

[Wednesday, March 1, 2017] Exodus Series, Exodus chapter 24, verses 1-9 –  
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There were some very good things in the last lesson that would be worth reviewing.

First, we read that the LORD would send His Angel. There are some slight differences which are found between the publishers of the KJV Bible. Someone pointed that out to me after the services that their KJV Bible does not capitalize the 'A' in *Angel* at Ex.23.20, 23. Now, such differences are rare, but there are a few to be noted. Below I have given three Scriptures which vary between the Oxford and the Cambridge as far as the text is concerned, and one instance in the difference in capitalization of Spirit/spirit. (There are a few other texts.)

<p><b>Oxford:</b> <i>Jeremiah 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom <b>he</b> had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.</i></p> <p><b>Oxford:</b> <i>2 Chronicles 33:19 His prayer also, and how God was entreated of him, and all his <b>sins</b>, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.</i></p> <p><b>Oxford:</b> <i>Nahum 3:16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and <b>fleeth</b> away.</i></p> <p><b>Oxford:</b> <i>Mt 4:1 Then was Jesus led up of the spirit into the wilderness to be tempted of the devil.</i></p>	<p><b>Cambridge:</b> <i>Jeremiah 34:16 But ye turned and polluted my name, and caused every man his servant, and every man his handmaid, whom <b>ye</b> had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.</i></p> <p><b>Cambridge:</b> <i>2 Chronicles 33:19 His prayer also, and how God was entreated of him, and all his <b>sin</b>, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was humbled: behold, they are written among the sayings of the seers.</i></p> <p><b>Cambridge:</b> <i>Nahum 3:16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm spoileth, and <b>flieth</b> away.</i></p> <p><b>Cambridge:</b> <i>Mt 4:1 Then was Jesus led up of the <b>Spirit</b> into the wilderness to be tempted of the devil.</i></p>
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But why some later publishers chose not to capitalize the 'a' in angel I cannot say. Both the Oxford and Cambridge publishers have this capitalized, and why it is capitalized should be obvious to anyone. The word angel simply means messenger. And the messenger which the LORD would send that would not

pardon their transgressions must be none other than the Lord Jesus Christ. Since no one can forgive sins but God,

*Lu 5:21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? **Who can forgive sins, but God alone?***

then this Angel of the LORD must be our God and Lord, Jesus Christ.

Second, if we are unfamiliar with the truths of the Word of God, hearing that the Angel of the LORD would not pardon the transgressions of Israel sounds very contradictory to what we might think of this One who is undoubtedly the Lord Jesus Christ. (v.21) This was spoken to the children of Israel, not to the nations. Israel had the lamb slain in Egypt, the blood applied to the door posts and lintel. The destroying angel had passed over their houses. In a type, the judgment for sin has passed over them and the threat of death has been removed. But for the people of God to continue living in unconfessed sin must bring judgments from the Lord. And judgments from the LORD upon the nation of Israel are plenteous because of their rebellion against His law. The law had been given to Israel and they were accountable to the LORD for their sins against Him. They took to themselves this covenant of works and were subject to the chastening of the LORD, just as we have been brought into the new covenant and are subject to chastening by the Lord *since* we have believed being subject to the Law of Christ.

Third, we saw that the LORD said, concerning the Angel, that His name is in Him. (v.21) Comparing this to Gen.48.16 where Jacob took to himself the sons of Joseph as his own sons, just as Reuben, Levi, Simeon, etc., etc., were his sons. So, in this way the LORD is saying that this Angel is my Son, or that 'I,' God, am He.

And fourth, we read of the boundaries of Israel which go all of the way down to the Red Sea in the south, and up all of the way to the great river in the north, the Euphrates. There are other places that will give more details about the boundaries of Israel as it goes eastward to the far side of the dead sea and up beyond the Jordan river.

## **Chapter 24**

**1 ¶ And he said unto Moses,**

To whom does the pronoun *he* refer? This mysterious 3ps. Person calls for these to worship afar off. To this time it has been God (Ex.20.1), the LORD thy God (20.2), the LORD (20.22), I (22.23-27), Me (22.29-31), which had been speaking to Israel giving the law and the judgments. This seems to be that unnamed Host which is the Spirit of God. He does not witness of Himself.

