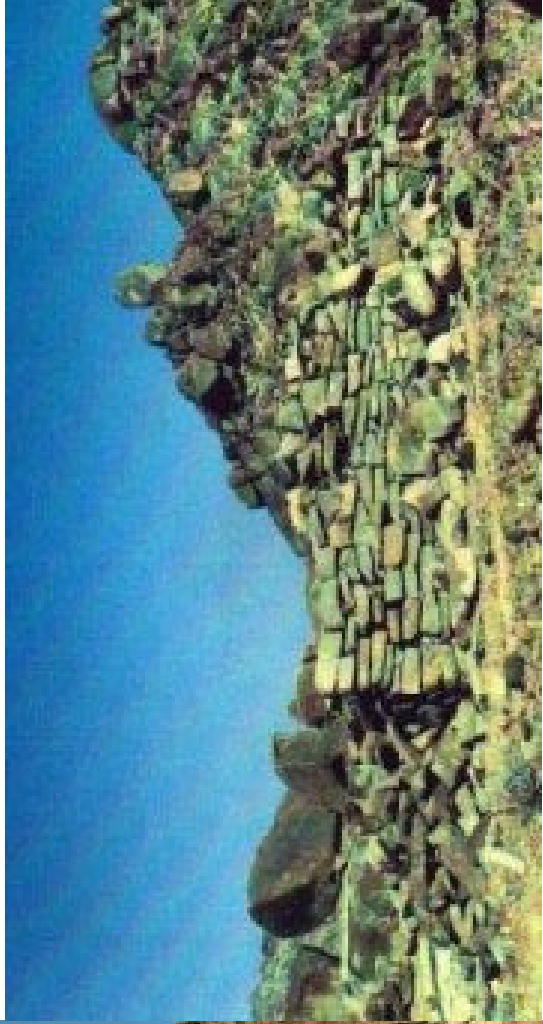


SITE UNSEEN
 Right: a map showing sites on Mount Sinai which are mentioned in the Bible. *Inset, center:* a warning near the barbed-wire fence guarding the mountain.
 Bottom: Wynne believes these ancient drawings mark the altar of the golden calf.



 Entrusting the Word to the Faithful

Gebel Musa





Aaron Sen camps overnight in the same spot where Moses and the Children of Israel lived for a year at Mt. Sinai.

Aaron Sen stands in the encampment area of Mt. Sinai with the blackened peak in the distance.



Aaron Sen stands at base of Mt. Sinai with a broken column at his feet



Entrusting the Word to the Faithful

Exodus 19 – At Sinai

7 So Moses came and called the elders of the people, and set before them all these words which the LORD had commanded him.

8 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.

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 19 – At Sinai

v9-15 The Preparation

9 And the LORD said to Moses, "**Behold**, I shall come to you in a thick cloud, **in order 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.

10 The LORD also said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their garments; 11 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.

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 19 – At Sinai

v9-15 The Preparation

12 "And you shall set bounds for the people all around, 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. 13 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."

14 **So** Moses went down from the mountain to the people and consecrated the people, and they washed their garments.
15 And he said to the people, "Be ready for the third day; do not go near a woman."

Exodus 19-40

The Revelation to God's People in Sinai



The law is good; it shows us who God is. But it can only take us so far. Is there something that can take us all the way to God? There is something. More accurately, there is someone. Jesus takes us to God. The law is good; Jesus is better. Although the law reveals God, Jesus takes us to God.

In Exodus 19, Moses does some good things. Moses, the mediator of the Old Covenant, came to be associated with the law (John 1:17). Moses is good; Jesus is better. Jesus makes us ready for the Lord and present with the Lord, where we are able to be intimate with the Lord.

Ready for the Lord (19:7-15)

Moses relays to the elders the Lord's phenomenal proposal of relationship, which was revealed to Moses in 19:4-6. If the people enter into the relationship, their status will be the Lord's treasured possession, and their vocation will be that of holy priests, living for the Lord and dispensing his blessing to the entire world. The people accept the Lord's proposal. After seeing all that the Lord had done for them, plucking them out of Egypt and carrying them to himself, they'd have to be crazy not to.

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The Lord promises Moses that he will establish Moses before the people as the mediator of this covenant relationship. The Lord says he will appear in a thick cloud, which symbolizes his presence, and that the people will hear him when he speaks with Moses, thereby establishing Moses' credibility before the people.

