

19:1-2

In the third month after the children of Israel had gone out of the land of Egypt, on the same day, If they, according to Exodus 12, left Egypt on the 15th day of the 1st month, then we are at least 45 days following this Exodus (and that assumes this is the 1st day of the **third month**).

³ **And** ^d**Moses went up to God** This is the first of 5 trips up Sinai (19:8; 19:20; 20:21; 24:1-2). **and the LORD** ^e**called to him from the mountain, saying, “Thus you shall say to the house of Jacob, and tell the children of Israel:** ^{4f}**“You have seen what I did to the Egyptians, and how** ^g**I** ^h**bore you on eagles’ wings** This nation will need to flee thusly into the wilderness again (Revelation 12:14). Seems like this is symbolic of the swiftness with which Israel escapes in both situation [by the way, they escape from “Egypt” both times (Revelation 11:8)]. **and brought you to Myself.** These are strong and resilient birds and so it makes sense that God makes the connection between them and Himself. God **brought up** His people, as Acts 7:38 shows, by Moses who pictures Christ. God brings His people to Himself, then, by Jesus Christ (1 Peter 3:18 bears that out). ⁵ **Now** ^h**therefore,** This is a pretty powerful word. It means they were “brought up” for the following understanding: **if you will indeed obey My voice and** ⁱ**keep My covenant, then** ^j**you shall be a special treasure to Me above all people; for all the earth is** ^k**Mine.** ⁶ **And you shall be to Me a** ^l**kingdom of priests** The High **Priest** is a gift to the people for a relationship with the Lord, but he is not a substitute for the **priesthood. and a** ^m**holy nation.**’ The deliverance they are enjoying means there are responsibilities of conduct. My good friend, Dr Steve Wilson, pointed out to me that even the Israelites were to be a **kingdom** whose citizens came directly to God in many ways, long before 1 Peter 2:9. **These are the words which you shall speak to the children of Israel.”** One might think that this display of love for the people of God is brought upon by the conduct of His people:

In all our dealings with God, free grace anticipates us with the blessings of goodness, and all our comfort is owing, not to our knowing God, but rather to our being *known of him*, Gal. 4:9. *We love him*, visit him, and covenant with him, *because he first loved us*, visited us, and covenanted with us. God is the Alpha, and therefore must be the Omega. 2. That the matter of the covenant is not only just and unexceptionable, and such as puts no hardship upon them, but kind and gracious, and such as gives them the greatest privileges and advantages imaginable.¹

^d Acts 7:38

^e Ex. 3:4

^f Deut. 29:2

^g Deut. 32:11; Is. 63:9; Rev. 12:14

^h sustained

ⁱ Ex. 15:26; 23:22

^j Deut. 5:2; Ps. 78:10

^k Deut. 4:20; 7:6; 14:2; 26:18; 1 Kin. 8:53; Ps. 135:4; Titus 2:14; 1 Pet. 2:9

^l Ex. 9:29; Deut. 10:14; Job 41:11; Ps. 50:12; 1 Cor. 10:26

^m Deut. 33:2–4; [1 Pet. 2:5, 9; Rev. 1:6; 5:10]

ⁿ Deut. 7:6; 14:21; 26:19; Is. 62:12; [1 Cor. 3:17]

¹ Matthew Henry, [*Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged*](#)

Romans 9:5 says God selected these while they were but genetic potential in the loins of Isaac. How much, exactly, can they take credit for?

⁷ So Moses came and called for the ⁿelders of the people, and ²laid before them all these words which the LORD commanded him. ⁸ Then ^oall the people answered together and said, “All that the LORD has spoken we will do.” I guess they didn’t know they had a heart problem (Deuteronomy 5:9; 9:25; 29:4; Psalm 78:7)—even after they were just told that their very existence and movement was thanks to the God who bore them. So Moses brought back the words of the people to the LORD. ⁹ And the LORD said to Moses, “Behold, I come to you ^pin the thick cloud, ^qthat the people may hear when I speak with you, and believe you forever.”

So Moses told the words of the people to the LORD.

¹⁰ Then the LORD said to Moses, “Go to the people and ^rconsecrate them today and tomorrow, Apparently this takes some thought and effort. Isn’t this timeless? Is it a stretch to say that we are getting a little casual? and let them wash their clothes. ¹¹ 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. ¹² 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. ^sWhoever touches the mountain shall surely be put to death. ¹³ 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.”