*Joh 15:26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, **he shall testify of me** ...*

*Joh 16:13 Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for **he shall not speak of himself**; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.*

### ***Come up unto the LORD,***

The Spirit of God is called the Comforter, Greek, παράκλητος, the verb παρακαλέω, to call near, so the One who would draw us near to God. That is, because of the love of the Father to send His Son for our sin to reconcile us to God, and the coming of the Son to die in our place, the Spirit then endows us within with *life* and causes us, or makes us willing to approach unto God's throne of grace. The children of God are compelled to *draw near* because of the work of the Holy Spirit. Without Him we would not draw near. But because of Him we have a yearning to draw near, even in the midst of all carnal contradictions. The contradiction of contradictions is that we have a desire to draw near to God even when we would not draw near.

*Ps.73.24 Thou shalt guide me with thy counsel, and afterward receive me to glory.*

*25 Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.*

*26 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.*

*27 For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee.*

*28 But **it is good for me to draw near to God**: I have put my trust in the Lord GOD, that I may declare all thy works.*

*Ro.8.15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.*

*16 The Spirit itself beareth witness with our spirit, that we are the children of God ...*

*He.10.19 ¶ Having therefore, brethren, boldness **to enter** into the holiest by the blood of Jesus,*

*20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;*

*21 And having an high priest over the house of God;*

*22 Let us **draw near** with a true heart in full assurance (full-bearing) of faith, having our hearts sprinkled from an evil conscience (what Christ has done in our hearts can have an affect our consciences), and our bodies washed with pure water. (which things are proofs of the Spirit's work)*

*23 Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;)*

*24 And let us consider one another to provoke unto love and to good works:*

*...*

*29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and **hath done despite unto the Spirit of grace?***

But rather than drawing near the people restrained to the nether part of the mount, and trembled. (Ex. 19.16, 17) And those that came nearer were were still far off. Why? Because of a broken law.

Brethren, there's not a one of the elect of God worthy in themselves to draw near to God. There's not a one of the elect of God that can do so but

for the fact that Christ stood in their place to God. Every one of the elect of God has some reason why they think themselves unable to draw near to God. They have sin, faults, weaknesses; that is true. But the elect have the love of the Father over them; they have the love of Christ who died for them; and they have the Spirit of God who equips them for every good work to the glory of God ... draw near. Since Jesus Christ's death, burial, and resurrection there is nothing which keeps the children of God away but the sinfulness of unbelief, doubt. Draw near to God. Why? Because Jesus our Lord made the way for us through His suffering flesh and by His shed blood to draw near to God. James, the brother of our Lord Jesus said by the Spirit of God,

*Jas 4:8 Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.*

***thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off.***

*and worship ye of שָׁחָהּ, sha-chah; Wigram has Hithpael preterite, Ex.11.8 and bow down themselves; 24.1, and worship ye; 33.10, and worshipped; 2Sa.16.4, I humbly beseech thee.*

Hithpael fut. is Ex.4.31; 12.27; 18.7; 20.5; 23.24; 32.8; 34.8, 14

*afar off, מֵרָחוֹק, me-ra-choq, adj. רָחוֹק; this has the prefixed , מֵ, for מִן, from, so that it would be from afar; KJV, afar off, far off, far, very far.*

There are a couple of things that I do not understand here. First, Aaron has four sons, also including Eleazar and Ithamar. (Ex.28.1) Why aren't these also called to worship the LORD? The only distinction that we see between these brothers is that the first two are older than the second two. According to the order of the names given of the sons of Aaron in Ex.6.23 it appears that Nadab and Abihu were the eldest sons.

Second, why seventy elders? Numbers chapter 11 is the only other reference to the seventy elders of the people, whom **Moses knew to be so,**

and these were set around the tabernacle (at the 11<sup>th</sup> judgment of Israel's sin) and received a portion of the Spirit that was upon him so that he might have relief in judging the causes of the children of Israel.

This verse (v.1) finishes the giving of the Law and the judgments of the LORD. Since Ex.19.25, no one has come into the mount; not Moses, not Aaron, not anyone. Though I said otherwise in a couple of earlier lessons, the fact is that until now the Ten Commandments are all that the LORD thundered forth from mount Sinai, not the judgments which followed. The judgments are actually given to Moses, and delivered to the people, and then recorded in a book. Chapters 21-23 are parenthetical. Moses receives this portion himself when he comes into the mount at this text today. Read the next two verses and a companion Scripture and this should become clearer to us all.