A similar scene in the New Testament establishes Christ's credibility as the mediator of the New Covenant (Mark 9:2-8). Moses took the people to Mount Sinai; Jesus took Peter, James and John to a mountain. At this mountain, Moses appeared, and conversed with Jesus. Peter treated Moses and Jesus as equals. But they were not equals. Mark 9:8: "Then a cloud formed, overshadowing them, and a voice came out of the cloud, 'This is my beloved Son; listen to him.' "As the Lord spoke out of the cloud to establish Moses' credibility, the Lord spoke out of a cloud to establish Jesus' credibility. But that which is established for Jesus is far greater than that which was established for Moses. Moses was there on the Mount of Transfiguration, being treated by Peter as Jesus' equal, but God responded to set things straight. Jesus is God's beloved Son.

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The people are instructed to do two things before meeting the Lord:
1) Be ready. 2) Be consecrated. What do these things mean?

Twice the people are told to "be ready." In verse 15, the command is followed by another command to "not go near a woman." This is a euphemism for sexual relations. Of course, there is nothing wrong with sexual relations in the context of marriage. But a far more important relationship is about to be consummated - the people's relationship with the Lord. Paul is in favor of periodic abstinence for the sake of pursuing one's relationship with the Lord (1 Corinthians 7:5). Being ready for the Lord, then, is equated with recognizing that nothing is more important than relationship with him, even the most intimate of human relationships.

This is nothing less than repentance. John the Baptist spoke of "preparing" the way of the Lord and making his way "ready" (Mark 1:2-3). His message was one of repentance (Mark 1:4). Repentance means to change one's mind. In order to enter into a relationship with God, repentance, or a change of mind, is necessary. One has to go from being opposed to such a relationship to being in favor of it. So when we see the

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words "be ready" in Exodus 19, we can understand them as a call for us to change our minds and enter into a relationship with God. In this sense, many of us have already repented: We have seen relationship with God as a good thing, not a bad thing.

...The verb "consecrate" is related to the noun "holiness." In that the people are consecrated, they are made holy. **Holy means to be set apart for some special use. They are to be set apart for this meeting with the Lord.**

As the command to not touch a woman comes on the heels of the command to be ready, so the command to wash garments comes on the heels of the command to be consecrated. Being consecrated, or set apart, involves being washed. **The concept of being washed is equated with being cleansed from sin. So being holy, or being set apart, means being cleansed from sin. Only people cleansed from sin are able to meet God.**

How are we made holy? How are we cleansed from sin? 1 Corinthians 6:11: "And such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." The verb "sanctify," like "consecrate," is related

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to noun "holiness." It is only the blood of Jesus Christ that cleanses us from sin and makes us holy, able to enter into relationship with God.

So when we get "ready," we repent - we desire to enter into relationship with God. When we are made holy by the blood of Jesus Christ, we are able to enter into relationship with God.

This section warns against flippancy. God can only be approached by holy people. But it also encourages confidence, for Jesus has made us holy; he has qualified us to meet God. And qualified we are - clean, spotless, blameless. Holy.

This is something obedience to the law decidedly cannot do. It cannot make us acceptable to God. All our supposed "holiness" does not make us acceptable to God. Only Jesus Christ, and our belief in him, makes us acceptable. That means we can stop trying so hard. That means we can stop whipping ourselves into a holy frenzy. That means we can stop condemning ourselves when we deem ourselves "unacceptable." That means, no matter how great the sin, we can stop feeling guilty for the sin, because Jesus Christ has borne our guilt....

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Exodus 19 – At Sinai

v16-25 The Theophany

16 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.** 17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain. 18 **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.** 19 **When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.**

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 19 – At Sinai

v16-25 The Theophany

20 And the LORD came down on Mount Sinai, to the top of the mountain; and the LORD called Moses to the top of the mountain, and Moses went up.

21 Then the LORD spoke to Moses, "Go down, warn the people, lest they break through to the LORD to gaze, and many of them perish. 22 "And also let the priests who come near to the LORD consecrate themselves, lest the LORD break out against them."

Exodus 19-40

The Revelation to God's People in Sinai



Exodus 19 – At Sinai

v16-25 The Theophany

23 And Moses said to the LORD, "The people cannot come up to Mount Sinai, **for** Thou didst warn us, saying, 'Set bounds about the mountain and consecrate it.'"

24 **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, **lest** He break forth upon them."

25 **So** Moses went down to the people and told them.

