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Exodus CH 24.

In CH 20 to 22 so far we have seen the Law being given. The start was the 10 commandments or the 10 utterances in CH 20.

The last section of the Book of Exodus serves as its conclusion.

It does contain further emphasis on obedience, it concentrates on what the LORD promised to do on Israel's behalf.

So in CH 23 the LORD Yeshua a Theophany here (some call a Christophany...).

So I believe this is Yeshua, and HE was would both guard Israel along the way and guide them into the Promise Land of Canaan.

But the people were to be on their guard before HIM and obey HIS voice, and not let any outside influence lead them into disobeying the LORD.

Unfortunately, they were constantly in rebellion against the LORD (EXO 32 - 34, NUM as well).

/So it is clearly stated to the Israelites: If they don't obey, then they will not receive this blessing. Sadly, that is exactly what happened to this generation.

If anyone opposes the Israelites on the way to Canaan, the LORD would fight for them and protect them.

And when they reached the Promised Land, the LORD would go before them and bring them into the land of the Amorites, the Hittites, the Perizzites, the Canaanites, the Hivites and the Jebusites; and HE would completely destroy them.

In JOSH 5, Yeshua appears as the the captain of the LORD's army, and that Joshua was to remove his sandals because the ground where they stood was Holy.

Similar to when Moses first encountered the LORD in the burning bush.

Yeshua appears to Joshua just before Israel wins its first battle, conquering the city of Jericho by miraculous circumstances.

Remember the walls of Jericho?

GOD does indeed fight for Israel, but HE will ask the people to engage and fight as well, and trust GOD to fight for them.

Obedience and engagement is a necessary component of experiencing the plan of GOD.

Six nations occupying the land of Canaan were to be defeated by Yehovah.





The Hittites may have been the descendants of Canaan through Heth.

The Perizzites were a group of people who lived around the Jordan River. The mention of this group of people extends from the

time of Abraham to the time of Ezra. The Canaanites lived by the sea and by the side of the Jordan according to NUM 13.

The Hivites around the area of Shechem in the days of Yacob.

The Jebusites were the occupants of the region later associated with the tribe of Benjamin, especially the city of Jerusalem.

These six nations were to be defeated because they were not part of GOD's covenant.

Well we are getting ahead of ourselves. SO let's get into EXO 24.

This section of text reminds us of the very beginning of the Sinai journey, where the LORD also appeared and talked with Moses.

You might consider CH 19 and this CH 24 as bookends to giving of the law.

24:1 Then He said to Moses, “Come up to the LORD, you and Aaron, Nadab (generous) and Abihu (abi who = ab = father hoo = pronoun like whose is = whose father) and seventy of the elders of Israel, and you shall worship at a distance.

Nadab and Abihu were the oldest of the 4 sons of Aaron. So, they were selected to be priests. They

were here in EXO to be in the very presence of the LORD. But, in LEV 10 as they were being ordained, they disobeyed the LORD and the LORD killed them on the spot.

2 “Moses alone, however, shall come near to the LORD, but they shall not come near, nor shall the people come up with him.”

3 Then Moses came and recounted to the people all the words of the LORD and all the ordinances; and all the people answered with one voice and said, “All the words which the LORD has spoken we will do!”

Well they had said that a few times before but...

The people would confirm it first, then the elders and, finally, GOD with Moses alone.

Moses alone is to approach the LORD, the people may not come up with him.

GOD asked Moses to climb up while the elders, Aaron, and two of his sons, GOD controlled the terms of access.

Yet all in this group were close enough to see the glory of the LORD. At the end of the chapter all the people saw “the glory of the LORD”.

In order for Moses to bring the elders up, he first had to go down to the people.

Some count this as his fourth trip down the mountain and will be his fifth climb up. By some accounts Moses went up 7 times. Some say 8. I have never really cared enough to count. 7 is completion, 8 is new beginnings...just sayin.

This climb involved three stages: with the elders; with Aaron and sons part way; with Joshua a bit further and alone to the top.

Moses wrote down all the words of the LORD. Then he arose early in the morning, and built an altar at the foot of the

mountain with twelve pillars for the twelve tribes of Israel.

5 He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD.

6 Moses took half of the blood and put it in basins, and the other half of the blood he sprinkled on the altar.

7 Then he took the book of the covenant and read it in the hearing of the people; and they said, “All that the LORD has spoken we will do, and we will be obedient!”

8 So Moses took the blood and sprinkled it on the people, and said, “Behold the blood of the covenant, which the LORD has made with you in accordance with all these words.”

