

## **Day 96 - THURSDAY: February 9th**

### Exodus 19

#### Exodus 19:1-25 NKJV

In the third month after the children of Israel had gone out of the land of Egypt, on the same day, they came to the Wilderness of Sinai. For they had departed from Rephidim, had come to the Wilderness of Sinai, and camped in the wilderness. So Israel camped there before the mountain. 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 children of Israel: 'You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to Myself. Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation.' These are the words which you shall speak to the children of Israel." So Moses came and called for the elders of the people, and laid before them all these words which the LORD commanded him. Then all the people answered together and said, "All that the LORD has spoken we will do." So Moses brought back the words of the people to the LORD. And the LORD said to Moses, "Behold, I come to you in the thick cloud, that the people may hear when I speak with you, and believe you forever." So Moses told

the words of the people to the LORD. Then the LORD said to Moses, "Go to the people and consecrate them today and tomorrow, and let them wash their clothes. And let them be ready for the third day. For on the third day the LORD will come down upon Mount Sinai in the sight of all the people. You shall set bounds for the people all around, saying, 'Take heed to yourselves that you do not go up to the mountain or touch its base. Whoever touches the mountain shall surely be put to death. Not a hand shall touch him, but he shall surely be stoned or shot with an arrow; whether man or beast, he shall not live.' When the trumpet sounds long, they shall come near the mountain." So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. And he said to the people, "Be ready for the third day; do not come near your wives." Then it came to pass on the third day, in the morning, that there were thunderings and lightnings, and a thick cloud on the mountain; and the sound of the trumpet was very loud, so that all the people who were in the camp trembled. And Moses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. Now Mount Sinai was completely in smoke, because the LORD descended upon it in fire. Its smoke ascended like the smoke of a furnace, and the whole mountain quaked greatly. And when the blast of the trumpet sounded long and became louder and louder, Moses spoke, and God answered him by voice. Then the LORD came down upon Mount Sinai, on the top of the

mountain. And the LORD called Moses to the top of the mountain, and Moses went up. And the LORD said to Moses, "Go down and warn the people, lest they break through to gaze at the LORD, and many of them perish. Also let the priests who come near the LORD consecrate themselves, lest the LORD break out against them." But Moses said to the LORD, "The people cannot come up to Mount Sinai; for You warned us, saying, 'Set bounds around the mountain and consecrate it.' " Then the LORD said to him, "Away! Get down and then come up, 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 out against them." So Moses went down to the people and spoke to them.

### **Daily Deep Dive:**

Verse 4 – It struck me the parallel between how God saved Israel from Egypt through miraculous means and how God will again save His people the church from the dragon's wrath (Satan) in Revelation 12:14.

Verse 5 – Here is another conditional promise: "IF" you will obey, then "you will be a special treasure to Me above all people!" Another principle that is vitally important found in this verse is that "all the earth" belongs to God. This is

vitality important when we explore topics such as tithing, thankfulness, giving to others, etc...

Verse 16 – This is the first time the Hebrew word Shofar (Shophar) is used in the Bible. The shofar was a horn made from a clean animal, typically a ram. A shofar is found 72 times in the Old Testament. A Vertical Thought article by Randy Stiver states: ““(shofar)... yielded a rich, haunting resonance or blast that could be heard over great distances. A signal horn to alert the locals in time of war, it was also a trumpet of celebration and praise toward God.”

Additionally, Gary Petty in a Good News article states: “In ancient Israel the *shofar* was blown for various reasons, including a call to war. Jewish leaders in the first century had to take care when they blew the *shofar* on the Feast of Trumpets so that the occupying Roman soldiers didn't think a rebellion was being launched.” The word “shofar” is also found in verse 19.

The UCG reading plan has the following to say about this chapter: “God reiterated His covenant with Israel to His servant Moses. Moses called for the elders of Israel and repeated God's words to them. The elders then repeated the words to the people of Israel. This gives a clearer

explanation of how Moses communicated with nearly three million people. Now we come to the point where God was planning to speak with Moses and all the people would be able to hear God's voice. But there were special instructions for the people to follow before they could approach the vicinity of God's holy presence. Boundaries were set about the mountain so the people would be restricted from touching it. The prohibition against touching the mountain was to teach them a sense of awe and respect toward the living God—and to demonstrate their need for a mediator. The people were to be clean, having their clothes washed. And on the day that God appeared to Moses on the mountain, married couples were to forego sexual relations. Wearing clean clothes and abstaining from marital relations were outward acts signifying that they had sanctified themselves before God spoke to them. This does not imply that lawful sexual relations are spiritually unclean. In the New Testament, Paul suggested that it is occasionally appropriate to refrain from marital relations *for a brief time*, when specially devoting that time to God through prayer and fasting (1 Corinthians 7:5). After Moses ascended the mountain, God had to send him back down because curiosity was getting the better of the people. After

once again warning the people, Moses again ascended the mountain with Aaron.

The timing of all of this is very interesting. Jewish tradition asserts that the giving of the law occurred on the Feast of Firstfruits or Pentecost, which can occur no later than the 10th or 11th day of the third month of the Hebrew calendar, Sivan. Verse 1 does say that it was in the third month after leaving Egypt—but some interpret the phrase "on the same day" here to mean the same day of the month that the Israelites left Egypt. This, however, would mean that they arrived at Mount Sinai on the 15th of Sivan, with the law being given on the 17th (compare verses 10–11)—too late for Pentecost. However, if the phrase "on the same day" is understood to mean the same day that Jethro departed, as stated in the previous verse (18:27), then Pentecost can fit quite well. It could also be that the "same day" meant the same day of the *week* the Israelites had left Egypt—which, again, would allow for the Ten Commandments to have been delivered on Pentecost. Indeed, there are clear Pentecost themes to be found here: the consecration of Israel as the chosen people, i.e. "firstfruits"; the beginning of the Old Testament "church in the wilderness" (Acts 7:38 KJV), as Pentecost would mark

the beginning of the New Testament Church (see Acts 2); the giving of the law, as God's people would later be given the power to *keep* that law through the Holy Spirit on Pentecost (compare Luke 24:49; Romans 8:7); God descending on the mountain with great noise and trembling and "in fire" (Exodus 19:18), as His presence would later descend upon Christ's disciples with great noise and in tongues of fire (Acts 2); the initiation of the Old Covenant, as Pentecost would later mark the giving of the "better promises" of the New Covenant, particularly the gift of the Holy Spirit (compare Hebrews 8:6). Though typical of the new relationship God wants with His people, the Old Covenant still involved separation from God, as the boundary markers so vividly picture. To see this even more, read Hebrews 12:18–28.

The contrast between the Old and New Covenants is vividly illustrated by comparing two scriptures. "You shall set bounds for the people all around" (Exodus 19:12) and "let us draw near with a true heart in full assurance of faith" (Hebrews 10:22). Through Jesus Christ's sacrifice and intercession as our High Priest today, God has granted us liberty to come right before His very throne of grace (Hebrews 4:14–16)." [END]