Exodus 19-40

The Revelation to God's People in Sinai



Entrusting the Word to the Faithful

Present with the Lord (19:16-20)

The Lord's appearance at Mount Sinai is accompanied by physically awesome phenomena: thunder, lightning, a thick cloud, fire, smoke, an earthquake. These phenomena convey the Lord's holiness. The Lord shows up to meet his people, but this is not like shaking hands with a friend. The people recognize this and tremble.

Despite the "differentness" of the Lord, he wants to meet with these people. He wants to enter into relationship with them. Moses leads them out for this awesome encounter with the living God. Moses, the leader of the people, speaks, and the Lord answers.

This meeting between the Lord and the people of Israel represents a major advance is God's plan to restore humanity to fellowship with him. Here, man speaks, and God answers. Since the fall it was rare for God to meet with man. Here he meets with an entire nation. In that light, this is an amazing encounter.

As amazing as it is, it is also a limited encounter. The people could only approach the foot of the mountain, the Lord descended just to the top

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of the mountain and Moses acted as go-between. The law is good; Jesus is better. Jesus blows the doors off the limitations of the law. Let's see how.

To meet the people, the Lord had to descend to earth, their land. It would be far better if the people could ascend to the Lord, to his land. Can we do such a thing? We already have done it!

As God descended to Mount Sinai to meet humanity, Jesus Christ descended from heaven to meet humanity (John 1:14, Philippians 2:5-8). God touched down at Mount Sinai, and Moses could only take the people to the foot of the mountain. How far has Jesus taken us? Notice in this passage that there are four references to "the third day" (19:11, 15, 16). The people meet the Lord on the third day. In verse 16, the Lord appears on the "morning" of the third day. When did Jesus rise from the dead? On the morning of the third day. The resurrection marked the beginning of Jesus' ascension, not to the foot of the mountain, not even to the top of the mountain but all the way to heaven (Ephesians 1:20)! Jesus, then, is our man in heaven. But it gets even better than that. He's not only our man in heaven, he took us with him! God "raised us up with him and seated us

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with him in the heavenly places in Christ Jesus" (Ephesians 2:6). Jesus has taken us to God's land. In a way that we cannot fully understand or appreciate, we are in heaven right now, in God's land. But one thing we can understand, and this is the important thing to understand: **Right now we are in the presence of the Lord, and Jesus made that possible.**

Just as obedience to the law cannot prepare us for relationship to God, it cannot take us to the presence of God. It shows us who God is. Used rightly, it can show us that knowing and worshipping God is good. It gets us to the foot of the mountain, so to speak, but not to the heights, not the very presence of the Lord. Jesus takes us all the way. He breaks through, taking us with him. In fact, he already has taken us all the way. We already are in the presence of the Lord, whether we know it or not.....

So Jesus Christ has taken us into the very presence of the Lord. What do we do there? We embrace him.

Intimate with the Lord (19:21-25)

The limitations of the Old Covenant and the law are clear in this section. The people can get only so close to the Lord. In fact, there are severe

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consequences if they get too close. If they get too close, they will perish.

There are also severe consequences for any approach that attempts to relate to God on the basis of the law. If someone tries to relate to God on the basis of the law, however he may define the law, he will perish - he will not experience eternity with the Lord. No amount of good living can qualify a person for heaven; only faith in Christ can do so.

Under the Old Covenant, there is a certain distance from the Lord. The people can't draw near; they can't "gaze" upon the Lord. That's because this covenant is preparatory: It anticipates the mediator who can take us to a better place.

Exodus 19 presents a fearsome picture of the Lord. It reminds us that not just anyone can saunter into the presence of the Lord. It may cause us to tremble in fear, as it did the Israelites. Only holy people can appear before the Lord. But of course, those who believe in Jesus Christ are holy, for he has made them so.

What, then, does the New Testament say about drawing near to the Lord? Hebrews 4:16: "Let us therefore draw near with confidence to the

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throne of grace that we may receive mercy and find grace to help in time of need." **Unlike the Israelites, we are not only encouraged to draw near but to draw near with confidence. There is no need to tremble, as the Israelites did. In fact, we can stand in the presence of the Lord with "great joy" (Jude 24).**

What does the New Testament say about gazing upon the Lord?
Second Corinthians 3:18: "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are being transformed into the same image, from glory to glory, just as from the Lord, the Spirit." The Greek word translated "beholding as in a mirror" contains the meaning of looking at something as if one were looking in a mirror. In other words, it means to contemplate or scrutinize something. Paul encourages us, then, to gaze upon the glory of the Lord. The Israelites couldn't do this; we can. This of course does not mean that we can physically look upon the Lord but that we can spiritually appreciate who he is in a way that the Israelites couldn't.