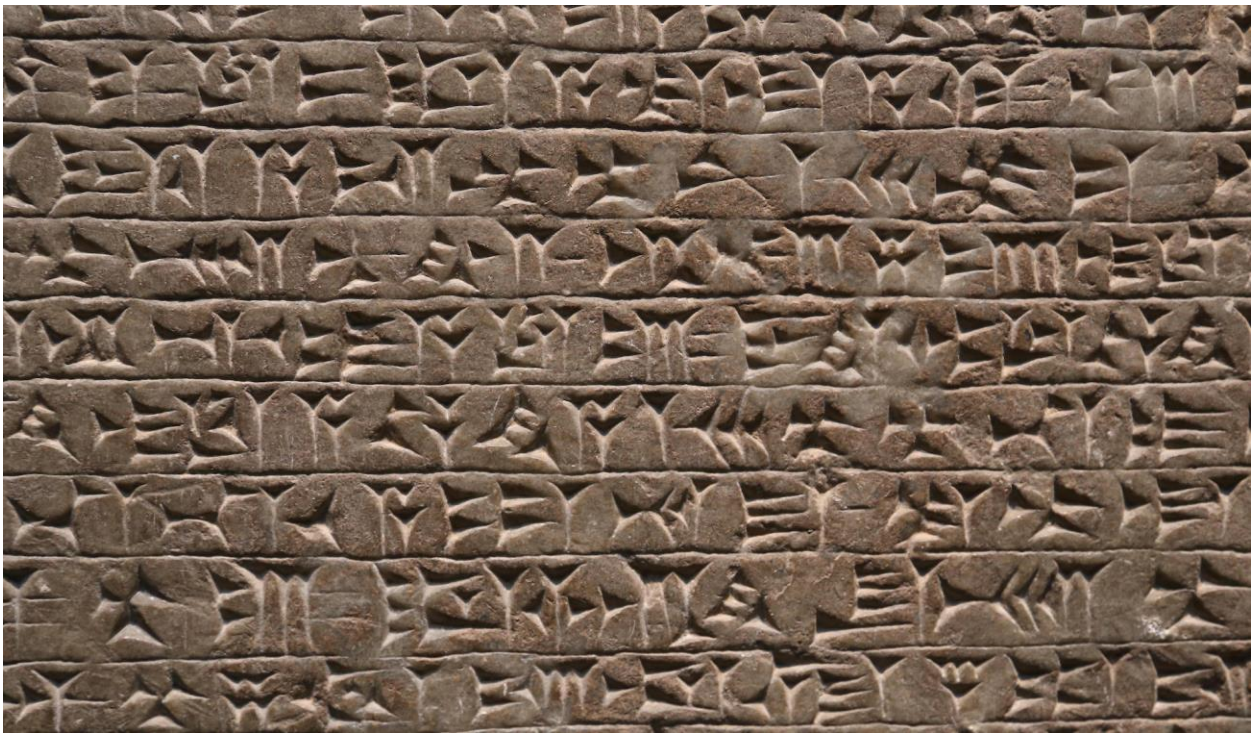
Israel had agreed to a covenant-relationship with GOD. They must do specific things to confirm that covenant.

First, the word of GOD must be written: Moses wrote or kaw thab = first used by Moses in CH 17.

Critics of the Bible say that Moses couldn't have written anything down because writing wasn't invented yet. A ewally stupid thing to say. Over a 1000 years before

Moses people were writing things in Egypt and elsewhere, hieroglyphics or pictograms.

Moses was learned in all of the wisdom of Egypt. He would know hieroglyphics he would know different writing.



cuneiform kind of a writing or a wedge like writing which scholars believe now was a common

language. Moses could have used that. The LORD could have taught him Hebrew pictographic...

He could use the alphabet, so he didn't need the clay tablets, all he needed was a surface that could be inscribed in some way.

In 1400 BC leather well animal skin was a preferred material for writing. Moses, and the Israelites, were acquainted with Egyptian materials for writing. The longest Ancient Egyptian text ever found, is an 8-foot long leather manuscript dating from 2000 BC. That's well before Moses' time.



Ink can be made from a number of mixtures including soot, this would have been easily collected as a by-product of fire.

Point is Moses had 40 years in which to write, so during that time the materials needed for writing would not be an obstacle. Just in case you were wondering.

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As the nation received the blood of the covenant, the covenant was sealed.

Blood represented life of a being (For the life of the flesh is in the blood, Leviticus 17:11), blood represents the outpouring of life, of one life being given for another.

Thus a foreshadowing of the blood of Yeshua. Half of the blood being sprinkled on the ALTAR, and half of it sprinkled on the PEOPLE, both GOD and THEY were bound by this covenant.

