

[Wednesday, December 14, 2016] Exodus Series, Exodus chapter 19, verses 14-25 – Craig Thurman

God is bringing Israel into the Law Covenant. The principal of this covenant is *do this and live*. This covenant provides no assistance to perform the covenant. It demands absolute obedience and threatens death to every violator. That principal is quite different from the New Covenant which *gives life to do*; because you live you shall do.

Ja.2.10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

Ro 2:13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. ...

The people are commanded to sanctify themselves; to wash their garments, and draw near; yet they cannot without incurring death.

Ex.19.12 And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live: when the trumpet soundeth long, they shall come up to the mount.

they shall come up, יַעֲלוּ, Qal fut. 3pl. masc. of עָלָה; KJV, to spring, rise, ascend, et al.

The LORD purposely concealed Himself from their sight by the use of *a thick cloud*. (cf. v.9) By so doing the children of Israel are directed to believe Moses, and thereby to see Christ.

Ex 19:9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the LORD.

Just prior to the children of Israel's entry into Canaan:

Deu.18.12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee.

13 Thou shalt be perfect with the LORD thy God.

14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.

15 ¶ The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

16 According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well spoken that which they have spoken.

18 I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19 And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, Be ready against the third day:
ordered, v.11

come not at your wives.

do come, אֶל-תִּגָּשׁוּ, Qal fut. 2ppl. masc. of נִגַּשׁ, na-gash; KJV, to approach, come near, go up, give place; Qal infin., Ex.28.43; 30.20; 34.30; Qal fut., Ex.24.2, 14; Qal Niphal pret., Ex.20.21; 24.2; 34.32; Hiphil fut., Ex.32.6.

The clause, *come not at your wives* is synonymous to being devoted for this particular cause. Ahimelech, son of Ahitub, priest of the Lord, required that a similar devotion of David and the men with him, who had come into great need.

1Sa.21.4 And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy,

Meaning that they are dedicated in their bodies:

1Thes.4.3 For this is the will of God, even your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness [defilement], but unto holiness.

and the bread is in a manner common,

As John Gill says, 'the showbread removed from the table now.'

yea, though it were sanctified this day in the vessel.

1Co 7:1 Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman.

2 Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband.

...

5 Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

And so, during this set time there is devotion to the LORD, both in the man *and* the woman. This does not teach, and nowhere is it taught in the Word of God, that a woman is unclean because she is a woman any more than a man would be defiled for being a man. To become defiled is to be violated someone or something.

Ge 34:2 And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her.

Ge 34:5 And Jacob heard that he had defiled Dinah his daughter ...

Ge 49:4 [Jacob to Reuben] Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledest thou it: he went up to my couch.

Ex 31:14 Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death ...

Le 5:3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

Being married is not a defilement, but it certainly means that these two cannot be devoted to service as those who are unmarried. Marriage is honorable and the

Heb 13:4 Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

The matter before us concerns *devotion*.

Lk.2.36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity [απο της παρθενιας αυτης, since her virginity];

In other words, she was married for seven years.

37 And she was a widow of about fourscore and four years,

And so her age was *above* 91 years. 84 years a widow, seven years of marriage. We simply do not know how old she was when she married.

which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise

Like Simeon has just done. (cf.vss.25-35)

unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

Obviously, those who are unmarried can be wholly devoted to the LORD, to include their bodies to which the married cannot.

1Co.7.32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please his wife.

34 There is difference also between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

Unmarried Christians can be devoted to the Lord as well as the married, but the unmarried can be single in their devotion where the married cannot. The married are obligated to attend to their spouses. It seems that some, after they have become married, decide to become devoted to the things of Christ in ways that only the unmarried can. They neglect the spouse, or the children because of all sorts of other services, and hadn't realized that the spouse and the children constitute a part of the factor of our service to Christ. It is wrong for the married to neglect their spouses and children in the name of Christ. We surrendered our privilege to that kind of devotion on the day we made our wedding vows. It is true that it would be wrong to allow father, mother, son, or daughter *to prevent* us from doing the will of God (Mt.10.35-39), but most often that is not the issue. The married must attend to the needs of his house, and some we would rather do otherwise. That's a shame. (1Ti.5.8)

16 ¶ And it came to pass on the third day in the morning, that there were

	כָּבֵד	
thunders and lightnings, and a	thick	cloud upon the mount,
sounds	heavy,	
voices, קוֹל	dense (cf.v.9)	

