

Exodus 19 - The Establishment of the Mosaic Covenant

II. Israel's Covenant: Instruction to be redeemed nation (Ex 19:1—40:38)

- (1) Offer and acceptance of the covenant (19:1-25)
 - (A) Israel comes from Rephidim to Sinai (19:1-2)
 - (B) God offers the covenant to Israel (19:3-6)
 - (C) Israel accepts God's offer of the covenant (19:7-8)
 - (D) Israel consecrates herself to God (19:9-15)
 - (E) God manifests Himself to Moses on Sinai (19:16-25)

Exodus 19

II. Israel's Covenant: Instruction to be redeemed nation (Ex 19:1—40:38)

The LORD had liberated Israel from bondage in Egypt, but now He adopted the nation into a special relationship with Himself. At Sinai, Israel received the Law and the tabernacle. The Law facilitated the obedience of God's redeemed people; the tabernacle facilitated their worship. Thus the Law and the tabernacle deal with the two major expressions of the faith of the people redeemed by the grace and power of God: obedience and worship.

The Mosaic Covenant begins the fifth dispensation, the dispensation of the Law. It ended with the death of Christ, who alone fulfilled all of its requirements and, as a second Moses, superseded it with His own teaching. God gave the Israelites the law because of their sinfulness, which we have seen they committed after their redemption. The Apostle Paul wrote: "Why the Law then? It was added on account of the violations...until the Seed would come to whom the promise had been made" (Gal 3:19). The law taught the wayward Israelites, and teaches all readers of this history, the awesome holiness of God (19:10-25) and the exceeding sinfulness of man (Rom 7:13; 1 Tim 1:8-10). It also taught and teaches the necessity of obedience (Jer 7:23-24), the universality of human failure (Rom 3:19-20,23), and the marvel of God's grace, which provided a way whereby redeemed sinners could have ongoing relationship with a holy God (Rom 3:21-22).

The Law did not change the provisions of, or abrogate the promises that God gave, in the Abrahamic Covenant. God did not give the Law as a means of justification for unbelievers (Acts 15:10-11; Gal 2:16,21; 3:3-9,14,17,24-25), but as a means of sanctification, rules for living, for a redeemed people. It clarified for them that purity and holiness should characterize their lives as the people of God. It was "child training," through disciplinary restriction and correction, designed to prepare them for the coming of Christ when they as

a people would "come of age" (Deut 6:24; Gal 3:24,26; 4:1-7; Titus 2:11-13). The Israelites, however, misinterpreted the purpose of the Law and sought to obtain righteousness by their obedience and ceremonial rites (Acts 15:1; Rom. 9:31—10:3; 1 Tim 1:8-10). Israel's history was one long record of violating the Law, even to the point of rejecting their own Messiah—whom Moses told them to heed (Deut 18:15).

The Mosaic Covenant is an outgrowth of the Abrahamic Covenant in the sense that it was a significant, intimate agreement between God and Abraham's descendants. By observing it, the Israelites could achieve their purpose as a nation. This purpose was to both experience God's blessing, and to be a blessing to all the nations of the earth (Gen 12:2). In contrast to the Abrahamic Covenant, Israel now had responsibilities to fulfill in order to obtain God's promised blessings (v5). The Mosaic Covenant was, therefore, a conditional covenant. The Abrahamic Covenant—as well as the Davidic and New Covenants that contain expansions of the promises in the Abrahamic Covenant—are unconditional.

(1) Offer and acceptance of the covenant (19:1-25)

(A) Israel comes from Rephidim to Sinai (19:1-2)

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.

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.

1 On the third New Moon after the Israelis went out of the land of Egypt, on that very day, they came to the desert of Sinai.

1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai.

- "...third month" - the trip from Goshen to Sinai took two months; they pitched their camp at the base of Mount Sinai exactly three months after they had left Egypt

— The Israelites stayed at Mount Sinai for 11 months (Cf. Num 10:11); the record of their experiences continues from here through Num 10:10

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.

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.

2 They had set out from Rephidim and arrived at the desert of Sinai where they camped in the desert. Israel camped there in front of the mountain.

2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount.