¹⁴ So Moses went down from the mountain to the people and sanctified the people, and they washed their clothes. That must have taken awhile. Just for them to get a drink we have discussed how much water was needed. It could be, though, that they are still near that river.

¹⁵ And he said to the people, “Be ready for the third day; ^tdo not come near *your* wives.”

¹⁶ Then it came to pass on the third day, in the morning, that there were ^uthunderings 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 ^vtrembled. ¹⁷ And ^wMoses brought the people out of the camp to meet with God, and they stood at the foot of the mountain. ¹⁸ Now ^xMount Sinai *was* completely in smoke, because the LORD descended upon ^yit in fire. ^zIts

[in One Volume](#) (Peabody: Hendrickson, 1994), 122.

ⁿ Ex. 4:29, 30

² set

^o Ex. 4:31; 24:3, 7; Deut. 5:27; 26:17

^p Ex. 19:16; 20:21; 24:15; Deut. 4:11; Ps. 99:7; Matt. 17:5

^q Deut. 4:12, 36; John 12:29, 30

^r Lev. 11:44, 45; [Heb. 10:22]

^s Ex. 34:3; Heb. 12:20

^t [1 Cor. 7:5]

^u Heb. 12:18, 19

^v Heb. 12:21

^w Deut. 4:10

^x Deut. 4:11; Judg. 5:5; Ps. 104:32; 144:5

^y Ex. 3:2; 24:17; Deut. 5:4; 2 Chr. 7:1–3; Heb. 12:18

^z Gen. 15:17; 19:28; Rev. 15:8

smoke ascended like the smoke of a furnace, and ³the ^awhole mountain quaked greatly. ¹⁹ And when the blast of the trumpet sounded long and became louder and louder, ^bMoses spoke, and ^cGod answered him by voice. Verse 16 told us this was “thunders.” In fact “thunder” of verse 16 and **voice** here are the same Hebrew word. The people of Israel even thought God’s voice was heard through thunder (Exodus 20:18-19).

John’s Gospel is to show Jesus as a contrast/comparison to Moses. See my commentary on John for all of the comparisons between Moses’ writings and John’s writings, or more specifically, Moses and Jesus. We are already seeing Jesus compared to Moses in John 1:16 as the bringer of “grace and truth” versus “the law.” See again in 1:45, 3:14, 5:45, 6:14, 6:32, 7:32, 8:5, 8:24, 9:28. John 12:29 says a thunder or angel (see commentary below 20:1) spoke from the sky. So we see, then, that **Moses** hears the voice of God through “thunder” (this verse) and an “angel” (see under 20:1), and as such, **Moses** is a picture of Jesus. In Exodus 20:19-21, then, **Moses**, like Jesus approaches the holy God on behalf of the people. The proximity of John 12:30-32 and the death of Jesus show us that the way approached the darkness of God’s wrath at Calvary on behalf of His people. ²⁰ 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.

²¹ And the LORD said to Moses, “Go down just told him to come up in the last verse and God sent him right back down to warn the people, lest they break through ^dto gaze at the LORD, and many of them perish. ²² Also let the ^epriests who come near the LORD ^fconsecrate themselves, lest the LORD ^gbreak out against them.”

²³ But Moses said to the LORD, “The people cannot come up to Mount Sinai; for You warned us, saying, ^h“Set bounds around the mountain and consecrate it.” ” It seems as though God’s people get used to being around God to the point where they get careless. It is for those times that God sets **bounds**.

²⁴ Then the LORD said to him, “Away! Get down and then come up, By the way, Deuteronomy 33:1-2 & Psalm 68:17 tells us thousands of angels (and chariots) were present here as well. **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.**” ²⁵ So Moses went down to the people and spoke to them.

³ LXX *all the people*

^a Ps. 68:8; 1 Kin. 19:12; Jer. 4:24; [Heb. 12:26]

^b Heb. 12:21

^c Neh. 9:13; Ps. 81:7

^d 1 Sam. 6:19

^e Ex. 19:24; 24:5

^f Lev. 10:3; 21:6–8

^g 2 Sam. 6:7, 8

^h Ex. 19:12