MAT 26:28, This is MY blood of the new covenant, which is shed for many for the remission of sins.

The blood of Yeshua's covenant is also our foundation.

HEB 13:2-21, Now the God of peace, who brought up from the dead the great Shepherd of the sheep through the blood of the eternal covenant make you complete in every good work to

do HIS will, working in you what is well pleasing in HIS sight, through Jesus Christ, to whom be glory forever and ever. Amen.

Back to EXO 24

9 Then Moses went up with Aaron, Nadab and Abihu, and seventy of the elders of Israel,

10 and they saw the GOD of Israel; and under HIS feet there appeared to be a pavement of sapphire, as clear as the sky itself.

11 Yet HE did not stretch out HIS hand against the nobles of the sons of Israel; and they saw GOD, and they ate and drank.

**12 Now the LORD said to Moses,
“Come up to Me on the
mountain and remain there, and
I will give you the stone tablets
with the law and the
commandment which I have
written for their instruction.”**

**13 So Moses arose with Joshua
his servant, and Moses went up
to the mountain of GOD.**

A part of the confirmation of the covenant involved the elders eating a meal of celebration and communion with the LORD.

Moses, Aaron and his two sons, and the seventy elders of Israel went up and saw the Glory of the GOD of Israel.

The claim that they saw GOD is surprising, but so also is their awareness that this was a potentially dangerous situation.

The text tells us that whatever the form of the LORD they saw HE did not raise his hand against these leaders.

It was commonly known that one could not see GOD and live. Yet GOD remained free to take a visible physical form.

Although they saw GOD, and they ate and drank, the text focuses on GOD's feet and something like a pavement made of sapphire, clear as the sky itself. Many believe this is a vision which no mortal eye

could behold. So GOD's presence was felt, perceived through what could be seen.

So, the third confirmation of the book of the covenant was Moses' call to receive the tablets of stone.

**14 But to the elders he said,
“Wait here for us until we
return to you. And behold,
Aaron and Hur are with you;
whoever has a legal matter, let
him approach them.”**

Remember Hur we met in CH 17.
Hur and Aaron held up the arms of
Moses in the battle against
Amalek.



So this was base camp 1 so to speak. For you mountain climbers. Moses would go further with Joshua, and then Moses would go alone.

15 Then Moses went up to the mountain, and the cloud covered the mountain.

So the Theophany of the cloud here covered the mountain. Kah saw = overwhelmed.

16 The glory of the LORD rested on Mount Sinai, and the cloud

covered it for six days; and on the seventh day HE called to Moses from the midst of the cloud.

17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.

18 Moses entered the midst of the cloud as he went up to the mountain; and Moses was on the mountain forty days and forty nights.

Here we see 40...

Moses went up at the LORD's invitation and he also brought with him his assistant Joshua.

Joshua became the great leader the LORD used to bring Israel into the Promised Land, but he began as Moses' assistant. First, helping Moses in battle (17), then by assisting him here.

The nation of Israel were assembled at the foot of the mountain. Aaron, his sons, and the seventy elders of Israel were somewhere up the MT (base camp 1) Joshua and Moses went up further, and then Moses alone met with GOD.

Aaron and Hur could supervise the camp of Israel. They already proved themselves as men capable of assisting Moses in 17.

Yet Aaron and Hur didn't do a good job guarding the camp – as we will see.

17 And to the eyes of the sons of Israel the appearance of the glory of the LORD was like a consuming fire on the mountain top.

The Glory of the LORD was seen for the entire 40 days.

The LORD called to Moses out of the midst of the cloud: This had to look like a harsh and dangerous environment to most.

As dangerous as the environment was, there was also the comfort of the Glory of GOD there.

These images of the cloud, the smoke, and the fire are all Biblical images of GOD's revealed glory. They are connected to HIS cloud of shekinah glory. It is a comfort that we have, the awesome of our GOD, the presence of the HS in us through our relationship with Yeshua. My friends appreciate that, enjoy it, embrace it, love it, feel it.

In all of this that is what the LORD said to Moses and to us.

You can draw near. I will keep you safe and reveal MYself to you.

Under the New Covenant, in light of the Word of GOD, and under the sacrifice of Yeshua, GOD offers us the chance to draw near to HIM.

HEB 10:19 Therefore since we have confidence to enter the holy places by the blood of Yeshua, by the new and living way that HE opened for us through the curtain, that is, through HIS flesh, and since we have a great priest over the house of GOD, let us draw near with a true heart in full assurance of faith.

17 And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Let's do 1 few verses from CH 25 and we will do the LORD's Supper.

1 Then the LORD spoke to Moses, saying,

2 “Tell the sons of Israel to raise a contribution for ME; from every man whose heart moves him you shall raise MY contribution.