(B) God offers the covenant to Israel (19:3-6)

3 And Moses went up to God, and the LORD called to him from the mountain, saying, "This is what you shall say to the **house of Jacob** and tell the **sons of Israel**:

3 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:

3 Then Moses went up to God, and the LORD called to him from the mountain: "This is what you are to say to the house of Jacob and declare to the sons of Israel,

3 And Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

- "...house of Jacob...sons of Israel" - God gave the Mosaic Covenant specifically to Israel (Cf. Ps 147:19-20). This is an extremely important fact to observe and remember, as this Law was not designed to govern all God's people throughout history.

— This is an extremely important fact to understand: the Mosaic Covenant was law designed to govern the Israelite nation, not all of God's people throughout history

— What is the Christian's relationship to the Mosaic Law? We are not under it

(Rom 10:4; 1 Cor 9:20; Gal 5:18; Heb 7:12). It is not the code that regulates the behavior of believers today, though 9 of the Ten Commandments have been incorporated into (repeated in) the covenant under which Christians live, the exception being the fourth commandment.

— Are Christians under any code of laws, like the Israelites were? Yes. Paul referred to our code of laws as the Law of Christ (Gal 6:2; 1 Cor 9:21). Other names are the Law of Liberty (James 1:25; 2:12) and the New Covenant (2 Cor 3:6; Heb 8:8,13; 12:24).

- There were two types of formal covenants in Moses' day: *parity* (between equals) and *suzerainty* (between a sovereign and his subjects). The Mosaic Covenant was the latter.

— Suzerainty agreements typically contained the following structure:

(1) Preamble (v3)

(2) Historical prologue (v4)

(3) Statement of general principles (v5a)

(4) Consequences of obedience (v5b-6a)

(5) Consequences for disobedience (omitted here, but later expanded in Lev 26; Deut 28)

— This agreement format would have been familiar to Moses and the Israelites

— Various passages indicate that, while God wrote the Ten Commandments with His finger on tablets of stone, the remainder of the Law was given to Moses by angels (Acts 7:38,53; Gal 3:19; Heb 2:2; Cf. Deut 33:2; Ps 68:17)

4 'You yourselves have seen what I did to the Egyptians, and *how* I carried you on **eagles' wings**, and brought you to Myself.

4 'You yourselves have seen what I did to the Egyptians, and *how* I bore you on eagles' wings, and brought you to Myself.

4 'You saw what I did to the Egyptians, and how I carried you on eagles' wings and brought you to myself.

4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

- "...eagle's wings" - God used this expression figuratively because we have just read the details of their exodus

— The whole process of Israel coming out of 400 years of Egyptian bondage, passing through the Red Sea, being sustained in the wilderness, taken care of even while in rebellion for 40 years, until they finally entered the Promised Land under Joshua...that whole process is analogized in Ex 19:4 as being "carried on eagles' wings"

— God will one day future, at the midpoint of the Tribulation, give Israel "two wings of the great eagle" to carry them to their place of refuge in Petra, safe from the terror and destruction of Satan himself

— Just like Pharaoh pursued the Israelites after their release in order to destroy them, likewise Satan will pursue Israel to Petra in order to eradicate them from the earth

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;

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;

5 And now if you carefully obey me and keep my covenant, you are to be my special possession out of all the nations, because the whole earth belongs to me,

5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine:

- "...if...then" - in contrast to the Abrahamic Covenant, the Mosaic Covenant is conditional upon obedience

— If Israel obeys the terms of the covenant, God will bless them physically, materially and spiritually

— See [Covenant, Mosaic](#) for more information.

- God's promise to Israel here went beyond what he had promised Abraham: *if* Israel would be obedient to God, *then* He would do three things for the nation (Cf. Joshua 24:15)

1. "...My own possession" - Israel would become God's special treasure, literally "royal property." This means that Israel would enjoy a unique relationship with God compared to all other nations. This was not due to any special goodness in Israel, but strictly because of the sovereign choice of God.

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."

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."

6 but you are to be a kingdom of priests and a holy nation to me.' These are the words you are to declare to the Israelis."

6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel.

