

**[Wednesday, February 22, 2017] Exodus Series, Exodus chapter 23, verses 20-33
– Craig Thurman**

Keep in mind that the LORD thundered his Law and these judgment from Mount Sinai to the children of Israel. (cf. 19.24, 25) The judgments of the Lord which began to be given to Israel in chapter 21, verse 1 came to a close at verse 12 of this chapter. Verses 13-19 named three feasts that Israel were to keep; the Passover, Firstfruits, and the Ingathering. The remaining portion of this chapter complete the LORD's address to the Israelites.

Verses 20-33 can be divided into these simple parts:

v.20

My angel will keep you in the way, and bring you to the place which I have prepared.

v.21

Beware of Him; obey His voice; and provoke him not.

v.22

Conditional if you will, then I will

vss.23-25

This is what you shall do.

vss.26-31

This is what I shall do.

vss.32-33

An admonition against making covenants with the nations because that will ensnare you.

20 ¶ Behold, I send an Angel before thee, to keep thee ^{לְשָׂמְרָךְ} in the way,
guard, preserve (vs.21, beware)

This is an unconditional statement of fact. All that follows in this chapter tells us what He will do to *keep* them in the way, and to *bring* them to the place that He has promised.

This angel can be no other than our Lord Jesus Christ. The Rock that followed them. (1Co.10.4)

Concerning this Angel Nebuchadnezzar said:

*Dan.3.28 ¶ Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abednego, **who hath sent his angel**, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.*

The Psalmist said:

Ps 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.

The LORD will keep them, and He keeps us. *How*, the manner which the LORD employs to keep them is conditioned upon how obediently they walk in His commandments or how rebelliously they walk against them. Isn't that how it is with us? There is the true doctrine of the preservation of the believer. But whatever means the Lord employs to preserve us varies according to our walk.

and to bring thee into the place which I have prepared.

I have prepared, הִכְנִיתִי, Hiphil (causative active) pret. 1ps. of כָּנָה; Ex.16.5, that ... they shall prepare; KJV, the Hiphil pret. is translated, established, confirmed, made provision, provide, ready, set; Hiphil infin. also, firm, ordered, directed.

The Israelites would come into the land of promise, not because of what they did, though they should do right, but because of the faithfulness of God to His promises made to them in Abraham. His law, to which the Israelites had covenanted themselves guaranteed correction again and

again so that they would possess the land. How the Lord Jesus' words can be heard two millennia later,

Jn.14.1 ¶ Let not your heart be troubled: ye believe in God, believe also in me.

2 In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

We know that the law was spoken to the physical, elect descendants of Abraham, and this would serve to bring national Israel into the land of promise. And Israel would slide in and out of obedience to the Law of God and suffer many judgments of the LORD through their history to the time of the coming of the Christ of God, even being removed from the land at times. But Jesus spoke this Word in John 14 to the spiritual, elect descendants of Abraham. This was an unconditional covenant grace, which was applied to every child of God.

21 Beware of him, and obey his voice,
Take heed (Ex.19.12; 34.12) before him and hearken to his voice

beware, הִשָּׁמֵר, Niphal (simple passive) imper. sing. masc. of שָׁמַר; vs.13, Niphal fut., be circumspect; vs.20, keep.

provoke him not; for he will not pardon your transgressions:
vex, grieve

*provoke, אֶל־תִּמַּר, Hiphil (causative active) fut. 2psm. of מָרַר; in Qal, to grieve, to vex, to be bitter; in Piel, to be sorely grieved, bitter; in Hiphil infin., bitterness; this is the verb from which Naomi takes the name *Marah* (adj. מָר); in Ex.1.14, the Egyptians made the lives of the children of Israel *bitter* with hard bondage*

he will ... pardon, יָשָׂא, Qal fut. of נָשָׂא; to bear, accept, lift, take, carry; Ex.23.21, raise; 32.32, forgive.

your transgressions, לַפְּשָׁעֵיכֶם, noun פֶּשַׁע; KJV, trespass, transgression, rebellion, sin; **to step beyond or across the bound or limit set.**

Beware, obey, and provoke Him not ... because, He will say, my name is in Him. It is another way of saying *this is my Son*. (I'll give the verse for this directly below.)

All judgment has been given to this Angel just as it has been given to the Son.

Joh 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

The judgment of the Passover Lamb was past. They were *under the blood* and the destroying angel has passed over them. But there is another sense in which sins are not forgiven. And that sense is related to holiness. As the children of God the children of God were held to a standard of righteousness. Isn't this true of all the children of God that he holds us accountable to walk faithfully? That when we sin He faithfully brings chastening?

John Gill, '... suffer them to pass unchastised and uncorrected ...'