Ter oo maw = offering.

LXX 25:1 And the LORD spoke to Moses, saying, 25:2 Speak to the children of Israel, and take first-fruits of all, who may be disposed in their heart to give; and ye shall take my first-fruits.

3 This is the offering which you are to raise (lah cach = take) from them: gold, silver and bronze,

4 blue, purple and scarlet material, fine linen, goat hair,

5 rams' skins dyed red, porpoise skins, acacia wood,

LXX 25:5 and rams' skins dyed red, and blue skins, and incorruptible wood,

6 oil for lighting, spices for the anointing oil and for the fragrant incense,

7 onyx stones and setting stones for the ephod and for the breastpiece.

8 Let them construct a sanctuary for ME, that I may dwell among them.

9 According to all that I am going to show you, as the pattern of the tabernacle and the pattern of all its furniture, just so you shall construct it.

We have seen that YHVH, the GOD who made everything there is, was foeming a covenant (like a marriag) with the people of Israel.

A vow and a covenant was made between him and them which married them to him. They are his people forever and God never repents of that kind of promise. Now what follows a marriage? Setting up house, furniture, decorations –that is the next thing. Therefore, it is quite normal and understandable that the very next chapters in the Bible after Yahweh and Israel have got married is to set up house together and to discuss furniture, colours, decorations and all kind of things. For the simplest meaning behind the tabernacle is that God was going to live with his people. They were now married and he was going to live with them

permanently. Of course, it had to be a temporary building because his people were going to move and therefore it needed to be a moveable house for God so that he could go on living with the people he had married. Into the modern period you can still go into the Arabian Desert and see a Bedouin encampment and find in the centre a large tent and you know that is the sheik's tent. Around the large tent are a lot of smaller tents, which you know are his brides'. This Now this tabernacle is of God's design. No man ever decided a single detail of what you see there. God was the architect and he gave every last, little detail to Moses except, as far as we can

see, the laver. Do you realise that you are looking at God's architecture? It tells us quite a lot about God, for an architect is an artist and you can tell a lot about the person of the architect from the building he has designed. Now what can we tell about God from this? Here are five things straightaway. First of all, God has an eye for detail. It is not just the big thing, the shape of it all, but the hooks that join the curtains together. God is a God of detail. He takes as much care over the little things as the big things. He did not take more care over an elephant than over a fly. Verses 1-9 Yahweh had redeemed the Israelites from bondage. He had

made a covenant with them and had given them laws. He had promised, on condition of their obedience, to accept them as His own “peculiar treasure,” as “a kingdom of priests and an holy nation” Exodus 19: 5-6. And now He was ready visibly to testify that He made his abode with them. He claimed to have a dwelling for Himself, which was to be in external form a tent of goats’ hair Exodus 19: 4, to take its place among their own tents, and formed out of the same material (see Exodus 26: 7 note). The special mark of His presence within the tent was to be the ark or chest containing the Ten Commandments on two tables of

stone Exodus 31: 18, symbolizing the divine law of holiness, and covered by the mercy-seat, the type of reconciliation. Moses was divinely taught regarding the construction and arrangement of every part of the sanctuary. The directions which were given him are comprised in Exodus 25: 2 An offering - The word is used here in its general sense, being equivalent to korban, κορβάν korban (compare Mark 7: 11). On the marginal rendering "heave offering," see the note at Exodus 29: 27. That giveth it willingly with his heart - The public service of Yahweh was to be instituted by freewill

The thirteen chapters that describe the tabernacle have posed a challenge for interpreters since the time of Philo (d. 50 A.D.). In *The Life of Moses* Philo gave a symbolic reading that has influenced interpretation to the present day. For him, the tent of meeting represented the spiritual world and the courtyard signified the material world. The colors (blue, purple, crimson and white) represented the basic elements; the seven lights of the lampstand were the seven planets; and the twelve precious stones were the twelve signs of the Zodiac. Josephus and the early Christian interpreters Clement and Jerome, who wrote after the destruction of the temple

in Jerusalem, interpreted it in a similar way. Origen added a symbolic moral dimension that held sway through the Middle Ages: the gold, silver, and bronze respectively represented faith, the preached word, and patience. The Protestant tradition continued the symbolic interpretation for the Christian church. The holy of holies was a sign of the invisible and triumphant church of Christ and the courtyard was the visible and militant congregation. The most complete attempt to deal with all the details of the tabernacle as symbols was by Baehr in 1837 (Childs, Exodus, pp. 547–48). A more recent theological reading of Christ and the tabernacle is