2. "...a kingdom of priests" - first usage of term "kingdom" referring to God's rule through people on the earth
 - A priest stands between man and God; Israel could become a nation of mediators standing between God and other nations, responsible for bringing them to God and bringing God to them
3. "...a holy nation" - "set apart" and different; God wanted the Israelites to be "different" than other nations in devoting themselves to God and separate from sin and defilement as they obeyed God's Law.
 - God wanted Israel to be a testimony to the world of how glorious it can be to live under the government of God
 - God wanted to bless Israel to show the world, as a microcosm, what could be if they also believed in Him and were obedient
 - Israel's purpose was to be a teaching tool to give the world an appetite and expectation of His kingdom. This is why it was so disappointing to God when Israel fell from her high calling.

Israel's National Election

God chose Israel out of His love, not for any good deeds they performed, or would perform. (Cf. Deut 4:37; 7:6-8; 10:15-16).

Purpose:

1. Ye shall be unto Me a kingdom of priests, and a holy nation (Ex 19:6).
2. Israel was to receive God's revelation and record it. For this reason, Israel received the Law of Moses (Deut 4:5-8; 6:6-9; Rom 3:1-2).
3. Israel was to propagate the doctrine of the one God (Is 43:10-12).
4. Israel was to produce the Messiah (Rom 9:5; Heb 2:16-17; 7:13-14).

God gave the Mosaic Law to the Israelites for several purposes:

1. To reveal the holiness of God (1 Peter 1:15)
2. To reveal the sinfulness of man (Gal 3:19)
3. To reveal the standard of holiness required of those in fellowship with God (Ps 24:3-5)

4. To supervise physical, mental, and spiritual development of redeemed Israelites until they should come to maturity in Christ (Gal 3:24; Ps 119:71-72)
5. To be the unifying principle that made the establishment of the nation possible (Ex 19:5-8; Deut 5:27-28)
6. To separate Israel from the nations in order to enable them to become a kingdom of priests (Ex 19:5-6; 31:13)
7. To make provision for forgiveness of sins and restoration to fellowship (Lev 1-7)
8. To make provision for a redeemed people to worship by observing and participating in the yearly festivals (Lev 23)
9. To provide a test that would determine whether one was in the kingdom (theocracy) over which God ruled (Deut 28)
10. To reveal Jesus Christ (Luke 24:27)

It is extremely important to remember that the Mosaic Law was given to a *redeemed people*, not to *redeem a people*.

Office of "Theocratic Administrator"

In the Garden of Eden, Adam and Eve were given authority over the physical realm, to govern God's creation on God's behalf. Technically, they were God's "Theocratic Administrators" and God ruled the world indirectly through the "first Adam".

Satan had a specific goal of perverting and reversing this hierarchy, and instead of governing the physical world for God, they were influenced by creation to rebel, and fell from their position and effectively removed the Office of "Theocratic Administrator" from the earth, making Satan the ruler of the world (Luke 4:5-8; John 12:31; 14:30; 16:11; 2 Cor 4:4; Eph 2:2) and leaving the earth without an officer until the time of Moses (at least in a limited sense). This may explain why the Apostle Paul describes the spiritually dark time period between Adam and Moses as follows: "for until the Law sin was in the world, but sin is not imputed when there is no law. Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the offense of Adam, who is a type of Him who was to come" (Rom 5:13-14).

Just as God governed indirectly through Adam in Eden, God now began to rule indirectly over Israel through His Theocratic Administrator Moses. This theocratic arrangement covered most of Old Testament history as God, even after the time of Moses, governed Israel indirectly through Joshua, and then various judges, and finally Israel's kings.

The underlying storyline of the entire Bible is how this office is restored through the Messianic Kingdom. Just as God intended to indirectly govern the physical world through the first Adam, He will one day govern the world through the "Last Adam".

Conditional & Unconditional Covenants

How does God deal with Israel under both conditional and unconditional covenants? Israel "owns" the unconditional promises of the Abrahamic Covenant, and no amount of disobedience on their part can remove Israel's "ownership" of these blessings. They can be severely disciplined for disobeying the terms of the Mosaic Covenant (Lev 26:14-46; Deut 28:15-68), but they can't forfeit ownership of the promises.