	שׁוֹפָר	
and the voice of the	trumpet	exceeding loud;
קוֹל	sho-phar	v.18, greatly

exceeding, מְאֹד, masc. sing. noun, but generally an adv. of מְאֹד, KJV, *very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good*, et. al. (13 times in Exodus: 1.7, *exceeding*; 20, *very*; 9.3, 18, 24; 10.14, 19, *mighty*; 11.3; 12.38; 14.10, *sore*; 19.16, *exceeding*; 18, *greatly*, 19, *louder and louder*)

loud, חָזָק, cha-zaq; the verb is חָזַק, cha-zaq, which has been translated so many time with reference to the *hardening* of Pharaoh's heart; the adjective חָזָק, cha-zaq, is translated ***mighty, strong, loud, hot, stiff, hard, impudent*** (cf. 3.19; 6.1; 10.19; 13.9;

19.16; 32.11); the noun, חֹזֶק, cho-zek, always (4 times) translated *strength*.

so that all the people that was in the camp trembled.

so ... trembled, וַיִּחָרַד, Qal fut. 3ps. masc. of חָרַד, cha-rad; KJV, *trembled, afraid, careful, quaked*, v.18.

17 And Moses brought forth the people out of the camp to meet with God;

to meet, לִקְרֹאת, Qal infin. w/prefixed preposition לְ, *to, for, or against*; 3ps. masc. suffix; of root קָרָא, to befall, meet, happen; Qal infin. Ex.4.14 *to meet thee*; 27, *to meet*; 5.20, *in the way*; 7.15, *against he come*; 14.27, *against it*; 18.7, *to meet*; 19.17, *to meet with*.

and they stood at the nether part of the mount.

bottom

they stood, וַיִּצָּבּוּ, Hithpael fut. of יָצַב, always in Hithpael, a reflexive verb; the Hithpael imper. is also found in **Ex.8.20; 9.13, stand** before Pharaoh; Deu. 31.14; 1Sa.10.19; , *present yourselves*; 2Chron. 20.17, *set yourselves*; Nu.23.3, *stand*; Jer.46.4, *stand up*; Jer.46.14, *stand fast*; Hithpael fut. Ex.2.4, **And his sister stood** afar off; 19.17, **And they stood**; 34.5, **and stood** with him there.

at the nether part of, בְּתַחְתִּית, b^e-tach-teeth; fem. sing. adj. w/a prefixed preposition, בְּ, b^e-, *at, in, with*; cf. תַּחְתִּי, tach-tee; Ge.6.16, *lower*; Ez.26.20, *low*; Deu.32.22, *lowest*.

18 And mount Sinai was altogether on a smoke,

And all of mount Sinai smoked (the verb)

was ... on a smoke, עָשָׁן, [g]a-shan, **Qal pret.**; always translated with the English *smoke*; cf. the adj. and noun forms, עֹשֶׁן (20.18, *smoking*) & עָשָׁן (noun, *the smoke*.)

because the LORD descended upon it in fire: and the smoke thereof ascended as
the noun.

the smoke of a furnace, and the whole mount quaked **greatly.**
(the noun) trembled, v.16 exceeding

very, מְאֹד, masc. sing. noun, but generally an adv. of מְאֹד, KJV, very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good, et. al. (13 times in Exodus: 1.7, exceeding; 20, very; 9.3, 18, 24; 10.14, 19, mighty; 11.3; 12.38; 14.10, sore; 19.16, exceeding; 18, greatly, 19, louder and louder)

19 And when the voice of the trumpet sounded long,

and waxed louder and louder, Moses spake, and God answered him by a voice.
very strong

waxed louder, or, very strong
and louder, מְאֹד, masc. sing. noun, but generally an adv. of מְאֹד, KJV, very, greatly, exceedingly, much, so much, mighty, louder, exceeding, good, et. al. (13 times in Exodus: 1.7, exceeding; 20, very; 9.3, 18, 24; 10.14, 19, mighty; 11.3; 12.38; 14.10, sore; 19.16, exceeding; 18, greatly, 19, louder and louder)

20 And the LORD came down upon mount Sinai, on the top of the mount:
אֶל-רֹאשׁ
to the head of

and the LORD called Moses [up] to the top of the mount; and Moses went up.
to

21 And the LORD said unto Moses, Go down,

Go down, הָרַד, Qal imper. sing. masc. of הָרַד

The LORD called Moses to come up so that he could go back down and warn the children of Israel against trespassing the boundaries set about the mount. (v.12) As long as Moses is among the people he cannot see what

the LORD sees. Moses must come up to have an heavenly perspective before he can see to warn others of the dangers before them for transgressing the commandment of God.