We often quote 1Jn.1.9 which says, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*. I think this assumes the children of God are unrepentant and will not forsake sin. And so the application of the rod of correction must be brought in. The only ones who have this are the sons. Those without chastening are not sons. The greater part of mankind is without chastening. Chastening looks much like the common things that men without Christ suffer. But if I were to point to a distinction that could be made between what the world receives and the children it would be seen in the *timing* of our judgment. Our correction is tied directly to the our sin and waywardness. The world receives what they do as a matter of the natural course of life. They

receive the waves of sickness, disease, and death when the Lord would separate His people from it. Then when those of the world seem to be clear from these things the child of God might be smitten. The world is brought into final judgement where we are brought into judgments often.

for my name is in him.

in him, of קָרֵב, qerev; KJV, therein, in the midst, among, inward, before, purtenance, within, out of, bowels; v.25

To say, *for my name is in him* is another way of saying that this is my beloved son.

Jacob, by this, claimed the sons of Joseph as His own sons:
Ge 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

This Angel bore a special relationship with the Father that no other had. And for this, if any will truly name the name of God they must acknowledge the Son. Otherwise they are liars. By acknowledging Him, the Angel, they acknowledged the Father.

1Jo 2:23 Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also.

It is the Son of God which reveals to us the Father. The Father has vested all creation into the disposal of His Son.

Ps 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.

Joh 17:6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

Joh 17:26 And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

and an adversary – to your adversaries, of צָרַר; KJV, to vex, bind, distress, shut up, besiege, afflict. Ex.12.23; 23.22

23 For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

I will cut them off, וְהִכְחִידֵנִי, Hiphil (causative active) of כָּחַד; KJV, to cut off or down, to be hidden or desolate, concealed.

In Hezekiah's day concerning the great Assyrian army of Sennacherib:

*2Ch 32:21 And **the LORD sent an angel, which cut off** all the mighty men of valour, and the leaders and captains in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels slew him there with the sword.*

22 Thus the LORD saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all other, and guided them on every side. (2Ki.19.35, 185,000 soldiers died in the night. Why? 1Ki.19.34, For I will defend this city, to save it, for mine own sake, and for my servant David's sake.)

24 Thou shalt not bow down to their gods,

thou shalt ... bow down of שָׁחָה, 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

nor serve them, nor do after their works: but thou shalt utterly overthrow them, and quite break down their images.

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

and quite break down, **וְשָׁבַר תְּשָׁבַר**; root **שָׁבַר**, KJV, most often to *break; to crush; of fire to quench*; J. P. Green Sr., Interlinear Bible, 'and surely shall you smash.'

25 And ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee.

and I will take ... away, **וְהִסְרֹתִי**, Hiphil pret. of **סָרַר**; KJV, *to take away, to undo, to remove, withdraw, to put away, to turn away.*

from the midst of thee, of **בְּקִרְבֵּךְ**, qerev; KJV, *therein, in the midst, among, inward, before, purtenance, within, out of, bowels.*

26 There shall nothing cast their young, nor be barren, in thy land: the number of thy days I will fulfil.

27 I will send my fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee.

my fear, noun, **אֵי יָמֶה**; Ge.15.12, *an horror*; **Ex. 15.16, fear**; 23.27, *my fear.*

De 7:12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers:

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee; thine eye shall have no pity upon them: neither shalt thou serve their gods; for that will be a snare unto thee.

But, conversely, if they disobeyed: read Deu.28.58-68.

28 And I will send hornets before thee, which shall drive out the Hivite, or, thrust

the Canaanite, and the Hittite, from before thee.

and I will send, וְשִׁלַּחְתִּי, Qal preterite, 1ps of שָׁלַח; to send or put forth; most often translated with the English *send*. is found in Ge.27.45, then I will send; Ex. 3.20, And I will stretch forth; Ex. 23.28; 33.20, And I will send.

hornets, אַתְּ-הַצְרָעָה, fem sing. noun of צָרַעַה; 3 times in the O.T. and always translated *hornet*; lexically, on either side of this is צָרַע, *leper*, *leprous* and צָרַעַת, *leprosy*.

which shall drive out, Piel (intensive active) of הָרַשׁ; this verb in Piel is especially prominent in the book of Exodus;

Piel preterite: **23.31**, and thou shalt drive them out; 33.2, and I will drive out;

Piel infin.: Ex.11.1, he shall surely [thrust]

Piel fut.: Ex. 2.17, and drove them away; 6.1, shall he drive the out; 10.11, And ... were driven out; 11.1, he shall ... thrust ... out; **23.29**, I will ... drive them out; **23.30**, I will drive them out

Pual (intensive passive) preterite: Ex.12.39, they were thrust out (only instance of Pual)

29 I will not drive them out from before thee in one year;

I will ... drive them out, of גָּרַשׁ, garash; the Piel (intensive active) fut. is found twice more in Exodus (Ex. 23.28, 30, *will drive them out*)

lest the land become desolate, and the beast of the field multiply against thee.
waste

desolate, שָׁמָמָה, fem. sing. noun; KJV, *desolate, waste*; first time this noun or verb (שָׁמַם) is used in the O.T.; the verb is translated to *astonish, desolate, to destroy, desolate, and wonder*; where there was order it has come to disarray, and where there was production it is now empty.