Before Israel can enjoy the blessings of the Abrahamic and Mosaic Covenants, it must obey the terms of the Mosaic Covenant. It must meet the conditions of the Mosaic Covenant in order to experience the blessings promised in the Abrahamic and Davidic Covenants. One of the important provisions to the Mosaic Covenant is that Israel must enthrone the king of God's own choosing (Deut 17:15). While Israel *owns* the covenantal blessings found in the Abrahamic Covenant and related sub-covenants, she cannot *possess* or enter into these blessings until she complies with the condition found in the Mosaic Covenant. However, this condition can be satisfied through the nation's enthronement of the king of God's own choosing (Deut 17:15), who is Christ (John 5:45-47).

Although the Abrahamic Covenantal promises and blessings are unconditionally guaranteed to come directly to Israel and indirectly to the entire world, these kingdom conditions will not manifest themselves until national Israel trusts Jesus Christ, her long-awaited King. Because, there has never existed a Jewish generation who has complied with this condition, the messianic kingdom remains in a state of postponement or abeyance up until the present hour. However, one day, a future generation of Jews will comply with this condition resulting in the establishment of the messianic kingdom of God on earth. It will take the events of the future Tribulation period to bring such a generation to faith in Christ thereby leading to the manifestation of the earthly, theocratic, messianic kingdom (Jer 30:7; Dan 9:24-27; Zech 12:10; Matt 23:37-39; 24:31; 25:31).

When the Abrahamic Covenant is considered alongside of the Mosaic Covenant, Israel's covenantal structure can best be understood as an unconditional covenant with a conditional blessing.

(C) Israel accepts God's offer of the covenant (19:7-8)

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

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

7 When Moses came, he summoned the elders of the people and told them everything that the LORD had commanded him.

7 And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 Then 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.

8 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.

8 All the people answered together: "We'll do everything that the LORD has said!" Then Moses reported all the words of the people back to the LORD.

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.

- The reaction of the Israelites to God's promises was understandably positive, and God approved their reaction (Deut 5:27-28); they wanted what God was offering them — However, they overestimated their ability to keep the covenant, as well as God's standards for them. These errors are traceable to a failure to appreciate their own sinfulness and God's holiness

— The Mosaic Law would teach them to appreciate both more realistically (Cf. Deut 5:29)

(D) Israel consecrates herself to God (19:9-15)

9 Then the LORD said to Moses, "Behold, I will come to you in a thick cloud, so that the people may hear when I speak with you and may also trust in you forever." Then Moses told the words of the people to the LORD.

9 The Lord said to Moses, "Behold, I will come to you in a thick cloud, so 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.

9 The LORD told Moses, "Look, I'm coming to you in a thick cloud, so that the people may listen when I speak with you and always believe you." Moses reported the words of the people to the LORD.

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.

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

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

10 The LORD told Moses, "Go to the people and consecrate them today and tomorrow. They must wash their clothes,

10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes,

- God designed these procedures (v10-15) to help the people realize the difference between a holy God and their sinful selves.

11 and have them 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.

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.

11 and 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.

11 And be ready against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 But you shall set boundaries 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 certainly be put to death.

12 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.

12 You are to set boundaries for the people all around: 'Be very careful that you don't go up on the mountain or touch the side of it. Anyone who touches the mountain is certainly to be put to death.

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 No hand shall touch him, but he shall certainly be stoned or shot through; whether animal or person, *the violator* shall not live.' When the ram's horn sounds a long blast, they shall come up to the mountain."

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."

13 No hand is to touch that person, but he is certainly to be stoned or shot; whether animal or person, he is not to live.' They are to approach the mountain only when the ram's horn sounds a long blast."

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.

14 So Moses went down from the mountain to the people and consecrated the people, and they washed their garments.

14 So Moses went down from the mountain to the people and consecrated the people, and they washed their garments.

14 When Moses went down from the mountain to the people, he consecrated the people, and they washed their clothes.

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

15 He also said to the people, "Be ready for the third day; **do not go near a woman.**"

15 He said to the people, "Be ready for the third day; do not go near a woman."

15 He told the people, "Be ready for the third day; don't go near a woman."

15 And he said unto the people, Be ready against the third day: come not at your wives.

- "...do not go near a woman" - the temporary prohibition of sexual relations is intended to impress the importance of this occasion on the Israelites and help them to focus on it

(E) God manifests Himself to Moses on Sinai (19:16-25)

16 So it came about on the third day, when it was morning, that there were **thunder** and **lightning** flashes and a **thick cloud** over the mountain and a very loud **trumpet** sound, so that all the people who *were* in the camp trembled.