***2 And Moses alone shall come near the LORD: but they shall not come nigh; neither shall the people go up with him.***

*come near, וַיִּגַּשׁ; shall ... come nigh, יִגַּשׁוּ; 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.**

***3 And Moses came and told the people all the words of the LORD, and all the judgments:***

Turn to read Deu.5.22-29. Here, the Ten Commandments were spoken by the LORD from Sinai, and that the judgments followed when Moses stood there by the LORD. (Deu.5.31)

*Deu.5.22 These words (referring clearly to the Ten Commandments, vss.7-21) the LORD spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: **and he added no more.***

So, the judgments that we read in Ex.21-23 were parenthetical, and were received by Israel *after* Moses had ascended alone into the mount of the LORD.

*And he wrote them in two tables of stone, and delivered them unto me.* (meaning, that He will give them to me)

*23 ¶ And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near **unto me,***

The children of Israel drew near to Moses because Moses was with them below the mount and not in the mount at that time. No man could draw near to God in view of the Holy Law of God. Every man has sinned and come short of the glory of God!

*Ro 3:23 For all have sinned, and come short of the glory of God ...*

*Ro 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*

It would take no less than God Himself to come in human flesh, for the purpose of interposing Himself in the sinner's place to suffer the punishment of God; by His substitutionary death the Son of man brings the sinner back to God. All of the elect of God are reconciled to God. They are restored to an holy and righteous standing by Christ to approach unto God with *full assurance of faith*, a full-bearing faith, doubting nothing of that which Christ purchased for us. The justice of God for His broken law has been satisfied and we may draw nigh to God.

(Who came near to Moses?) *even all the heads of your tribes, and your elders;*

*24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the*

*fire: we have seen this day that God doth talk with man (referring to Moses), and he liveth.*

Why this man Moses? Moses stood to the people as that absolute and unyielding standard of the Law of God. The glory of which righteousness is fulfilled by Jesus Christ, and the strength of which rested in Him alone.

*2Co 3:13 And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished ...*

*De 34:7 And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated.*

*25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.*

*26 For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived?*

*27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and **we will hear it, and do it.** (cf. 19.8; 24.3, 7)*

*28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.*

*29 O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!*

The 29<sup>th</sup> verse states the truth of the condition of man and the weakness of the Law. What God gave to Moses, the Law, could not help them in the least to accomplish the fulfilling of it. The sinner is incapable of perceiving his desperate

deficiency before the law of God and has no power to perform it even if he did.

While this relates to the Christian, notice that we do not do anything in service to Christ through our own strength. How much more so is for those who have no recourse to the power and might of the Holy Spirit.

*Ro 7:18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not.*

*Ro 8:3 For what the law could not do, in that **it was weak through the flesh**, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:*

*4 That **the righteousness of the law** might be fulfilled in us, who walk not after the flesh, but **after the Spirit**.*

***and all the people answered with one voice, and said, All the words which the LORD hath said will we do.***

*cf. 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.;*

*cf. 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;***

*cf. Deu.5.27, Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and **we will hear it, and do it.***

***4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill (or mount),***

Instructions about that altar that should be built to the LORD:

*Ex.20.24 An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee.*

*25 And if thou wilt make me an altar of stone, **thou shalt not build it of hewn stone:** for if thou lift up thy tool upon it, thou hast polluted it.*

*26 Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.*

*De 27:5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: thou shalt not lift up any iron tool upon them.*

*6 Thou shalt build the altar of the LORD thy God **of whole stones:** and thou shalt offer burnt offerings thereon unto the LORD thy God:*

*7 And thou shalt offer peace offerings, and shalt eat there, and rejoice before the LORD thy God.*

*8 And thou shalt write upon the stones all the words of this law very plainly.*

***and twelve pillars, according to the twelve tribes of Israel.***

*pillars, מִצְבֵּה, mats-tse-bah; fem. sing. noun, מִצְבָּה, mats-tse-bah; KJV, pillar, image, standing image, and garrison.*

The pillars are said to be representative of the twelve tribes of Israel. As representative of Israel it provided a witness to them before the Lord of all that they have said.