What is drawing near and gazing all about? It is about relationship. It is about experiencing the Lord's love, and loving him in return. It is about

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appreciating his glory, all of who he his. It's about embracing him, because we know that nothing keeps us from embracing him anymore....

Enter in

Jesus has prepared us for relationship with God and taken us to the presence of God, where we are free to embrace to Lord in an intimate, worshipful relationship. If we are not experiencing this, what might be the reason? Deep within us is the Exodus 19 image of God: fearsome, earth-shaking. Deep down, we know that God cannot tolerate even a speck of sin. This is an accurate picture. God cannot tolerate a speck of sin, and we know we have way more than a speck; our bodies are wracked with sin. So like the Israelites of old, we tremble before God, afraid to draw near, fearing that we'll be blown off the mountain. We harbor deeply held convictions that we're not good enough and that if we have any hope of relationship with God, we'd better get better.

Therefore, we misuse the law, because we are prideful people who want to find something to boast about. We misuse the law in the hopes that it can provide us the means by which we can feel some sense of

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accomplishment, some sense of righteousness. But the law is limited. The law can't prepare us for relationship with God; only Jesus can. The law can't take us to the presence of God; only Jesus can. The law can't enable us to enjoy intimacy with God; only Jesus can.

Although the law reveals God, only Jesus takes us to God. So let us abandon the tired, frustrating, paralyzing approach that sets us spinning on an exhausting and idolatrous self-improvement project. Instead, let us believe that Jesus has done everything that needs to be done. Let us boldly approach the throne of grace. And let us embrace our King.

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Entrusting the Word to the Faithful

And the LORD said to Moses, 'Go before them with some elders, and take your rod in your hand, with which you smote the Nile, and go. Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water shall come out of it, that the people may drink'. And Moses did so in the sight of the elders of Israel" (s. I Corinthians 10:4).

This rock is a prominent landmark that stands sixty feet above the western foothills of Mount Sinai. (The Sinai encampment was on the east). The rock has a split wide enough for a man to pass through. Erosion shows abundant water once flowed forth by channels to the plain below. Nearby to the south west, is the oasis and town of El Bad, where Moses' father-in-Law, Jethro, is said to have lived.

Separated by desert from the mountain range bordering the Red Sea, Jebel El Lawz is known to locals as "*the mountain of Moses*". At 8,000 feet, it is the tallest mountain in the region and forms a natural amphitheatre enclosing an area of 5,000 acres - sufficient to accommodate two to three million people, with their flocks and herds. The name "*Horeb*" survives in the Wadi Hurab, which extends from Mount Horeb (Jebel El Lawz) to the foothills.