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.

16 When morning came on the third day, there was thunder and lightning, with a heavy cloud over the mountain, and the very loud sound of a ram's horn. All the people in the camp trembled.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled.

- "...thunders...lightnings...thick cloud...trumpet" - exactly the elements which we see in Revelation when we are before the throne of God there (Rev 4:5)

— 2x in Scripture God is said to blow a trumpet...here, at the giving of the Law, and 1 Cor 15:52, at the time of the Rapture. Both are accompanied by the audible voice of God, and both trumpets create a Kingdom.

Correlations between trumpet calls in Ex 19:16 and 1 Cor 15:52 include:

1. Israelites redeemed from slavery; the Church redeemed from sin.
2. Israel was consecrated; the Church will be perfected.

3. Israel washed their clothes; the Church will be given clean clothes.
4. God came to the mountain top; Jesus will come in the air.
5. Moses and Aaron went up; the Church will go up.
6. Israel was wed to God; the Church will be wed to Christ.
7. God dwelt with Israel; the Church will dwell with Christ.
8. God promised to abide with Israel if they obeyed; the Church will abide with Christ because He obeyed.
9. Israel changed themselves temporarily; the Church will be changed permanently.
10. Israel was in great fear; the Church will be in great joy.
11. Mt Sinai was the presentation of God's Law; the Rapture is the manifestation of His grace.

17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

17 And Moses brought the people out of the camp to meet God, and they stood at the foot of the mountain.

17 Moses brought the people from the camp to meet God, and they stood at the base of the mountain.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

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 entire mountain quaked violently.

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.

18 Mount Sinai was completely enveloped in smoke because the LORD had come down in fire on it. Smoke went up from it like smoke from a kiln, and the whole mountain shook violently.

18 And mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

- "...fire" - God again used the symbol of fire to reveal Himself on this mountain (Cf. 3:2-5)
 — Fire is a symbol of His holiness that enlightens, purges and refines/purifies

19 When the sound of the trumpet grew louder and louder, Moses spoke, and God answered him with thunder.

19 When the sound of the trumpet grew louder and louder, Moses spoke and God answered him with thunder.

19 As the sound of the ram's horn grew louder and louder, Moses would speak and God would answer with thunder.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 Then 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.

20 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.

20 When the LORD came down on Mount Sinai to the top of the mountain, he summoned Moses to the top of the mountain, and Moses went up.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up.

21 Then the LORD spoke to Moses: "Go down, warn the people, so that they do not break through to the LORD to stare, and many of them perish.

21 Then the Lord spoke to Moses, "Go down, warn the people, so that they do not break through to the Lord to gaze, and many of them perish.

21 The LORD told Moses, "Go down and warn the people so they don't break through to look at the LORD, and many of them perish.

21 And the LORD said unto Moses, Go down, charge the people, lest they break through unto the LORD to gaze, and many of them perish.

22 Also have the **priests** who approach the LORD consecrate themselves, or else the LORD will break out against them."

22 Also let the priests who come near to the Lord consecrate themselves, or else the Lord will break out against them."

22 Even the priests who approach the LORD must consecrate themselves. Otherwise, the LORD will attack them."

22 And let the priests also, which come near to the LORD, sanctify themselves, lest the LORD break forth upon them.

- "...priests" - evidently young men who offered sacrifices before God appointed the Aaronic priests to this service (Cf. 24:5)

23 And Moses said to the LORD, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set boundaries around the mountain and consecrate it.'"

23 Moses said to the Lord, "The people cannot come up to Mount Sinai, for You warned us, saying, 'Set bounds about the mountain and consecrate it.'"

23 Moses told the LORD, "The people cannot come up to Mount Sinai because you warned us: 'Set boundaries around the mountain and consecrate it.'"

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify 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, or He will break out against them."

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, or He will break forth upon them."

24 The LORD told him, "Go down, and come back up with Aaron, but the priests and the people must not break through to go up to the LORD. Otherwise, he will attack them."

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: but let not the priests and the people break through to come up unto the LORD, lest he break forth upon them.