30 By little and little I will drive them out from before thee,

little, מְעַט, ma-[g]at; Qal fut. verb; Hiphil participle, Ex.16.17, *some less*; 18, *and he that gathered little*; Hiphil fut, Ex.30.15, *shall give less*;

מְעַט, masc. sing. noun and adverb; *little, small, almost, few, too, some, lightly, small matter*; Ex. 17.4, *almost ... me*; 23.30, *By little and little*.

I will drive them, יִגְרֹשׁ, Ex. 11.1, Piel (intensive active) fut. of גָּרַשׁ, garash; the Piel (intensive active) fut. is found twice more in Exodus (Ex. 23.29, 30, *will drive them out*)

until thou be increased, and inherit the land.

fruitful

you be increased, הִתְפַּרְרָה, Qal fut. of פָּרַרָה; Ge. 8.17, *fruitful*; Jer.3.16, *increased*; Ge.47.27, *grew*; Is.45.8, *bring forth*.

and possess, וְנָחֲלָתָהּ, Qal pret. of נָחַל; *to inherit, to divide, possess, distribute*.

That means a conflict will be ongoing. As they increased in fruit so the enemy would vacate more and more of the precious land promised for an inheritance to them. (in this case meaning in numbers, but in our in attributes of love, joy, faith, patience, etc., etc.) Would it be correct to say that the more fruit we bear the less claim the world has in our lives? It has to be, that the more we look like Christ the less we are like the world.

31 And I will set thy bounds from the Red sea even unto the sea of the Philistines,

I will set, וְשִׁתִּי, Qal pret. of שָׁתַּת; KJV, *to appoint, put* (Ge.3.15), *set, regard* (2Sa.13.20), *show, lay, mark* (Ps.48.13), *make, look* (Pr.27.23).

thy bounds, אֶת-גְּבוּלָהּ, noun, גְּבוּל, *border, coast, bounds, landmark space, limit*; verb, גָּבַל, Ex.19.12, 23.

In Scripture rivers and bodies of waters often marked boundaries. And so the Red Sea was the most southwestern boundary as you came to Egypt. Then as the land continued running along the lower, eastern corner of the Mediterranean Sea, called the Sea of the Philistines, it would turn northward along the sea. All of this the Lord promised to Israel.

and from the desert unto the river:

Which seems to mean from the southernmost desert within those aforementioned boundaries to the northernmost river, the great river Euphrates. (cf. **Ge. 15.18**; Deu. 1.7; **11.24**; Nu.34.3-12; **Jos. 1.2, 4; 1Ki.4.21, 24**; 2Chron.9.26; Ez.47.13-21)

אֶתֶּן
for I will deliver the inhabitants of the land into your hand;
give

the inhabitants, יֹשְׁבֵי, Qal part. Poel of יָשַׁב; meaning dwellers, inhabitants, sitters; vs.33, dwell.

and thou shalt drive them out before thee.

לָהֶם
32 Thou shalt make no covenant with them,
to or for

וְלֵאלֹהֵיהֶם
nor with their gods.
v^e-le-lo-hey-hem

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, it will surely be a snare unto thee.

a snare, לְמוֹקֵשׁ, masc. sing. noun of יָקַשׁ, w/prefixed preposition לְ, l^e, as, to, for, against; (Wigram, מוֹקֵשׁ, KJV, trap, snare, gin; Ex.10.7; 24.33; 34.12); the verb, יָקַשׁ, to be snared.

Jud.2.1 ¶ And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swore unto your fathers; and I said, I will never break my covenant with you.

2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

To make covenants means that they must pull together in the same harness. How can a pagan and an Israelite stand together in covenant? Israel's God is not their god. Israel's life goals are not the same as any of

the nations. Israel's laws are not the same as the nations' laws. Their principal of life is completely difference. Covenants by the children of Israel, as it would be for the child of God, means some compromise must be arranged. There is no way that the two can be equally yoked together.

2Co 6:14 Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Watch against making arrangements with those without Christ that costs us too much of our time together; that diminishes our witness in any way. It will be a snare to us in the end.