*Ge 28:22 And this stone, which I (Jacob set up here at Bethel on his way to Haran.) have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.*

*Jos 24:27 And Joshua said unto all the people, Behold, this stone (which was probably set up as a pillar before the LORD, Ge.28.22) shall be a witness unto us; for it hath heard all the words of the LORD*

*which he spake unto us: it shall be therefore a witness unto you, lest ye deny your God.*

The number twelve is the number for government. And so, the government of Israel is constituted of the Law of God. There has never been another nation like this nation.

**5 And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the LORD.**

**6 And Moses took half of the blood, and put it in basons;**

*in basons, בַּאֲגָנֹת, for בָּ, for בְּה, in the; masc. noun w/fem. termination, אֶגְגָּן, ag-gan; three times in the O.T.: Cant. 7.2, goblet; Is.22.24, cups.*

**and half of the blood he sprinkled on the altar.** (that he built)

*sprinkled, זָרַק, za-raq; KJV, sprinkled, here and there, scattered, strowed.*

סֵפֶר הַבְּרִית

**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.**

*will we do, נַעֲשֶׂה, Qal fut. 1ppl. of עָשָׂה; vs. 3.*

*and be obedient, וְנִשְׁמָע, Qal fut. 1ppl. of שָׁמַע; KJV, hear, hearken, obey, and once listen (Is.49.1).*

A response that shows an inward working grace would have been more like, *help thou our inability.*

*Mr.9.23 Jesus said unto him, If thou canst believe, all things are possible to him that believeth.*

*9:24 And straightway the father of the child cried out, and said with tears, Lord, I believe; **help** thou mine unbelief.*

The truth is, that there is no willingness to do the commandments of God, not to mention the ability to accomplish the performance of any one of them. The children of God would say, 'Be for us our righteousness, and lead us by Thy loving grace.'

I. M. Haldeman, D.D., *The Tabernacle, Priesthood and Offerings*, p.11, 'By that response they repudiated the grace of God, set aside the Abrahamic, unconditional covenant and placed themselves on the ground of law. It was a fatal act. Immediately, the Lord changed His attitude to them. He caused a line to be drawn between Himself and them. He threatened with instant death all who should cross that line. Herein you may behold the essential difference between law and grace.

Grace bids us draw nigh to God.

Law shuts us out from God.

Grace bids us to consider God.

Law bids us consider ourselves.

Grace bids us to behold what God can and is willing to do for us.

Law bids us know we can do nothing for ourselves.

Under grace we are taken up with God.

Under law we are taken up with self.

Under grace we discover what God is—full of mercy and saving love.

Under law we find out what we are—sinful, unrighteous, lost.

Grace is expressed in four letters—done.

Law is contained in a word of two letters—do.'

***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.***

*the covenant, הַבְּרִית, בְּרִית, b<sup>e</sup>-rith or b<sup>e</sup>-reeth; KJV, covenant, league, confederacy and confederate.*

*hath made, פָּרַת, Qal. pret.; KJV, to make, cut, hew.*

It is not their blood, but the blood of the sacrifice by which they stand before the LORD. This is the only way that Israel may stand before the LORD. They are bound to God to this covenant and by this blood alone. The interposing of this blood in their place satisfies the demands of the covenant of God upon them. There is no other means for satisfaction. Apart from this the covenant is broken. And if the covenant is broken they are guilty trespassers of God's law. If they are guilty trespassers of God's Law they subject to judgment. And if they are subject to judgment, then they are worthy of death. And if they are worthy of death then they must suffer eternal vengeance. (Jude 7) But Israel, rather than seeing that the blood of their sacrifices pointed to the One that should come, they saw the blood shed as a sufficient remedy in itself for washing away the defilements of the flesh and spirit and restoring one to God.

*Heb 10:4 For it is not possible that the blood of bulls and of goats should take away sins.*

This was a result of their unbelief. We know that of Israel there was always only a small remnant that ever believed in the God of Israel to the saving of the soul. And they shall be saved.

*Joh 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

*Joh 6:40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.*

This is called an eternal redemption.

*Heb 9:12 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us.*