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

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

25 So Moses went down to the people and spoke to them.

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

Dispensations

There are some very useful outlines which attempt to show God's dealings with man in 7 dispensations. I would not disparage them because they are useful and they help to organize one's thinking. However, there are some fallacies which tend to occur from too rigorous of an application of these ideas.

We frequently speak of the Dispensation of the Law as opposed to the Dispensation of Grace. One of the traps into which you can fall, especially when we talk of the Dispensation of Grace, how were the OT saints saved? By Grace. Yes, they were under the Law, but there is a danger of looking at God's basis with each group being materially different. In some respects, it was a different basis, and in some respects it was not. One of the dangers is failing to realize that grace is the basis for God's dealing with man all the way through.

John 1:17 is used by many to draw a distinction between the period of the Law and the NT. Be cautious and do not use a verse like this out of context, and assume that there is some different basis for someone being saved in plan A or plan B. ***All of us are saved by one thing, the grace of God and through the application, either before the fact or after the fact, of the blood of Jesus Christ.***

This period which we are dealing with, speaking of Israel, what we might think of as OT period, started at Passover (not the giving of the Law). The proof is that this is when the calendar was reorganized, at Passover. Were they under the Law prior to the 10 commandments (Ex 20)? See Ex 15:25-27. I am going to suggest to you that Israel was being judged by the Law before the 10 commandments. So, rather than deal with dispensations, let us deal with covenants.

Abrahamic Covenant

Prior to Egypt, the basis by which God was dealing with these people was based upon the Abrahamic Covenant (Gen 15). Normally a covenant has 2 parties, I do something, you do something. But this is a one party covenant, the party making the covenant is God Himself. If you read the passage carefully, you will not be able to find any "condition" placed upon the covenant. (Covenant sealed by blood; Jer 34:18-19.) In fact, the other party was asleep when the covenant was made. The covenant was (Gen 15:18 vs Gen 13:15) "given," a completed task. This covenant was the basis by which God was dealing with the people up until the Sinaitic Covenant (the 10 Commandments; see Ex 2:24; 6:3-4; Ps 105:41-42). This was an unconditional covenant.

Mosaic Covenant

Notice that in Ex 19:5, God is establishing a new covenant relationship, a conditional one, the word "if" appears. Nowhere in Scripture can you find an "if" in respect to the Abrahamic Covenant, but we see that the Mosaic Covenant will be a conditional one. The name of Abraham does not appear in Ex 19.

This covenant is a two-party relationship, God will do certain things, if you do certain things. The basis of this covenant relationship is works. The terms of this covenant can be seen in Ex 34:27-28 (Deut 4:13) and ratified in Deut 19:8; 24:3-8. On this basis Israel entered Canaan; Joshua 7:11,15 (Achan; Judges 2:19,21): sin of Achan was that he had transgressed the law, not the Abrahamic covenant. (See also Solomon's failure in 1 Kings 11:11.) This may be a shock because Gen 15 promises the land to Abraham unconditionally. Since 1948 Israel has been in the land on the basis of the Abrahamic Covenant, their claim is Gen 15. The promise of Abraham is being fulfilled today; but the basis for their entering Canaan was the Mosaic Covenant. Is 11 says that when they are regathered the second time in the land, they will never be uprooted. For Satan to try and make the Word of God of no effect, then he has to get Israel out of the land or wipe them out.

Our Basis

They were under the Law in the first place, under the Law of God, maybe not the Law of Moses. We are under the Law of God, we are required to respond to absolutes. We are not free of the Law if we happen not to be Israeli. The expression of this Law is in the 10 commandments. See Deut 5:22-23,27-28; "well spoken" God was pleased with their response of Ex 19:8, even though they would not be able to live up to it. Did God expect them to keep the Law? Hardly, notice we will not finish the chapter on the 10 Commandments without the mention of an altar. There was no altar in Eden, as they didn't need it (until they were cast out). Deut 18:15, talking about Jesus Christ. God knew they could not keep the law so He provided an altar and promised them a Deliverer. Ex 24, recounts all, and notice v8: blood applied (grace). God's majesty and righteousness (Ex 20:20; Deut 5:24). Nations are as nothing (Is 57:15; Dan 9:4; Is 40:15,17).