Poythress, *The Shadow of Christ*. The nineteenth century brought literary criticism to bear upon the text. Scholars in this tradition identified the tabernacle description as the work of the so-called P (priestly writer) and discredited it as a “pious fiction” of priests writing in the postexilic period. It was thought that the verisimilitude of the detail was an attempt to justify their craft in Israel. Not until the twentieth century did interpreters seek to recover the positive role of the priestly writer. The current consensus among historical scholars is that the tent of meeting and the ark-tabernacle traditions have ancient roots. Much more

could be said with respect to the scholarly debates on this subject. For further information on the priestly role, see Eichrodt, von Rad, et al. who argued for the positive priestly role. Childs summarizes the scholarship in Exodus, pp. 530–37, 550. Scholars still debate the process of writing and editing the tent and tabernacle traditions. See Durham, Exodus, p. 353, for a clear discussion; see also Haran, “The Nature of the ’ohel mo’edh.” The final form of the tabernacle description would have been a comfort and source of hope to the people in the Babylonian exile. See Fretheim’s seven points on the value of the repetitive detail (Fretheim, Exodus, pp. 264–65).

Interpreters are just beginning to recover a theological interpretation of the tabernacle of Exodus that provides a middle road between metaphorical imagination and historical dismissals. There is a scriptural context for the tabernacle. “Then have them make a sanctuary for me, and I will dwell among them. Make this tabernacle and all its furnishings exactly like the pattern I will show you” (25:8–9). The tabernacle was a new paradigm for God’s relationship to the people. God took the initiative to live among them in a very specific way. The Lord would not remain on the distant horizon in a cloud, or unapproachable on a mountain, but

would be present in the midst of the camp. God was not geographically fixed at Sinai, but was and would be mobile, traveling with them in the wilderness toward the land of promise. Creation and the tabernacle. Many elements of the tabernacle texts also occur in Genesis 1–2. This intentional reflection of the creation weights the significance of the tabernacle as a new creation of the Lord. Rabbinic interpreters have long recognized the echoes of creation in a variety of texts. The Creator was doing something new in directing the building of the tabernacle. The Spirit of God, present at creation (Gen. 1:2) filled

Bezalel and the craftsmen who created the tabernacle with creative gifts (Exod. 31:1–11). Israel made the tabernacle, even as God made the world, as a dwelling place for God (Exod. 25:8–9; Ps. 104:1–4). God instructed them to erect the tabernacle on New Year’s Day to underscore this new beginning (Exod. 40:2, 17). The extended description of the tabernacle also mirrors the seven days of creation in Genesis 1. Seven times the Lord spoke to Moses about what the people should make (25:8; 30:11, 17, 22, 34; 31:1, 12). The Hebrew word for “make” (‘asah) frequently refers to the Lord’s making the world (Gen. 1:7, 16, 25, 26, 31;

2:3–4, 18; 3:21). In the seventh speech about the tabernacle the Lord speaks about the Sabbath rest (Exod. 31:12–18). When the people had completed the tabernacle, Moses spoke words that were similar to God’s assessment of creation (“and God saw that it was good”). Moses inspected and “saw” that they had made the tabernacle, “just as the LORD had commanded” (39:43; 40:16, 19, 21, 23, 25, 27, 29, 32). Jon Levenson concludes that “the depiction of the sanctuary as a world, that is, an ordered, supportive, and obedient environment” corresponds to the description of creation in Genesis 1 (Levenson, *Creation*, p. 86).

Fretheim adds, “The tabernacle is a microcosm of creation, the world order as God intended it writ small in Israel, a beginning in God’s mission to bring creation to the point where it is perfectly reflective of the divine will” (Fretheim, “Whole Earth,” p. 238; see also Fretheim, Exodus, pp. 268–72). The clearest representations of the creation come from the detailed descriptions of the tabernacle itself. Exodus 25 begins with raw materials: metals (gold, silver, bronze), linen (flax), goat’s wool, leather hides, dyes (red from grubs, blue from snails, purple mixed), acacia wood, olive oil, semiprecious gems, spices for

fragrant oil, and incense imported from around the ancient Near East. Other materials are present as images: almonds, trees, flowers, and pomegranates. The construction of the tabernacle required the gifts created by artists and artisans: spinning, weaving, sewing, dyeing, metallurgy, woodworking, lapidary, making perfume, and tanning. Even the specific dimensions of objects may be tied to the creation: those given for the ark of the covenant and its cover (at the center of the tabernacle) are 5:3, which is very close to the so-called “golden ratio” ($\phi = 1.618$) found in the spiral of sea shells, pine cones, the head of a daisy, the proportions of

the human face, and many other natural objects.