Men cannot have a true sense of the holiness of God and the sinfulness of sin in men until they have been raised to life and into the spiritual, heavenly sphere in Christ. Self-righteous, subjective morality, as good as it might appear is nothing but white-washing the tomb of the dead. That level of judgment is insufficient to view the holiness of God. Moses needed to see The LORD OUR RIGHTEOUSNESS, Jehovah Tsidkenu, יְהוָה צִדְקֵנוּ. (Jer.23.6) The children of Israel needed to see The LORD OUR RIGHTOUESNESS. We all need to see The LORD OUR RIGHTEOUSNESS. Until we see Him as He is we remain destitute of the sense of our real need of Him. And it is only those who genuinely know Him which can point Him out to others. So by being raised into the heavenlies in Christ Jesus we are better prepared to point out the dangers which lay before others, and point them to Christ.

charge the people, lest they break through unto the LORD לְרֹאוֹת
to gaze,
see

charge, הָעִיד, Hiphil (causative active) imper. sing. masc. of עִיד; KJV, charge, protest, testify, witness.

break through, of הָרַס; KJV, the Qal fut. is translated as *overthrown*, *break through*, *beat down*, *destroyed*, *breaketh down*, *plucketh down*, *overthroweth*, *pull down*, *throw down*; Qal fut. Ex. 15.7, ***thou hast overthrown***; 19.21, ***they break through***, 24, ***break through***; Piel infin., Ex. 23.24, *utterly*; Piel fut., Ex.23.24, *thou shalt ... overthrown them*.

וְנָפְלוּ
and many of them perish.
fall, fail, Qal pret. of נָפַל

The great chasm between the Holy God and sinful man cannot be overstated. We haven't even gotten to the commandments of God yet and they would perish at so much as touching the further, lowest part of the

mount. How we are impressed with the truth that man in his natural state is altogether vanity before God; but for His grace.

הַכֹּהֲנִים

22 And let the priests also, which come near to the LORD,
approach

let ... which come near, הַנִּגָּשִׁים, Niphal (simple passive) part. masc. pl. of נִגַּשׁ, ne-gash, w/, definite article the; Qal infin., Ex. 28.23; 30.20; 34.30; Qal fut., 19.15; 24.2, 14; Niphal pret., Ex.20.21; 24.2; 34.32; Niphal part., Ex.19.22; KJV, to come near or nigh, drew near, bring.

This seems to speak of a future provision that would be made for a future priesthood that shall be able to approach unto God. Before them is the hope of drawing near to the LORD.

sanctify themselves, lest the LORD break forth upon them.

lest break forth, לִפְנֵי־יִצְרֹן, v.24.

As a conjunction, לִפְנֵי, *lest, lest perhaps, for fear that, beware.*

break forth, יִצְרֹן, Qal infin. absolute state of יָצָא; KJV, to spread abroad, to break, break forth, break out, break up, break down; cf. v.24.

And what would this *breaking forth* of the LORD be but the vengeance of God's righteous anger against sin even as it is in his elect nation. God hates sin. He is angry with the wicked every day. That is, those who are addicted to its nature. (Ps.7.11) He cannot behold iniquity. (Hab.1.13) Sinners need a remedy for sin. But at this present time what we begin to see is an amplification of sin in them by the giving of the Law.

Ro 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

It isn't that sin is being exaggerated in any sense of the word. But their sin is revealed for what it is; sin is a leprosy of the body, soul, and spirit. It has eaten away at the whole constitution of man in Adam. Man is corrupted from the top of the head to the soles of his feet.

Is.1.4 Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

5 Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

For these two and a half millennia since creation the conscience of mankind has truly become seared to what sin is before God.

And brethren, if they were so 2500 years before the cross of Jesus Christ, how are men today after almost two millennia since Christ's cross? Our own country, the United States of America, had some knowledge of God in its beginning is now filled with men and women, boys and girls who know nothing of the true God any longer. What do we think that a nation of predominately godless souls will do, but continue down a path that is devoted to ungodliness and unrighteousness?

Stephen Charnock, *The Attributes of God*, p.80, 'Boldness in sin is the *presage of vengeance.'

*presage: foreshadow, omen, warning or indication [of future judgment]

***23 And Moses said unto the LORD, The people cannot come up to mount Sinai:
ascend***

for thou chargedst us, saying, Set bounds about the mount, and sanctify it.

chargedst, הִעֲדָתָהּ, Hiphil (causative active) pret. 2ps. masc. of עָוָה; v.21.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up,
ascend

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.

let not ... break through, אֶל-יֵהָרֵסוּ, el-ye-her-su, el=adv. of negation; Qal fut. 3ppl. masc.of הָרַס; KJV, to overthrow, break through, beat down, break down, destroy, pluck.

lest he burst forth among them, פֶּגַע-יִפְרֹצֵם, v.22.

25 So Moses went down unto the people, and spake unto them.

The LORD will now begin to command His law to the people of Israel, and they will not be able to hear Him. (Ex.20.18, 19) In Ex. 24.2, 12 the LORD will call for Moses to ascend mount Sinai. He will remain there for forty days and nights. There he shall receive the two tables of stone, written upon both sides by the finger of God, which are called The Ten Commandments. (cf.Ex.31.18; 32.15, 16; 34.28; Deu.5.22)