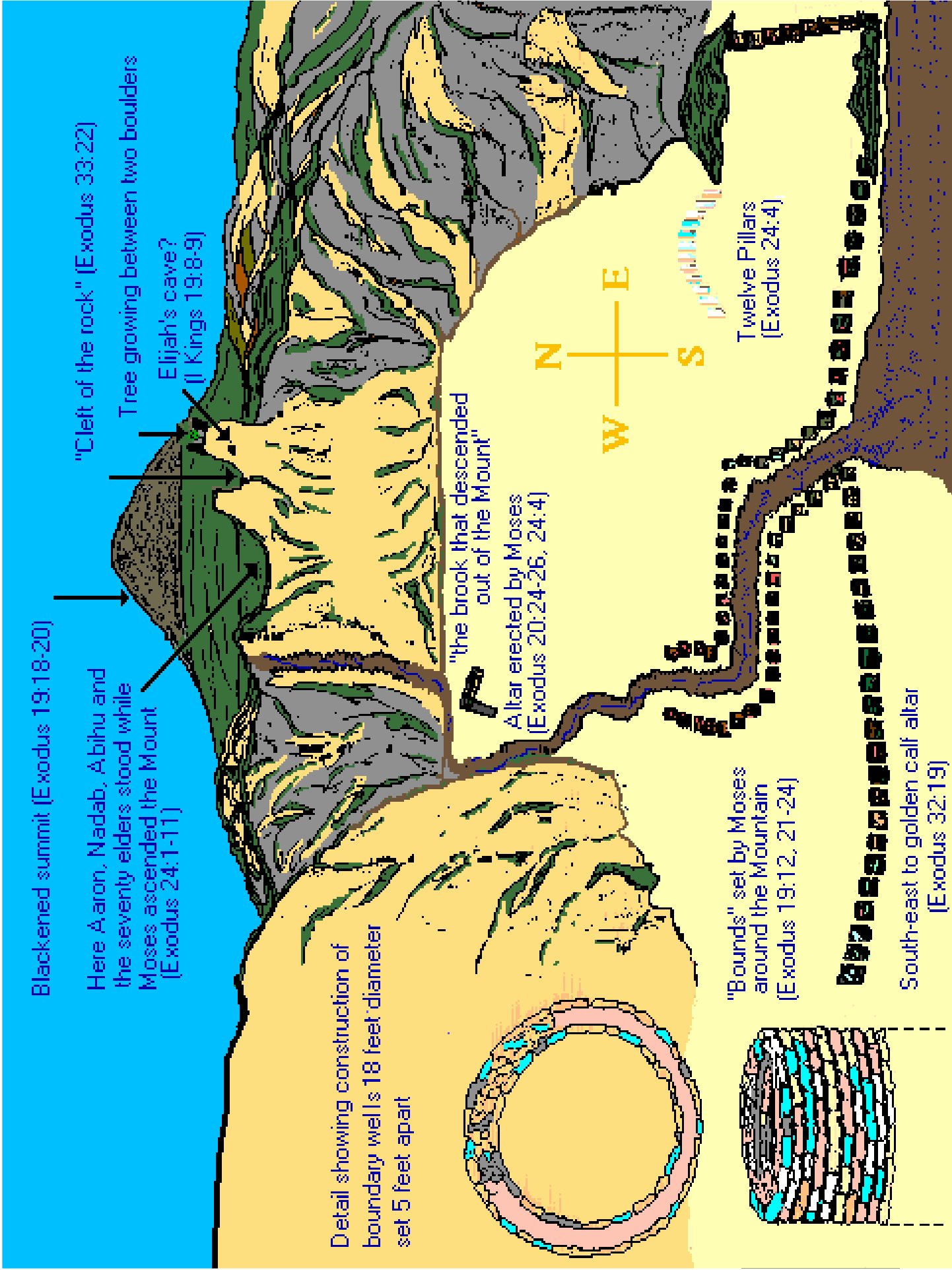
The True Location of the Red Sea Crossing

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Entrusting the Word to the Faithful



Blackened summit (Exodus 19:18-20)

Here Aaron, Nadab, Abihu and the seventy elders stood while Moses ascended the Mount (Exodus 24:1-11)

"Cleft of the rock" (Exodus 33:22)

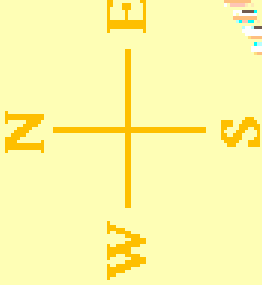
Tree growing between two boulders

Elijah's cave? (I Kings 19:8-9)

Detail showing construction of boundary wells 18 feet diameter set 5 feet apart

"the brook that descended out of the Mount"

Altar erected by Moses (Exodus 20:24-26, 24:4)



"Bounds" set by Moses around the Mountain (Exodus 19:12, 21-24)

Twelve Pillars (Exodus 24:4)

South-east to golden calf altar (Exodus 32:19)

The entire summit of the mountain is blackened as if burned by intense heat. Exodus 19:18, "*Mount Sinai was altogether covered in smoke, for the LORD descended upon it in fire: its smoke ascended like that of a furnace, and the whole mount quaked greatly*".

Moving to the eastern side where Israel camped are two peaks. Just below one peak is a cave. I Kings 19:8, "*Elijah ... went ... unto Horeb, the mountain of God. And he came hither unto a cave, and lodged there*". Could this be Elijah's cave?

On the peak above this cave are two huge boulders with a solitary tree growing between them. Mohammed knew these parts, and visited this mountain at least once in about AD 631 to sign peace treaties with the Christian chief of Aqaba and Jewish tribes in the oases of Maqna within walking distance of the Mount. There is reference to such a tree in the Koran. In Chapter Sura (paragraph 20), Allah is said to state, "*We produced for you ... a tree issuing from the Mount of Sinai that bears oil and seasoning*".

Between these two peaks is a cleft in the rock. Perhaps it's the place where Moses saw the "*back parts*" of God (Exodus 33:22-23).

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